

JUNE 1 1989

HERALD

OF HOLINESS



OUR CHURCH—A GREAT PLACE FOR KIDS
Children's Week, June 4-11

CHURCH OF THE NAZARENE

PRESERVING OUR HERITAGE



WILLIAM M. GREATHOUSE
General Superintendent

It is our conviction that God raised the Church of the Nazarene for a special purpose, to spread scriptural holiness to the ends of the earth. This involves the dual responsibility of propagation and preservation. The preamble of our Articles reads: "In order that we may preserve our God-given heritage, the faith once delivered to the saints,

especially the doctrine and experience of entire sanctification as a second work of grace, also that we may cooperate effectually with other branches of the Church of Jesus Christ in advancing God's kingdom among men, we . . . do hereby . . . set forth . . . the Articles of Faith, to wit . . ."

Then follow the 15 Articles. That is, within the framework of evangelical Protestant faith we declare as our distinguishing tenet the doctrine of entire sanctification, or Christian perfection.

Our cardinal doctrine is not Christian perfection but redemption through Christ. Within the redemptive message, however, we lay special stress upon the fact that "for this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). We believe the Atonement deals not simply with the fruit but also with the root of sin, not merely with the symptoms of man's disease but with the disease itself.

How shall we preserve the heritage of holiness God has vouchsafed to us?

First, by *clear teaching* from our pulpits, in our

Sunday School classes, in our colleges, universities, and seminaries, and in our literature. As Timothy Smith has observed, "We maintain only that which we constantly affirm."

Second, by *urgent preaching*. It is not enough for our ministers to mention holiness; they must proclaim the truth of full salvation with urgency. Although in one sense every sermon we preach as those who believe "the whole counsel of God" may be termed a holiness sermon, that is not sufficient. We "must have a deep sense of the necessity of believers going on unto perfection"—and preach to that end, helping our converts receive and enjoy "the rest that remains to the people of God."

Third, by *holy living* on the part of those who confess this grace. We must "adorn the gospel" we teach and preach. When we are "filled with the Spirit" and manifest the love of Christ, holiness becomes a contagion, for in the final analysis it is "caught, not taught." No matter how orthodox our teaching or how urgent our preaching, unless our lives reflect Christ's purity and love we are but "noisy gongs or clanging cymbals"!

Finally, holiness is preserved at the cost of *loving discipline*. Those whom we ordain as ministers must believe and demonstrate holiness of heart and life. Those whom we receive as members must accept this truth and if not in the blessing, be pressing on to perfection. Those whom we place in positions of leadership must be models and examples of Christlikeness. If we do not enforce discipline, our movement "will be like a highly cultivated garden without a fence, exposed to the ravages of the wild boar of the forest" (Wesley).

May God give us the grace, wisdom, and courage to "preserve our God-given heritage"! Not to do so is to forfeit our reason for existence. **H**

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June 1, 1989
Whole Number 3519
Volume 78, Number 11

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(TLB) From *The Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill.

HERALD OF HOLINESS

(USPS 241-440) is published semimonthly by NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, PO. Box 419527, Kansas City, MO 64141. Copyright 1989 by Nazarene Publishing House.

POSTMASTER: Please send change of address to Herald of Holiness, PO. Box 419527, Kansas City, MO 64141. SUBSCRIPTION PRICE: \$9.00 per year. Second-class postage paid in Kansas City, Mo. Litho in U.S.A.



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IS YOUR CHURCH

A Great Place for Kids?

I grew up in the Church of the Nazarene. One of my favorite memories of childhood centers around the annual Sunday School picnic. During these events we children experienced wonderful fellowship with the grown-ups. Kids and grown-ups paired up for three-legged races. Baseball players ranged from 7 to 70. Adults and children lustily cheered each other on in a variety of other games and events. Then we ate together—and nobody minded if you chose to sit beside Grandma Jenkins, two-year-old Bobby Porter and his mother, or even the pastor!

The whole experience was one of love, acceptance, and belonging. At the picnic, everyone was “family” and belonged—kids and grown-ups alike, rich, poor, pretty, or otherwise.

I realize now that those Sunday School picnics are a model of the way church life as a whole “ought to be” for children. My thoughts have been confirmed by Christian educator Larry Richards. In *A Theology of Children's Ministry*, he has identified five elements that influence positively the spiritual growth of children. I would like to paraphrase three of Richards' ideas and describe the kind of church that is “a great place for kids.”*

A great church for kids lets them know they belong. The need to belong is a basic human need. For all of us, belonging creates a sense of well-being and joy.

Sadly, many forces at play in today's society give children the message, “You do not belong.” Children shuttled from one foster home to another soon lose the sense of belonging. Those rejected by their peers—for whatever reason—soon feel left out. Busy parents who do not reserve time for their children are saying, “You don't really belong in our lives.”

The church is one place where children should consistently hear the message, “You belong.” We communicate that message when we:

- Provide programs and activities suited especially to the needs and interests of children.
- Recognize children's birthdays.
- Allow children to participate, as they are able, in some adult services.
- Recognize the achievements of children, as well as adults, in the church bulletin and newsletter.
- Address children, as well as adults, from the pulpit.

- Talk informally with children, showing interest in their needs and interests.
- Include children, as appropriate, in the social life of the church.

In a certain church the children had participated enthusiastically in a campaign to raise building funds. Their contribution toward reaching the goal was significant. However, when the church celebrated their success with a potluck dinner one Sunday morning, the bus children were not allowed to attend. Distressed children's workers had to lead these children past the church kitchen—fragrant with the aroma of good food—to waiting busses.

Don't give a message like that to the children of your church. Let them know that they belong and are welcome.

A great church for kids involves children. A child's sense of self-worth results not only from things that are done for him but also from what he contributes to others. Effective ministry to children occurs when the church allows children to participate in ministry. The church mentioned above is to be commended for including children in the fund-raising project. The children involved were justly proud of the amount of money they had raised. They knew their contribution made the difference between reaching and not reaching the goal.

Obviously, children cannot vote on the pastor or sit on the various church boards. They should not be taken into confidence about certain types of church problems. However, there are many ways they can participate in the full range of the life and ministry of the church. For example, they can:

- Contribute to Easter, Thanksgiving, building fund, and other significant offerings.
- Pray for the sick and bereaved, missions, and other needs of the church.
- Address cards or make telephone calls to absentees, and visit prospects when accompanied by an adult.
- Participate in church events and celebrations.

Let the children of *your* church know they are vital to its life. Involve them!

A great church for kids provides them worthy models.

When I was a child, my world was full of heroes to revere. I grew up respecting my parents, George Washington, Abraham Lincoln, the current president, my pastor, Nancy Drew, and others too numerous to mention. I believed that

these were “good people” who stood for what was right and true. Having heroes gave life a tremendous value. Perhaps—if I worked hard enough—I, too, could accomplish great things. Perhaps I could help make the world a better place.

I often wonder how today’s children survive with so few heroes left to them. They see parents portrayed as fools on TV. They learn details about the darker side of public figures. Many of those presented to them as heroes are actually antiheroes.

The church has a God-given opportunity to fill the hero-gap for today’s children. But—sad to say—even in the church there are those who fail to meet this need. Those who recklessly abandon their marriage vows, who fail to live godly lives, or who place material values over spiritual truths “teach” children that there truly are no heroes left. Fortunately, many do model for children what Christianity is all about. I think of a dedicated seminary couple who teach a class of middlers. Through their example, as well as their words, they are teaching those children eternal values such as commitment, self-sacrifice, love for others, and love for God.

Being a hero to a child does not mean putting on a facade of absolute perfection. Even fairly young children know that all people make mistakes and sometimes do wrong. What children need to see is people who love God supremely, put Him first in their lives, and honestly admit it when they fail. Some of the most heroic people in my young life were those who had the courage to say, “I was wrong. Forgive me.”

What about *your* church? Does it tell children loud and clear, “You belong here”? Does it involve children in its significant life and events? Does it provide godly heroes any child can safely pattern after?

Recently I heard about a church that was concluding a week of revival services in which children had been active participants. In the last service, the evangelist conducted a unique altar service. He invited each one to place on the altar a crushed Kleenex, representing the hurts and problems of life. Those who did so could also share a word of testimony of how God had met their spiritual/emotional needs.

The ushers distributed Kleenex to children as well as adults. Boys and girls—some as young as five or six—made their way to the altar. Some sheepishly deposited a Kleenex and scurried back to their seat. Others obviously understood the seriousness of the occasion and deposited their tissues quietly and reflectively. A few shared a word of testimony.

What did those children gain from that service? I’m sure the impact varied considerably from child to child. But I cannot help believing that every child present was spiritually impressed by what he saw and heard. Children saw their parents and Sunday School teachers deeply moved by God’s Spirit. They heard how God works in human lives. They realized that God deals with boys and girls as well as with adults.

Is *your* church a great place for kids? With God’s help, it can be! **H**

Lawrence O. Richards, *A Theology of Children’s Ministry* (Grand Rapids: Zondervan Publishing House, 1983), 76.

BY MIRIAM J. HALL

Director of Children’s Ministries at the international headquarters of the Church of the Nazarene in Kansas City.

I NEED SOMEONE

Father, I prayed . . .

I need someone. . .

*Someone who will believe in me
when I am foolish;*

*Someone who will add his strength
when I am weak;*

*Someone who will forgive
when I am thoughtless;*

*Someone who will understand
when I am confused;*

*Someone who will gently correct
when I am wrong;*

*Someone who will stand with me
when I am afraid;*

*Someone who will honestly defend me
when I am criticized;*

*Someone who will reach out to me
when I withdraw;*

*Someone who will not ignore my sin,
but caring, will guide me to You;*

*Someone who will look beyond my words
and actions and see my heart
and love me still . . .*

I need someone, Lord!

*And I heard the Father say,
you have Me,*

I am such a friend to you.

And since you have Me

I want to give you to others . . .

Now that you know what others need.

*“So in everything do to others
what you would have them do to you.”*

—Jesus, Matthew 7:12, NIV

*Instead of answering my prayer
He made me the answer
to another’s prayer,
And I discovered who Jesus is.*

*—RON LUSH
Phoenix, Arizona*

Hurting CHILDREN— Healing Love



As a child I attended a formal, liturgical church. I never “wanted” to go to church because there seemed to be nothing there for children—it was more a place for grown-ups. I remember the ceremony atmosphere, the monotone blessings by a priest, and the prayers read from a little book in unison by the congregation. I remember the incense and the various rituals—so much form! Church to me was cold and impersonal. God was distant, yet I felt a sort of respectful awe when I thought of Him.

My grandmother was actively involved in the “Altar Guild,” whose purpose was to prepare the sanctuary altar for the Sunday service. This included laundering the linens, taking care of the candles, and polishing the silver pieces. I never understood how she could do those “special” things and yet be so drunk all of the time. It seemed hypocritical and disrespectful.

My first Sunday in the Church of the Nazarene occurred when I was 17. I was invited by my boyfriend, and his father accompanied us. At the beginning of the service, an elderly gentleman stood up from his pew and began to tell us how much he loved his Lord and how much God had helped him. He spoke for several minutes and then he began to cry—but it wasn’t sad; his words were happy. After several more minutes, he began walking around the sanctuary, up the aisles, talking and praising God. No one in the congregation seemed to be uncomfortable with what was going on. The man got more excited, began to wave his white handkerchief, and praised God for nearly 20 minutes.

The Holy Spirit spoke to my empty and hungry heart. I sensed that whatever this man was talking about was genuine and very personal to him. I admired what he had. Later I realized that I could have it too. I began at-

tending Phoenix First Church regularly after that morning. One Sunday night I went to the altar, confessed my sins, and invited Christ into my life. I didn’t fully understand all that was going on, but I knew something was missing in my life; and from what I had heard people say, Jesus was what was missing!

I was given a Bible and encouraged to read it. I had many questions but was afraid to ask for fear I’d say something foolish or wrong. I was told that all my answers would be found in the Bible—but I didn’t have anyone to give me direction, to disciple me. Soon I became discouraged and backslid.

Two-and-a-half years after my first Nazarene Sunday, I married the boyfriend. His job soon transferred us to Yuma, Ariz.

Paul came from a strong and loving Christian home, and he wanted ours to be that too. The first Sunday we were in Yuma we attended First Church of the Nazarene where J. Paul Tucker was pastor. Following the morning service, he invited us to dinner at a restaurant. We accepted. After the normal get-acquainted conversation, he looked lovingly at us and asked, “Have you accepted Christ as your personal Savior? Is He leading in your lives?”

We had to answer, “No.” With that, he asked if we wanted to go back to his office and pray. We did, and that Sunday afternoon in June 1967, beside a chair in the pastor’s office, I said yes to the convicting power of God’s Holy Spirit.

The parsonage family began to disciple us in every area of our Christian walk. For the first time in my life, my being was filled, and the fullness of belonging was rich. I sensed I was at home with these people—my people, my family—and I was eager to grow.

The pastor's wife, Mrs. Lenore Tucker, was serving as the Sunday School's primary supervisor and immediately began grooming me in children's ministries. Her dedicated, unselfish love for the children was contagious. Observing her for several months, I learned of the unconditional love of Jesus. My desire to serve grew stronger.

As I sat in those little classes Sunday after Sunday, I began to see children from a different perspective than ever before. They were no longer a bunch of kids gathered noisily in a classroom, but each *one* was a little person with big needs, hurts, dreams, and hopes. I began to realize that their outward needs were secondary to the primary need to be wanted, accepted, and to feel at home in a world that says, "Who cares?" I saw my childhood self in so many of them. I knew about some of their broken homes and family hurts. I wondered if they felt the way I had when I was a child—the embarrassment that both of my parents were alcoholics, that my mother was usually drunk when I came home from school, that my younger brother and I were responsible to keep the house clean, do the laundry and ironing, and even do the grocery shopping. I still remembered the hurt and anger I felt when I'd find whiskey bottles in my toy box, the laundry hamper, and under my mattress. I wondered how many of these children cried themselves to sleep at night as I had, or hummed loudly into a pillow to drown out the yelling and cursing of their parents arguing in another room. Did they huddle in a closet as my brother and I had when the verbal arguing turned to physical fighting and the sound of flesh hitting flesh was terrifying?

As I became Mrs. Tucker's "Timothy," I watched her passionately minister to each child. The children responded eagerly to her because she had a genuine interest in each one. She loved them, hugged them, and shared Jesus with them.

Under her ministry, I became moved to reach out and help those children. They were lost! They needed spiritual shelter, food, and drink; and if someone didn't help them find it, they would die spiritually. My eyes were opened to see that I could help them. I could show them Jesus!

Twenty-two years later, after having

served in every area of children's ministries, I can still feel a wrenching pain in my stomach when I see hurting children. But now my concern has overlapped into another area, that of ministering to the parents of children as well. Children need Christian homes in which to grow and mature, and every child has a right to have a Christian home. What a great responsibility and privilege we have in working with their parents. Our church can be the community of support to parents, helping them nurture their children in the ways of God.

Children without Christ are lost, but their parents are equally lost. As we get into homes and cultivate friendships, eventually the door is opened to share the love of Jesus. Adults are in many respects just grown-up children. They have the same kinds of hurts, only magnified by time and hidden by masks. They are dying spiritually, and we can help. We have a caring community in our church that says, "Jesus

can heal your hurts. He can save you, feed you, and comfort you. We want to help you."

Children are special in Scripture. When they are born there is rejoicing; when they go wrong or something goes wrong with them, there is deep anguish. When comparisons about spiritual things are helpful, children are used as examples. The child in each of us should rejoice, even as Scripture does, with every child who is born—whose author is God and whose *birthright is love*.

I accept my call to minister to children with joy, thanksgiving, faith, determination, humility, and excitement. I rejoice in it as part of people-building, children-building, church-building. I want to bring healing love to hurting children. **H**

BY VAL BOLSTER

Arizona district director of children's ministries and kindergarten teacher at Phoenix, Arizona, Monte Vista Church.

Johnny Appleseed

Troops rode up just in time to save the garrison at Mansfield, Ohio, from massacre during the War of 1812. Johnny Appleseed had run 60 miles through the trackless forest to get reinforcements. This is but one of his many exploits.

Johnny came into the wilderness, paddling down the Ohio River with two canoes lashed together and filled with a curious cargo—apple seeds. All over Ohio and Indiana and Illinois he tramped for 40 years, starting apple tree nurseries, giving gifts to children, and reading the Bible in every home he visited. The Indians called him "Great Medicine Man," because he scattered seeds of healing herbs. It is said he had "done more for the West than any other man of his era."

The modern-day Johnny Appleseed is Aloysius Mozier, who sows a green band of seeds around the world in memory of a starving child. He has just returned to Oakland after delivering 41,000 packages of vegetable seeds in Korea, Japan, and Formosa. He says, "I must go where there are hungry people." This smiling man has walked with kings and bent to talk to children everywhere. It all started when he saw a little girl collapse and die of malnutrition. He said, "I knew I had to do something." Since then he has distributed more than 2,000,000 packages of seeds.

We, God's children, have an even greater task in distributing the seed of God's Word to a dying world. Should not we become Johnny Appleseeds for Christ and give to the hungry world the living gospel? **H**

BY J. WILMER LAMBERT

Superintendent of the Central Ohio District, residing in Columbus, Ohio.

TO PLANT A SEED

*Little children begging
For just a piece of bread
And though they are so hungry
They'd gladly take a little love instead
Broken homes and heartaches
Shattered dreams and fears
It's a lonely world they live in
Words of love they're waiting to hear . . .*

—Lanny Wolfe*

Who would have known that one phone call could pull a children's pastor far away from his country upbringing and deep into the city? When Ford Hubbert picked up his phone a year ago, a burdened woman spoke to him. Ora Allen, director of Union Gospel Mission, had a shelter full of brokenhearted kids. Would this Seattle children's pastor be available to help?

Hubbert gathered up a handful of teen helpers from the Seattle Aurora Church of the Nazarene to make and take Easter baskets to the shelter. The church van set out for the International District in downtown Seattle, near the Kingdom. The shelter was located there—a hotel stacked above a Chinese bakery.

The group made its way to a 20-square-foot playroom on the second floor. Later, giggles and squeals from shelter kids holding Easter baskets attested to true appreciation.

Ford went back to Aurora to plan summer camp as substitute junior high director. As he compiled lesson plans and craft supplies, the shelter kids came to mind. Maybe he should plan three or four camp days for them. As a result, Aurora sponsored a week of T-shirts, food, and crafts for the shelter and called it Adventure Day Camps.

Thoroughly impressed, Allen asked Hubbert to think about visiting once each month. Considering how limited their time at the shelter was, Hubbert asked to see the children once a week. He would have from 1 to 90 days to touch their fragile young lives as self-appointed children's chaplain to the mission.

With teen recruits from Aurora, "Kids for Kids," met

for the first time last September. Now on Tuesdays at 4:15, an average of 15 mission kids skip the soup line to have dinner with Hubbert and the Aurora teens.

At first, Hubbert crammed as much fun as would fit into his two hours with the shelter kids. But he quickly saw through their smiles to the desperation and tragedy in their eyes. "These kids needed much more than a pat on the back or a hug," Hubbert attests.

He didn't know it then, but he was beginning to sink deeper and deeper into inner-city work. There were lots of ways to go about this new ministry. Only one thing was certain—reaching out to these children was vital ministry.

Typical suburban Sunday School practices wouldn't work here. "These children don't know where they'll sleep or get their next meal," Hubbert explained. "Their house just burned down, or their father lost his job. Or he beat their mother. The mission doesn't ask anyone why he's come or when he'll leave. We have about six weeks to make an impact."

Hubbert uses a camp format to show and tell God's love to passers-through. He tailors each message to this unique group of children; the central theme is hope. Cotton balls and clothespins, empty egg shells and melted crayon shavings are tools of the trade. They tell of lost sheep and a loving Shepherd, of empty tombs and transformed lives. Through all possible means, Hubbert lets children know that God loves them and has specific plans for their lives. He lets them know that Jesus is a friend who loves them and that Christ's church is their friend, too.

Attempting to bring normalcy to traumatized lives, Hubbert also brings traditional celebrations of childhood into the program. "Kids for Kids" celebrates birthdays with cakes, candles, and cards for every child. Typical is a blending of suburban and urban children for Easter egg hunts, cross-country skiing, inner-tubing, basketball tournaments, and Christmas pageants. These rituals only begin to return stolen pieces of childhood to children whose homes are schoolrooms by day and city streets by night. And just like any proud parent, Hubbert documents it all for their families on rolls and rolls of film.

"It's hard to teach the kids to trust and who to trust," Hubbert says. He remembers when Mandy didn't come

down for the program one Tuesday. That day her father had come to the shelter to steal her from her mother. The police had taken him away.

It was hard for Mandy to believe anyone would be downstairs waiting for her. No one in her life consistently kept their word. Everyone had given up on her situation. No one seemed to have any time to invest in her.

Admittedly, it would be much easier for Aurora to send the mission money instead of giving time. The shelter reeks of overwhelming need, especially



Art Jacobs

during the holidays. The trauma is so much greater then. And there are always more kids than Hubbert and his mission recruits can handle. Economic strains and restraints make pouring the overflow into Aurora impossible.

A blending of time and money keep this project alive. While Hubbert and his teen recruits pour punch and pass out dinners, church women sew house shoes for the kids. From the Frito-Lay representative who donates chips, the laymen who scour the suburbs for tennis shoes, and the Aurora puppet team who perform every six weeks, everyone and everything has a place.

There is obviously more demand for love than Hubbert alone can supply. Holding his Bible high for the kids to see, he speaks of love in infinite supply.

Hubbert believes in the mission and what it does to fight the "welfare mentality." Incoming adults must take a job at the mission or interview for jobs outside. As soon as possible, the mission relocates families to public housing. Hubbert has seen only one family return to the mission since September.

Mandy and her mother have moved to public housing at Beacon Hill. She doesn't come on Tuesdays because she would have to ride the city bus alone. Word has it that she and her mother attend Living Savior Fellowship in the inner city. Her pastor there, Frank Sealy, is a Union Gospel Mission convert.

"It really hurts when you come on Tuesday and someone's gone," Hubbert says. "And you never see them again. Still I hope we never get too busy or too hard to care. We're trying to be sunlight and love to kids whose parents are busy trying to stay alive.

"Jesus said, 'If you've helped these, you've helped Me.' You feed and clothe and visit and give a drink. And sometimes there's no way to measure the results. Maybe we just plant a seed in these kids' hearts."

H

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BY LISA K. HAM

An editorial assistant in Children's Ministries at Kansas City headquarters.

THE MIRACLE OF THE CHILDREN'S OFFERING

A little boy stood outside the cement-block tabernacle on a Monday morning in early September, trying to decide whether or not to enter. In his hands he carefully carried a small cardboard box full of coins.

"I'm not supposed to go in if he's started preaching," he said to the teenage girl who accompanied him. They walked around to another door to check the situation from a different angle.

"The evangelist is just going to the pulpit," the girl said. "Why don't you take the box up to Rev. Swanson on the platform?"

It was the last service of Northwest District's 1988 Labor Day weekend camp meeting. The offering had been taken and counted. Camp Director Orville Swanson made a last-minute announcement telling us that the amount received was 200 dollars short of meeting the camp expenses. "If anyone wants to help, you can see me after the service," he said. He went back to his seat on the platform.

The camp speaker, Rev. Jim Diehl, walked to the pulpit and began to read a passage of Scripture. Just as he

started, the small boy walked in the side door, climbed the steps to the platform, crossed to where the camp director sat and handed him the box full of coins.

Rev. Swanson reached with one hand to take the box, not realizing that it was full of pennies, nickels, dimes, and quarters. Crash!

The box dropped to the floor. Coins went everywhere, rolling across the platform, over the edge and dropping onto the altar. The boy calmly walked back down the steps and out the side door to return to the children's service in the chapel next door.

As people began to laugh, Jim Diehl turned around to see what had caused the commotion. Orville Swanson came to the pulpit and read a note on the box that told the amount given for the camp by the children. Their offerings totaled \$71.05.

"I think we ought to raise the rest of the \$200 right now," said the evangelist. "I'll give \$50.00 to help meet the deficit."

"I'll match your \$50.00," said our district superintendent, Dr. Walter Lanman.

"I'll give \$20.00, someone else said.

A man walked forward and laid a bill on the pulpit, then returned to his seat. Jim Diehl looked at the bill. It was \$100.

Stepping up to the pulpit again, Swanson, a former missionary to Samoa, said, "We have two missionary families on the campgrounds this weekend. I know how high deputation expenses are. We haven't given them anything yet." He paused. "I really wish we could do something special for them."

The evangelist spoke up. "Would any of you like to help our missionaries?"

All over the tabernacle, people responded. "I'll give \$50.00." "I'll give \$25.00." "I'll give \$100."

"Let's just pass the plates," Rev. Diehl said, "and give you an opportunity to give as you feel led by the Spirit."

The offering plates were passed. When the offering was totaled, the camp expenses were fully met and there was \$1,800 to be given to the two missionary couples.

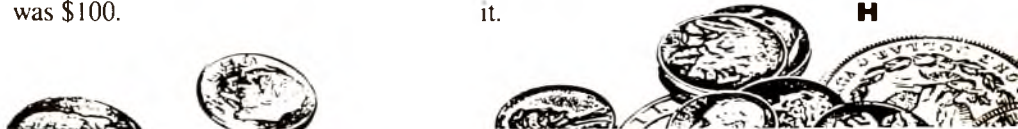
It all started with the children. I was reminded of the little boy who brought his lunch to Jesus. Just as Jesus multiplied the loaves and the fishes, so He multiplied the children's offering.

Those of us who were there won't forget the miracle of the offering at Northwest District Family Camp in 1988. Little is much when God is in it.

H

BY ELAINE CUNNINGHAM

A free-lance writer and wife of the pastor of the Naches, Washington, church.



When Did the Church of the Nazarene Become International?

When *did* the church become international? 1976? or was it 1965? perhaps 1955? Actually the Church of the Nazarene was international in its interests even *prior* to its formation in 1908!

Earnest Christians, gathered together into groups that would later become the Church of the Nazarene, knew that the church is essentially

BY CHARLES GAILEY

Professor of missiology and director of M.A. in missiology program at Nazarene Theological Seminary in Kansas City, Missouri.

global in character. They knew that God really meant it when He said that He desires that all people be saved and "come to a knowledge of the truth" (1 Timothy 2:4, NIV). Hence, these groups had sent missionaries to Cape Verde, Japan, China, Guatemala, and India even before union at Pilot Point.

But it was not enough just to send missionaries. From the very first, there were attempts to involve all peoples in the governmental structure of the church. In the archives of the church, I discovered that the very first missionary policy in existence (March 3,

H. Armstrong Roberts

1914), under the signature of Dr. H. F. Reynolds, included a section on "self-supporting and self-governing churches." It also included a harbinger of the concept of "regular district," by which any district in the world may become a full participant in the central government structure of the Church of the Nazarene.

The concept of "regular district" status was written into official policy as early as 1922, as follows:

[This policy] is intended chiefly for the government of the work of the mission in its high purpose until regular churches and districts will then be governed by the *Manual* of the Church of the Nazarene.

By 1937 the concept was formulated in these words, as published in the official *Policy of the General Board of the Church of the Nazarene*:

In the event a missionary district desires to become wholly self-supporting and to assume the relation to the general church of a regular assembly district, it shall through its constituted authorities appeal to the General Board for such organization. When a district is thus constituted, it shall be governed in all respects only by the provisions of the *Manual*.

The above language, with the additional proviso of "a record of stable self-government," remained virtually intact for the next 30 years.

The 1964 General Assembly reiterated these principles, and by 1972 the General Assembly had adopted an outline of the "stages of development" by which a district may move to regular district status, "together with comparable relationships to the general church."

In the meantime, other events helped along the process. In 1928 the general superintendents were placed "in jurisdiction" overseas as at home, helping to unify the church. In the post-World War II era, as a mood of self-government spread among the nations, there was a natural bent toward self-government in the church as well.

By 1976 the General Assembly had voted to establish an Internationalization Commission, an action that has been continued by each General Assembly since.

The church will soon gather at Indianapolis for the 1989 General Assembly. We can be heartened and blessed that the international character of this



assembly is not something "new" but is rather an intrinsic part of the original fabric of the church. The church has become global by following through on the hopes and dreams of policies dating back to 1914 and Dr.

H. F. Reynolds. Those hopes and visions, in turn, were founded in the very character of God himself and His desire for all peoples everywhere. As John so eloquently put it in Revelation 7:9 (NIV):

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. **H**

CHAPLAINS AND CHANGED LIVES

MINISTERING TO THE DAMNED

Do you think God wants me?" A plea from a man on Colorado's death row.

"I've been on death row for six years now, and although my family lives within 75 miles of the prison, I've never had a visit and I've never received a letter. Your *Rising Son* magazine is the first piece of mail I've ever received." A lonely cry for friendship from Huntsville, Tex.

"I'd rather be serving Jesus Christ here on death row than living on the streets the way I was in Watts, because a lot of my gang friends never lived long enough to make it to death row to find Christ!" Peace in Christ, from Nevada's death row.

"Please don't let this be a solemn occasion, but rather a joyful one. I'm going home to be with the Master in glory!" Eddie Coles' last words of encouragement to the condemned men he lived with before he was executed on Nevada's Death Row.

When I am weary from answering letters or preparing articles for the *Rising Son* magazine I think back on these letters. Had the Lord shown me how this work would grow, I would have headed out the back door. I would have cried out, "Lord, I'm not the person for this job. I can't type, and I'm not a good speller. Besides, I'm a very busy person!"

During Christmas of 1985, God prompted me to send a Christmas card to every person on Nevada's death row. I wanted each of them to hear that Jesus loved them. To my delight, I learned that 12 of them were born-again Christians. To my distress I learned the chaplain never visited them.

In an attempt to bring them together as the Body of Christ so they could draw strength from each other, I suggested the strongest Christians write testimonies of what Christ was doing in their lives. If they were willing to take a public stand for Christ, perhaps others there would have the courage to stand up and be counted. I wanted them to be able to draw strength from each other through Bible studies and fellowship. Thus the *Rising Son* newsletter was born. It was meant to be a one time project, but the Lord had other ideas. The first issue of 40 copies were mailed to death row in Nevada.

In two years our mailing list has grown to 4,000. Into all 50 states, 24 foreign countries, and 140 prisons, the *Rising Son*, a collection of testimonies and poems from death row inmates all over the country, is mailed. What began as an attempt to bring men in Nevada together resulted in bring-

ing the entire nation's Christian men and women on death row together in His body! God's plans are so much larger than ours!

The Christian men from Nevada's row asked to hold their own Christian service. Surrounded by fence and razor wire, under the shadow of a gun tower with a guard looking down the barrel of a 12-gauge shotgun, they had a Bible study, sang "Amazing Grace," and shared Communion.

We spent Easter on death row and baptized 11 of our Christian brothers. Now 8 new Christians have requested baptism. Randy was a Satan worshiper before he became a Christian. When he testified on Good Friday before being baptized, he said, "Today is the day Jesus Christ gave His life for me, and it is the day I publicly and proudly give mine back to Him." There wasn't a dry eye in the room.

Without helping hands from First Church of the Nazarene in Las Vegas, *Rising Son* magazine wouldn't be possible any longer. It now takes over 500 man-hours to put each issue together. Each hand that collates, folds, and staples the pages together surely fulfills Matthew 25:34-36.

I always thought you had to be extraordinary to have a ministry, but God took a willing heart and an idea the size of a mustard seed and turned it into a full-blossomed ministry. I have finally discovered the true meaning of the word *ministry*. Jesus described it in five words, "Love your neighbor as yourself!" **H**

BY JANALEE HOFFMAN

Member of Las Vegas, Nevada, First Church. She and her husband, Gary, serve as chaplains in prison ministry.

JUST PASSING BY...

This witnessing business is still a puzzle to me. Some have it down pat! One thing we know for sure . . . "You shall be my witnesses" . . . everywhere. Yet, how? Which method? Now right here is where we head in several directions.

I rather think our best witness is when we are the least aware. The smile . . . the word to the lonely person . . . the warm handshake or when we are really brave . . . the hug . . . or an "I love you" . . . or the phone call and a prayer.

Perhaps it is good to return to the resting place . . . "So whether we eat or drink or whatever we do, do it all for the glory of God" (1 Corinthians 10:31). So to all of us . . . the secure and the insecure . . . the brave or the timid . . . one word we must hear . . . "easy does it." **H**

BY EARL G. LEE

A Nazarene elder residing in Wrightwood, California.

A Father of Excellence



What is an excellent father? Proverbs 31 gives us a detailed description of the wife of noble character, but there is no parallel passage for fathers. We can get a pretty good idea of what qualities a father should have, though, from the description of our Heavenly Father. Four traits that are especially important are love, strength, openness, and faithfulness.

Love. An excellent father shows his family love. I realized how much my father loved me the day my girlfriend and I played a joke on him. We took ketchup, added some other ingredients to enhance the color, and gloved it on my arms, legs, and face so I would look like I was bleeding. Then I ran into the backyard where my father was working and told him two boys had beaten me up and ridden off on their bikes.

Either I was a better actress and makeup artist than I had thought, or I was moving around too much for my dad to realize I was covered with condiments, because he ran out of our yard and down the road in the direction I had pointed. Seeing his extreme concern, I couldn't bear to let him go chasing after my two imaginary thugs, and I told him the truth about my "injuries."

He didn't laugh. He didn't punish me. Instead he looked at me with so much love and relief in his eyes that I have never forgotten that moment. Then he wrapped his arms around me, ketchup and all!

Strength. The second quality of an excellent father is strength. By this I do not mean that he must be an athlete, a weight lifter, or even be able to open the pickle jar when no one else can. What I mean is strength of character.

Samson was probably the strongest man we have record of in the Bible. He killed a lot of Philistines, broke the chains they tried to tie him with, and lifted the gate to the city right out of its sockets when they tried to keep him from leaving town! However, he let sexual desire and pride lead him away from God's best plan for him. While there were probably many children who admired Samson's physical strength, I doubt if they wished he was their dad.

Rather, a strong father is one who stands for the right

when wrong is the easy way out. This is the father who is diligent in his work and takes pride in doing a job well. He does not need to show his strength by being a tyrant but shows it by disciplining with love, patience, and understanding.

Openness. A father of excellence is open to his wife and children. He opens himself to love and to be loved. He takes the time to talk to and be with his family, and he is open to learning new things, even from his children.

My father has shown me this quality over and over in my lifetime. He has shared his feelings with me and allowed me to see the child of God in him that is still growing. I remember a time when he lost his temper with me. I had gone crying to my room, but soon I heard a knock on my door. When I lifted my head, I saw my father standing in the doorway with tears in his eyes. He had come to apologize.

Faithfulness. Lastly, an excellent father is faithful—faithful to his wife, faithful to the family, and faithful to God. He keeps his word. He can be counted on. He is consistent. Perhaps this is the most difficult quality for a man

BY BETH SHARPTON

Free-lance writer residing in Salem, Oregon.

to maintain. There are pressures on him from every angle; but if a man continues to be faithful, it will have lasting effects on his family. It will also be a witness to others of the kind of God he serves.

I have heard it said that the best thing a man can do for his children is to love their mother. What a beautiful message this sends to the children! Love between parents makes the atmosphere of the home secure and stable. And the children aren't the only ones who benefit from having faithful fathers—wives will thrive in the fertile soil of a faithful husband's love!

This Father's Day, let's think of the beautiful qualities our fathers (or husbands) have lived before us that reflect

the excellence of God. We can let them know how much we appreciate the kind of men they are by telling them *specific* things that have meant a lot to us as their children or wives. And we can thank God for shining through these men that we love so dearly.

This does not leave out those of us who haven't had Christian fathers and husbands, however, because we *all* have a Heavenly Father who is excellent in every way. He is the supreme example. And He is not just a model for the men—all Christians strive to be more like Him. We can all ask God to help us be loving, strong, open, faithful, and many other things that will reflect His presence in our lives. **H**

It is never easy to say good-bye to someone you love. It was especially difficult for me when that someone was our 18-year-old daughter. So vibrant, so shining, so suddenly grown up—I couldn't believe that our little girl was now a woman.

In September 1987 my wife, Kay, and I departed from Cleveland with our daughter, Julie, for the long trip to Southern Nazarene University in Bethany, Okla. Neither Kay nor I said much about our inner feelings, but Julie bubbled with enthusiasm at the prospect of starting college. When I looked at Kay I knew she understood.

Once at the university, I was grateful for all the work that had to be done to enroll a student, equip her room, and get things in place for the coming four years. It kept my mind off the parting.

For the next two days I ran around buying carpeting, a chest of drawers, and other essentials for her room. As I bustled around, lifting, tugging, putting things in place, I joked that I never thought coming to Southern Nazarene would mean two days of manual labor that was nearly killing me. But Julie knew I enjoyed doing it. Before long, the carpet had been laid, the chest was in place, lamps were positioned, the bed was made, and everything was ready for occupancy. Suddenly the two days were over, and it was nearly time to leave.

I will never forget the day I left her. We were out in the middle of the campus. The sun was shining brightly and the wind sweeping in from the west tempered the summer heat. Several groups of students had formed, and Julie was in the midst of one of them. All were chattering and getting acquainted. How proud I felt of her, and how much I wanted to say I would miss her!



LOVE MEANS LETTING GO

I had talked with her earlier, and I emphasized three major reasons why her mother and I wanted her to attend Southern Nazarene University. First of all, SNU placed great importance on the spiritual aspects of life. Here she could develop a deeper relationship with Christ and know him in a more meaningful way. Second, SNU would provide an excellent education in the arts and sciences. Third, at SNU she would meet good people and develop relationships that would serve and enrich her for the rest of her life.

Of course, I hugged her and began to miss her when the time came to leave.

Lumps in our throats made it difficult to say good-bye. Perhaps we turned away almost abruptly, but neither wanted to let the other see the tears that glistened in our eyes.

Julie is the older of my two daughters. Both are irreplaceable. Both have enriched, and continue to enrich, my life. I have received far more from Julie and Lauri than I have been able to give to them. They have stretched my mind, enlarged my world, and added new dimensions to the meaning of love.

Sometimes it is difficult to accept, but God *loans* children to us only for a little while, for the time it takes to nurture and equip them to take their own places in life, and serve Him as best they can. And this means that if we truly love them, at the appropriate moment we must let them go, though they will never leave the place that they have built in our hearts. **H**

BY C. WAYNE RICE

President of the Center for Health Affairs in Cleveland, Ohio.



THE LAYMAN WHO REFUSES TO RETIRE

Here comes my dad," said three-year-old tow-headed Ronnie as he watched our father's Skelly oil truck pull into the yard. "Here comes my good old saved dad!" A lot of accolades could be used to describe our dad, who's now 83 and still going strong as an aggressive witness for the Lord, but probably none is so apt as that simple one little Ronnie applied so long ago.

For a man who didn't come to know the Lord until he was 28, Martin Anderson has built an impressive record of devotion to the Lord and to the church. He has invested over 200 years of service in the Church of the Nazarene in Backus, Minn.: 40 years as treasurer, 15 years as janitor, 38 years as Sunday School superintendent, 44 years on the

church board, 7 years in the Home Department (conducting services for shut-ins in their homes), and 54 years of calling on the ill, the elderly, the lonely—a practice he continues almost daily. Add to that total 46 years and more than 70,000 miles of driving his old car to pick up kids for Sunday School, and you've got the picture of a layman who lives what he believes.

He has helped the church in his small town (population 285) grow from a handful of people who met in a country schoolhouse, complete with rough plank benches and kerosene lights, to a thriving congregation that recently completed a \$300,000 building virtually debt-free. Through it all, he's supported the church with his time and energy and money. Why? Because he's hoping to earn his way to heaven? No. Because he loves God and cares about people.

He begins each day by asking, "Lord, is there something special You want me to do today?" God's leading often takes him to the nursing home or to the homes of lonely neighbors at a time of crucial need. With a little pumping, Dad will share a host of Spirit-led encounters.

A man came by selling magazines one day. "Do you have children?" Dad asked. "Could I pick them up for Sunday School?" He did and Dad did, and eventually the man and his wife came to church and accepted Christ. That man went on to become a pastor.

Dad called at the home of some people who were new to the community to invite them to Sunday School. "We're Methodist," the mother said, but since there was no Methodist church in the area she allowed him to pick up the children each Sunday. Those children accepted the Lord, and one became an evangelist.

Working in the fuel oil and grain elevator business provided the means for hundreds of contacts, and Dad always looked for opportunities to witness. One day he stopped in at the house of a man named Mike to collect for his delivery. "He was a 79-year-old Catholic man from Bulgaria, and he had an ugly disposition."

"How are you, Mike?" Dad asked.

"Not good," Mike replied. "I've got cancer."

"Are you right with God?"

"No, I'm not," he said. "I need forgiveness."

"We sat at the kitchen table, and Mike took out his prayer book and his rosary."

"What shall I do?" he asked.

"I said, 'Jesus is the answer. Ask Jesus to save you.'"

"I don't know how to pray."

"I took him by the hand," Dad said, "and helped him to repeat after me a prayer asking for forgiveness. After we prayed, I said, 'Do you believe you've been forgiven?' and he said, 'Yes, I do.'"

After a stint in the hospital, Mike told Dad, "There was someone in the next bed who was just like you. He kept talking about Jesus. After you prayed with me that day, something went all the way through me. I thought I was going to die. Then I said, 'Jesus.'"

After returning home, a neighbor stopped by, and noticing the remarkable change in him, said, "Mike, what happened to you?"

"It was Jesus," Mike said.

Twenty miles from town lived an acquaintance with cancer who was to have his leg amputated. While he was in the hospital, Dad made the 150-mile round trip to visit him. They talked about the Lord. "I want to be saved," the

BY SHARON SHEPPARD

Instructor at St. Cloud State University, St. Cloud, Minnesota, and a free-lance writer.

man said, "but I want to wait until I get home so I can go forward in church." Two weeks later, accompanied by his wife, the man hobbled up to the altar on crutches to give his heart to the Lord.

Down the street an elderly man often sat alone in his yard. As Dad drove by, he'd see the man sitting on a lawn chair beside an empty chair. "That empty chair haunted me," Dad says. "One day I stopped, and with tears in his eyes, Clarence thanked me for coming. 'I'm so lonely.'"

A neighbor was in the hospital with cancer and, "One day I felt urged to go to the hospital to see him," Dad said. "I took his sister along. He had been very restless and very ill. He couldn't move, but his mind was clear. I prayed with him and got ready to go. Then I asked him, 'Are you ready to meet the Lord?'"

"No," the man said.

"I explained that God loves everybody and that anybody can be saved. I asked him if he wanted to accept Christ, and he said, 'Yes.'"

"He didn't know how to pray, but I told him to pray after me and ask for forgiveness. He did, and I said, 'Do you believe that you're forgiven?' and he said, 'Yes.'"

The next day he died. After the funeral his sister came and said, "Thanks for what you did for Harold. He had been so restless, but after you prayed with him, he was at peace from then on."

When we were children an elderly Christian couple lived next door to us for years. They were like grandparents to us. When they were in their 70s, both were stricken with cancer. During the last year of their lives, nearly every night after we had our family devotions, Dad would go next door and read the Bible and pray with them. Finally Grandpa Cox was stricken with a crippling stroke. He could no longer speak, but he communicated by pointing to letters on an alphabet card.

The old couple were devoted to each other, and both struggled valiantly, as if by sheer will they could ward off death for a while, each not wanting to leave the other alone. But one day Grandma died. My father went over to sit with Grandpa while the relatives went to the funeral. As the hearse passed slowly by the house carrying the body of Grandpa's wife of more than 50 years, Dad lifted Grandpa's frail body up so he could watch the slow procession to the cemetery. Grandpa motioned for his alphabet card, then painstakingly spelled out the words "Till . . . death . . . do . . . us . . . part." Five days later, Grandpa died.

Today, as an energetic retiree, Dad continues to minister through faithful visitation of the sick and elderly, some of whom are younger than he, but not nearly so hardy. He serves as a volunteer driver for the county, transporting people to the doctor and the grocery store and wherever they need to go. And on his own, he makes the rounds to check on older people who live alone. His robust sense of humor and his unfailing cheerfulness are the brightest spot in the day for a good many people who have come to depend on his visits.

The Psalmist talks about the godly flourishing like palm trees. "Even in old age they will still produce fruit and be vital and green" (Psalm 92:14, TLB). He's an amazing man, our "good old saved dad." And though his name will never appear in anyone's hall of fame, his commitment and his practical, humble service to God will not go unnoticed by the One who matters most. **H**

I Believe in Missions

"I'd rather have Jesus than anything this world affords today."

It happened at the International Airport in Miami. Voices mingled with voices and words jumbled with words until the sound was like a roaring tempest. People were dashing from place to place in their mad rush to get somewhere. Only those who were traveling together showed signs of friendliness. The waiting lines were grim as passengers vied for position.

My friend, Clif Patnode, and I walked down the concourse toward my departure point, caught up in the intense movement of the crowd. A gift that I had just purchased disappeared like magic from my pocket, and I held on to my plane ticket with apprehension. Confusion crowded in upon us, and we sensed that we were passing through a world unrelated to our world.

Out of the clamor came a sound that mocked the surroundings, for it contradicted the confusion and the madness of the situation. It was as if a tiny candle had been lit in the darkest point of night. We stopped to listen. The unexpected song broke faintly in on us—words and a tune we knew well—"I'd rather have Jesus."

Then a man in pilot's uniform reached us. I slipped my arm through his as we walked along together without resistance or surprise. Reluctant to break the spirit of the moment I said to him, "I like the song you are singing and the Man you are singing about."

His response, in broken English, was, "Too few people know about my Jesus, and I want them to know Him!" And we picked up the song together.

As we moved along we were aware of Another "like unto the Son of God" walking with us. Soon we came to the Chilean Airways Office where he opened the door and mingled with the staff. We stood in silence. It was a time when the soul speaks and tells you that there are no boundaries to the gospel of Jesus Christ.

A churchman of French background from Upstate New York, an Irish lumberjack from the backwoods of Nova Scotia, an airman from somewhere in South America were all brought together for one sacred moment in the presence of heaven through a common song. "I'd rather have Jesus than anything this world affords today."

I suppose the names will remain hidden, as an entry in God's record book, of those who felt the call to "Go and tell" others of Christ. But as we turned to go our separate ways I said to Clif, "Thank God for missions."

His response was, "Amen!" **H**

BY KENNETH SULLIVAN

Nazarene elder residing in Wollaston, Massachusetts.



My twin daughters, Bethany and Emily, love to wear a slogan button that says, "Don't take your organs to heaven. Heaven knows we need them here!" That is a rather long phrase for a pair of two-year-olds to handle, so we just tell them to answer "Daddy needs a liver" when someone asks what their buttons say. Fortunately for them (and for me!) Daddy received his new liver on August 8 of 1987.

Chronic disease over the past decade was slowly destroying my liver and its ability to function. In the last two years our family had begun to feel the effects of my gradually declining health. Naps became a mandatory "after lunch" activity. Swelling in my ankles made walking and wearing conventional shoes a painful experience. Special diets kept my wife scratching her head to figure out what she could feed our family. My skin color began to have a distinctive yellow tint. The last few months before my transplant, anything I did came only with great effort. It was becoming evident to myself and everyone else around me that I was fading fast.

The physical strain was matched by the mental, emotional, and spiritual strain of knowing that without a liver transplant I had a very short time to live. Future plans were thrown out the window; every moment became precious to us. Many questions haunted us. Would I get a new liver in time? Would I survive the operation? Could I continue normal activity and ministry after the long recovery? Further, as

we prepared for the surgery that could give me life, we also had to face the grim possibility of my death.

Obviously, some of these questions have already been answered. Thanks to the skilled hands of David Vogt, the surgeon who stood over me for 15 hours, and an excellent medical team at the Cleveland Clinic that brought me through some rocky times in the weeks following surgery, I am now looking forward to stepping back into the pulpit of the church that has stood by us so faithfully in this time of crisis.

My Heavenly Father and the doctors are not the only ones I have to thank for this gift of a second chance at life. I also have an earthly savior—an 18-year-old boy whose liver is now functioning wonderfully in my body. If not for the generous act of his family in allowing his organs to be used, my story might be quite different today.

I am one of the fortunate ones. I received the organ I so desperately needed in time to save my life. Many others are not so fortunate. The advance of medical technology that has made organ and tissue transplants a viable treatment has also presented the problem of a great shortage of organs. Waiting lists for transplantation are growing all the time. Statistics for the end of 1986 counted 10,000 people waiting for kidneys, 300 for hearts, and 300 for livers. Some of these people will die before a suitable organ can be found for them.

There are two classes of donation today: Organ donation and tissue donation. Most people do not know about the latter because it does not receive as much publicity. Tissues that can be donated include eyes for corneal transplants and skin for treatment in burn cases. Even bones can now be used for transplantation. When young Ted Kennedy, Jr., was diagnosed with a cancerous bone tumor in his leg in 1973, the leg had to be amputated. Today that entire bone might have been replaced with donated bone tissue, saving the leg.

Virtually anyone of any age can be a tissue donor at death, but most peo-

ple are not candidates for organ donation. Only in those rare instances where brain death has occurred and the rest of the organs of the body can be kept functioning through artificial life-support systems can a person be a candidate for organ donation. Most often these types of deaths occur through severe head injuries caused by accidents or cerebral hemorrhage. Age restrictions, previous health problems, or disease further eliminate many possible donors. In all, only 1 to 2 percent of the people who die each year in America qualify for organ donation, a figure of about 22,000 people. Unfortunately, only two to three thousand of those candidates actually become organ donors.

Why so few? Mostly because people in our society do not like to talk about preparation for death, and a family is often unprepared to make a decision about organ donation at a time of shock and tragedy. Most states now have donor statements on the back of drivers' licenses on which you can indicate your desire to be an organ donor. However, these are not binding legal documents, and the decision of organ donation is always left up to the surviving family members, regardless of the stated wish of the person who has died.

Since grieving family members at such times are often in no state to make such a momentous choice, other unfounded fears can also influence decisions. The family sometimes fears that all possible measures have not been taken to save a person's life. To protect against any such occurrence, attending physicians and transplant physicians are always entirely separate medical teams. The transplant team can only enter a case for evaluation of the suitability of the donor after the family has given its consent.

Disfigurement of the body is also a major concern, but utmost care is taken in the removal of organs, and the donor's appearance is not altered in any way. An open casket funeral can still be held if so desired.

When a family chooses not to donate a loved one's organs and/or tissues, they also pass up what has become a great opportunity to help themselves in the grieving process. Almost all donor families derive a great sense of comfort from knowing that the tragic death of their loved one may mean life for several other people.

That is why it is so important for you to discuss organ and tissue donation with your family. In that way the pressure is taken off them in the unlikely situation that they would be faced with such a decision. A clear decision would have already been made for them by you. And more lives like mine could be saved or enhanced.

Is there such a thing as an appropriate Christian response toward organ donation? I was obviously biased as I began to consider such a question because my life was on the line if I decided it was not something a Christian should do. As I dug into finding an answer I could literally "live with," I was relieved to find the church eagerly endorsing organ transplantation with scriptural foundations. There are all kinds of biblical themes and sayings of Jesus that shed some light on this issue: "Love your neighbor as yourself." "Greater love has no man than that

he lay down his life for his friends." "Whoever see his brother in need and does not respond . . ." "Your body is a temple of the Holy Spirit, so glorify God in your bodies." Even the parable of the steward who buried his treasure has significance to me.

With the possibility of organ and tissue transplants today, the ethic of Christian self-sacrificial service to others can now continue to make an impact in the world—through death as well as life.

Jesus' death was not in vain! Something wonderful came out of that tragedy. We were saved from eternal death and given new life! In a similar way, something wonderful came out of the death of an 18-year-old boy. The donation of his liver provided solace to his grieving family, and it gave me a future here on earth to raise my daughters and continue in Christian ministry.

I hope and pray that you will take this challenge concerning the stewardship of your bodies seriously. Talk with your family, airing negative and positive feelings about organ and/or tissue donations. Inform them of your wishes for yourself. As Christians, we should not be reluctant to talk about death. It is our greatest and final victory! If your wish is to be a donor, sign and carry a donor card. Educate yourself and others through your local hospital or organ procurement agency.

Now when people ask my Emily and Bethany what their buttons say, they reply, "Daddy *has* a new liver!" And thankfully they are still talking about Daddy in the present tense. **H**

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BY RUSSELL J. CARLSON

*Pastor of North Haven Covenant Church
in Cuyahoga Falls, Ohio.*

God's Housekeeper

God caused a great house to be built.

And God saw the house

And said it was good.

Then God said:

I will come and dwell in the house

Even as I am elsewhere.

It shall be a house of worship,

A place of prayer for My people.

Then God said to His people:

I will need a housekeeper,

Someone to take care of My house,

To clean, to dust, to sweep, to scrub

And watch over My house.

So God said:

Go among those about you.

Look for one with a heart who cares,

With hands that can labor for Me,

And call him to be My housekeeper.

And I will touch his life—

I will anoint him in a special way

And make him worthy of the charge

That I will give to him.

*And it came about that
I was the one chosen for the task.*

His people appointed me.

He touched my life

To make me worth the charge

He gave to me.

Now elsewhere there are those

Who serve as God's housekeepers.

And would I—if I could—say to them:

Take pride in what you do.

Your duties are precious.

Your mission is sacred.

Entrusted in your hands

Is the care of God's house.

And when my final days

On this earth have come

And I meet my Employer

Face-to-face,

I think that He will say to me:

Well done, good and faithful servant.

Then perhaps He will add:

You have been faithful

Over My earthly house.

Come now, and be faithful

Over My heavenly house.

—ROY WILLIAMS, *Custodian*
Oklahoma City, Oklahoma

CHANGED AND UNCHANGED

Reading a biography of Thomas Jefferson, I was impressed with the speed at which commerce moves today. After serving as America's ambassador to France, Jefferson returned home in 1789. He sailed from Yarmouth, England, to Norfolk, Va., on the *Clermont*. The ship arrived in Norfolk "one month after weighing anchor."

What a drag! A whole month to cross the Atlantic! Today SSTs span that ocean in a few hours. Yet Jefferson regarded the *Clermont* as "uncommonly swift." Think of the distances you can travel, the cities you can visit, the scenes you can enjoy in a month's travel now.

Information now travels at incredible speeds. Split seconds only are required to flash news and images of events from anywhere in the world to our living rooms.

We take for granted the amazing progress made by science and technology within our own lifetime, to say nothing of the difference between Jefferson's day and ours.

With all this revolutionary change, some things

have remained constant. The stars orbit the same paths at the same speeds. Earth rotates on its axis to provide the same alternations of day and night. Human gestation requires the same nine months it did when our remote ancestors were born.

Mankind's nature and needs are the same. Sin, guilt, misery, and death are still common elements of human experience. The only remedy for sin is still the atoning death and risen life of Jesus Christ. The only adequate defense against temptation is still the Spirit and the Word of God. The only way to enjoy peace within and peace with others is to be at peace with God, reconciled to Him through "the grace of our Lord Jesus Christ."

Passengers who sailed the *Clermont* and who now fly SSTs are the same in all that finally matters. Acceleration has not eliminated Revelation as man's only hope, or the dissemination of the gospel as the church's primary task.

Some things change daily. Other things never change. To make the needed changes to serve the unchanged needs is the challenge presented to us today.

SUPPORT GROUP

On Palm Sunday in 1941 I preached my first sermon. This sincere but awkward effort was inflicted upon our church in Bartow, Fla. At that time Doris' father was their pastor and he, combining kindness with courage, invited me to preach.

I did not debut in my home church because my pastor was convinced—and sought to convince others—that God had not called me to preach. "He does not have what it takes to be a preacher" was his verdict upon me.

I'm sure that some of those who heard that first sermon were ready to agree with my skeptical pastor. I thank God that Bert Wheeler saw possibilities in me that my pastor could not. At his encouragement I traveled 250 miles from home to stammer out my first—perhaps worst—attempt to communicate the gospel.

I would have welcomed the trip had I not been invited to occupy the pulpit. To be with Doris, however briefly, was worth any measure of trouble. In those days I was courting her ardently. But the challenge

and opportunity of launching a preaching ministry was delicious icing on the cake.

Dad and Mom surprised me. They rose unusually early to drive to Bartow and hear my sermon. Dad may not have been too favorably impressed, for he didn't hear me again for several years. But Mom, bless her heart, had a love-blindness, and perhaps a love-deafness, that credited me with doing well—as did the Wheelers.

I am still learning to preach. There is hope that I may yet become an "able minister of the New Covenant." Whatever progress I have made, whatever good fruit my efforts have borne, I owe on the human level to people who loved me, believed in me, hoped for me, and bore with patience my awkward journey into preaching. Foremost among them, then and now, is Doris.

Everybody needs somebody to say, "You can be and do what God has called you to. Pray, work, learn, and keep on no matter what the difficulties." Everybody who would achieve something worthwhile in life needs a support group.

JACKASS THEOLOGY

A two-panel cartoon caught my eyes. A little boy is asking a larger, tough-looking lad, "Do you believe our stadiums are cathedrals built for the god of brute force and identify us with the jackass rather than the ideal as represented by Gandhi, Jesus, Martin Luther King and all the other voices of love . . ." In the second panel the little boy is lying on the ground, clothes ripped, face abraded, and eye blacked, saying, ". . . silenced by jackass power?"

There is something right and something wrong with the comic strip. Jackass power does describe some of the brutality evidenced in sports. I think the real jackasses are often in the stands—the people who make idols of athletes, underwriting their millionaire salaries and excusing the moral idiocies of their heroes. I've read enough tripe glorifying the juvenile antics of men who boast of their power to inflict injury to know how sick some of these players and publicists are.

But placing Jesus Christ on a level with Gandhi, King, or any other religious leader is theological jackassery itself. King confessed Jesus Christ as his Sav-

The effort to make Jesus merely one of the bunch has been a persistent and satanic strategy for centuries. He is one of a kind, truly human, truly divine, as none of us is or can be.

ior, and Gandhi will meet Jesus as his Judge. Jesus was more than teacher, preacher, and reformer, more than a voice of love. He was and is the Son of God in a unique sense. He stands in a different relationship to God from any other person. He towers over all others, not simply as greater but as other—the incarnate Word who was "with God" and "was God" from the beginning.

Christ is more than a colleague of religious reformers—He is their Lord. He is more than an exponent of love: He is divine love enfleshed. He alone can save from sin that has warped the thinking and living of us all.

The effort to make Jesus merely one of the bunch has been a persistent and satanic strategy for centuries. He is one of a kind, truly human, truly divine, as none of us is or can be. Advocates of love may be His servants and friends, but they are not His peers. He is separated from them by more than commas on a line. Jesus Christ is Lord! So the Bible teaches, so the church confesses.

GOOD-BYE!

This is my final editorial.

In the providence of God I am vacating the editor's chair. It is time for a younger and wiser person to assume the responsibility, and I wish Dr. Wesley Tracy the best of success.

The assignment has been challenging and interesting. I have petitioned God daily for grace to make the task a real ministry, not merely a job. Those prayers have been answered, and I am grateful.

My work has been complimented by many and condemned by a few. The criticism I have received has helped me in various ways, and I thank God for it. This does not mean that the critics have been right—most of the time they were wrong. Right or wrong, they became a spur to prayer, research, and effort that resulted in good to me and to others.

I leave the office with profound affection for our Headquarters personnel. I have labored and fellowshiped with some of the choicest people I ever met. For every enriching contribution they made to my life, I am thankful.

To our readers I am eternally indebted. Over the

years I met hundreds of them, and they provided more encouragement and incentive than they can possibly know.

Above all, I am grateful to God for allowing me a place of service in the church. While that place was undeserved, it has not been unappreciated.

All I desire now is that a wastebasket be named for me and that someone occasionally prays for divine mercy on my soul.

What the future holds I do not know—an arrangement that suits me fine. An old man has enough burdens on his mind, heart, and nerves without foreseeing every coming event. I do know that I am going to serve the Lord as faithfully as I can, and He is going to keep me as faithfully as He has promised—that is enough. The ultimate future is as bright as the light that streams with welcoming radiance from the City of God.

Good-bye, and God bless you all.

THE ANSWER CORNER

What did Peter mean by the phrase "having loosed the pains of death" in Acts 2:24?

"Pains" is used to translate the Greek word *odines*, which usually refers, both literally and metaphorically, to birthpains. In the Septuagint (the Greek version of the Old Testament) *odines* is used to translate a Hebrew word for pains, but it also translates a Hebrew word for bonds.

The phrase Peter used occurs in Psalm 18:5, where it is rendered "the snares of death." This leads many commentators to interpret Peter's words to mean that the resurrection of Jesus freed Him from the *grip* of death.

Others understand "the pains of death" to refer to His crucifixion, which left Him in the bonds of death, from which He was released by the resurrection.

One scholar refers to the phrase as "a confused figure of speech." Considering the difficulty the scholars have in treating the phrase, I would agree that it is "confusing," whether "confused" or not.

Where do Christians go when Christ returns? Why do many preachers claim that we will live in New Jerusalem, which descends from heaven to earth? This has me extremely puzzled, so please send me some references supporting either theory. Thank you.

I'm sorry to disappoint you, but this is one dispute I have no wish to enter.

When Christ returns we shall go wherever He takes us, and whether that will be "up there" or "down here" doesn't matter to me, as long as we are with Him. His immediate presence will be heaven enough, wherever that glorious life shall be located.

Our pastor makes frequent and glaring grammatical errors, yet he is a graduate of college and seminary. Why should we support schools that don't teach future pastors to use language correctly?

Take your pastor aside. Tell him his fault frankly but kindly. Let him know that you are embarrassed and he is diminished by this butchery of correct grammar. Supply him with a good textbook on grammar and challenge him to learn its lessons. Commend him for any improvements that become evident. Demonstrate your love, maturity, and unselfishness by keeping the matter to yourself.

Meanwhile, remember that a wrong tense, a split infinitive, and a dangling participle are not as serious threats to the church as are divisiveness, quarrelsomeness, and negativism. Lots of preachers who don't say ain't ain't winning souls.

As for supporting schools, if the grammatical imprecision of alumni justify refusal to finance educational institutions, all such institutions, both secular and religious, would soon have to close their doors. Alumni in all walks of life from all such schools commit such errors. I have heard and

read grammatical errors in the speaking and writing of professional people who can put more initials behind their names than in front of them.

Revelation 5:6 speaks of a Lamb "having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." What does this reference to the seven Spirits of God mean?

Having consulted every commentary in my library, and a few monograph studies on Revelation besides, I am persuaded that the "seven Spirits" is the reference to the Holy Spirit in the fullness of His knowledge and power. Similar references occur in Revelation 1:4 and 3:1. The Holy Spirit is sent forth by Christ into the world.

This is the teaching of the Gospel of John also, where the Spirit is sent into the world to exalt Christ and convict of sin (John 14:26; 15:26; 16:7-15). "Seven" often speaks of perfection, of fullness, in Scripture.

The concept seems to be drawn from the vision of "seven lamps" in Zechariah 4:1-6.

As "horns" symbolize power, hence seven horns speak of omnipotence, so "eyes" speak of knowledge, and seven eyes of omniscience. In the passage, as in the New Testament elsewhere, Christ and the Spirit are closely identified.

A number of commentators refer the figure to the omniscience of Christ, not the Holy Spirit.

LETTERS

BIGOTRY CHALLENGED

Religious bigots criticized Jesus for eating with Zacchaeus and Zacchaeus for being a sinner. These religious men, who in their holier-than-thou attitude doubted that Zacchaeus could be saved or should be saved, were totally devoid of any comprehension of Jesus and His mission in coming to earth "to seek and to save those who were lost."

Nothing tests us morally like our attitude toward the fallen of mankind. If we tend to be harsh, judgmental, and

unforgiving, or if we are patronizing and manipulating toward those who have made some very poor choices in life, we are as far from spiritual relation to Jesus as the sinner who has fallen morally into a desperate state of existence. Are we Christian if we are not empathetic and compassionate to our fallen brother? Do we add to his dilemma by our uncharitable attitude?

Lewis Harris
San Bruno, California

STRENGTHENING OUR WITNESS

I was pleased to note in the February 15 *Herald* that a Nigerian holiness denomination has merged with the

Church of the Nazarene. I wish to commend the Board of General Superintendents and other general authorities for their good work in bringing about this union. Let's not forget the dream of Phineas F. Bresee that the churches of the Wesleyan persuasion would sometime unite to create a stronger witness for Christian holiness.

A notice in the February 14 issue of *USA Today* gave the numbers of women clergy in various U.S. denominations. I was pleased to note that the Church of the Nazarene was listed as 11th with 355 women clergy. However, I was also reminded that the church has slipped considerably from its early days when (so Wesleyan his-

torian Donald Dayton reports) as many as 20% of all Nazarene clergy were women. I trust we will continue to encourage women to become professional clergy in our denomination. I further hope we will encourage more local churches to call women as senior pastors.

Samuel Dunn
Seattle, Washington

BE KIND TO PASTORS

Thank you for printing the article by Dr. Johnson, "When in Doubt Do the Kind Thing." The paragraph he wrote about "the impact on our children" is so true.

We went through a church split a few years ago. Our children were young and it was easy to cover up and explain away a lot. However we were transferred to a new community, only to find the church board trying to remove the pastor.

The conduct of the church leaders unfortunately was not Christian. The

children overheard many comments. This time they understood. They are questioning what they have been taught about God, the church, and respect for pastors.

Help our members realize the damage this causes. Help them see and hear what the community is saying about them.

No pastor will please all the congregation. If you are unhappy with your pastor, use prayer. If you are sincere, the pastor will leave or God will give you the love to work with him.

Jean Cambers
Westville, Nova Scotia

HAPPY MARRIAGE

I appreciate your editorial in the March 1 issue titled "Marriage Should Be Enjoyed, Not Endured." I can agree wholeheartedly.

My life's companion and I were married May 1, 1907, and she went to be with Jesus August 16, 1985, after more than 78 years of happily wedded

life. She was one of God's noblewomen; the fact that she could live with me for that long proves my point.

I recently asked one of my three sons if he had ever heard his parents quarrel, and he assured me that he had not. While we had minor differences of opinion, we always settled them out of earshot of the children.

She refused my proposal of marriage twice before accepting the third; being older than I, she thought she would be a hindrance in later years. She was the one I wanted when I married her, and I still wanted her when she went to be with the Lord. God blessed us with one daughter and three sons.

I heartily agree that every broken marriage is the result of selfishness on the part of one or both persons involved. You are dead right: our companions should be, and can be, fun to live with.

R. F. Schwab, Sr.
Winona, Minnesota

BY ALL MEANS...SAVE SOME

I WAS READY TO END MY LIFE

As I lay in my prison cell, I had no idea that the communication line from Nazarene Headquarters and Memphis, Tenn., was open to God and busy on my behalf. I was ready to end my life. Everything was ready for this event. I had received 10 more years for forging a \$75.00 check, and this made a total of 20 years. I thought my life was over, and I wanted it so!

A week before I had written to W. E. McCumber of the *Herald of Holiness* (I got his name from a magazine I found in the prison yard trash can). I didn't know he had alerted someone to contact me, and I decided that even Christians didn't care! That night I was ready to tear the sheets for my rope of death when the guard called my name for mail. I got a letter from a funny gal named Jo Harvey, funny because she said God loved me, and someone in Memphis did too! Just hearing that someone loved me made me feel good though I couldn't believe it.

I read her letter, and then I read a tract she sent along called "One Hour with Jesus." I thought, I wish I could spend one hour with You, Jesus. I could tell You how I feel! The prayer line was opened to glory that night, and I used my sheet to cover with as I cried out to Jesus and asked Him into my life.

Zechariah 7:9 says: "Execute true judgment, and shew mercy and compassions every man to his brother." The

compassion from that letter helped change my dangerous situation. From wanting to end my life, I desired to start a new and wonderful life in Christ.

Months have passed, and I still rejoice in my new life. Many men in prison are lonely, blue, and just want to be someone's friend. Many times Bible studies, praise books, and some preachers "turn off" men in prison from God.

I felt a need to reach these men. I write inmates all over the country. We talk on paper about anything—drugs, money, sex, broken homes, and then after a few letters I pop the question—"Do you know Jesus?"

Isaiah 41:6 says, "They helped every one his neighbour; and every one said to his brother, Be of good courage." It is often said that the gospel of Jesus Christ is for sinners. Jesus came not to call the righteous but to bring the sinner to repentance. But often when we talk about "sinners" we tend to think only about drunkards, criminals, and prostitutes—forgetting that so-called good people are sinners too! Jesus told the parable of the Pharisee and the publican (in Luke 18) to illustrate the fact that many are blinded by their own goodness.

I pray the Lord will use me (as he has used Jo Harvey) to help reach others for the Kingdom. I am urging people, "Invite the Lord Jesus into your life today. Once you have, you've just begun to taste God's goodness, and love."

Isn't the Lord wonderful? He used a name out of a trash can and a letter from a stranger to reach me. Now He's using me to reach others!

H

BY JAMES BUTTS

Resident of the Eastern Correctional Institution in Westover, Maryland.

OUR COLLEGES AND SEMINARIES

STRICKLAND MEMORIAL FUND GROWS

More than 3,550 churches have contributed approximately \$325,000 to date in the annual offering for Nazarene Bible College, according to Jerry Lambert, NBC president. This year's offering has been totally designated for the construction of the Strickland Memorial Chapel in honor of the late General Superintendent Charles H. Strickland.

"The response has been very positive from all over the church, and I am thrilled at what is happening," said Lambert. "We remain optimistic that we will enlist 100 percent participation by the remaining 1,700 churches in the U.S.A. I still believe we can reach our goal of \$500,000."

NBC will post an honor roll at its booth at General Assembly to express gratitude to the districts with 100 percent participation in this year's offering. □

—NN

TNC HONORS ADAMS

March 21, Trevecca Nazarene College recognized President Homer J. Adams for his 10 years of outstanding service. Among the notable achievements during this decade has been the payment of a short-term debt of \$1 million, renovation of McClurk Hall, building and paying for the new \$2.4 million Jernigan Student Center, doubling of enrollment, tripling of educational budget support to an aver-

age of \$1.5 million for capital purposes, and the growth of campus net worth from \$4.2 to \$16.2 million.

The morning chapel service at College Hill Church witnessed a tribute by his pastor, Rev. Dan Boone; a plaque from the student body presented by Kipp McClurg, SGA president; an all-expense-paid trip to the Holy Land from the college to President and Mrs. Adams; music by the concert choir; and a stirring message by Dr. H. Harvey Hendershot, chairman of the Board of Trustees, 1976-79. In the evening, a reception was held for Dr. and Mrs. Adams in the Apple Dining Room of the Jernigan Student Center. Former "first lady" Mrs. A. B. Mackey made appreciative comments, after which guests congratulated Homer and Beatrice Adams for their love of and labor in behalf of Trevecca Nazarene College. □

READ INDUCTED TO NTS FACULTY

Terry B. Read was officially inducted to the faculty of Nazarene Theological Seminary as assistant professor of missiology April 18. Read has taught courses in missiology at NTS since 1987.

Read spoke in the induction chapel service after which he was charged by the dean, faculty, and students. NTS President Terrell C. (Jack) Sanders, Jr., led in prayer for the new inductee as members of the faculty gathered around Read and his wife at the altar.

Prior to being called to NTS, Read served as a missionary. Read and wife, Joan, served in Haiti from 1973 until 1982,



Joan and Terry Read are surrounded by members of the NTS faculty as Dean Al Truesdale, Jr., administers the induction charge.

when they were transferred to Brazil. In northeast Brazil, Read opened new work, served as mission director, and planted seven new churches.

A native of Alberta, Canada, Read holds the Th.B. from Canadian Nazarene College, the B.A. from Olivet Nazarene College, and the M.Div. from NTS. He is currently completing work on the doctor of missiology degree at Trinity Evangelical Divinity School.

The Reads have three children: Kim, Danny, and Jenny. □

—NN

MANC TRUSTEES EXTEND PRESIDENT'S CONTRACT, APPROVE BUDGET

Following the graduation ceremony May 1 of over 300 students, the MidAmerica Nazarene College Board of Trustees voted unanimously to extend the contract of President Don Owens through 1995.

With one year left of an initial five-year contract, Owens received an "extended call" for five more years. Owens assumed the MANC presidency in November of 1985.

"The Board of Trustees enthusiastically and unanimously extended a five-year contract in response to Dr. Owen's gifted leadership of the college," said Dr. Paul Cunningham, Board of Trustees secretary and pastor of the Olathe, Kans., College Church.

In other business, the Board of Trustees approved the college's 1989-90 budget of just under \$9.8 million. The figure represents a 2 percent increase over

last year's budget, or \$200,000 more. The biggest increase in spending will be for the college's new master of education program.

In addition to extending the president's contract, the trustees also reaffirmed the employment of the college's four vice presidents and the dean of innovative education—the institution's five academic officers who comprise the president's cabinet.

Contracts were reaffirmed for Dr. Keith Bell, vice president of academics and dean; Dr. Darrell Moore, vice president of institutional advancement; Rev. Don Stelling, vice president of student development; John Stephens, vice president of finance; and Dr. Bob Brower, dean of innovative education. □

NACTE MEETS

"It is exciting to see Nazarene schools taking leadership roles in the important task of preparing teachers," said Dr. Dennis Cartwright, president of the Nazarene Association of Colleges of Teacher Education.

Cartwright, head of the Department of Education at North-west Nazarene College, made the remarks after a recent meeting of NACTE in Anaheim, Calif. The meeting was in conjunction with the American Association of Colleges of Teacher Education, which had a theme of "The Knowledge Bases of Teacher Education."

Shirley Richner of Whitworth College in Spokane, Wash., was the keynote speaker. Her topic was "Implementing the Knowledge Base in the Private Liberal Arts College."



Pictured (l. to r.) are President and Mrs. Adams and Dr. Hendershot

Others making presentations were Dr. Tom Rosebrough and Dr. Kristen Swenson of Trevecca Nazarene College in Nashville; Dr. David Kirk of Point Loma Nazarene College in San Diego; Mark York, coordinator of Christian Schools for the Church of the Nazarene; Dr. Tom Goble of the Anaheim District; and Dr. Phil Fitch, administrator of the California New Teach Project.

Topics discussed included "Cognitive Studies in Elementary Education"; "Knowledge Perspectives as Future Directives in Teacher Education"; "A Christian Schools Update"; "Needs of the K-12 Christian Schools"; and "A View of the Induction Year and Residency Period for New Teachers."

Cartwright said the faculty from all eight institutions shared changes in their programs in response to changing research bases and the reform movement. □

SOUTH AFRICAN COLLEGES MERGE

Robert H. Scott, World Mission Division director, reports that after four years of planning and negotiations, all four college boards of trustees of the Nazarene theological colleges in the Republic of South Africa have voted to amalgamate as of January 1990.

"This is a historic step in the development of the Church of the Nazarene in South Africa," said Richard F. Zanner, Africa regional director. "No longer will the colleges be segregated along ethnic lines."

Ted Esselstyn, missionary coordinator for theological education in Africa, has directed a special planning committee toward this goal during the past four years. Although all four colleges are presently directed by South African principals, the committee recommended to appoint a transitional rector (president) for the initial three years following the merger.

Following the nomination by General Superintendent Jerald D. Johnson and Robert H. Scott, Bruce Taylor, former superintendent of Northeastern Indiana District, was elected as the first president of the new college. Taylor was district superintendent of the RSA European District from 1971 to 1974. More recently, he has served as consultant for

church growth in Nigeria and as administrative assistant on the Middle European District. Dr. and Mrs. Taylor will commence their responsibilities in South Africa in August 1989. □

—NV—

NEW DEAN AT NNC

Dr. Kenneth D. Hills is the new dean of students at Northwest Nazarene College, according to Dr. Gordon Wetmore, president. Hills has been vice president for student development and a professor of graduate education at Point Loma Nazarene College in San Diego

since 1978. He replaces Jerry Hull, dean since 1980, who will be head of the Department of Social Work.

Hills, who begins his duties during the summer, graduated from NNC in 1952 and earned master's and doctorate degrees at the University of Wyoming. In 1977 he was named the NNC alumnus of the year.

Hills was a teacher and counselor in the Boise Public Schools from 1952 to 1961. In Oregon, he was a school psychologist in Lane County (1964-65), director of counseling for Lane Community College (1966-69, 1971-78), director of student services for

the Oregon Board of Education (1967-78), and in private counseling.

Hills also was chairman, board of directors of the Career Information Systems of Oregon (1970-72). He served as vice president of Post-Secondary American School Counselors' Association (1978-80).

Hills and his wife, Marilyn, have five children, two daughters, and three sons. Linda Hills lives in Nampa after graduating from NNC in 1988 and Laurie Lundergan lives in Meridian. Two sons, Rich and Rob, live in San Diego, and Randy lives in New York City. □



Jennifer Boyd, a high school English teacher in Nampa, Idaho, was selected as Idaho's Outstanding Teacher for 1989. Boyd is an adjunct faculty member at Northwest Nazarene College, teaching "Teaching English in the Secondary Schools." She is a 1967 graduate of the education program at Pasadena College (now Point Loma Nazarene College). In addition to her high school duties, Boyd is in demand as a speaker and is shown addressing the state legislature in Boise, Idaho.

"This is by far one of the most practical and needed study series I have ever seen. I only wish I could have had this kind of guidance when I first became a Christian."

—Winnsboro, S.C.



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SACRAMENTO SAMOAN CHURCH ORGANIZED

The Sacramento, Calif., Samoan Church of the Nazarene was recently organized with 29 charter members by Walter M. Hubbard, Sacramento district superintendent.

"Pastor Taulima Oge gave excellent leadership in preparing the congregation for organization," said Hubbard.

Filipo Robertson, pastor of the Long Beach, Calif., Samoan Church, and his choir, traveled more than 450 miles to participate in the special occasion. Robertson, who was instrumental in the starting of the new church, brought the message in the Samoan language.



Charter members of the Sacramento Samoan Church of the Nazarene. Pastor Taulima Oge stands at far left with Bible in hand.

Also participating in the service was Robert Bauer, pastor of the Sacramento North Church. The Samoan congregation regu-

larly meets in the North Church facilities. □

GROWTH IN COLOMBIA EXCEEDS 20 PERCENT

The four Colombia districts saw membership growth of more than 20 percent last year, according to reports presented at their recent assemblies conducted by General Superintendent John A. Knight.

Mission director Mark T. Ryan said membership on the four Colombian districts grew to 1,214 in 1988, an increase of 20.7 percent. The North Coast District, under the leadership of Superintendent Eduardo Meza, had a membership increase of 55.6 percent. Hector Machuca, superintendent of the Northwest District, reported an increase of 83.3 percent.

Four new churches were organized on the four districts, and plans call for the organization of 6 more before General Assembly. The number of churches has doubled since 1987 when there were 13. This represents a 19 percent increase in new churches.

The first graduation of students from CENETA (Theological Education by Extension) was celebrated during the March assemblies. Graduates included: Hernan Osorio, pastor of the Ciudad Roma Church on the Central District; Adalberto Herrera, superintendent of the Southwest District; and Hector Machuca. □

—NN

lary announced that the traditional quadrennial issue of the Directory of Retired Ministers has just been compiled. This directory includes those Nazarene ministers and widowed spouses who are receiving benefits from the "Basic" Pension Plan as of March 1989.

Copies will be available at the Pensions' exhibit booth during General Assembly in Indianapolis. For those not attending General Assembly, copies may be requested by writing to the Pensions office. Requests from church leaders and retired ministers will be honored as long as the supply lasts. □

NEWS OF EVANGELISM

TWELVE CONVERTED WHILE NIBC NAVAJOS LEARN TO EVANGELIZE

Approximately 22 gospel presentations resulted in 12 lives committed to Christ during a five-day Personal Evangelism Seminar at Nazarene Indian Bible College recently. All are now being disciplined in *Basic Bible Studies*.

Fifteen Navajo students completed the five-day seminar conducted by Michael Prince, associate pastor of Mission Valley Church, San Diego, at the invitation of Tom McKinney, Albuquerque Heights First Church. Assisting in the training were David Hoffman, dean of students at NIBC, and Richard Hayes, pastor of Albuquerque Southside. Jim Barber, pastor at Navajo Station, served as both trainer and trainee.

The 15 new trainers are committed to training other Native

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Americans and are anticipating the next training seminar in September, in which they will serve as trainers. Michael Prince will again direct the training seminar. □

ROCK TAPES BURNED: CHURCH ATMOSPHERE CHANGED

The youth of Greensboro, N.C., Rolling Meadows Church sponsored the January 9-12 revival, participating in ushering, music ministry, and offertories.

"This was one of the greatest revivals I have witnessed," said Pastor Clark Langford. He reports that the young people were en masse in attendance at every service, and that one young man responded to the messages of Evangelist Jerry McGee by burning approximately \$300 worth of "rock" tapes. "It has changed the

atmosphere of our church." Eight new members have since been added to the church.

Approximately 30 were saved, reclaimed, or sanctified. A man who had carried a deep grudge against his brother for 21 years found victory at the altar. His

countenance shone when he said, "It is gone. The burden is all gone." He tried to quit smoking that week by cutting back. Finally he said, "If I'm going to quit, I just have to quit." Since then he has had no desire for cigarettes. □

According to Pastor Langford, victory can be attributed to the prayer, fasting, and earnest desire for revival of his people, along with the dedication of Evangelist McGee, who was on a three-week liquid fast during his meeting at the church. □



The Fairview, Okla., Cedar Springs Church on the Northwest Oklahoma District dedicated its new sanctuary April 2. Over 350 people attended the service. General Superintendent John A. Knight brought the dedication message and District Superintendent Jesse Middendorf prayed the dedicatory prayer. A new sanctuary and foyer totaling 5,200 sq. ft. were added to the church facility. The building cost was \$216,000. The present indebtedness is \$100,000. The present pastor of the church is Duane Berg, who has served since August 1, 1985.



The Kaiserslautern Church of the Nazarene, presently pastored by Rev. Donald E. Burnes, celebrated the 25th anniversary of the English-speaking congregation February 26. Rev. Rudolph Quiram, second pastor for the Kaiserslautern Church (1964-67) and current district superintendent for Switzerland, spoke on God's

future for the church. Since February 24, 1963, the English-speaking church has been a "home church" for hundreds of servicemembers, government civilians, contractors, Department of Defense Dependent School employees, and family members living in the southwest part of West Germany.



Missouri District Superintendent Hiram Sanders organized the Columbia Community Church of the Nazarene April 2, with 32 charter members. Pastor Alan Lyke and the laity have been functioning as a church-type mission for two years. They began meeting in the home of the Gerald Jones family under the temporary

leadership of retired missionary O. K. Perkinson until a pastor was called. They are presently meeting in the Forum Shopping Complex located near the University of Missouri and a highly developed housing area.

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FOR MORE INFORMATION:

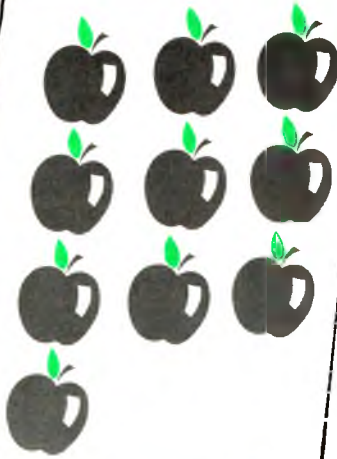
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God entrusts you with \$10.00. You can use 9/10 for your needs. God asks for 1/10 back as your tithe.

How much money is God's tithe?



MURPHY, MARK N.: Northwestern Illinois, (Singles Retreat) June 2-4

MYERS, HAROLD L.: Alanson, MI (Lakeview) June 6-11; Petoskey, MI, June 14-18; General Assembly, June 20-30

NAJARIAN, BERGE AND DORIS: Youngstown, OH (First), June 2-4; Reserved, June 20-30

NEFF, LARRY AND PAT: General Assembly, June 23-26

OVERTON, WILLIAM D.: Indian Work, June 6-25; Bicantistown, FL, June 26—July 2

OYLER, CALVIN AND VIRGINIA: Colorado Springs, CO (Central), June 6-11

PFEIFER, DON—EVANGELISTIC TEAM: Charleston, WV (NN), June 10-11; Waverly, OH (NN), June 16-18

•**QUALLS, PAUL M.:** Excel, AL (NN), June 8-18; General Assembly, June 23-30

SHANK, JOHN H.: General Assembly, June 21-30

SMITH, JERRY & BETH (DENNIS) SMITH, DWIGHT DENNIS: Tuscaloosa, AL (South), June 11; Evansville, IN (Grace), June 13-18; General Assembly, June 20-30

•**SMITH, OTTIS:** Warren, PA, June 11; Reserved, June 18-30; General Assembly, June 23-28

SMITH, DUANE: Reserved, June 6-18; General Assembly, June 22-30

SPEARS, DAN—VISUAL MINISTRIES: Clarksville, AR, June 5-11; North Arkansas District Camp Meeting, June 12-16; Siloam Springs, AR, June 19-25; Bentonville, AR, June 26—July 7

STANFORTH, KEN: Reserved, June 18—July 9

STARK, EDDIE G.: Hennessey, OK, June 5-11; Woodward, OK, June 12-18; Reserved, June 22-30

STEVENS, GEORGE E.: Oakland, MD, June 14-18; General Assembly, June 20—July 2

STRICKLAND, R. L. (DICK): Fort Morgan, Colorado Indoor Camp, June 14-18; Spokane, Washington District Family Camp, June 30—July 2

SULLIVAN, DAVID P.: Ephrata, PA, June 1-4; Central Ohio Senior High Camp, June 12-16

•**TAYLOR, EMMETT E.:** Christianstead, St. Crox, Virgin Islands, June 28—July 2

•**TAYLOR, MENDELL L.:** Houghton Lake, MI (NN), June 11-15

TAYLOR, ROBERT W.: Rossville, GA (Fairview), June 7-11; Antigo, WI, June 14-18; General Assembly, June 21-25; Kentucky (NN), June 29—July 7

•**THOMAS, J. MELTON:** General Assembly, June 23-29

THORNTON, REV. AND MRS. WALLACE: New Albany, IN (NN), June 6-11

•**ULMET, ALECK G.:** General Assembly, June 22-29

WALKER, BRIAN AND DEBI: Snohomish, WA (Clearview), June 4; General Assembly, June 23-29

•**WALKER, LAWRENCE AND LAVONA:** General Assembly, June 20-25

WELLS, LINARD O.: Horseshoe Bend, AR, June 6-11; Tell City, IN, June 13-18; General Assembly, June 21-26; Bloomfield, IN, June 27—July 2

WHELOCK, GEORGE E.: Sparta, IL, June 6-11

WHITWORTH, MARCUS A.: Grand Junction, CO (Zone Camp), June 8-11; Kingston, MO, June 14-18

WOODWARD FAMILY EVANGELISM: Fort Wayne, IN (Lake Avenue), June 11; General Assembly, June 21-28

WOOTEN, D. J.: Ashland, PA (NN), June 1-4

WRIGHT, E. GUY: New Canton, VA (NN), June 6-11; New Bethlehem, PA (NN), June 15-18; General Assembly, June 20-25; Millford, DE (NN), June 28—July 2

•**WYRICK, DENNIS E.:** Frankfort, KY (Capital), June 4; General Assembly, June 15-20

•designates retired elder
NN designates meeting not in Nazarene church

SONS OF ELDER ORDAINED IN SAME SERVICE

General Superintendent Jerold D. Johnson had the unique opportunity to ordain two sons of an elder in the same service on the Washington District April 5. Johnson ordained John S. Cramer II and Jonathan Cramer. The two men are the sons of John



The 1989 ordination service on the Washington District included (l. to r.) Samuel A. Mountain, associate, Bel Air, Md.; Jonathan Cramer, pastor, Oakland, Md.; Mark Mohnkern, pastor, New Freedom, Pa.; Paul J. Yacovone, pastor, Laurel, Md., Fellowship; Benjamin L. Spittler, pastor, Gaithersburg, Md.; John S. Cramer II, pastor, Gettysburg, Pa.; District Superintendent Roy Carnahan; and General Superintendent Jerold D. Johnson.

S. Cramer, who pastors the Fawn Grove Church in Pylesville, Md. The father assisted in the ordination service.

"This was the first time I have ever ordained two sons of one elder in the same service," said Johnson. "It was a moving experience, and one of the most special ordination services I have conducted."

In all, six men were ordained at the 1989 Washington District Assembly, including District Superintendent Roy Carnahan's son-in-law, Mark R. Mohnkern.

—N.N. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

MINNESOTA—July 26. Richfield United Methodist Church, 5835 Lyndale Ave. S., Minneapolis, MN 55419. Host Pastor: Rodger Manning.

NORTHWEST OKLAHOMA—July 26. First Church, 6789 N.W. 39th Exp., Bethany, OK 73008. Host Pastor: Melvin McCullough.

SOUTHWEST INDIANA—July 26-27, 5 P.M. Vanderburgh Auditorium Convention Center, 715 Locust St., Evansville, IN 47708. Host Pastor: Garland Wallace.

HOUSTON—July 27. Marriott Greenspoint Hotel, 255 Northbelt, Houston, TX 77060. Host Pastor: Roy Nix.

EAST TENNESSEE—July 27-28, noon. First Church, 200 Lafayette Dr., Oak Ridge, TN 37831. Mail: P.O. Box 3003. Host Pastor: R. E. Tarter.

NORTHEASTERN INDIANA—July 27-28, noon. District Center, 1794 S 350 E, Marion, IN 46953. Host Pastor: Ronald Lahey, camp caretaker.

PITTSBURGH—July 28-29, 5 P.M. Mount Chestnut Campgrounds, 177 North Rd., Butler, PA 16001. Host Pastor: Robert B. Calhoun.

KANSAS—Aug. 2-3, 5 P.M. First Church, 1400 E. Kellogg, Wichita, KS 67211. Host Pastor: Gene Williams.

AKRON—Aug. 3-4, 1 P.M. District Center, 8020 Nazarene Ave., Louisville,

OH 44641. Host Pastor: Floyd O. Flemming, D.S.

INDIANAPOLIS—Aug. 3-4, noon. District Campgrounds, P.O. Box 46 (1 mi. w. of Hwy. 67 on Camby Rd.), Camby, IN 46113. Host Pastor: John F. Hay, D.S.

WEST VIRGINIA SOUTH—Aug. 3-4, 1 P.M. W.Va. Campgrounds, Hwy. 41, Box 2176, Summersville, WV 26651. Host Pastor: contact district office.

SOUTH CAROLINA—Aug. 9-10, noon. Church of the Nazarene, 109 Harris St., Fort Mill, SC 29715. Host Pastor: Harry Widener.

VIRGINIA—Aug. 9-10. Sprouses Corner, Buckingham, VA 23921. Host Pastor: W. E. Colvin.

WISCONSIN—Aug. 9-10. University of Wisconsin, Stevens Point, WI 54481. Host Pastor: Steve Hittle.

JOPLIN—Aug. 10-11, noon. First Church, 2000 Grand Ave., Carthage, MO 64836. Host Pastor: Joe Lee Tompkins.

NORTHWESTERN ILLINOIS—Aug. 10-11, noon. Manville Nazarene Camp, Rte. 1, Box 181, Manville, IL 61339. Host Pastor: T. Wesley Burns.

KANSAS CITY—Aug. 16-17, 9 P.M. College Church, 2020 E. Sheridan, Olathe, KS 66062. Host Pastor: Paul G. Cunningham.

NORTH CAROLINA—Aug. 16-17, noon. Church of the Nazarene, 111 Washington St., Hendersonsville, NC 28793. Host Pastor: Riley Lawrence.

IOWA—Aug. 17-18, noon. First Assembly of God Church, 2725 Merle Hay Rd., Des Moines, IA 50310. Host Pastor: Dave L. Humble.

TENNESSEE—Aug. 17-18, noon. First Church, 510 Woodland St., Nashville, TN 37206. Host Pastor: Millard Reed.

DALLAS—Aug. 18-19, noon. First Church, 3700 N. Robison Rd., Texarkana, TX 75503. Host Pastor: Tommy Loving.

MISSOURI—Aug. 24. Harvester Church of the Nazarene, 3115 McClay Rd., St. Charles, MO 63303. Host Pastor: Gene Grate.

GEORGIA—Aug. 24-25, noon. Atlanta First Church, 1600 Agape Way, Decatur, GA 30035. Host Pastor: Dan Casey.

NORTHWEST INDIANA—Aug. 25-26, noon. Church of the Nazarene, 2702 E. Glendale Blvd., Valparaiso, IN 46383. Host Pastor: Gerald Woods.

WEST VIRGINIA NORTH—Aug. 25-26, noon. Broadway Church of the Nazarene, 901 Broadway Ave., Parkersburg, WV 26101. Host Pastor: Jerry E. Bush.

SOUTHEAST OKLAHOMA—Sept. 7-8, noon. Church of the Nazarene, 723 W. Texas St., Durant, OK 74701. Host Pastor: C. William Parsons.

SOUTHWEST OKLAHOMA—Sept. 7-8, 5 P.M. Oklahoma City Western Oaks Church of the Nazarene, 7901 N. W. 16th, Oklahoma City, OK 73127. Host Pastor: Curtis Lewis.

MOVING MINISTERS

BYRON L. BLOOM from Valley City, N.Dak., to Charleston (S.C.) St. Andrews

RODNEY C. BROOKS from associate, Maywood, Calif., to pastor, San Pedro (Calif.) Peninsula

DENNIS S. CASKEY to pastor, Jackson (Tenn.) Central

JAMES E. COX from associate, Ephrata, Pa., to pastor, Lebanon (Pa.) Valley

DAVID B. CRAIG from associate, Bethany (Okla.) Calvary, to associate, Springfield (Mo.) First

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 JOHN A. GOODWORTH from pastor, Sheakytown, Pa., to associate, Fishkill, N.Y.
 F. MILTON HARRINGTON from associate, Sacramento (Calif.) Liberty Towers, to evangelism
 J. ROGER HUFF from associate, Denver (Colo.) Westminister, to associate, Atascadero, Calif.
 JEFFREY T. JOHNSON from associate, Clarksville (Tenn.) Park Lane, to pastor, Portland, Tenn.
 TERRY KIDD from Hillsboro, Ohio, to Middletown, Ohio
 ROB L. McDONALD from Mitchell, S.Dak., to Rock Island, Ill.
 DOUGLAS L. McVAY from Harlingen, Tex., to Syracuse (N.Y.) Immanuel
 ALAN C. METTLER from St. Joseph, Mich., to Nashville, Mich.
 ROBERT F. MYERS to associate, Fort Lauderdale (Fla.) First
 J. DEWAYNE PRICE from associate, Montrose, Colo., to associate, Gooding, Idaho
 LARRY S. PRUITT from Syracuse (N.Y.) Immanuel to Bethany (Okla.) Calvary
 R. CLARK RIVAS from Lufkin (Tex.) Bethel to Houston (Tex.) Southwest
 A. SCOTT ROBINSON to pastor, Clendenin, W.Va.
 RONALD C. SCHAEFFER from Nanty Glo, Pa., to Beaver Falls (Pa.) College Hill
 D. KEITH SMITH from Pea Ridge, Ark., to Maumelle (Ark.) Mission
 DAVID L. STEVENS from pastor, Charleston (S.C.) St. Andrews, to associate, Columbia (S.C.) First
 GLENN A. TUCKER from associate, Bellaire, Tex., to associate, Anderson (Ind.) Goodwin Memorial
 DONALD E. TYLER from Rock Island (Ill.) First to Monroeville, Pa.

GARY W. WILSON from Minot (S.Dak.) Southside to Waynesboro (Va.) Community Fellowship
 DENNIS K. YINGLING to East Palestine, Ohio

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 MISS ELEANOR BROCKLEBANK,* Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea
 DR. KENNETH and KAREN BRYANT,* Mexico, New address: c/o Eastern Nazarene College, 23 E. Elm Ave., Quincy, MA 01270
 MR. RANDY and KATHY BYNUM, Bolivia, Field address: Casilla 1771, Cochabamba, Bolivia
 REV. LOWELL and MARILYN CLARK,* Zambia, Furlough address: c/o Hughes, P.O. Box 1491, Woodward, OK 73802
 REV. BILL and MARTHA DAWSON, Haiti, Furlough address: RFD 2, Box 203, Niota, TN 37826
 REV. STEVE and JOAN DOERR, Zimbabwe, Furlough address: c/o Church of the Nazarene, 1200 N.E. 33rd St., Rochester, NY 55904
 REV. LARRY and BETTY FAUL, Jamaica, Furlough address: c/o Foraker, 3084 F $\frac{1}{2}$ Rd., Grand Junction, CO 81501
 REV. DAVE and CAROLITA FRALEY, France, Field address: 28 Allee des Genets, Guyancourt 78280, France
 DR. LARRY and ADDIE GARMAN, Peru, Furlough address: c/o Harold Havens, 10802 S. Colima Rd., Whittier, CA 90604 (213-941-4578)



Pictured (l. to r.) at the district assembly in Copenhagen, Denmark, March 8, are: General Superintendent Eugene L. Stowe; District Superintendent Neils Eliassen; ordinand and his wife, Andrew and Lizbeth Cheattle; and Eurasia Regional Director Thomas Schofield. Schofield had been Andrew's pastor for seven years.

REV. ROBERT and ROSA McCROSKEY, Indonesia, Furlough address: 3911 N. Glade, Bethany, OK 73008
 REV. ELMER and DOROTHY NELSON, Paraguay, Furlough address: 312 Fescue Dr., Mount Juliet, TN 37122 (605-754-4020)
 MR. TERRY and MARY NEWTON,* Swaziland, Furlough address: 146 Venetia Dr., Long Beach, CA 90803
 REV. DAVID and RHODA RESTRICT, South Africa (ASF North), Furlough address: c/o Coldwell, 33 Westland Gardens, Sheffield S19 5ES, England
 REV. CHRISTIAN and MARGIT SARMIENTO, Ecuador, Furlough address: c/o Harvester Church of the Nazarene, 3115 McClay Rd., St. Charles, MO 63303
 REV. BYRON and LEANNA SCHORRINGHOUSE, New Zealand, Furlough address: c/o Ledbetter, 11030 S.E. Hwy. C42, Summerfield, FL 32691
 MISS ELLEN SYVRET, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

MR. RANDY and ALICIA VORCE,* MAC Regional Office, Furlough address: c/o Bob Jackson, 380 Caylor St., Talent, OR 97540
 MR. CRAIG and GAIL ZICKEFOOSE,* Venezuela, Field address: San Antonio de los Altos 1204-A, Edo Miranda, Venezuela
 REV. NORMAN and CAROL ZURCHER, South Africa (ACC), Furlough address: 305 Riverside Dr., Huntington, IN 46750

*Specialized Assignment Personnel

ANNOUNCEMENTS

In observance of its 71st year of organization, **Columbus, Miss., First Church** will celebrate a "Homecoming Jubilee" July 2. History and present plans will be presented. Sunday morning, District Superintendent Talmadge Johnson, now of Tennessee and formerly of Mississippi, will speak. After lunch at the Civic Center, the afternoon is

NAZARENE CAMP MEETINGS

Following is the listing of Nazarene camp meetings remaining in this calendar year. Those with an * are held in conjunction with the district assembly and are usually evening and Sunday services only. Earlier camp meetings were printed in the May 1 *Herald of Holiness*.

July 2-9 **NEW ENGLAND**—Windsor Hills Nazarene Camping Center at Windsor, N.H.
 July 7-9 **CANADA WEST (SASKATCHEWAN)**—Arlington Beach Camp, seven miles w. of Cymric, Hwy. 20 (see Aug. 6 for Alberta camp)
 July 13-16 **CANADA WEST (MANITOBA)**—St. Malo Campgrounds, 39 miles south of Winnipeg (see Aug. 6 for Alberta camp)
 July 23-30 **INTERMOUNTAIN**—First Church, 600 15th Ave. S., Nampa, ID 83686
 July 24-30 **EASTERN KENTUCKY**—Mount Hope Camp, Rte. 1, Box 242, Flemingsburg, KY 41041
 July 24-30 **IOWA**—Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, IA 50265
 July 24-30 **INDIANAPOLIS**—District Campgrounds (one mile west of Hwy. 67 on Camby Rd.), Camby, IN 46113
 July 24-30 **NORTH FLORIDA**—Suwannee Camp, three miles north of White Springs, Fla.
 July 25-30 **CANADA ATLANTIC**—Big Lake Camp, Oxford, N.S.
 July 29—Aug. 6 **CANADA PACIFIC**—Camp Charis, 51935 Hack Brown Rd., RR 1, Rosedale, BC V0X 1X0
 July 29—Aug. 6 **PITTSBURGH**—Mount Chestnut Campground, 177 North Rd., Butler, PA 16001
 July 29—Aug. 6 **WASHINGTON**—North East Nazarene Camp, North East, MD 21901
 July 30—Aug. 6 **NORTHEASTERN INDIANA**—District Center, 1794 S 350 E, Marion, IN 46953
 July 30—Aug. 6 **NORTHWESTERN OHIO**—District Center, St. Marys, OH 45885
 July 31—Aug. 6 **NEW MEXICO**—Bonita Park Nazarene Conference Center, Capitan, NM 88316
 July 31—Aug. 6 **CHICAGO CENTRAL**—District Center, Aroma Park, Ill.
 Aug. 3-6 **KANSAS**—First Church, 1400 E. Kellogg, Wichita, KS 67211

Aug. 4-13 **ARIZONA**—Camp Pinerock, 1400 Pine Dr., Prescott, AZ 86301
 Aug. 6-13 **EASTERN MICHIGAN**—District Center, 6477 N. Burkhart, Howell, MI 48843
 Aug. 6-13 **WEST VIRGINIA NORTH and WEST VIRGINIA SOUTH**—Nazarene Campground, Hwy. 41, Summersville, WV 26651
 Aug. 6-13 **AKRON**—District Center, 8020 Nazarene Ave., Louisville, OH 44641
 Aug. 6-13 **CANADA WEST (ALBERTA)**—Camp Harmattan, 22 km w. of Olds, Alta., on Hwy. 27
 Aug. 7-13* **VIRGINIA**—Sproules Corner, Buckingham, VA 23921
 Aug. 7-13 **HOUSTON**—Walker County Fairgrounds, Huntsville, Tex.
 Aug. 7-13 **NORTHERN MICHIGAN**—Free Methodist Campground, Manton, Mich.
 Aug. 7-13 **WEST TEXAS**—Camp Arrowhead, Glen Star Rte., Cleburne, TX 76031
 Aug. 8-13 **OREGON PACIFIC (SOUTH)**—Rogue River State Park on I-5, Rogue River, OR 97537
 Aug. 10-13* **WISCONSIN**—University of Wisconsin, Allen Center, Stevens Point, WI 54481
 Aug. 11-20 **NEW YORK**—Camp Taconic, Red Hook, N.Y.
 Aug. 12-20 **PHILADELPHIA**—North East Nazarene Camp, North East, MD 21901
 Aug. 14-20 **SACRAMENTO**—Diamond Arrow Campgrounds, 15742 N. Bloomfield Rd., Grass Valley, CA 95959
 Aug. 15-20 **OREGON PACIFIC (NORTH)**—Jennings Lodge, Milwaukie, OR 97222
 Aug. 22-26 **LOS ANGELES**—Bressee Avenue Church, 1480 E. Washington Blvd., Pasadena, CA 91104; 27th evening, Pasadena First
 Aug. 22-27* **NORTHWEST INDIANA**—Church of the Nazarene, 2702 E. Glendale Blvd., Valparaiso, IN 46383
 Aug. 23-27 **MINNESOTA**—Lake Koronis Campground, Paynesville, MN 56362
 Sept. 1-3 **NORTHWEST**—Pinelaw Park Campgrounds, Rte. 1, Box 570, Loon Lake, WA 99148
 Sept. 5-10* **SOUTHEAST OKLAHOMA**—Church of the Nazarene, 723 W. Texas St., Durant, OK 74701

planned for reminiscing with former pastors and friends, along with singing.

All former pastors, members, and friends are invited to attend. Those who cannot are encouraged to send greetings with a before and after family photo, which will be returned upon request. For further information, contact Dr. Lois Hood, First Church of the Nazarene, 426 Military, Columbus, MS 39701, or call Rev. Myron Kersten (601-328-1662 or 601-328-5273).

Covington, Ky., Central Church will celebrate its 50th anniversary July 9-16. All former members and friends are invited to join in the celebration or to send greetings. Former pastors and men who have gone out from Central to become pastors will speak in the services. Rev. Carlton Mills will portray "Uncle Bud" Robinson Wednesday evening, July 12, and the church will celebrate with a birthday party Friday evening, July 14.

A "Reunion Dinner" will be observed at noon Sunday, July 16, followed by the closing service at 3 P.M.

For further information contact Pastor

Wesley Frederick, 2006 Pieck Dr., Fort Wright, KY 41011, or phone 606-331-1964.

The **Yreka, Calif., church** will celebrate its 40th anniversary on July 29-30. District Superintendent Walter Hubbard will be speaking. All former pastors, members, and friends are invited to attend. There will be a Saturday evening homecoming dinner at 6:30 and worship services Sunday at 10:45 A.M. and 6 P.M. For further information, contact Pastor Ron Dech at 415 Evergreen Ln., Yreka, CA 96097, or call 916-842-2689.

The 60th anniversary of the **North Nampa, Idaho, church** will be observed during the month of August 1989. The Grand Finale Celebration will be August 27. Former pastors and their families will be speaking each Sunday of August. Anyone who has attended or served in any capacity is urged to come and share in this time of celebration and praise. Information may be secured from the church: 608 14th Ave. N., Nampa, ID 83651.

The **Twin Lakes Church in Mountain Home, Ark.**, will celebrate its 40th anniversary August 20. All former pastors, members, and friends are invited to attend. For more information contact Rev. Michael Roach, 717 Market St., Mountain Home, AR 72653, or phone (501-425-3658 or 501-481-5368).

Kankakee, Ill., First Church will celebrate its 50th anniversary August 26-27. Saturday, at 7 P.M., there will be a slide presentation of highlights of the past years. Sunday morning will be a combined service with former pastors participating. There will be dinner on the grounds at noon, followed by an afternoon service at 1:30 with singspiration, testimonies, and greetings. All former pastors, members, and friends are invited to attend. Those who cannot attend are encouraged to send greetings and a family picture to: Anniversary Committee, First Church of the Nazarene, 1000 N. Entrance Ave., Kankakee, IL 60901.

The **St. Louis, Mo., Southwest Church (Lafayette Park)** will celebrate

its 65th anniversary September 19-24. The week of celebration will begin with revival services at 7:30 P.M. each evening, with preaching by Dwight Presson on Tuesday; Scott Lowry on Wednesday; Ed Stovall on Thursday; Jerry Appleby on Friday; and Bob Appleby on Saturday. Dr. B. G. Wiggs will be the speaker Sunday, A.M. and afternoon services.

Dinner will be provided for everyone Sunday noon. In the afternoon, there will be a special song service at 2:30, featuring singers and musicians from over the years.

A cordial invitation is extended to all former pastors, members, and friends to join the celebration. Greetings would be appreciated from those who are unable to attend. Also, please send pictures, interesting facts, addresses of past members to Southwest Church of the Nazarene. Attn: Anniversary Committee, 4543 Magnolia, St. Louis, MO 63110, or call the church office (314-771-6215).

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

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RECOMMENDATIONS

I recommend REV. JOSEPH R. JORDAN, who is entering the field of evangelism beginning August 1, 1989. Rev. Jordan has unusual gifts of insight as to the leading of the Holy Spirit and is a talented musician and singer and a dynamic preacher. He has had experience both in the field of evangelism and in the pastorate and will bring maturity and spiritual dynamics to a revival service.

Rev. Jordan's mailing address will be the Logan Church of the Nazarene, 650 Walhonding Ave., Logan, OH 43138.—*J. Wilmer Lambert, Central Ohio district superintendent.*

The location of evangelists may be secured through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

REV. H. I. BASHAM, 92, of Marlton, N.J., died April 17. Prior to his retirement, he pastored Nazarene churches in Camden and Bridgeton, N.J.; and Cumberland, Annapolis, Hollywood, and North East, Md. For the past six years, he was a resident of the Wiley Retirement Community of Marlton.

Survivors include his wife, Blanche; two daughters, Ruth Kale of New Britain, Pa., and Eunice Fink of Merchantville, N.J.; two sons, Robert of Marlton and Paul of South Portland, Maine; 10 grandchildren; and 11 great-grandchildren.

* * * *

MARIE SLOAN BIRCHARD, educator, 82, died March 24 in Columbus, Ohio, after a brief illness. She was a graduate of Eastern Nazarene College and Olivet Nazarene College and had completed graduate work. She was professor of foreign languages in the 1930s at Olivet and an English professor on the pioneer staff of Mount Vernon Nazarene College, where she retired in 1976.

She was preceded in death by her husband, Rev. F. Carlton Birchard, and her parents, Dr. J. H. Sloan and Harriet (Prout) Sloan. She is survived by two daughters, Mrs. Herb (Harriette) Yenser, Columbus, Ohio, and Mrs. Grant (Carolyn) Learned, Defiance, Ohio; three brothers, William P. of Kissimmee, Fla., John Howard of Arcadia, Calif., and Richard P. of Columbus; two sisters, Mrs. Homer (Dorothy) Rutledge of Lakeland, Fla. and Mrs. Lester (Martha Jean) Smith of Columbus; five grandchildren; and five great-grandchildren.

She has resided in Orlando Central Towers since 1978 and was a member of the Orlando, Fla., Central Church of the Nazarene.

* * * *

REV. E. MILO MARTIN, 73, of Watauga, Okla., died April 24 after a long illness. He was a Free Methodist pastor for 19 years. His elder's orders were recognized by the Northwest Oklahoma District assembly in 1960. He also pastored on the Southeast Oklahoma District and at Longview on the Dallas District. He retired in 1981 after pastoring the Camp Creek Church near Taloga, Okla.

Surviving are his wife, Esther; three sons, Doyle of Sioux City, Iowa; Master Sgt. Ernest Stanley of Montgomery, Ala.; John of Shreveport, La.; and one daughter, Carolyn Graham of Glendale, Calif.; six grandchildren; one sister; and one brother.

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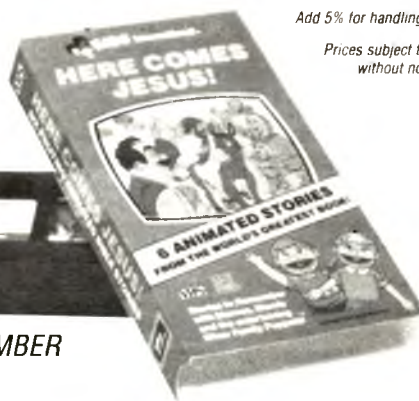
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EDYTHE NELSEN, 81, died Dec. 31 in Chicago, Ill. During World War II, Edythe heard of the incarceration of Dr. Evelyn Witthoff, medical missionary, and felt a call to be a special intercessor and friend to all Nazarene missionaries. For over 45 years, she wrote thousands of letters to over 800 missionaries in the field. Many missionary children know her as "Aunt" Edythe, for on each birthday, until they were 18, they received a birthday card from her with a dollar in it.

Edythe is survived by her sister, Olive.

* * * *

REV. CONLEY D. PATE, 68, retired Army chaplain and pastor, died March 12 in La Porte, Ind. A native of Vilonia, Ark., he graduated from Bethany-Peniel College (now Southern Nazarene University) in 1941 and received graduate degrees from the University of Arkansas and Indiana University. He served pastorates at Pickens Chapel and Springdale on the North Arkansas District, and Gary First Church on the Northwest Indiana District.

His career as a Nazarene chaplain began in 1949 and included assignments in Alaska, Germany, and Korea, with state-side duty at Fort Chaffee, Ark., and Fort Carson, Colo. He retired from the military as a lieutenant colonel in 1962.

For the last 22 years he had served the La Porte School District as teacher and coach. He held numerous supply pastorates on the Northwest Indiana District during that time.

He is survived by his wife, the former Laverne Bounds; one daughter, Blanche Jones of Beebe, Ark.; and one brother, Aubrey Pate of Conway, Ark.

* * * *

REV. LEE PARKER PHILLIPS, 88, retired elder of Nacogdoches, Tex., formerly of Waco, Tex., died March 27 at a Nacogdoches hospital. Rev. Phillips was born January 24, 1901, in Waco. He became a lay minister in the Church of the Nazarene in the 1930s and was ordained an elder in 1936. He pastored churches in Alvin, Temple, Coleman and Artesia, N.Mex. He also owned a sign business in Waco.

Survivors include his wife, Ruby Lee Phillips of Nacogdoches; a son, Carroll, of Nacogdoches; a daughter, Virginia Lovett of Lake Elsinore, Calif.; 7 grandchildren; and 11 great-grandchildren.

* * * *

HENRY CONSTANTINE, 61, Dec. 18, Wellesley Island, Alexandria Bay, N.Y. Survivors: wife Esther; son Donald; daughters Mrs. William (Sharon) McFerrer and Mrs. Ernest (Valencia) Miller; 20 grandchildren; and his mother.

LUCILLE (BOWDOIN) KIRGAN, 81, Mar. 12, Washington Park, Ill. Survivors: husband, Montraville P.; son Edward P.; and two grandchildren.

MRS. HELEN LUCKEY MYERS, 77, Apr. 17, Fostoria, Ohio. Survivors: husband Blake A.; daughter Lynda Krumm; sons Duane and Larry; nine grandchildren; four great-grandchildren; three stepgrandsons; and seven step-great-grandchildren.

HARRY EDWIN SCHACK, 75, Mar. 29, Rush, Colo. Survivors: wife Grace (Little) Schack; daughters Myrna R., Annette O'Cain, and Karla Buchanan; two grandchildren.

HELEN SEVERNS, 85, Nov. 22, Fort Collins, Colo. Survivors: sons Marlow, Andrew, and Sam; six grandchildren; three great-grandchildren; one brother; and one sister.

JOSIE EVALENE (MRS. W. T.) WHITE, 91, Apr. 11, Bethany, Okla. Survivors: daughters Louvenia (Bill) Jellerson and Billie K. (Rev. Sam) Stearman; 7 grandchildren; 11 great-grandchildren.

BIRTHS

to **CLIFFORD AND BARBARA (DU-ECKER) CLEGG**, Lenexa, Kans., a boy, Benjamin Alan, Apr. 22

to **FRANK AND SUSIE DICKARD**, Desoto, Tex., a boy, Kyle Matthew, Jan. 23

to **DAVID AND VICKI (BELZER) EGGER**, Portland, Oreg., a girl, Ashley Victoria, Dec. 26

to **DR. DAVID AND DEBRA (PRICE) FEHR**, Baltimore, Md., a boy, Graham Michael, Dec. 29

to **REV. PAUL AND JANET (HARVEY) FLORES**, Littleton, Colo., a boy, Paul Samuel, Feb. 1

to **JEFF AND RICKI (PRESLEY) FRENCH**, Olathe, Kans., a boy, Zachariah Allen, Feb. 14

to **SCOTT EDWARD AND WENDY (THOMAS) SHARPES**, Kansas City, Mo., a girl, Bethany Lynn, Mar. 31

MARRIAGES

LISA J. WALDROP and **DANIEL MARK DIXON** at Lexington, Ky., Mar. 18
REBECCA ANNE PARKER and **BRENT FREDERICK WYSS** at Chandler, Ariz., Apr. 8

ANNIVERSARY

A twin celebration to honor **REV. ROY AND BETTY (BESSIE) HALL** of Fort Langley, B.C., for their 50th wedding anniversary, was held Saturday, April 8, at the Helen Wells Memorial Hall, Langley Church of the Nazarene—an open house hosted by their four children: Betty Thomas, Ajax, Ont.; Victoria Mann and Roy Hall, Jr., Maple Ridge, B.C.; and Sharon Lowden, Fort Langley—and a supper and program Sunday, April 9, at the Maple Ridge Church. The churches are on opposite sides of the Fraser River. Seven of their nine grandchildren were able to attend.

Pastor Harry Schell of the Maple Ridge Church led the special service, at which District Superintendent Charles J. Muxworthy, Canada Pacific District, spoke on the heritage of the Christian home. The Halls had visited the Newmarket, Ont., church on their honeymoon, where Rev. Muxworthy's father was pastor.

Rev. and Mrs. Hall pastored the Langley and Maple Ridge churches in the concluding years of the ministry, following pastorates in Ontario and British Columbia over a 40-year period. They presently attend the Maple Ridge Church.

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; William M. Greathouse; Jerald D. Johnson.

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NEWS OF RELIGION

COURT RULES CONSTITUTION PROTECTS INDIVIDUAL RELIGIOUS BELIEFS

The Constitution's protection of religious liberty is not limited to members of particular religious organizations, the Supreme Court ruled March 29. The Court overturned an Illinois appellate court that had ruled that a man who observed a Sabbath for religious reasons was ineligible for unemployment benefits if he turned down a job offer that required him to work on Sunday.

Illinois generally grants unemployment benefits to people whose religious convictions cost them their jobs. But in the case of William Frazee, the state refused to pay benefits because strict Sabbath observance was not dictated by his church, a conservative Presbyterian church in Peoria.

The Illinois court ruled that to receive constitutional protection, a refusal to work on the Sabbath must be "a tenet or dogma of an established religious sect." In a unanimous decision, the Supreme Court rejected the Illinois court's reasoning. "We reject the notion that to claim the protection of the free-exercise clause, one must be responding to the commands of a particular religious organization," said the decision, authored by Justice Byron White.

Ironically, Frazee sought unemployment compensation after he was laid off as a claims adjudicator for the Unemployment Division of the Illinois Department of Employment Security.

ATHEIST SAYS THE GODLESS SHOULD BE PRO-LIFE TOO

What's a self-described atheist such as New York writer Nat Henthoff doing in the pro-life movement?

In the March issue of *U.S. Catholic* magazine, published in Chicago, Henthoff says, "... it's a lot easier for an atheist—at least, this atheist—to be against abortion because all I have is life, this life. All I can believe in is life. And once the society cheapens life—... through abortion on demand—then life all along the line will become cheapened. Including mine."

Henthoff became a pro-lifer after reporting on "Baby Does." "When there is no respect for life in the womb, it becomes a lot easier to do away with other inconvenient lives that have long been outside the womb," he says.

Henthoff doesn't always get warm welcomes from Christian pro-life groups. Yet he sees a place for people like himself among more traditional pro-lifers. "The antiabortion movement would be stronger if it had more members—members from across the spectrum of American politics, religion, and no religion. Too often the antiabortion forces are dismissed—in the press and among many other Americans—as being an insular, parochial group: predominantly Catholic, predominantly right wing, predominantly concerned with life only to the point of birth but thereafter indifferent to ... medical care and nutrition for women and their children in poverty."

CHRISTIAN LEADER NAMED HONORARY CHAIR OF CHINESE CENTER

Joni Eareckson Tada, renowned Christian author and artist, has been named honorary chairperson of the Sino-American Higher Educational Center for Special Education in Jiangxi, China. Tada, who is known to millions around the world simply as "Joni," became paralyzed in a diving accident over 20 years ago. Her autobiography, *Joni*, has become an international best-seller, and a feature movie was made about her life. She is founder of an organization called JONI AND FRIENDS, which links churches and disabled people through a variety of services and educational programs. In 1987 she was named by President Reagan to the National Council on Disabilities.

The new Sino-American Center is the product of almost two years of interaction and negotiation between Chinese officials, an organization called Education Services Exchange with China (ESEC), and JONI AND FRIENDS. When operational, the center will provide educational, vocational, and employment opportunities for disabled people in the Jiangxi Province.

NWMS WORKSHOPS SCHEDULED FOR GENERAL CONVENTION

Record attendance is expected at the 15 NWMS workshops to be offered on June 21 at the General Convention in Indianapolis. Nazarenes from around the world will be able to attend workshops covering the major NWMS emphases.

Most workshops will have repeat sessions to accommodate large crowds. The first session will be from 9:00-10:30 A.M., and the second session will be from 1:30-3:00 P.M.

For the first time, workshops in languages other than English will be offered. These include workshops in Korean, Spanish, Portuguese, and French. These

four workshops will be two sessions of 1½ hours in length, with no repeat sessions.

Workshop Coordinator Beverlee Borbe states that workshops have been planned in response to needs assessed by district NWMS presidents. Church leaders from the United States, Canada, and world mission areas are scheduled to share their expertise. Missionaries will be in attendance, lending their support and inspiration to each specific program.

Workshop agendas contain varied presentation techniques, including lectures, demonstrations, and audience participation. Challenging speakers, along with innovative materials and displays, promise to inspire, inform, and illustrate.

The workshops will be held in

the Westin, Hyatt Regency, and Convention Center. Included in the lineup with their respective presenters, are: Leadership (of special interest to all district presidents)—Beverlee Borbe—one session only, 9:00-10:30 A.M.; Adult Mission Education—Betty Bowes; Alabaster/World Mission Radio—Retha Lancaster; LINKS/Medical Plan—Louise Clifford; General Budget and Faith Promise—Mary Humble; Prayer and Fasting—Pat Hutchens; Youth Mission Education—Yvonne Chalfant; Compassionate Ministries—Joan Whittenberger; Publicity—Wilma Gould; Children's Mission Education—Cathy Thomas; Work and Witness—Bob Trevan; Spanish—Emily Ray; Portuguese—Linda Srader; French—Kathie Ketchum; and Korean—Joanna Schubert.

Visitors are encouraged to visit any of the workshops, provided that space is available after delegates have been seated.

Room assignments for the workshops will be in registration packets at the convention. □

SHUTTLE SERVICE AVAILABLE DURING CONVENTIONS/ASSEMBLY

Limited shuttle service will be available to persons staying outside the downtown Indianapolis area during the 22nd General Assembly and conventions, according to D. Martin Butler, local arrangements coordinator.

Butler has announced that air-conditioned motor coaches will provide transportation from the airport I-70/I-465 area, the I-70/I-465 East Side Interchange area, and from the area designated as the North Meridian Corridor, which includes the Tower Inn, the North Meridian Inn, Sheraton Meridian, University Place, and the Riverpointe Suites.

The cost of the shuttle will be \$3.00 per person, per day. Service will be available from June 21-28, with runs from key hotels/motels in each of these areas on a 20-minute schedule from 7 to 9 A.M. daily. The service will taper off to hourly runs during the day and then resume a 20-minute schedule following evening services until 10:30 P.M. The \$3.00 cost allows unlimited use of the shuttle each day.

Tickets will be available at the

transportation desk in the Convention Center registration area. More specific information about schedules and shuttle routes will be available at the airport and in the shuttle hotel lobbies.

Shuttle service at a reduced rate will also be offered for those flying into Indianapolis. AAA Shuttle Express will serve as the official airport shuttle for the assembly and conventions. Persons who need a shuttle to a hotel or motel not served by an airport shuttle may contact the AAA office at the Indianapolis airport.

—NN □

NYI ADDS SECOND SERVICE

NYI has scheduled a second service for their convention Wednesday night, June 21, according to Gary Sivewright, NYI Ministries director. The second service is being added because of the tremendous interest that has been expressed by those who wish to attend.

"By all indications, we have more people coming in than we have room for in one service," said Sivewright. "We want to accommodate everyone who would like to participate."

The first service will begin at 7 P.M. in Halls D and E of the Indianapolis Convention Center. The second duplicate service will convene at 9 P.M. also in Halls D and E.

Both services will include the introduction of NYI's new quadrennial theme and theme song presented through multimedia; the announcement of the results of the NYI missions project for São Paulo, Brazil and Paris, France; a challenging message by Woodie Stevens, current general NYI president; plus a choir comprised of traveling groups from each Nazarene college.

Other activities scheduled for Wednesday evening have been pushed back in the schedule. The regional caucuses originally scheduled for 9:30 P.M. have been moved to 10:30 P.M. The teen choir rehearsal has been rescheduled for 10:30 P.M. (The choir will perform in Thursday's Christian Life and Sunday School service and is open to any teen or youth group who would like to participate.)

Seating in both the 7 P.M. and 9 P.M. NYI services will be first come, first served. For more information, call the NYI Ministries office (816-333-7000). □

—NN



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MARK GRAHAM
Reporter
Nazarene News Service

JOHNSON CALLS WESLEYAN GROUPS TO FOCUS ON UNITED MISSION IN WORLD

Saying he wants "not only to be part of a great tradition but of a vital and productive force as well," General Superintendent Jerald D. Johnson called on those attending the 1989 Christian Holiness Association Convention to dream about working together to form a dynamic movement for holiness in the world. Johnson made the remarks in his address as president of the CHA recently in Indianapolis.

Johnson told the crowd of about 300 that those in the tradition of John Wesley have an opportunity to "aggressively fill a vacuum that has been created by a lack of substantive life-style congruous with the word *holiness*."

"Can you think of a time in our own culture when standards of holy living need to be raised any more than now? Are we not still convinced that the Bible teaches full salvation, entire sanctification, 'holiness without which no man shall see the Lord'?"

The CHA president said he would like to see a "Wesleyan ecclesiastical community" that would help to "maintain identity, preserve our traditions, strengthen our own ranks, and . . . assist one another in carrying out our common biblical mandate."

Johnson suggested several areas for possible cooperation among the various holiness groups, including literature, pensions, health insurance, media usage, credentialing, ministerial



General Superintendent Jerald D. Johnson addresses the Christian Holiness Association.

interchange, and electronic evangelism. □

—NN

MK REUNION AT GENERAL ASSEMBLY

All college-age and older Missionary Kids (MKs) are invited to the 1989 General Assembly MK Reunion/Fellowship. The get-together offers an opportunity for MKs and spouses to get together to renew old friendships, according to Charles Gates.

Dr. William (Uncle Bill) and (Aunt) Frances Vaughters plan to be at this event, which will be held in the Mt. Ranier Room at the Hyatt Regency. The MK Reunion/Fellowship will be held Saturday, June 24, from 9:30 to 11 PM.

For more information, phone Charles Gates at headquarters, 816-333-7000, ext. 325. □

—NN

T. W. WILLINGHAM GOES HOME



Theodore Weber (T. W.) Willingham, 96, died April 29 at Baptist Hospital in Kansas City. Death was attributed to natural causes.

Funeral services were conducted by Pastor Keith Wright at Kansas City First Church May 2.

He was preceded in death by his wife, Mary, in 1977, and a son, T. W. Willingham, Jr.

Survivors include a daughter, Miriam Strang; two sons, Charles and Elbert; 6 grandchildren; and 14 great-grandchildren.

Born January 20, 1893, in Sebree, Ky., Willingham served the Church of the Nazarene in a variety of capacities. From 1917 to 1922, he was pastor of Danville, Ill., First Church. In 1922 he began an association with Olivet Nazarene College that was to last until 1938. From 1922 to 1938, he served as treasurer—a job he held concurrently with that of college president from 1926 until 1938.

From 1940 to 1945, Willingham was superintendent of the Missouri District. He left this post to serve as executive director of the Nazarene Radio League at



Members of the Board of General Superintendents receive a demonstration of the electronic balloting system that will be used at the 22nd General Assembly.

headquarters. He held this position until 1965.

An author and much sought after as an evangelist, Willingham was known for his wit and his clear illustrations. He was a student of the Bible and had committed much of the book to memory.

Willingham held the A.B. and B.D. from Olivet. He also was honored with D.D. degrees from both ONC and Asbury.

Willingham has bequeathed his inheritance to Nazarene Bible College, with the exception of the proceeds from the sale of his home, which will go to Kansas City First Church where he was a member.

"Few men have cast a longer shadow of influence across the Church of the Nazarene than Dr. T. W. Willingham," said Eugene L. Stowe, chairman of the Board of General Superintendents, speaking for the entire board. "His outstanding service as college president, district superintendent, and director of *Showers of Blessing*, has impacted the lives of multiplied thousands of our people. His preaching and teaching ministry have left an indelible impression on all of us who knew and loved him." □

—NN

ELECTRONIC BALLOTING FEATURED AT GENERAL ASSEMBLY

Delegates to the 22nd General Assembly will be able to see the outcome of their votes instantly with the assistance of an electronic balloting system. The computerized system, designed by Vojtech Bystricky, Jr., of

Swank Audio Visuals, Inc., of St. Louis, will interface with the assembly's audiovisual system. It will permit all persons present to immediately see the tally of votes, along with the percentages.

Each delegate will have a small black box with a numerical pad that is connected to a central processing unit. When the chairman presents a matter for a vote, persons will be instructed to key-in a number to indicate their preference of yes, no, or abstention. Once the vote is closed, the totals will instantly be displayed on the giant screen that will be located above the front platform.

The system will also be used for the balloting for the new general superintendents. Delegates will be asked to write out their choices for the office on the first ballot. Thereafter, each candidate will be assigned an identification number. Delegates will then be able to vote for their choice by keying in their candidate's I.D. number. Additional names could be added to each ballot from the floor.

This is the first time an electronic balloting system has been used at a Nazarene General Assembly. This assembly will also mark the first time resolutions have been presented on a large screen during consideration. Amendments to legislation will be immediately keyed-in via computer to enable delegates to see as well as hear changes as they are being deliberated. The technology is expected to help delegates follow with greater ease any changes that are made to legislation, cut down on the paper-flow, and speed up the legislative process. □

—NN



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