

MARCH 1, 1989

HERALD OF HOLINESS



SELF-IDENTITY AND GOD'S GRACE

GIVING BEGINS IN THE HEART

WORRY, CONCERN, AND ANXIETY

CHURCH OF THE NAZARENE

INDIANAPOLIS— HERE WE COME!



JERALD D. JOHNSON
General Superintendent

international gathering of Nazarenes is a “rainbow coalition” in the truest sense of the word. People from nearly every racial and ethnic group in the world are a part of our church.

The assembly in Indianapolis may prove to be a most significant happening in our history. Important aspects of our church around the world have been carefully studied during the last four years. These commission reports will help set the tone for our future. The elections of general superintendents will also help determine the shape of our denomination in future days. For these reasons, and more, all of us have reason to be grateful for the hard work of the NWMS. They have led the way in prayer, challenging us to a minimum of 1 million hours of prayer on behalf of our meeting next June.

From a technological point of view, this General

The Twenty-second General Assembly in the history of our church will soon convene in Indianapolis. General Assemblies have become a great family gathering for the people called Nazarenes. Delegates, members, and visitors will arrive from all corners of the world, bringing with them their local customs and national differences. This interna-

Assembly is a child of the late 20th century. Electronic voting will speed up this part of the democratic process. Signal devices will determine next-in-line speakers at the microphones. The convention facilities themselves are just about the best and most satisfactory made available to us in recent years. Our host city has assured us a hospitable stay.

Because Indianapolis is in the heart of much of the U.S.A.’s Nazarene-land, we anticipate a large crowd of church members, delegates, and visitors. Especially over the weekend, it appears that thousands will be driving in, many of them in chartered buses. The arena has a seating capacity of 65,000. Some people are predicting we may need all available seating for the Sunday morning Communion service.

Nazarenes from around the world have asked us to rearrange assembly business so the evenings can be given over to camp meeting-style services. Each evening will highlight great gospel singing, inspiring special music, and a sermon by a general superintendent. It will be necessary to take short periods in some of the services in support of a specific ministry of the church. These great services will begin on Friday night and continue through Wednesday evening. So the invitation goes to all our people far and wide, “Y’all come!” Blessing and inspiration await us all. Furthermore, this just may be the special General Assembly God has planned for Nazarenes—the time He directs from the beginning to the end that we might be prepared to minister effectively to the needs of our world. This is our chance, by the grace of God and inspired by the Holy Spirit, to move forward with joy and victory as we close out century No. 20 and prepare for century 21. **H**

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SELF-IDENTITY AND GOD'S GRACE



Ask Paul who he is and most likely he will answer, "I am an apostle of Jesus Christ." When Paul discusses Paul, what he says often includes the term "apostle." With the exception of Philippians, 2 Thessalonians, and Philemon, the superscription of all his letters reveals that he knew himself as an apostle of Jesus Christ. Paul is an apostle and his task is to preach the gospel. Self-concept, self-identity, and self-esteem are not seemingly major problems for the apostle.

Ask the "saints" at Corinth who Paul is and they will answer, "He is an apostolic pretender." He calls himself an apostle but the Corinthians do not accept his identity. According to the Corinthians, Paul has no right to the title "apostle" (2 Corinthians 3:2 ff.; 11:5; 12:11-12). They said Paul wrote powerful letters but was weak in face-to-face encounters (10:1, 10). He was not an eloquent speaker (11:5 ff.; 12:11). The Corinthians said Paul was a "schemer" (1:12 ff.; 3:12 ff.; 4:1 ff.; 5:11). His constant self-commendation indicated trouble (3:1; 5:12; 12:19). Failure to accept support from Corinth indicated a lack of love for them (11:7-12; 12:13). Paul's plans changed without consideration of others (1:15 ff.). Some "saints" even thought he was dishonest (7:2; 8:20; 12:16 ff.).

When the Corinthians talked about an "apostle" they wanted something of a hero. Paul boasts ironically, in 2 Corinthians 10—13, not about his heroic character but about his "weakness." One of his examples of weakness is a kind of parody of the Roman *corona muralis*, an award the Romans gave to the first soldier who went "over the wall" in a besieged city. The Corinthians wanted an apostle who was that kind of hero. So Paul boasts that he "escaped"

from Damascus through a window in the wall (11:32-33). It was not an heroic sight! Bundled in a fish basket like contraband merchandise, Paul escaped from Aretas. If one must be heroic to be an apostle, Paul does not qualify.

An apostle should be able to report many ecstatic experiences, so the folk at Corinth said. Again using irony and parody, Paul turns their idea of an apostle on its head. He tells about "a man I know" who 14 years earlier had had the experience of going to paradise in the third heaven (12:1-5). Paul certainly took his time in getting around to reporting this event that was his own, as verse 7 makes clear. But, he does not have much to report. He does not know if he was "in the body" or "out of the body." What he heard he did not understand, and he was forbidden to report anything he had heard. How could he have reported "unutterable words" anyway?

The irony is pursued: Because of the "extraordinary quality" of the revelation (12:7) Paul is given a "thorn in the flesh." There is nothing "extraordinary" about a revelation when one cannot tell if it was "in the body" or "out of the body" and the words spoken were unutterable! There was reason for humiliation, not pride. Paul is speaking as a "fool" (11:1; 12:11), so this is not a straightforward report. If the Corinthians want an apostle with great ecstatic experiences, they will not claim Paul as their apostle.

With empty hands, because his escape from Damascus and his heavenly rapture have not produced *evidence* that he is an apostle, Paul is left with a "thorn in the flesh." There is absolutely no basis whatever for seeing the "thorn in the flesh" as a physical malady. The figure of speech in 2 Corinthians 12:7 is not the "same sickness" as that in

Galatians 4:13-14. The words "thorn," "angel/messenger," "buffet" (literally "hit with the fist"), and "remove" are all words that refer to persons, not illnesses.

Paul gives the passage an interesting twist, however, because he uses the healing story form. Since he is talking about persons, he cannot really be speaking of a physical illness. Again he is using parody, and in essence the "thorn" is the Corinthian church, a sick church that needs healing! Three times he prays for healing but God speaks decisively: "My grace is sufficient for you" (12:9, NASB). Paul must face the fact that the Corinthians have rejected him. He has a "healing story," but there is no healing. Thus, the Corinthians who want miracles will not accept him. Ironically, in this case, the Corinthians could have given Paul the "miracle" because the Corinthian church is sick but refuses to be healed.

Rejection is never easy. Paul was an apostle and wanted to be accepted as such. He wanted the Corinthians to accept him as an apostle but they rejected him. Who, then, is Paul? Paul will tell you: "I am an apostle of Jesus Christ." Perhaps the best commentary on this passage is to be found in 1 Corinthians 15:10. Paul says he is unworthy to be called an apostle but with holy defiance charges back, "But I am—an apostle of Jesus Christ—by the grace of God."

Self-esteem and self-identity, for Paul, are grounded in God's grace (2 Corinthians 12:9). Paradoxically, he declares, "Power is perfected in weakness" (12:9, NASB). The final paradox comes in the claim that "When I am weak, then I am strong" (12:10, NASB). Certainly Paul is not saying that "weakness is power." Rather, in the context he is saying, "Christ, who is power (grace), is in me to overcome my weakness." Despite weakness, Paul knows himself to be strong because the power of Christ has "tented" upon him (13:4). Self-identity is securely anchored in Paul's identification with Christ. Now he tells the Corinthians: "Test yourselves" because when Paul was tested he did "not fail the test" (13:5, 6, NASB). Whatever the Corinthians say, Paul knows that he is an apostle of Jesus Christ upon whom "the power of Christ" has come to rest. Paul does not need to "find himself" because Christ has "found" him and Paul knows who he is!

Much of the current Christian literature of self-esteem seems quite shallow. It appears that much of the literature supports a self-help, "Operation Bootstrap" kind of salvation. Paul found the secret to knowing himself when he discovered grace. He knew who he was because he knew the "Christ in me." God's grace/power was all the assurance he needed that he knew his identity as an apostle of Jesus Christ.

Information from polls among Protestant evangelicals indicate that an alarming number (perhaps as high as 67 percent) of evangelicals say they have low self-esteem. Perhaps we have majored too much on depravity and too little on grace. Christians celebrating God's grace while they have low self-esteem is a contradiction. When the truth of God's grace is internalized, it should make a difference in how we feel about ourselves.

Despite the sleek TV preachers and their "success" theology, most of us know more about going through the wall in a basket than over the wall for the prize. Most of us cannot give much content when we describe our ecstatic, heavenly experiences. Many of us know what it is like to pray for

the sick—whether individuals or churches—and come away with no healing. The Christian life is not one of continuous victory and success. Many times the Christian does not appear to be anyone's hero.

When one knows oneself in Christ, grace becomes the foundation for self-identity and self-esteem. One need not depend on the reflection of others for one's self-image. In an accommodated sense the Christian dealing with self-image must not "let the world around you squeeze you into its own mould" (Romans 12:2, Phillips). We are not dependent on others' opinions of us if we know who we are in Christ Jesus." **H**

BY JERRY McCANT

Professor of religion of Point Loma Nazarene College, San Diego, California.



PALM OF VICTORY

*A withering palm frond
beside a dusty road.*

*A few days ago it was
fresh—green—alive.*

*Cut down in joyous haste.
Waved in victory.*

Discarded.

But where is the victory?

He whom it saluted

now trudges to the Skull.

A king? Bedecked with bristling crown.

With sweat—with stripes—with tears.

*A withering palm frond
beside a dusty road.*

This day it lies

discarded—trampled—dying.

Like the King it hailed,

sacrificed to bring

praise—peace—joy—hope.

And this is the victory!

—**RICHARD A. MILLER**
Springfield, New Jersey

Drawing AND Coming



Larry Nicholson

The simple illustration of a child's first steps, and the parent's inviting voice and outstretched hands, gives light to two seemingly contradictory statements made by Jesus in the synagogue at Capernaum: "No man can come to me, except the Father . . . draw him," and "Him that cometh to me I will in no wise cast out" (John 6:44, 37).

A growing babe who does not show an ability to stand, walk, and eventually run brings heartbreak to its parents. It is as instinctive for a child to use its limbs as it is for a parent to encourage a child's first steps. As a mother teaches her infant to walk, so God inspires a needy soul to take the first steps of faith: "I taught Ephraim to go, taking him by the hand," God declared through Hosea—likening the initial ministries of grace to a parent's longing for a child to walk.

The drawing power of sovereign grace is extended toward every inclination to God and goodness. In every case, the Father's drawing precedes repentance, conversion, and the new birth. But the impulse and craving for God is as instinctive in the soul of man as that of a baby to crawl, stand, and walk: as inborn by a Creator's mercy as the eye for light, the body for food, the heart for love, and the hands for activity.

Although the heart of man "is deceitful and desperately wicked, above all things," there is a light "that lighteth every man that cometh into the world." By the mystery and mercy of prevenient grace, God seeks to intensify, beckon, and direct that "inner light" to Jesus, "the light of the world." He uses every agency and avenue within and without the Church to achieve His saving purpose.

God sets eternity in every soul and causes all nations to "seek after him." This divine drawing of sovereign grace initiates and encourages the souls of men toward Jesus; and as He is "lifted up," that drawing is intensified. But without responsible human choice and willingness, grace would be as frustrated as a parent seeking to "draw" a child bereft of the instinct and ability to walk. If every action—

including God's seeking love and striving Spirit—has a corresponding reaction, it is ours to respond or reject. Hence the glorious invitation-promise: "Him that cometh [is coming] to me I will in no wise cast out [for no reason at all refuse]."

Salvation is all of grace in design and provision, but not all of grace alone or choice alone in reception. There are two sides to the one coin of saving truth—drawing and coming. The human response—to "come" and "take"—seems small and insignificant in comparison with the myriad ministries of grace which convict, strive, woo, and reveal the ground of faith, which is the written Word of the Lord. But the human response is as vitally important to God and to the seeking heart as a child in its first trembling steps reaching for the security of the mother's extended hands.

The Father-heart of God will never mock, deny, or dash to the ground the longings He has inspired in the soul. He will not break the bruised reed of faith, or quench the smoking flax of desire. Equally, He will not compel or overwhelm the capacities of reason and choice He has placed within those created in His own image and likeness.

John Bunyan's personal experience of salvation rested upon the Savior's promise. "Him that cometh to me I will in no wise cast out," and magnified the Father's drawing. Both are harmonized and immortalized in *Pilgrim's Progress*. At every stage of pilgrimage to the Cross the devil advanced reasons for discouragement and doubt. His agents and activities are allegorized in Bunyan's masterpiece. But at every stage grace had preceded the Tempter. Evangelist was there to interpret the Book to a burdened sinner. One called Help indicated the steps of promise, and drew the struggling, heavy-laden one through the Slough of Despond. Pliable, Obstinate, Flatterer, Legality, and Morality could not keep him from "the wicket gate of prayer." The shining light of the Holy Spirit did not waver through all the misgivings of seeking. "Keeping that light in his eye," he reached "the hill of the Cross." Looking, looking, and looking again loosed the burden carried

from the City of Destruction. Leaping for joy the transformed pilgrim cried:

*Blest Cross, blest sepulchre,
But blessed rather be
The man of the Cross
Who bore the shame for me.*

Bunyan realized in life and expressed in literature the complementary statements made by Jesus to those drawn to Him by miracle and teaching. God will never desert His "drawing" within a human heart, or mock the hunger and thirst that creation and grace have given. But it is still ours to come, taste, eat, drink, and live.

"Behold, I stand at the door and knock," Jesus declared, knocking at the door of the most needy, blind, and imper-

iled church in Asia Minor. He could have gone further and broken down the door, but He would not, cannot. As Holman Hunt has depicted in his painting, "The Light of the World," by divine pattern and permission the latch is on the inside only. But if *any* man will hear, open the door, and welcome the kingly, thorn-crowned Lord. He "will come in" to share life's impoverished table, and add His own limitless fare to make an eternal banquet.

For Him to "sup with me" is condescension indeed: For me to "sup with Him" is privilege unspeakable! **H**

BY ALBERT J. LOWE

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

GIVING BEGINS IN THE HEART

It all began in a Faith Promise Committee meeting when Dolly Moore shared her testimony. With tear-filled eyes and a burdened heart, Dolly said, "The Holy Spirit has been speaking to me about Faith Promise giving. God has laid upon my heart that He wants to do something spiritually for my family through this ministry of giving for others. I believe a miracle is going to happen in my own home!"

That's all it took! The Faith Promise Committee took on an entirely new spirit and approach to the plans for Faith Promise after Dolly's anointed words. A committee to plan the Faith Promise banquet met the next Sunday evening. When they reported back two weeks later, Elaine Brooks shared a testimony for the committee and herself. In her own words, Elaine said, "Pastor, God does not want us to feast but to fast." This committee merged with the Prayer Committee to prepare for a 24-hour prayer chain for World Evangelism before Faith Promise Sunday.

Over a year before all of this happened, the board began discussing their desire to move into a Faith Promise program of giving for World Evangelism. Our time had come. The days of heavy indebtedness were over. At the beginning of the new church year, action was taken to implement

this ministry. But, it was *not in our hearts*.

The Faith Promise Committee laid careful plans for six Sundays before Faith Promise Sunday. General Superintendent John A. Knight gave the initial message and communicated a world view. Lay speakers from neighboring churches shared their experiences of giving for others. Dr. Tech Wubneh, our Ethiopian pastor in Nashville, shared in a service as did two home mission pastors, Rev. Doug Terry from Milan and Rev. Darrell Vaught from Selmer. And then Faith Promise Chairman Jim Van Hook interviewed three local laymen, John Shand, John Bogart, and Ty Gainer. Their testimonies hit the target! I knew now it was getting into our hearts.

Giving for others must begin in the heart. We had been in the sermon on the Mount for nine months. This had

been a special time for the Grace Church family. But the question now was: Has the message of Jesus gotten into our hearts? Did we really believe it when Jesus said, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:31-33). Could we relate to Matthew 6:21:

"Where your treasure is, there will your heart be also"? Did that mean where our hearts are, our treasure will follow as well? Had we really been affected by His word *in our hearts*?

Well, Faith Promise Sunday told us! NWMS General Director Nina Gunter was our speaker. After a great message, the ushers served the people with commitment cards. Two counters waited at a table with calculators. The cards started in. The amounts were written on the transparency and projected on the wall—\$50,000 . . . \$70,000 . . . \$100,000 . . . \$200,000 . . . and \$224,835! Our goal was \$150,000.

It began with one obedient heart. Giving begins in the heart. **H**

BY CHARLES E. JONES

Pastor of Grace Church of the Nazarene in Nashville, Tennessee.

Loving and Letting Go

The parable of the prodigal son has been a favorite Bible story of mine since childhood. This picture of God as a loving father who watches for his wayward son, sees him coming from far off, and runs to meet him and welcome him and reinstate him into all the rights and privileges of sonship has often been a source of wonder and comfort to me personally, and an image I have used in counseling Christians whose view of God is harsh and judgmental.

But these past five or six years that I have been counseling families, I have become intrigued by an aspect of this familiar story that formerly had escaped my attention. How come the father let the son go without putting up more of a fight? Surely he wasn't obliged to divide up his estate so soon. He must have known his younger son well enough to foresee that he would squander away that valuable inheritance. And yet we read of no long lectures, no conditions, no strings attached. The father must have had concerns for his son's safety, his health, his emotional and moral well-being. He must have watched with a heavy heart as this young man in whom he had invested so much packed up to go, and have wondered if he would ever come back. But he let him go. He allowed him to make his own choices, knowing there would be tough consequences, but acknowledging the necessity of his son's taking responsibility for his own life's direction.



Comerique

This, Jesus is saying, is the freedom God allows us—the freedom to choose our own way, the freedom to turn our backs on Him, to squander His gifts in the pursuit of our own pleasures. And when we come to our senses and recognize that life has meaning and richness and security only at home in Him. He rushes to meet us and rejoices in our return, without

recriminations but with lavish outpourings of love.

How difficult it is for us to be as open-handed! Out of our fears, out of our need to be needed and loved, we clutch, we cling, we try to control and possess and protect those we love from all kinds of danger.

I have wondered at the father's willingness to let go, especially as I have shared the struggle of Christian parents faced with their teenage sons' and daughters' demands for increasing independence and their inevitable leaving home. For years these parents have done their best to provide their children with all they needed for a good start in life—nourishing food, warm and attractive clothing, education, opportunities to develop friendships and social skills, teaching and modeling in values and morals, discipline, love, security, fun, and the foundations of a firm religious faith. And while they share with all responsible parents concerns about their adolescent children's ongoing health, happiness, and success, Christian parents carry a special burden for their children's eternal welfare. They dedicated them to God with promises to bring them up "in the nurture and

admonition of the Lord" and too often feel ultimately responsible for their salvation. From the earliest years they have tried to teach them to behave and feel and believe like Christians: they have involved them in the program of the church and encouraged them to make a personal commitment of faith; they have tried to exemplify in their own lives their best understanding of what it means to be a Christian.

And then the teenage years arrive, the normal time for the young person to begin to feel the growing pull toward independence, a tug-of-war that wavers between the ongoing need for parental support and guidance and the desire to make one's own choices. As a son or daughter begins to rebel against family norms, parental resistance is often reinforced by deep fears that their child is not only rejecting family values but is turning away from God and setting out on the road to eternal destruction. Rather than being able to negotiate compromises in areas such as dress, social activities, dating, and church attendance, fearful parents may lecture and nag and impose new rules. Instead of being able to explain why sexual activity and the use of alcohol or recreational drugs are harmful, they can make their children feel that lying about such practices is preferable to jeopardizing parental love and approval. Questions about the faith, if met with dogmatic responses from threatened parents can close off discussion rather than encouraging personal exploration of spiritual realities.

Much wisdom and grace are needed for Christian parents to find the right balance of firmness and clarity about the essentials of right and wrong, while yet providing their adolescent children with increasing freedom to choose their own way—like the prodigal's father, to let go control while continuing to love. It is exciting to hear of churches that have Sunday School classes or support groups where parents of adolescents can encourage each other in what is for many an agonizing struggle.

The father in the parable had two sons. The older son stayed at home, dutifully fulfilling his responsibilities to the family. Neighbors and friends commiserating with the father over the disappearance of the younger son would have congratulated him on having one hard-working, reliable boy he could be proud of. Yet although the older brother seemed to have taken on the family values, his sullen reaction to his brother's return revealed a heart devoid of the love and compassion that are the essence of the gospel.

Scholars who have studied faith development claim that mature faith is not achieved by unquestioningly taking on parental beliefs and values or conforming to church rules. For faith to move beyond the conventional and legalistic and become deeply personal, it must be submitted to a process of questioning and evaluation. For many Christians this comes with adolescent rejection of parental standards in the quest for identity. For some the rejection is more internal and intellectual. For others it is evident in external rebellion and experimentation with new behaviors. This is always a time of confusion, fear, uncertainty, and conflict, but once the young person has questioned and examined the old code of values and behaviors, the new one put in its place will often contain many of the elements of the old.

We cannot impose our faith on our young people. They have to sift through what parents, Sunday School teachers, and youth leaders have taught them, testing our words

against their experience of the world. If we label their questions unbelief or condemn their attempts to find their own way as rebellious backsliding, we may either push them into superficial conformity or alienate them into complete rejection of the faith. We must remember that, as with the prodigal's older brother, compliance does not necessarily foster mature faith, and continue to support the prodigals with our love and prayers.

John White, in his excellent book *Parents in Pain* (InterVarsity Press, 1979), written with great sensitivity to the parents of problem teens, reminds us of a very comforting truth. We finally realize that we cannot control the faith decisions of our children and are not responsible for their salvation. But as we fearfully take our hands off, we are releasing our children into the hands of a Father who loves them even more than we do. He can watch over them even in the "far country" where they are beyond our reach. **H**

BY DOROTHY TARRANT

An associate professor and a member of the counseling staff at Eastern Nazarene College in Quincy, Massachusetts.



IF

*If Satan
had taken
that first
vile thought
and wrung its neck . . .*

*if Eve
had faced
Satan and said,
God says . . .*

*if Judas
had hung
that first
sinful thought . . .*

*if Hitler
had lasered
Jew-hate
from his heart . . .*

*and so on,
even me . . .*

*an atom
can create chaos . . .*

Christ cleanse me!

—MERLE LAMPRECHT
Ciskei, South Africa



Pictured (l. to r.) are Cheryl and Roland Hearn

Whatever the Cost

On a January morning, I was pushing a large walk-behind slasher through long, thick, tough grass on the campus of the Australian and New Zealand Nazarene Bible College in the outskirts of Brisbane, capital city of beautiful Queensland, Australia. Typical of the grass found in the Australian bush, it feels more like sugar cane than grass when you cut it. This was in the back section of the campus, which has not been developed as lawn. Doing the job properly required all the effort I could give it. Mentally, however, my energies were being consumed in a different struggle altogether. I was in the final throes of what we Nazarenes call "dying out to self." In the next few minutes my life would be changed forever. I could never be the same again.

This moment, which has become a watershed experience in my life, even-

tuated neither quickly nor easily. It was preceded by weeks of soul searching, prayer, and frustration. There had been a time prior to this when I had gladly testified to an experience of heart holiness, but my words and assumptions had been shredded by my attitudes and reactions to certain experiences.

The church has always placed, rightly, a strong emphasis on attaining and living the life that Wesley called, for want of a better name, Christian perfection. I had been convinced that I was enjoying it. The realization that I did not caused me to wonder if, in fact, the experience was for all Christians. I wondered if it was only a certain type of person that could actually be entirely sanctified. After a year of Bible college I felt that I was now in a place where I could intellectualize on the validity of Wesleyan theology. As I read more I began to wonder if perhaps Wesley himself had not held a largely different interpretation of sanctification than what holiness people have today.

The Holy Spirit was, however, very

much in the picture. Day and night, doubts, fears, and convictions played on my mind. My own rationalizations seemed of little consequence. My heart was being touched by the truth. The Holy Spirit was leading, true to His promise, even in my darkest moments of fleshly wisdom. While I was having great mental difficulty in coming to grips with where I stood before God, in my heart I knew I lacked much. Eventually I confessed my need to God. I began an honest and unbiased search for what God himself had for me. Not what others said I could or could not have. I ignored all of my own ideas and thoughts concerning the complexities of life and asked God to clarify my need and to reveal himself to me. I started reading more fully the writings of Wesley and other great holiness writers such as Brengle, R. S. Foster, and A. M. Hills. My scripture reading and prayer life centered on my search.

The more I searched the more real my need became. The answer, however, remained an elusive dream. A number of weeks passed which would rank among my most miserable. In spite of this I determined in my heart to know God's best, whatever the cost. Finally I realized that it must be possible for Christ to cleanse even me. My prayer became, "Sanctify me through and through, dear Lord. Whatever the cost I will pay it." These were the words I prayed upon waking in the morning, I prayed them all day long, and during fitful nights I prayed them. Nothing happened. Still I determined not to give up. I continued to pray, "Whatever the cost."

As far as I could tell, this bright, hot day had dawned like any other. It did not begin as a day of hope but as a day of further battle. My first silent action was to pray, "Whatever the cost." As I went about my work on campus that day, the Holy Spirit went with me and spoke to me. His words seared my heart. Everything they touched was sensitive, and it hurt to feel His claims on many issues. I yielded on each one in faithfulness to my prayer. He placed His claim on all that was dear to me and tested my willingness to yield to Him. I felt my pride, arrogance, and selfishness yield to His claim for my total submission. He touched my dreams, my hopes, my aspirations. He touched my failures, my weaknesses, my mistakes. My

BY ROLAND HEARN

Pastor of the church in Biloela, Queensland, Australia, and district NYI president on the Australia Northern Pacific District.

reaction was to surrender each one to His will. Finally everything that was me lay at His disposal; it was mine no longer.

In response to the knowledge that God was indeed doing His perfect work within me, faith began to rise and fill my soul. The climactic moment of this time before my God was the knowledge of the cleansing blood of Jesus Christ being applied to my life. I knew my heart was purified. In an instant the Holy Spirit had sanctified me wholly. As Dr. A. A. E. Berg, the founder of the Nazarene work in

Australia, used to say, "I wouldn't have given the angel Gabriel six-pence (five cents) to come and tell me the work was done; I knew it."

With joy in my heart, the like of which I had not known before, I ran toward the duplex in which my wife and I lived. As I ran I knew that God was calling me to be a holiness preacher. I reached our back door; flung it open. With tears flowing down my face I called to my wife, "God has just sanctified me."

In response to the call of God placed in my heart that day I am a

pastor today. The church I serve is in a small country town known as Biloela. The people are wonderful and the Holy Spirit is faithfully moving in our midst. We are believing God for a Holy Ghost revival that will see sinners saved and believers sanctified. God is even now working miracles as we sense His presence in every service. Lives are being changed and people are coming to know Jesus as Lord and Savior. It is my prayer that I will always be true to the work done in my heart and the claims of Jesus Christ on my life. **H**

CHAPLAINS AND CHANGED LIVES

THE CHURCH AS CHAPLAIN

The tone on my fire department pager sounded the call: "Code 350, call dispatch." I answered and was told to respond to the given address. The dispatcher cautioned, "Shots fired." I checked my map book, determined the location, and I was on my way to who knew what. As I turned the last corner I could see the location clearly marked by the flashing red and blue lights of the aid vehicles and sheriffs' cars.

As I entered the scene and identified myself I could see the blood that covered the walls and carpet. The officer in charge quickly and quietly explained that the wife had committed suicide while the husband was home. She had shot herself in the chest with the husband's handgun. Then the officer directed me to the figure of a man slumped on the living room sofa, his face resting in his open hands, paralyzed with shock and disbelief.

Then it hit me. What do I do now? How do I help this man? What possibly can be said to comfort him and get him through this most terrible time in his life? In those split seconds I began to panic silently. But just as quickly God's presence calmed me. The Holy Spirit moved in and took total control of the situation. I was experiencing answers to prayers that I had poured out while driving to the scene, prayers that had been lifted up in total ignorance of the situation awaiting me. I realized that the words of Matthew 10:19 applied right then. The disciples were told not to worry about what to say when they were arrested and taken before the authorities, for the Holy Spirit would speak through them. Though I was not arrested I was in a crisis situation and did not know what to say in that crisis. But the Spirit did! And He spoke in love and comfort and peace.

For the next five hours, before the medical examiner could arrive at the scene, John (the stricken husband) and I

sat together with God, while his wife's body lay on the kitchen floor in a pool of blood.

Before becoming a pastor I was a mechanical engineer with a private pilot's license. It just so happened John was a retired mechanical engineer and a private pilot. This "fit" created a situation in which the lines of communication could be opened.

Those were the longest five hours of my life. Had it not been for the involvement of my congregation, I do not know if the events that followed would have occurred. One member was involved in a maintenance franchise. With one call he arranged for the immediate cleanup of the walls and carpet so that the arriving family members would not see the ugly aftermath of their mother's death. Many of our people provided food for the family on the day of the funeral. The Sunday following the funeral, John and all the family filled our small leased building, grieving and weeping uncontrollably. The congregation stood in the back of the room so these visitors could be seated. The loving Body of Christ displayed no sense of being offended by the emotional display of mourning so evident during worship. In fact, many wept with them. In that service John, one of his sons, a daughter, and a friend gave their lives to Christ. One of our home fellowship groups invited John to participate. He is now a regular attender. John's son turned to our church for premarital counseling, and I performed the wedding ceremony for him and his bride. John has attended regularly ever since, helping out with all sorts of needs.

Last Sunday, John became a member of the church. He learned of Christ, not just through the pastor who was a fire department chaplain, but through an entire congregation. At the time of this writing another home fellowship group is responding to a family touched with the pain of suicide. A pastor being a chaplain is fine, but a church being a chaplain is a greater display of Christ's love for hurting people. **H**

BY RICK RICKMAN

Pastor of Woodinville Christian Church of the Nazarene in Woodinville, Washington, and a fire department chaplain in that city.

Stay after the Kids!

Recently I listened as a couple of ministers discussed the avenues of church growth. One of them mentioned a certain church whose attendance had increased dramatically. The other said, "Yes, but those numbers are mostly children, and you really cannot count children because they do not pay the bills."

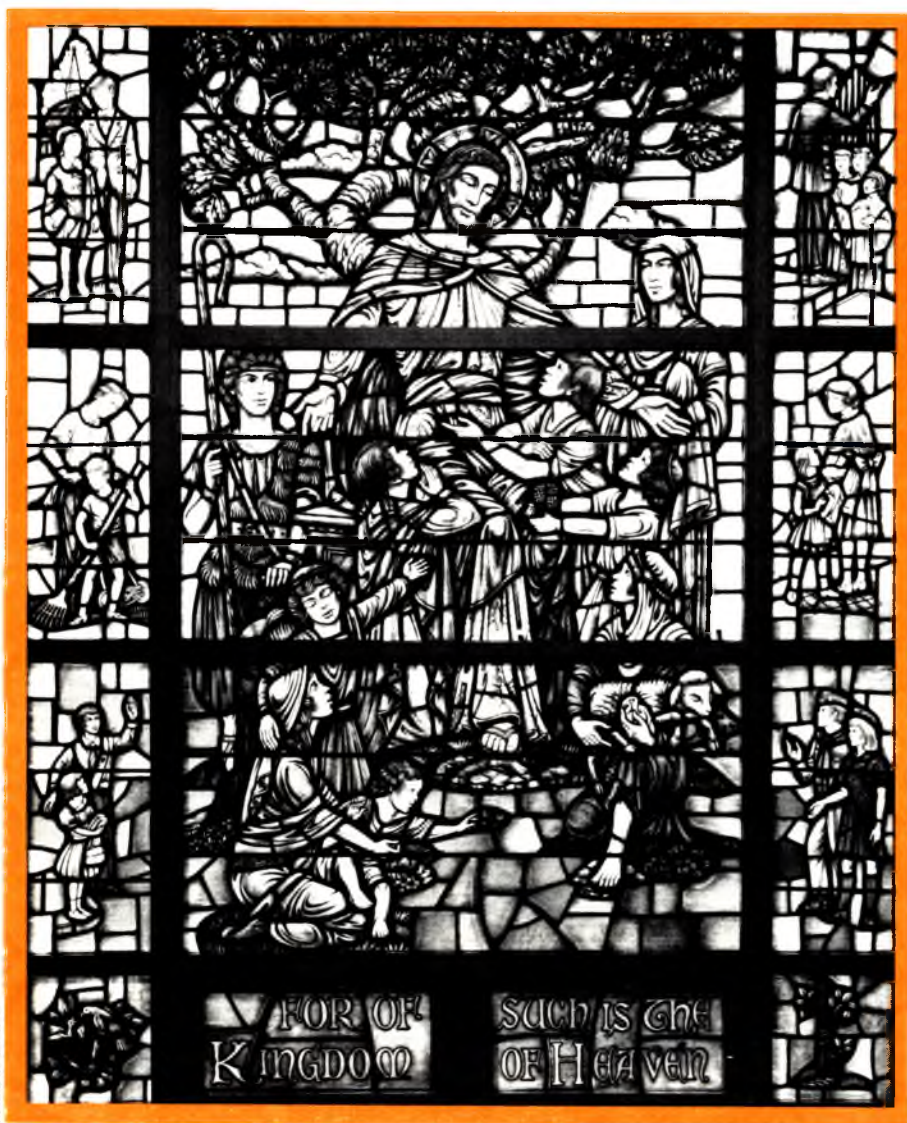
Is it really important that we evangelize children? Isn't it true that many of them have not reached the age of accountability anyway? Is it worth it to "stay after the kids"?

Some months ago I administered a summer camp for children ages 6 to 11. Weeks later, my mind was still dazed, my body still fatigued, and my energy level still low after administering and entertaining nearly 275 excited, sappy, energetic, vigorous, and anything else you can think of, children. There was enough energy on our campground during Junior Camp to fight and win a war (if this energy could be bottled). Everything from water balloons to dorm raiding graced our camp. I am sure that our camp staff questioned their sanity for coming. There were even times that I questioned, "Is it really worth it?"

Yet, at this moment I am thinking of some very sad and alarming statistics. We are living in a land with over 200 million people. Approximately 40 million are boys and girls under the age of 12. The percentage of children is growing daily in comparison to the adult population. If we continue as we are, 20 million of our children in America will grow up having never heard Dad read the Bible and having never heard Mom pray. If the present trend continues:

- 4 million children will eventually have criminal records.
- 3 million children will end up in mental institutions.
- 3 million children will become alcoholics.
- 2 out of 3 of their marriages will conclude with divorce.

These frightening statistics tell me it is surely worth it to stay after the children. I am convinced that the church that stays after the children will have God's blessing hovering near them. If we do not win the children, someone will. Satan is bidding for the souls of our children.



The Bible, in its totality of subjects pertinent to man, does not omit the subject of child evangelism. In fact, it is amazing how our Lord used terminology in His Word having to do with little ones. He called His people "the children of Israel." He referred to the redeemed as "sons of God" and "babes in Christ." The apostle John referred to the followers of Christ as "my little children."

There are five things that we should consider:

1. Children should become Christians because they die just as adults die.
2. It is far easier to win a tender child for the Lord than an adult. Dr. R. A. Torrey once said, "It is almost the easiest thing in the world to lead a child from 5 to 10 years of age to a definite acceptance of Christ."
3. Some of the most useful workers for Christ came to Him while in their youth. Polycarp was converted at 9 and burned at the stake at 90. Jonathan Edwards was converted when he was 8. Spurgeon came to Christ when he was 12, and D. L. Moody was won to Christ while he was a youth by a Sunday School teacher, Henry Kimball.
4. Children make the best Christians. There is an old saying: If you want a garden of good fruit get the trees young. When a child is old enough to know that he has sinned, that child is old enough to be reached by the church. If you aspire to have a vigorous and enthusiastic church, stay after the kids.
5. Children have many years of service for God ahead. A 70-year-old man cannot give his life to Christ, for it has already been spent. He can only give God his heart and eternity. But children can dedicate their lives to the Master, to be shaped into the vessel that He desires them to become.

Our children need the touch of the Savior. In Mark 10:13, when the crowd brought their children to Christ, they were rebuked by the disciples. Scripture tells us that Jesus became very displeased with His disciples. The verb "displeased" is "*aganakteo*," which literally means "to feel pain." When our Savior considered the children being turned away, He was moved with indignation (Thayer). Jesus then took the children; blessed them tenderly, and told His followers, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (v. 15). We should rejoice when the drunkard finds Christ as his Savior, but we should also rejoice when a child comes to the Lord.

Our children will someday rule the world. Their civilization or lack of it will become the way of life. The race will move upward or downward on the feet of children. If we do not place within their hearts morals and standards to govern their life-style, this world will be doomed to fall. If we do not reach their hearts today they will break our hearts tomorrow. Scripture admonishes us to "train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). This is why we should stay after the kids! **H**

BY PHIL L. REDDING

Minister and free-lance writer who resides in Alma, Arkansas.

JUST PASSING BY...

To have one's mind turned over . . . refreshed by a new thought . . . is a real gift . . . even a Christmas present. This was my joy as our son, Grant, and I had breakfast together the day before Christmas.

"An insight is changing my life," he said with enthusiasm.

"Let's have it," was the fatherly reaction.


"It is not the answers you get . . . but the questions you ask . . . that determine your life's direction."

Of course you have to run this back and forth . . . until you say "yes . . . yes." So many of our questions are of no value . . . useless . . . like chaff . . . The right questions will carry through to life-changing answers.

Thanks, Son . . . and I pass it on to you! **H**

BY EARL G. LEE

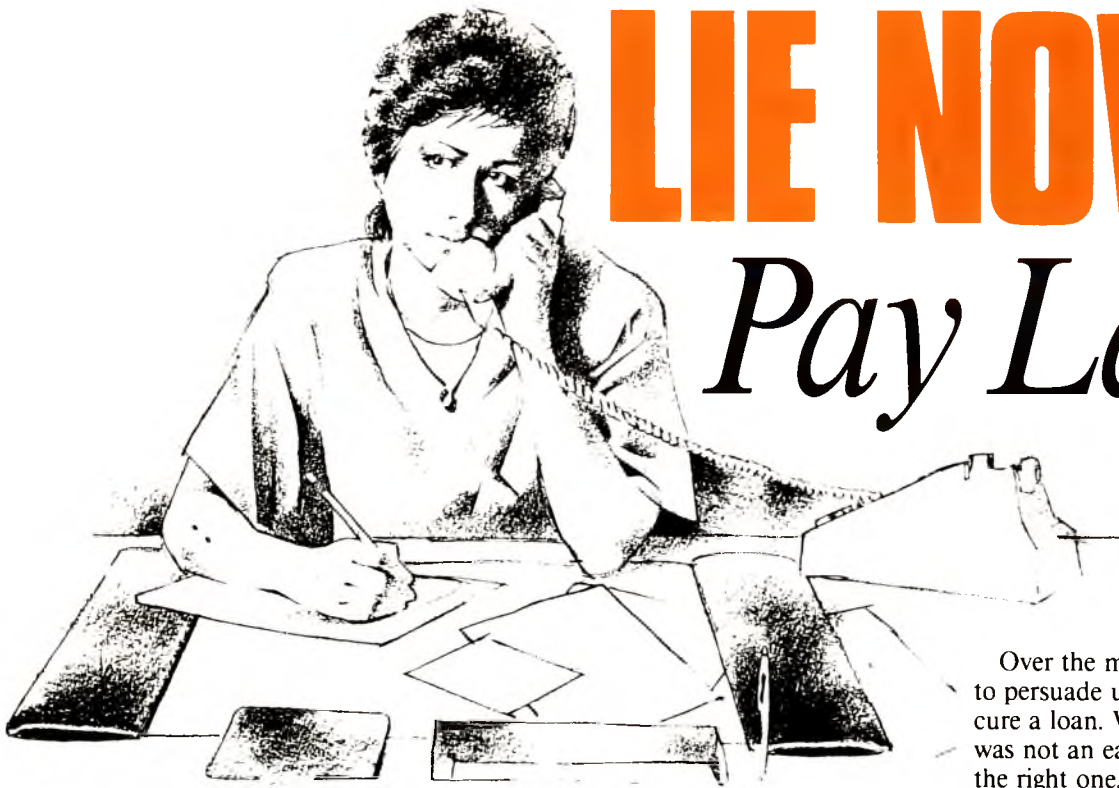
A Nazarene elder residing in Wrightwood, California.



**IN
HIS HANDS**

*A handful of straw
And nothing more.
A handful of wood
In a carpenter's store.
A handful of water,
"Living," He said.
A handful of food,
Five thousand He fed.
A handful of mud,
A blind man can see.
A handful of nails,
He died for me.*

—SARA ANN DuBOSE
Montgomery, Alabama



LIE NOW— *Pay Later*

The realtor informed me over the phone, "I've indicated that you folks have lived here for two years." My heart sank. I fired off a silent missile of prayer for help. Aloud I reminded, "But we haven't. We've only lived here a few months." We were trying to buy the little house we rented from them.

I spent the next 45 minutes gathering financial information—and praying. "Lord, help me to be Christlike at all times. Help me to stand firm against lying—no matter what."

Later, as I was seated in their office, the financial inquisition began. Clearly, our income for the past two years had been too low to get a house loan. A few months before we had left the pastoral ministry because of stress-related physical problems and had moved from Illinois to Florida.

Now my husband, Walter, worked long hours doing home repairs. He is self-employed. That's another strike against us getting financing.

Noting our tax returns, the financial consultant said to me, "We can't even count your income as a writer. It's so small. Why do you even bother?"

I smiled a little but said nothing.

BY LOLA M. WILLIAMS

A free-lance writer who resides in Palm Bay, Florida.

She would not understand my God-given call to the writing ministry.

Then came the crunch. The realtor and financial consultant agreed I should put on the form that we had lived in Florida two years, and that Walter was employed by the realtor's construction company.

I shook my head sadly, saying, "I'm sorry—but if we can't get a loan by

"Lord, help me to be Christlike at all times. Help me to stand firm against lying—no matter what."

telling the truth then I guess we'll have to keep renting."

Even after that they continued to work with us for several months to get financing. Our credit was not the problem—it was excellent. Three things were against us: My husband was self-employed, we didn't make enough money, and we hadn't lived in the state long enough.

Over the months they did their best to persuade us to "fudge a little" to secure a loan. We steadfastly refused. It was not an easy decision—but it was the right one.

Their attitude seems to be standard fare for the world. "What does a little lie hurt—if the end result is good?"

My daughter-in-law, Kenna, employed 20 hours a week in an office, asked about hospitalization for her family. Our son, Mike, is a church planter. His new congregation did not yet generate enough income to purchase district insurance for the pastor and family. Kenna's boss gave approval for company insurance. She was ready to sign—almost. Then she read a notice on the bulletin board that only those working 30 or more hours a week could get insurance. She called that fact to her supervisor's attention. The woman shrugged, saying, "What will it hurt? Everybody stretches the truth now and then. The boss OK'ed it."

Kenna kindly but firmly said, "No. When I actually work 30 hours a week, I'll get the insurance—not before."

Christians are ever being pressured by the world to fib a little here, a little there. We must oppose this attitude with all our might. Scripture says, "Submit yourselves, then, to God. Resist the devil, and he will flee from you" (James 4:7, NIV). But he'll return—hitting from another angle.

To be victorious we must put into practice three concepts. Without them we are doomed to fail.

1. **Stand fast.** Do not allow yourself to be cajoled into misrepresenting the truth because “Everybody does it,” or, “It’s the only way” to buy a house, get insurance, make friends, or fulfill any other legitimate desire.

There’s a smorgasbord of expressions for being untruthful directly or indirectly, but a lie is a lie by any other name.

2. **Pray consistently for holy boldness.** Christians must be truthful always—but it isn’t easy. Without fortifying ourselves daily with prayer we will sooner or later get caught in the web of a lie. We have the right and the responsibility to pray for help. Our Lord taught His disciples to pray, “deliver us from evil.”

Pray daily in your private devotions for strength to resist the devil. Then, when you see trouble brewing, pray again. When it hits, continue in prayer. God hears and answers our silent pleas. He promised never to leave nor forsake us.

3. **Be willing to live by your choices.** Don’t expect things to always work out great just because you are a Christian. I would like to say that we got financing on a house even though we told the truth, the whole truth, and nothing but the truth. I would be happy to report that our daughter-in-law was able to get hospitalization insurance for her family through her job. Such is not the case. These things may never happen.

It appears that the liars and cheats of this world have it made. David dealt with that when he so poignantly wrote, “But as for me, my feet had almost slipped; I had nearly lost my foothold. For I envied the arrogant when I saw the prosperity of the wicked” (Psalm 73:2-3, NIV).

It seems to be otherwise, but liars will not always come out on top. Unless they repent and mend their ways, they are doomed for eternity. “But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and *all liars*—their place will be in the fiery lake” (Revelation 21:8 NIV, italics mine).

When the world tries to push us into telling, acting, or implying a falsehood, let’s stand firm in the truth. To lie now is to pay later. I like the optimism of the believer who said of Christians, “I read the end of the book—and we won.” **H**

WORRY, CONCERN, and ANXIETY

Someone has said, “Anyone without at least a measure of anxiety ought to have his TV set examined.” Indeed there is enough trouble in the world to cause us all to worry. But Christians ought not to.

What is the difference between healthy concern and needless worry? How does anxiety relate to the Christian faith? Jesus set a good example of concern for suffering humanity, social injustice, and sin at work, yet He was not anxiety-ridden. Christians are admonished to “Be anxious for nothing,” not “worry about everything.”

There are major problems that cause anxiety, and they are not likely to go away: a broken marriage with unpleasant effects on members of the family; elderly people with insufficient income and sparse attention from their families; abuse of children by parents and the converse of this; a whole cluster of traumatic problems related to drugs and alcohol; AIDS and other infectious diseases; and young people facing an uncertain future with inadequate skills. Any response at all to such major issues may sound simplistic. All members of the community and the nation should share the concern to do something about such conditions. As individuals we face the fact that we usually can’t control events and conditions but we can, with God’s help, control our *reaction* to trouble. One changes situations when possible and endures others with patience and grace.

Concern, or moderate anxiety has benefits. “A mild level of anxiety motivates you to do better,” says Dr. Roland Folensbee, director of the Worry Clinic in Houston. Concern is healthy; worry is a dead-end street. Concern leads to productive activity; worry to wasted energy. Concern permits us to “accentuate the positive”; worry glorifies the negative. Concern results in solutions; worry leads to anxiety and possibly to depression. Concern is for victorious Christians; worry is the benchmark of defeated ones. Concern is a relative to cheerfulness; worry the handmaiden of criticism.

Are you inclined to worry? It may be an inherited tendency, an unpleasant habit, a lifelong pattern, an excuse for inaction, or a secret satisfaction. Whatever the cause, you can change! Set about it! Recognize, first of all, that worry does not glorify God nor enhance your personality. Then, move to substitute positive action for empty worry.

Are you worried about an uncompleted task? Start in on it. Are you burdened because someone seems to avoid you? Seek them out with a cheery greeting. Are you anxiety-ridden because you owe someone an apology? Don’t let grass grow under your feet—straighten it up. Are there critical problems needing attention that are beyond your control? Leave them in God’s hands.

William Inge said, “Anxiety is the interest paid on trouble before it falls due.” We should emulate Paul who testified that he was content in whatever conditions he found himself. One can say, “I will *solve* problems through positive action and with God’s help. I will *absolve* myself of guilt when there is nothing to do about them. I will *resolve* to avoid anxiety as destructive and contrary to God’s will. I will cultivate a healthy concern about things that need my help.” **H**

BY HOMER J. ADAMS

President of Trevecca Nazarene College in Nashville, Tennessee.



- “political scandals”—“Happy is he . . . whose hope is in the Lord” (Psalm 146:5).
- “state of national depression”—“Happy is man that findeth wisdom” (Proverbs 3:13).
- “problems and anxieties”—“ . . . Whoso trusteth in the Lord, happy is he” (Proverbs 16:20).

Admittedly, happiness is not guaranteed by simply mouthing some biblical precepts or pleasant platitudes. As universally applicable as the inspired word is, inner tranquility of spirit comes only as these blessed truths are properly applied and obediently embraced. Never are they to be employed as methods and techniques bordering on magic or superstition.

Two obviously different philosophies of life are here in tension. One seems to advance the notion that genuine happiness is dependent upon circumstances and conditions completely outside of one’s person and control. The other, while not denying stark facts and misfortunes, subscribes to the conviction that happiness comes *in spite of* favorable or unfavorable happenings, not *because of* them. Happiness is independent of happenings!

E. Stanley Jones, in *The Divine Yes*, relates an account of a transformed Oriental which lends credence to the Christian perspective on happiness. “A Japanese Buddhist was stricken with blindness, a detached retina, at the height of his career. He couldn’t believe it. He turned to the Christian faith for an answer. He came across the story of the man who was blind from birth. Jesus’ answer to the question of whose sin caused the man to be born blind was, ‘It was not that this man sinned, or his parents, but that the works of God might be made manifest in him’ (John 9:3). ‘Well,’ said the professor, ‘could the works of God be made manifest in my blindness?’ Why not? He surrendered himself to Christ and became an evangelist. People flocked to hear the man who could take the severe blow that life dealt him and turn it into victory. He was a *happy*, victorious blind man [italics mine]. He went to Scotland to get a higher degree and came back and taught theology and wrote great books the remainder of his days. He didn’t ask why; he only asked how! The way ‘how’ turned out to be the

The local newspaper carried this shocking quotation under the picture of a petite TV comedienne. In her rather somber assessment, she declared, “Let’s face it, how many people do you know who are truly happy? You’d have to be a moron to be happy in the midst of all the turmoil and political scandal around the world.”

It may seem ironic that one whose talents are dedicated to making people happy views happiness with reservations, even with suspicion. She would not be the first of her profession to admit that what they are projecting to their admirers does not necessarily coincide with their personal reality. Of a “classic humorist,” some master peers observed: “Under the mask of a

jester, Allen had a tragic sense of life.”

The comedienne who thought only morons are happy seems to be guided by the common error that happiness is altogether dependent upon gratifying external circumstances. That many moderns allow life-situations—the rise and the fall of the stock market, reported successes and failures in medical research, the wins and losses of their favorite professional athletic team, the ebb and flow of international relations, the ever-present threat of nuclear war—to become barometers to the serenity of spirit, or lack of it, is apparent even to casual observers.

“The first step toward happiness,” it has been pointed out, “is a step toward God.” With this truth established, consider the following:

- “all the turmoil”—“ . . . Happy is that people whose God is the Lord” (Psalm 144:15).

BY J. RAY SHADOWENS

A Nazarene elder who resides in Houston, Texas.

way the universe works—making something out of it and having victory.

"A man lost his eye and had to have a glass eye. He said to the doctor who was putting it in, 'If you have to give me a glass eye, please put a twin-
kle in it!' That was victory."*

"Happiness," we are told, "is essentially a by-product that comes invariably by indirection." C. S. Lewis' spiritual autobiography bears the title: *Surprised by Joy*. To make happiness one's goal is likely to prove self-defeating. This could account for many personal disappointments ex-

pressed by those whom happiness has eluded. Of course, no one will enjoy success in the pursuit of serenity of spirit who remains unattuned to God and His available righteousness. The collective witness of all caught up in genuine happiness is that, indeed, "... it comes by indirection." With sharp insight, some unknown author wrote: "We cannot have happiness until we forget to seek for it."

Total passivity is equally unrewarding. To put oneself "in the way of happiness" is prudent counsel. Our Lord, in what has to be the heart of His Sermon on the Mount, instructed

us to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). "All these things" surely includes true happiness.

I would not censure the obviously unhappy entertainment personality whose statement occasioned this article. Rather, I hope she discovers what, up to this point, seems to have escaped her. Her acquisition of fame and fortune has not produced happiness. "God and His righteousness" is the secret to what she has missed. **H**

*E. Stanley Jones, *The Divine Yes* (Nashville: Abingdon Press).

When I Need Him Most

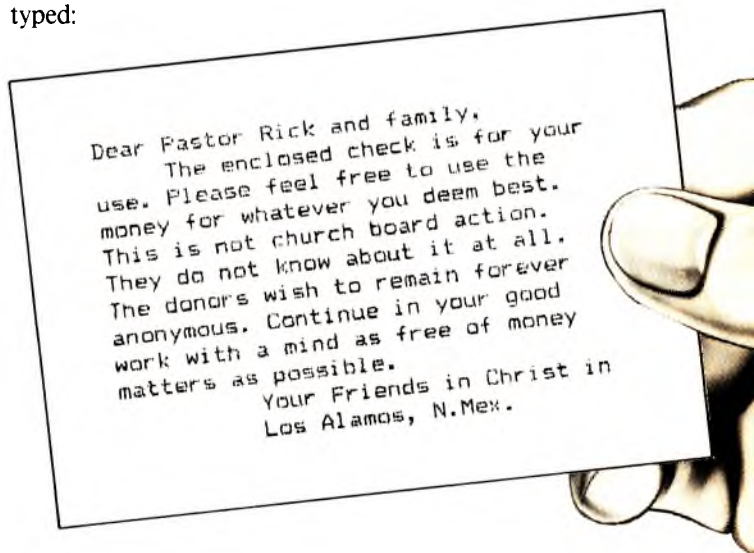
We were finally unpacked and beginning to settle down. After a move across two states to a new pastorate, and that during the holiday season, we were beginning to feel at home, in a hectic sort of way. Our two preschoolers were busy exploring their new "in-the-mountains" home, and my husband was eagerly acquainting himself with a new congregation. Along with his pastoral responsibilities, he began to compile the usual receipts, records, and other information necessary to send to the tax service he had used in the past to rid himself of the awesome task of reckoning our finances with our government.

In a few weeks, after memories of the holiday season were reduced to mere inches on our waists, we received our estimated tax bill to be paid by April 15. Our accountant had much to consider in our case: moving to a new state, a reduction in income, purchase of a new car, and several other tax-worthy events in the past year of our lives. When my husband opened the envelope containing the statement and read the estimation of what we needed to pay "Uncle Sam," his mouth as well as his heart dropped. The sum was higher than either of us could have imagined. We had absolutely no idea how we were going to produce that much cash in such a short amount of time.

We went to God. Explaining to Him our need, we fervently asked for His guidance in the matter. After prayer, we both felt the only answer was to take the money from a tax-sheltered annuity that we had contributed to on a weekly basis as a future retirement fund. Resigned to the fact that this plan was the only possible method, my husband prepared to submit his withdrawal request.

A few days before the request was to be sent, our church treasurer phoned me at our home. With urgency in her voice, she requested that my husband stop by her office as soon as he could. Fearing bad news, my husband drove to the public library where she was employed and met her at the front desk. Stating that she was very busy at the moment, she handed him an envelope and asked him to read

the contents. Inside my husband found a note, computer typed:



With the note was a cashier's check for \$900. Rick was completely overwhelmed. The amount was just what we needed for our taxes, and God had completely met the need at the precise time. What love the Father has for us to provide our every need!

I have placed the computerized note in my prayer journal as a reminder of God's omniscient timing. I have visible, tangible proof that God—my loving, caring, consistent Father—supplies all of my needs. When I am tempted to worry about finances or other earthly cares, I need only to turn to this letter and view God's perfect timetable for our family. He truly does "supply every need . . . according to his riches in glory in Christ Jesus" (Philippians 4:19, RSV). **H**

BY SUSAN HUTCHISON

Wife of the pastor of LaVista Church of the Nazarene in Los Alamos, New Mexico.

MISSING THE OBVIOUS

The paper carried an incredible story. In an Ohio city two women purchased \$419 worth of merchandise. They handed the clerk a \$1,000 bill. Unable to make change for such a large bill, the clerk and one of the customers walked to another department store in that same shopping mall. The second store took the bill and gave the clerk \$1,000 in smaller bills. The sale was concluded and the two women left the store with the merchandise and \$581 change.

When the larger department store tried to deposit the \$1,000 bill, it was refused by the bank. The bill was not only phony, it was obviously phony. Instead of reading "United States of America" it read "Untied States of Anemia." Where serial numbers normally appear the bogus money carried the phrases, "U. Cantcashit," and "A. Phonybill." It was even different in size than genuine bills.

You read that and wonder how any clerk could be so gullible, let alone two clerks in two different stores—and especially with a bill whose amount is much larger than those usually tendered in payment.

The answer is probably quite simple: The clerks were so accustomed to handling money and trusting customers that they scarcely looked at the funny money. An old adage contends that "familiarity breeds contempt." I'm not sure that's true, except among contemptible people, as J. B. Chapman used to say. But familiarity does breed carelessness, and more wrongs and hurts result from carelessness than from intention.

Those who are themselves trustworthy tend to be less suspicious of others than are the deceitful. And those who generally trust others are, as a consequence, sometimes easy to dupe. I would not advocate cynicism and suspicion, but we all need to practice carefulness—especially as stewards of another's resources. Paul offers good advice: "Be babes in evil, but in thinking be mature" (1 Corinthians 14:20, RSV).

A safe rule would be, "take nothing for granted." Or, to quote Paul again, "Test everything; hold fast what is good" (1 Thessalonians 5:21, RSV).

MARRIAGE SHOULD BE ENJOYED, NOT ENDURED

My heart aches for those whose marriages can only be endured, not enjoyed. The capacity of people to endure miserable situations is limited, as the appalling divorce rate in my country testifies.

I cannot fully sympathize with men or women who are unhappily married, for I have known over 46 years of joyful, exciting companionship with Doris. She has been more than a good wife—she has been fun to live with.

Some marriages should never have taken place. People rashly entered into marriage unprepared for the necessary give-and-take required for unique individuals to adjust to one another. Adjustment requires change, and some have been too rigid for any realignment.

Others have entered marriage as starry-eyed romantics. The sometimes harsh realities of life in double-yoke have devastated them. Everyone goes through the fire. Idealists who allow the flames to purify them become realists and learn to cope. Those who allow the fire only to burn them become cynics. Warren Wiersbe made that observation about preach-

ers, but it's just as true about those who enter marriage as it is about those who enter the ministry.

Even when people regard themselves as mismatched, their marriage can become a happy and fulfilling relationship. This never happens automatically. Husbands and wives must *make* it happen, not *let* it happen.

At the risk of sounding simplistic, I honestly believe Christian couples, whatever their difficulties, can have a good marriage *if they will*. Over 40 years of counseling with troubled spouses has convinced me that in every failed marriage one or both of the partners were being selfish. A man and a woman, both being unselfish, both putting Christ first and the other second, can form a successful marriage in defiance of all differences, all difficulties, all distractions—including that blond distraction at the office or down the street.

God's grace is sufficient to enable Christians to love each other truly and live for each other joyfully.

SUICIDE-PREVENTING FAITH

I frequently scan newspaper obituaries. Contrary to what some of my friends have said, I'm not looking for my own name.

An odd item caught my eyes this morning. A middle-aged man died from a "self-inflicted gunshot wound." According to the obituary, he was the owner of a Christian Faith bookstore.

Questions immediately arose. Did he not read his own wares? Why had he not found a faith that would have deterred the act of suicide? Or was the shooting accidental, however it appeared to others? If deliberate, did he send out signals for help earlier that family and friends missed?

The suicide rate is alarming. Young and old are destroying themselves, unable or unwilling to cope with pain, loss, grief, and other heavy burdens. Depressed or disgusted, they seek escape by resorting to the most radical human action.

Their destiny is God's decision. We cannot know their level of responsibility for their actions—their inner lives are too easily hidden from the scrutiny of

SOME SAD REFLECTIONS

I have been reading and pondering of late the Old Testament account of David's adultery and his murderous attempt at a cover-up. The ancient tragedy is reflected in some contemporary parallels and in other instances of moral breakdowns that have made headline news in the past.

From the biblical account and its newspaper sound-alikes, some important truths emerge.

One is certainly this, that the best of persons may fall. David was a man after God's own heart. His life and record to that point had been exemplary. He had exerted a strong influence for God and good in Israel. Had a poll been taken among the people, he would have been named the man least likely to fail their trust. Yet he was suddenly plunged into an abyss of sin, guilt, shame, and misery.

If it happened to him, it could happen to you or me. None of us is any wiser, better, or stronger in and of himself than was David. Thinking we stand, we need to take heed lest we fall, as Paul warns in his Epistle to the Romans.

But if the best of persons may fall, it is also true

others. The judgments of God are true and righteous altogether, and there we can rest the matter. We are needed at the mercy seat, not on the judgment seat.

Our task is to prevent every such tragedy we possibly can by letting desperate, suffering, lonely people know there is a mercy seat. We have a great and gracious High Priest who fully sympathizes with our needs. Through Him, the throne of God becomes the throne of grace at which we can find "grace to help in time of need."

Those of us who company with Christ know that He will never let us go, never let us down. His love can hold us steady in the storms. Misfortune cannot drive to despair those who trust in Christ.

Trust in a creed, in truths *about* Christ, may not anchor the soul, but personal trust in Christ the Person will enable us to outride the raging gales. With a living faith in Christ we can say with the dying Edward Payson, "There is pain . . . but there is victory!"

Nothing tests us morally like our attitude toward the fallen. If we are harsh, judgmental, and unforgiving, we are already as far from God spiritually as they have fallen morally. The elder son at home was as far from the father's heart as the prodigal son in the far-country hogpen.

that the worst of sinners may be recovered. David lived beyond his collapse to achieve great exploits for God and Israel. He lived to write some immortal psalms that have encouraged and blessed millions of people across hundreds of years. He was restored to God's favor and to career usefulness by repentance, forgiveness, and the courage to go on in spite of the stain that could never be erased from the record.

Nothing tests us morally like our attitude toward the fallen. If we are harsh, judgmental, and unforgiving, we are already as far from God spiritually as they have fallen morally. The elder son at home was as far from the father's heart as the prodigal son in the far-country hogpen.

To withhold forgiveness from those whom God has forgiven is to impose a wicked judgment upon His action. To offer forgiveness and restoration in the absence of repentance is to cheapen grace, for God does not forgive the impenitent. Our guide in dealing with the fallen must be the Word of God, not the sentiment of men, whether that sentiment be steely or mushy.

THE ANSWER CORNER

What does Genesis 3:16 mean when it says, "Yet your desire shall be for your husband"?

God has just told the woman that childbearing would be attended with pain. Now He is saying, in effect, you will not escape that pain by deciding against bearing children, for your inward desires for the sexual intimacy of marriage will lead to conception and birth. In this sense, the woman would, as Unger puts it, "contribute to the fulfilling of her own punishment."

Does our church take a stand on "equal pay for equal work"? Employees of some church organizations make different wages from those occupying similar positions because of their different gender. Is this ethical?

I do not know of any published "stand" on this issue, but I assume that the church would favor the principle of equal pay for equal work whether those doing the work were men or women—except in cases where *length* of service is factored into the wage structure. Even here, there should be no differences based upon sex.

Is the doctrine of entire sanctification the cardinal doctrine of our denomination?

I had to look up "cardinal" in my supermarket dictionary before I could answer. Since cardinal means "of main importance," I would hesitate to single out one doctrine as cardinal. A complex of interrelated doctrines is

necessary to articulate the gospel of Jesus Christ.

Perhaps it would be better to say that our understanding of entire sanctification is the *distinguishing* doctrine of our church.

Was Solomon a black man? We were reading Song of Solomon 1:5-6 and wondered. Is there a history of one of his parents being black?

Solomon was the son of David, second king of Israel, and of Bathsheba, who was formerly the wife of Uriah the Hittite, a soldier in David's army. We have no record of her ancestry and no information about her complexion.

The reference you cite does not refer to Solomon anyhow, but to some unnamed maiden who plainly tells in verse 6 why she is so "swarthy." The *New Berkeley Version* reads, "Do not look askance at me because I am swarthy; the scorching sun has tanned me."

The answer to your question is no.

Will you please explain what 1 Corinthians 11 says about women covering their heads during church services. If we are to take the whole Bible as our pattern, what do we do with this?

Reading a few commentaries on this passage quickly shows us how difficult it has been for Christian scholars to fully understand and interpret it. However, some things are quite clear.

Covering the head in public and during worship was a custom by

which a woman showed respect for the authority of her husband and for the authority of God who created woman from man and for man. To attend church with her hair hanging loose (which was a common expression of sorrow and/or shame in that time and place) was improper and rebellious in the eyes of society. This would bring the church under needless reproach and criticism, and lead to unhappy disruptions of the worship service. For the sake of propriety and order, therefore, Christian women are admonished to observe the custom of covering their heads.

At the same time, Paul affirms in verse 11 the mutual dependence of men and women upon one another. Their equality as human beings was not to blur the distinction between the sexes, however.

In our culture women do not wear head coverings or veils as a sign of respect for their husbands. We take the Bible as our pattern, in this case, by observing the principle but not by observing the custom that expressed the principle. Men and women should dress and comport themselves in church in such a way that worship of God is not disrupted and the worshippers are not disgraced.

Conducted by
W. E. McCUMBER, Editor

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

LETTERS

CHAPLAIN COMMENDED

Let me tell you about a chaplain you left out of the August 15 issue. His name is Donald Strohmeier of Lamar, Colo., chaplain of the Ministerial Alliance of which I was a member prior to my fall into sin and consequential incarceration.

I was the founder-director of a shelter for the homeless in Lamar when I first met Donald. He donated \$100 to prevent our electricity being turned off. Later, after the gas had been shut

off for six months he spoke with the gas company and got them to agree to turn the gas back on.

I opened the shelter without funds and without promise of any support. Not one church backed me. But the shelter was kept open for a year on faith. Then the Alliance began to pay for those sent to me. The newspaper got behind me. Hands Across America sent a large donation and the money began to come in. I had no salary. Then I fell into sin. But the shelter remains open.

Everyone turned against me, except Don and Father Jim Ragsdale. I would have gone insane from the trauma of

shame and humiliation, but Don visited me faithfully and brought me books from his library. He counseled me also. Rev. Donald Strohmeier is a man of God among men, a pastor's pastor.

William Walker
Canon City, Colorado

POET LAUDED

I was so glad to see some of the poetic work of Nadine Luoma in your August issue. As a friend of hers, I have been the recipient of many of her works and have been impressed with the depth of insight this young woman has. I hope that we will see

more of her better poems in the near future.

Eleanor Gustin
Nampa, Idaho

SUPER, SHE SAYS

I have been a *Herald* reader for more than 25 years. I enjoy and appreciate the Church of the Nazarene and what it stands for.

I have enjoyed the many good thoughts and messages through the years, but wanted to tell you that the October 1, 1988 issue surpasses any I have ever read. Every article a winner!

Loie Bergman
Hamilton, Ohio

COMFORTING ISSUE

I have received the *Herald* for a number of years and I have never en-

joyed (or needed) any edition as much as the October 1 issue.

My father, Len Williams, passed away September 26. Though he was a good Christian and ready to go, I wasn't doing very well at letting go of him. Even though he didn't have to suffer, I was still questioning God. Why did he have to go now when lots of people lived to be much older than Dad?

When my *Herald* came the picture on the front and the statement "Christ—an All-Weather Friend" caught my eye and I began to leaf through it. I soon began to read the stories, one right after another, until I had read the entire issue. I felt like I'd had a load lifted from my broken heart. I called my mother and asked her if she'd read her *Herald*. She said

not yet, but it looks like it was written just for me. I told her to read it because she was right, the entire issue was written just for our family.

I just felt like I had to write you and thank you for helping us through this very rough time. As usual God knows just what to send our way and when to send it.

Marilyn Cox
McArthur, Ohio

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

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

BY ALL MEANS...SAVE SOME

SUMMIT SALVATION

At the time, I thought it must have been about the worst thing that could have happened to me right then.

I had recently arrived at my first pastorate in Central Florida—a quaint little church that had been organized some 54 years earlier and somehow never managed to grow. But this was where God's orders took us.

Our congregation consisted of 15 members—5 of them being our family! Only weeks after our arrival we entered into the rainy season and I was painfully surprised to discover that the roof leaked!

We received several estimates for a new roof, all of them in excess of \$6,000. We had no money, in fact we were in arrears. We attempted to secure a bank loan nonetheless, only to be turned down by three separate institutions.

I then went to our district superintendent, who informed me that I could expect no help from that department. So what else could we do? We had exhausted all the familiar human agencies, so I asked the church to pray and fast until God gave us a roof. They said they would.

Less than two weeks had passed when the Lord sent a big Italian roofer by to look at the job. He gave us a bid of \$6,500. I thanked him and filed it away with the others.

A few days later he returned and said, "Preacher, I don't understand it, but I think God wants me to put a roof on this church." I told him that I hoped that He did and let him go.

A few days later he returned again, only this time God had things worked out! The roofer said, "Preacher, I've priced it out, and I think I can do your roof for \$3,000." Of course I gave him the contract!

With that settled, all we had to do was raise the money! On the second day after the contract was signed, I received a call from Sun Bank asking when we were going to close on our loan.

I replied that we would take care of that immediately; however, the last word I had received was that we had been turned down. I was told that somehow our applications had gotten mixed up with some other papers and this time when it went through, it was approved!

Well, the roof was on and the final touches were being added on the third day of their work. The contractor asked me to come up on the roof so he could explain a potential problem around the steeple.

During our conversation, I learned that he had a Catholic background and his teenage daughter was a Mormon.

In the next few moments I found myself asking him if he wanted to receive Christ into his heart. And in the middle of the afternoon, in broad daylight, he knelt with me beside that old steeple and received Jesus Christ!

Within two weeks his wife and his two youngest children were saved and in the church. A month or so later, I received a phone call about 12:30 A.M., and this roofer was asking me to come over and talk to his Mormon daughter.

Of course I went, and between 2:30 and 3:00 that morning the girl gave her heart to God!

What started out as a leaky roof problem blossomed into one of the most beautiful chain reactions to prayer and faith I have ever witnessed. To God be the glory! **H**

BY DAN HAYES

Pastor of Bartow, Florida, First Church.

PEOPLE AND PLACES



At the December 1988 meeting of the American Society of Church Historians, **Dr. Timothy L. Smith**, professor of history at Johns Hopkins University, was named president-elect of the organization. He will serve in that position one year, then as president in the second year, having charge of the program at the 1990 annual meeting and presenting at that session a presidential address. The organization includes Protestant and Catholic historians, has over 1,300 members, and this year celebrated the 100th anniversary of its founding. □

Dr. W. Stephen Gunter, dean of the Bethany College of Ministry and the Humanities at Southern Nazarene University, has been named to the editorial advisory board of Kingswood Books, the academic publishing program of Abingdon Press, Nashville.

According to Dr. Rex D. Matthews, director of Kingswood Books, Gunter joins a distinguished group of international researchers who will evaluate and select scholarly works for publication in the areas of Wesleyan and Methodist studies: history, theology, ethics, social issues, and biography. □



Rev. Grady Zickefoose is the first Church of the Nazarene chaplain to minister as a chaplain in the Federal Bureau of Prisons. Chaplain Houlihan, chaplain administrator for the western region of the United States, stated he was excited by the prospect of a qualified pastor for the Church of the Nazarene to serve as a chaplain in the federal prison system.

Chaplain Zickefoose pastored in Victoria, Tex.; Tigard, Oreg.; and Colfax, Wash., and was working for Immanuel Fellowship Prison Ministries under the direction of Danny Pyles, Salem, Oreg., Church of the Nazarene,

when he was appointed to the federal system. Grady is now in the process of being trained at a federal prison in Oklahoma for future ministry among those incarcerated in federal prisons. □

Gary and Susan Russell, both physicians in the Washington, Pa., Hospital Family Practice Residency Program, also serve as youth directors for Washington, Pa., First Church.

They were married nearly three years ago while attending medical school at Oral Roberts University in Tulsa. Their residency at the Washington Hospital will be completed in mid-1990. Dr. Gary has a commitment to fulfill with the Air Force. They eventually hope to do some overseas mission work. □



New ESL committee member **LaNell Stahl** (l.) joins with fellow member **Nancy Zumwalt** (r.) at the 1988 ESL Committee meeting in Kansas City.

STAHL APPOINTED TO ESL COMMITTEE

Longtime ESL teacher **LaNell Stahl** was recently appointed to the Nazarene English as a Second Language Committee. The appointment was made by Bennett Dudley, Publications International director.

With her husband, Richard, **LaNell** worked on the Navajo Reservation for many years as an ESL teacher. She has been actively involved in professional ESL organizations on both the state and international levels for years.

"Mrs. Stahl's commitment to the ESL ministry is unquestionable," said **Wes Eby**, chairman of the ESL Committee and ESL editor for Publications International. "She will make a valuable contribution to the ongoing work of the committee."

Stahl and her husband have been part of the ESL ministry for the Church of the Nazarene since

1982. They have participated in all five of the summer ESL writers' workshops. In addition, she has assisted with several ESL projects on her own time and has helped to train other writers. □

—NV

OUR COLLEGES AND SEMINARIES

JCJC AND PLNC BECOME SISTER SCHOOLS

A new "Sister School Articulation Agreement" has been ne-

gotiated between **Japan Christian Junior College** in Chiba, Japan, and **Point Loma Nazarene College** in San Diego. Formerly, JCJC students who continued their education at various Nazarene colleges in the United States did so on an individual basis. Now it will be easier for JCJC students' work to be evaluated and proper credits given.

The first three students to enter PLNC under the new agreement after graduation from JCJC are **Miss Ayako Fukaya** (English-communication studies), **Miss Hitomi Iwase** (preengineering) and **Miss Yuka Namiki** (music). □

—NV



Students participating in the sister school arrangement between JCJC and PLNC are shown at the airport in Japan for their flight to San Diego. Pictured (l. to r.) are **Ayako Fukaya**, **JCJC Dean Yajima**, and **Yuka Namiki**.



Specialized assignment missionaries **Dr. and Mrs. David Berry** are shown with **Hitomi Iwase**.

BERG TO JOIN NNC ADMINISTRATION

Dr. Daniel N. Berg of Seattle has been hired as vice president of academic affairs, said Dr. Gordon Wetmore, president of Northwest Nazarene College.

Berg, who will begin his duties July 1, replaces Dr. Kenneth Watson. Watson recently was named as an assistant to the NNC president and a faculty member in the Science Department.

Berg is an associate professor of theology and ministry at Seattle Pacific University. He graduated from NNC in 1966 and was on the NNC faculty from 1973 to 1980. He has been at Seattle Pacific since 1980.

Berg earned a bachelor of divinity degree at the Nazarene Theological Seminary in Kansas City in 1969 and a doctor of philosophy in systematic theology at Glasgow University in Glasgow, Scotland, in 1978.

An ordained elder, he pastored the Church of the Nazarene in Kilmarnock, Scotland, from 1969 to 1973. He also served as an interim pastor at five churches in the Seattle area between 1978 and 1988.

Berg and his wife, Doris, a 1967 NNC graduate, have two children, a daughter Lindsey, 14, and a son Bryan, 11.

Dr. Martha Hopkins has served as academic dean since January 1988. In July she will resume her duties as athletic director and chairwoman of the Division of Professional Studies. □

BANNER YEAR FOR ENBC

European Nazarene Bible College is alive and well according to a recent report from Rector Jay E. Hunton. Hunton said that the school has been operating in the black for almost a half year with all bills paid, including building payments. He added that four new classrooms were available for the fall semester and that the old chapel and dining areas were completely renovated with assistance from Work and Witness teams. A generous personal donation enabled the college to raze an old campus building and extend its property.

Hunton said God continues to work in unique ways to bless the college: "Since we had no money,

we thought we could dream and ask a carpet company to come and at least give us a quotation on the cost of carpet for the conference room, three flights of stairs, and the male students' lounge. The carpet contractor said, 'It would cost you 8,500 in Swiss francs (about \$5,400).' I said, 'No! We have no money.' He scratched his head and answered, 'I'll give it all to you and lay it for you, because I believe in the Bible college.'"

The fall semester was marked by the record enrollment of 43 students who filled every available room on campus. They come from 16 different countries, including Germany, Denmark, Switzerland, Peru, Holland, Argentina, Canada, Russia, Ghana, Spain, U.S.A., Tanzania, Philippines, Brazil, Czechoslovakia, and Ireland.

"There is a vibrant college in this little town called Büsingen. It is alive and well," Hunton exclaimed. "We praise God for His continual miracles." □

—NN

WORK PROGRESSES ON PROPOSED AFRICA NAZARENE UNIVERSITY

Work continues on the proposed Africa Nazarene University in Nairobi, Kenya. A dorm and the campus chapel are now under construction by Work and



Nazarene administrators are photographed in front of the chapel that is being constructed at the proposed Africa Nazarene University in Nairobi, Kenya. Shown (l. to r.) are Harmon Schmelzenbach, East Africa field director; Jerald D. Johnson, general superintendent; Richard Zanner, Africa regional director; and Mark R. Moore, rector of the new school.

Witness teams. Plans for the entire campus have been developed by the Association of Nazarene Building Professionals, largely under the direction of ANBP President Don Jernigan.

The new institution will function in a variety of ways, according to Rector Mark R. Moore. As Africa Nazarene Seminary, the school will serve as a graduate seminary for all of Africa; as Kenya Nazarene Theological Seminary, the school will grant

A.B. and Th.B. degrees; as Kenya Nazarene Bible College, it will grant diplomas and certificates. At the same time, the school plans to provide vocational/technical training to help pastors learn a trade to support them in their ministry.

The first classes will be held in March for about 100 students. The beginning of school will be accompanied by a revival, featuring Nazarene evangelist Stephen Manley. □

—NN



Faculty, students, and administrators at European Nazarene Bible College

THE CHURCH SCENE

The Stanton, Calif., church celebrated its 25th anniversary at the church Sunday, January 15.

The founding pastor, Rev. George L. Smith, presided, and Dr. Thomas Goble, Anaheim district superintendent, was the speaker. Dinner was served at noon for 232, and the "Watchmen" Quartet presented an afternoon of gospel music. Nearly 300 individuals were on the premises sometime during the day. It also was Homecoming Day, and many past friends attended.

Pastor Smith founded the church in a one-room Lions Hall on January 12, 1964, and has

served the congregation all 25 years except for a year spent in the *Herald of Holiness* office as office editor during parts of 1968 and 1969.

This Silver Anniversary Sunday also became the pastor's retirement day, and a love offering of nearly \$2,000 was received for Pastor George and Charlotte Smith. □

FIRST CHURCH CROSS TOWERS OVER NASHVILLE

A 12-foot cross recently installed on a tall steeple over the new sanctuary of Nashville First Church is the highest in that city, according to local architects.

The cross was officially unveiled in a special ceremony December 4. Pastor Millard Reed was joined by Building Task Force chairmen Bill Slonecker and Gerald Skinner and construction foreman H. O. (Red) Garvin for the unveiling. To perform this task they were hauled about 200 feet into the air in a basket suspended by a huge crane.

Hundreds of worshipers and persons from the community, including members of the news media, took time to observe the unusual sight. Coverage was given on all three of the major TV stations and in the local newspapers.

"We are told by architects in the city that the 191-foot height makes it the tallest in Nashville,"



An enormous crane lifts the delegation from Nashville First Church into the air for the official unveiling of a cross that will tower over the Music City.

said the First Church pastor. "It was not our desire to 'outdo' any other height, but it is our con-

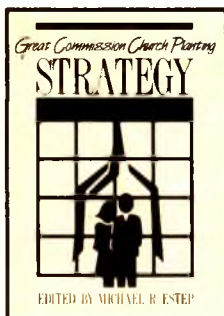
fessed desire to hold the cross of Jesus Christ over the heart of Nashville until He comes again."



Visalia, Calif., First Church spent Christmas Day in an unusual fashion. The English-speaking congregation has recently called a Hispanic pastor to be on staff and a Southeast Asian pastor to begin planting two ethnic congregations, using the facility of Visalia First Church. Christmas Day, Pastor Leon Hendrix invited Rev. David Estrada and Rev. Phya Chanmany and their people to join in a combined service celebrating the birth of Christ. The celebration included reception of the new members, baptism, Communion, music, and devotionals in English, Spanish, and Lao. Over 500 were in attendance. The service closed with the three pastors and minister of music, Tom Michaelson, singing "Silent Night" in their respective languages.

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Missouri District Superintendent Hiram Sanders officially organized the Fulton, Mo., Heartland Church November 20 with 64 charter members. Pastor Gary Garrett gathered the congregation together during a 24-month period. They have

been meeting in the chapel of William Woods College but have recently purchased and paid for 26 acres of prime land located on Highway 54, on the north entrance of Fulton.

The steeple is part of the construction project, which includes a new sanctuary for the historic church at 510 Woodland. The congregation has made a commitment to remain at this site near downtown Nashville where it has been located for more than 70 years. □

—NN

CHURCH CONSTRUCTION SLOWED BY HIGH WINDS

Nazarene pastor Mike Williams narrowly escaped serious injury when strong winds hit the church building upon which he and others were working January 19. Williams was working with members from his congregation and a Work and Witness team from West Virginia to put up trusses at the Merritt Island, Fla., Community Church when a gust of wind caused the supports to topple like dominoes. Williams managed to ride a truss to the ground, breaking a leg in the fall.

The only other person on the roof, Chuck Britt of Sissonville, W.Va., managed to jump to safety. No other injuries were sustained.

Following inspection of the structure, OSHA permitted the church to continue reconstruction. Insurance covered all expenses caused by the wind.

The Merritt Island Church on the Space Coast District was started by Williams in 1985. The congregation hopes to be able to begin worshiping in its new building this spring. □

—NN



The Merritt Island, Fla., Church of the Nazarene, following damage caused by wind in mid-January

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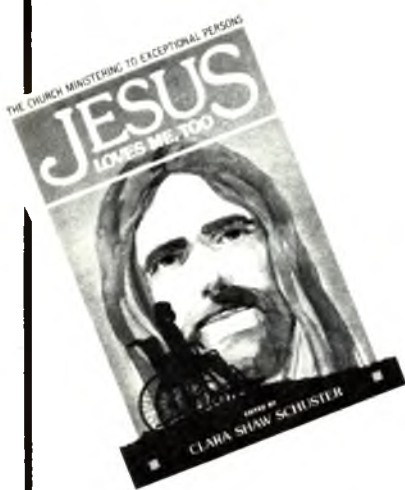
Shown is the group El Paso, Tex., First Church hosted at a School of Evangelism. Pastor Larry Lacher (third row, l.) and Associate Pastor Michael Prince (first row, r.) met with Rev. Ruth DeLong (second row, second l.), who taught the school.

NEW MEXICO DISTRICT "TUNES IN" TO SHARING CHRIST

Schools of Evangelism were conducted in three areas on the New Mexico District during 1988: Clovis, N.Mex.; Farmington, N.Mex.; and El Paso, Tex., First Church. Seventy-two persons were trained to present Jesus Christ as Savior as trainers and trainees went into homes for on-the-job training. Of the 59 people who heard the gospel, 26 committed their lives to Christ, and 13 gave testimony to renewed assurance of eternal life.

In Clovis and in El Paso, family members of trainees were among those who prayed and invited Jesus into their lives. Ar-

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Pictured are the trainers and trainees of the School of Evangelism, Clovis, N.Mex. Pastor Dan LaPaglia is in the third row on the left. Rev. Ruth DeLong (second row, r.) taught the school.

nold, who committed his life to Christ when the personal evangelists were in Clovis, became a trainee in the school at El Paso!

Pastors from the district who were involved in the schools are experiencing growth in their churches as they continue to train their people in personal evangelism.

Ruth DeLong, personal evangelism coordinator, conducted the schools. Trainers were from the Phoenix Orangewood Church, from other Nazarene churches on the New Mexico District, and from the Methodist church in Clovis. □

NATIVE AMERICAN FORUM FOCUSES ON EVANGELISM IN CITIES

Almost 50 persons from eight states participated in the recent Nazarene Native American Ministries Forum. The event was held at Nazarene Indian Bible College in Albuquerque and was sponsored by Nazarene Bible College

and Church Extension Ministries.

Among the goals of the conference was a desire to develop strategy for reaching Native Americans in the major cities as well as on reservations, according to Michael R. Funk, Multicultural Ministries coordinator.

"We must not neglect Native Americans and the rich contributions they make to mainstream American society and the Church of the Nazarene," said Funk.

Funk said there are 129 cities in the U.S.A., each with more than 1,000 self-identified Native Americans. Los Angeles has an estimated Native American population of almost 95,000, while San Francisco has more than 36,000. Twelve other major cities have populations of more than 10,000 each.

Organized by NIBC Academic Dean Thomas McKinney, the conference featured seminars and discussions that focused on identifying barriers to growth and how to overcome them. □

—NN



Some of the participants at the recent Nazarene Native American Ministries Forum at NIBC.

NEWS OF EVANGELISM

COOKEVILLE REVIVAL DRAWS BEST ATTENDANCE IN YEARS

Attendance at the fall revival in Cookeville, Tenn., church was "the best in years," according to Pastor Robert Cannon.

Weeknight attendance averaged 90 and Evangelist Don Ballard preached to a responsive crowd. Forty people sought help at the altars of the church with 14 professing salvation and 6 professing sanctification.

Eighteen new members were received into the church, 5 by profession of faith and 10 by transfer, as the special services concluded. □

REVIVAL EXTENDED, CONTINUES IN VIRGINIA CHURCH

The Holy Spirit still affirms His power in people's lives and in churches to the blessing of all and the glory of God. Such was the case in the recent revival at the Estaline Valley, Va., church, pastored by Rev. Galen D. Lemmon.

Evangelist Jones, blind since birth, was "keenly responsive to the movings of the Spirit in each service," according to Lemmon. Originally scheduled for 8 days, services were extended to 11. Evangelist Earl Jones, Jr., had other commitments; however, the spirit of revival went on.

"During the 11 days of meetings, almost every teen in the

church came to Christ," reported Rev. Lemmon.

To date there have been about 100 seekers, including 27 converted or reclaimed, and 1 sanctified. "Many Christians were revived in their relationship to the Lord."

One month after the revival, attendance had increased in all services with Sunday evening and prayer meeting crowds almost doubled. Also, a Friday evening service was begun at the request of the new converts. □

REVIVAL EXTENDED AT TEXAS CHURCH

Revival services at Pasadena, Tex., First Church were extended into a second week in October as the evangelistic team of Rev. Lenny and Mrs. Joy Wisheart were "blessed with a constant sense of the presence of God," according to Pastor James W. Palmer.

He stated that there were definitive testimonials of God's working as "people who had not darkened the church doors for 15 years were drawn into the services through prayer and found victory in their own lives. Others were converted, sanctified, and healed with great spiritual blessing."

Thirty-five scheduled prayer meetings preceded the revival services for four weeks, with 72 hours of constant communion with God for specific needs. Services were well attended with a nightly average of 258. □

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EVANGELISTS' SLATES

ABRAMS, KATHY: Knoxville, IA, March 21-26
ARMSTRONG, LEON, LINDA, AND LANCE: Ramseur, NC (Kildee Wesleyan), March 7-12; Reserved, March 13-19; Smithton, PA, March 21-26; Columbus, OH (West Broad), March 28—April 2
BAGGETT, DALLAS W.: Reserved, March 1-31
BAILEY, TONY AND TRICIA: New Castle, IN (First), March 1-5; Tulsa, OK (Calvary), March 7-12; Southwest Oklahoma, Pastors and Wives Retreat, March 13-16; New Castle, IN (Westview), March 21-26; Rockford, IL (First), March 28—April 2
BAKER, RICHARD C.: Charleston, WV (Valley Grove), March 21-26
BALLARD, DON: Berryville, AR, March 1-5; Reserved, March 6-14; Clarksville, AR, March 15-19; Reserved, March 20-28
BELZER, DAVE AND BARBARA: Scottsbluff, NE, March 7-12; Rock Springs, WY (First), March 14-19; Denver, CO (Heritage), March 21-26; Sylvia, KS (Pleasant Hill), March 28—April 2
BENTLEY, PAUL E.: Napa, CA, March 1-5; San Jose, CA (Cambrian Park), March 8-12; Cottage Grove, OR, March 29—April 2
BLUE, DAVE AND DANA: Greensboro, NC (High Point Zone Indoor Camp), March 8-12; Bradenton, FL (The Breakfast Club), March 16; Sarasota, FL (Friends Church), March 26, a.m., Bradenton, FL (First), March 26, p.m.
BLYTHER, ELLIS G., SR., Rock Hill, SC (Oakdale), March 14-19; Troutman, NC (Beulah Heights Wesleyan), March 21-26; Concord, NC (Oakdale Park), March 28—April 2
BOCK, DON: Lexington, OH, March 1-5; Huntington, WV (Walnut Hills), March 7-12; Westerville, OH, March 14-19; Newark, OH (Community Wesleyan), March 21-26; Wheelersburg, OH, March 29—April 2
BOICOURT, MARLA J.: South Bend, IN (First), March 14-19
BOND, GARY AND BETH: Raleigh, NC (First), March 8-12
BOQUIST, DOUG AND DEBBIE: Beaverton, MI, March 1-5; Georgetown, OH, March 8-12; Celina, OH, March 15-19; Bluefield, WV (First), March 21-26; Reserved, March 30—April 2
BOWDEN, AL: West Melbourne, FL, March 12-19; Riverview, FL, March 21-26; New Port Richey, FL (Trinity), March 28—April 2
BRAATEN, DANIEL W.: Brainerd, MN, March 7-12; Imperial, NE (Wesleyan), March 25-28; Burlington, CO, March 29—April 2
BRICE, GLEN W., SR.: Reserved, March 14-19
BRISCOE, JOHN B.: Phillipsburg, KS, March 7-12; Reserved, March 13-19; Plainville, KS, March 20-26
BROWN, FRED D.: St. Louis, MI, March 7-12; Greenville, OH, March 14-19; Paulding, OH, March 21-26; Columbus, OH (Wilson Avenue), March 28—April 2
BROWN, MARK A.: Springport, IN (Luray), March 7-12; Rockford, IL (Parkside), March 14-19; Geneva, IN, March 28—April 2
BROWN, ROGER N.: Council Bluffs, IA (Emmanuel), March 7-12; Andover, OH (Cherry Valley), March 14-19; Howell, MI, March 21-26; Columbus, OH (Whitehall), March 29—April 2
BURKE, OWEN M.: Lake Havasu City, AZ (Wesley Chapel), March 1-31
BURKHALTER, PAT: Wister, OK, March 7-12; Lyons, KS, March 14-19; Blackwell, OK (First), March 21-26; Tulsa, OK (St. Paul), March 28—April 2
BYERS, CHARLES AND MILDRED: Ozark, AR, March 21-26; Moravia, IA, March 28—April 2
CANEN, DAVID L.: Thomaston, GA (Crest), March 7-12; Columbiana, AL, March 21-26
CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Winchester, KY, March 1-5; Dayton, OH (Huber Heights), March 8-12; Trenton, OH, March 15-19; Pineville, WV, March 22-26; Wilmington, OH, March 29—April 2
CAYTON, JOHN: Pittsburgh, PA (Lincoln Place), March 7-12; Scottsdale, PA, March 14-19
CHAMBERS, LEON AND MILDRED: Nashville, TN (Bethel), March 14-19; Dickson, TN (Jason Cha-

pel), March 21-26; Sullivan, IN (Vincennes Zone Indoor Camp), March 28—April 2
CHANEY, REEFORD AND BARBARA: Albertville, AL (Alabama North District Women's Retreat), March 3-4; Jasper, AL (First), March 5; Richmond, VA (Colonial Zone Indoor Camp), March 8-12; Salem, VA, March 15-19; Reserved, March 21-31
CHEATWOOD, HENRY B.: Troy, OH (Gospel Tabernacle), March 7-12; Milford, DE (Milford), March 14-19; Laurel, DE, March 21-26; Marshalltown, IA, March 29—April 2
CHRISTNER, JACK W.: Doylestown, OH, March 7-12; Atlasburg, PA, March 31—April 2
CLAY, D. E.: Caro, MI, March 15-19
COOK, DANNY M.: Clinton, OK, March 21-26
COOK, JAMES W.: Vincennes, IN (Zone Indoor Camp), March 27—April 2
COOK, LEON G.: Orleans, IN, March 21-26
COVINGTON, NATHAN A.: Mitchell, SD, March 7-12; Severy, KS, March 14-19; Reserved, March 21-26; Reserved, March 28—April 2
COX, CURTIS B.: Oak Hill, WV (Gospel Tabernacle), March 28—April 2
CRABTREE, JAMES C.: Nacogdoches, TX, March 1-5; Gladewater, TX, March 7-12; Texas City, TX, March 14-19; Columbia, MO (First), March 21-26
CRANDALL, VERNON AND BARBARA: Bassett, VA (Martinsville Fort Trial), March 7-12; Clinton, IN, March 21-26; Payne, OH, March 28—April 4
CRANE, BILLY D.: Texarkana, AR (First), March 7-12; Craigsville, WV, March 21-26; Louisville, OH, March 28—April 2
CREWS, HERMAN F.: Jefferson, TX, March 21-26
DALE, TOM: Mesa, AZ (First), March 1-5; Yuma, AZ (Zone Camp Meeting), March 7-12; Phoenix, AZ (Biltmore), March 19, a.m.; Coolidge, AZ, March 19, p.m.
DANIELS, M. BERT: Nashville, TN (Radnor), March 7-12; Nashville, TN (Donelson), March 14-19
DARNELL, H. E.: Stuarts Draft, VA (Evangelical Wesleyan), March 2-12; Georgetown, IL (Bible Missionary), March 17-26
DELL, JIMMY: Topeka, KS (Wesleyan Laymen's Retreat), March 10-12; Topeka, KS (First Wesleyan), March 14-19; Decatur, IL (First), March 29—April 2
DIXON, GEORGE AND CHARLOTTE: New Mexico and Arizona Indian Districts, March 1-31
DODDS, LARRY W.: Tuscaloosa, AL (Woodhaven Indoor Camp), March 1-5; Hannibal, MO (First), March 28—April 2
DOOLITTLE, KEVIN C.: Union City, PA, March 5
DUNMIRE, RALPH AND JOANN: Hendersonville, NC, March 7-12; Dickson, TN (Jason Chapel), March 14-19
DUTTON, BARRY AND TAVIA: Page, AZ (Lake Powell), March 7-12; Wray, CO, March 14-19; Humble, TX (Houston North Belt Evangelistic Church), March 21-26; Arief, TX, March 28—April 2
ELLINGSON, R. LEE: Metairie, LA (Wesleyan), March 19; North Biloxi, MS, March 21-26
ESSELBURN, BUD—THE KING'S MESSENGERS: Texas, Concerts, March 1-12; Mangum, OK, March 14-19; Weatherford, OK, March 21-26; Canton, OH (Evangelical Congregation), March 29—April 2
EVERMAN, WAYNE: Irvine, KY (Waco), March 22-26
FADER, WES AND MARY: Newark, DE, March 7-12; Perkasie, PA, March 15-19; Capital Heights, MD (Community American Rescue Workers), March 22-26; Hershey, PA, March 28—April 2
FAULK, A. RAY: Osceola, AR, March 7-12; Nancy, KY (Delmer), March 14-19; Reserved, March 21-26; Paragould, AR (First), March 28—April 2
FISHER, C. WILLIAM: Reserved for Overseas, March 10-28
FLOYD, TOM: Troy, MI, March 3-8; Chico, CA (First), March 10-15; Vacaville, CA, March 24-29; Waco, TX (Trinity Heights), March 31—April 5
FORTNER, ROBERT E.: Reserved, March 7-12
FRANK, RICHARD A.: Collingdale, PA, March 1; Middletown, PA (Harrisburg First), March 12
FRODGE, HAROLD C.: Rushville, IL, March 5-12;

Astoria, IL, March 14-19; Owensville, IN, March 28—April 2
GARDNER, JOHN M.: Union Lake, MI, March 7-12; Pontiac, MI (Hilcrest), March 14-19; Johnson City, TN, March 21-26; Moundsville, WV, March 28—April 2
GAWTHORP, WAYLAND W.: Winnsboro, LA (First), March 1-5; Vilonia, AR (Liberty), March 14-19; Garner, AR, March 21-26; Belington, WV, March 28—April 2
GIBSON, NORRIS—TOBIE & CO. MINISTRIES: Iowa, (Evangelical Methodist Men's Conference), March 10-12; Burlington, IA (Concert Tour), March 13-19; Burlington, NC (First), March 18-19; Cartersville, GA (First), March 21-26; Georgia, Easter Tour, March 27—April 2; Gainesville, GA (First), March 29
GORDON, BOB: San Antonio, TX (Eastside), March 8-12; Reserved, March 12-31
GREEN, JIM AND ROSEMARY: Rowland Heights, CA, March 1-5; Springdale, AR (Zone Crusade), March 8-12; Warren, OH (Zone Crusade), March 14-19; Anderson, IN (Goodwin Memorial), March 21-26
GRIMES, W. ANDREW: Chillicothe, OH (Happy Valley C.C.C.U.), March 14-19; Middleport, OH, March 21-26; Wellston, OH, March 28—April 2
HAINES, GARY W.: Elkhart, IN (First), March 4-8; Kokomo, IN (Bon Air), March 9-12; Hot Springs, AR (First), March 18-22; Denison, TX (First), March 23-26
HASTIE, LEO: Reserved, March 1-31
HAYES, ALVIN B.: Trenton, MO, March 7-12; Tulsa, OK (Calvary), March 14-19; Reserved, March 20-27; Kingman, KS, March 28—April 2
HAYNES, CHARLES AND MYRT: Chattanooga, TN (Lookout Valley), March 7-12; Cairo, GA, March 14-19; Woodbury, GA (Harmony), March 21-26; Lafayette, GA (First), March 28—April 2
HELMS, MIKE AND GLORIA: Lawson, MO (Canaan Hill), March 1-5; La Harpe, IL, March 7-12; Montrose, IA, March 14-19; Monroeville, IN, March 21-26; Garrett, IN, March 28—April 2
HICKS, JOHN DAVID: Newport, OR, March 1-5; Pendleton, OR, March 8-12; Eagle, ID, March 15-19; Jackson, CA, March 29—April 2
HIGGINS, CHARLES AND MARJORIE: Twin Falls, ID (Zone Crusade), March 7-12; Mount Vernon, WA, March 19-23; Wenatchee, WA, March 26-30
HILL, BEN E. (BIBLE EXPOSITOR): Bloomington, IL (First), March 21-26; Silvis, IL, March 28—April 2
HOWARD, RICHARD E.: Lansing, MI (First), March 7-12
JACKSON, THOMAS: Dayton, KY, March 14-19; Baxter, KY (Harlan Steven Fisher Memorial), March 21-26
JAMES, RANDY: Berne, IN (Mount Hope), March 7-12; Anderson, IN (Indian Meadows), March 14-19; Peru, IN (First), March 21-26; Georgetown, IL (Olivet), March 28
JANTZ, MARJORIE N.: Leesburg, FL (NIROGA), March 1-3
JOHNSON, RON: Colorado Concert, March 1; Eastern Washington Concerts, March 5-8; Southern Idaho, Oregon, and Eastern California Concerts, March 12-14; Sun Valley, NV (Sierra Nevada Zone Crusade), March 15-19; Central California Concerts, March 21-26
JONES, TERRY L.: Oklahoma City, OK (Britton), March 1-5; Bethany, OK (Lake Overholser), March 8-12; North Little Rock, AR (First), March 14-19; Mabelvale, AR (Little Rock Trinity), March 22-26; Lenexa, KS (Kansas City Central), March 29—April 2
KNIGHT, JOHN L.: Greensboro, NC (Rolling Roads), March 7-12; Hendersonville, NC, March 14-19; Mineola, TX, March 21-26; Henderson, TX, March 28—April 2
KOHR, CHARLES A.: Clymer, PA (Penns Manor), March 1-5; Slippery Rock, PA (Coaltown), March 7-12; Paluski, VA, March 13-19; Hawthorn, PA, March 21-26; Steubenville, OH (First), March 28—April 2
LaSALLE, RAY: Farmington, MO, March 7-12; Stafford, KS, March 14-19; Casey, IL, March 21-26; Hannibal, MO (First), March 28—April 2
LAWSON, WAYNE T.: Quincy, WA, March 5-10; Arlington, OR, March 12-17; Tillamook, OR, March 21-26; Myrtle Point, OR, March 28—April 2
LAXSON, WALLY AND GINGER: Danville, IL (First), March 1-5; Birmingham, AL (Centerpoint), March 8-12; Hot Springs, AR (Lockhaven), March 15-19;

Marshall, IL (Indoor Camp), March 22-26; Warrior, AL (Baptist Indoor Camp), March 29-31
LAXSON, KIP: Plymouth, MI, March 1-5; Birmingham, AL (Centerpoint), March 8-12; Knoxville, TN (First), March 15-19; Columbus, OH (Delray Road C.C.C.U.), March 22-26; Harrisburg, IL (Zone Tour), March 29—April 2
LECKRONE, LARRY: Louisville, KY (City-wide Crusade), March 1-5; Athens, OH, March 7-12; Sandwich, IL, March 14-19; Lawrence, KS (First), March 21-26; Kansas City, MO (Hilcrest), March 28—April 2
LEIDY, ARNOLD G.: Jacksonville, TX (Mount Hope), March 7-12; Veguita, NM (Veguita Chapel), March 14-19
LESTER, FRED R.: Torrington, WY (Torrington), March 7-12; Payette, ID, March 14-19
LIDDELL, P. L.: Columbus, MS (First), March 7-12; Albertville, AL (First), March 14-19; Grand Ledge, MI, March 21-26; Battle Creek, MI (West Michigan Avenue), March 28—April 2
LORENZEN, LINDA B.: Newark, OH (First), March 1-5; Sanford, FL (Church of God Concert), March 12, a.m.; Leesburg, FL, March 12, p.m.; Jacksonville, FL (Oak Hill), March 14-19
LYBARGER, O. EVERETT, JR.: Paragould, AR (Woodland Hills), March 7-12; Fort Smith, AR (Northside), March 23-26
MANER, ROBERT E., JR.: St. Simons Island, GA (District Pastors' Retreat), March 7-9; Orange Park, FL, March 12-17; Fayette, OH, March 28—April 1
MANLEY, STEPHEN L.: Nairobi, Kenya (City-wide Crusade), March 1-12; Mozambique, R.S.A. (Camp Meeting), March 14-19; Kenya, R.S.A. (European Easter Convention, Eastern District), March 23-26; Nairobi, Kenya (Nazarene Pastors' Meeting), March 27-29; R.S.A., Annual South Field Missionary Workshop, March 30—April 2
MANN, THURMOND AND MARY KAY: West Columbia, SC (First), March 1-5; Monticello, FL, March 8-12; Perry, FL, March 15-19; Fort Wayne, IN (South Side), March 22-26; Fort Wayne, IN (Trinity), March 29—April 2
MATTER, DAN AND ANN: Chillicothe, OH (Westside), March 27—April 2
MAX, HOMER L.: Creston, IA, March 7-12
MAY, JOHN W.: Johnston, PA (First), March 7-12; Salem, OH (First), March 17-19
McCORKLE, ROBERT W., II: Prairie Village, KS (Kansas City Nail Avenue), March 3-5; Indianapolis, IN (Northside), March 28—April 2
McELFRESH, RONALD D.: Reserved, March 7-12
McFERRIN, RICK AND LANETTE: North Manchester, IN, March 7-12; Van Buren, IN, March 14-19; Goshen, IN, March 21-26; Portland, IN, March 29—April 2
McGEE, JERRY E.: Liburn, GA (Parkview), March 1-5; Ypsilanti, MI (Meritt Road), March 7-12; Flint, MI (East), March 14-19; Applegate, MI (Wesleyan), March 21-26; Mooresville, NC (Wesleyan), March 28—April 2
McKELLIPS, DALLAS A., SR.: Ferguson, MO (St. Louis Ferguson), March 21-26
McWHIRTER, G. STUART: Kankakee, IL (Eastridge), March 1-5; Loveland, CO, March 7-12; Hot Springs, AR (Lockhaven), March 15-19; Birmingham, AL (Trussville, New Church Organization), March 21-26; Waco, TX (South Manor), March 27—April 2
MEHR, BETHANY: Allen Park, MI (Veterans Hospital), March 12
MELVIN, L. DOLORES: Indianapolis, IN (Ritter Avenue), March 7-12; Pampa, TX, March 19-26; Dumas, TX, March 28—April 2
MEREDITH, DWIGHT AND NORMA JEAN: Reserved, March 1-20; Carey, OH (Ridge Chapel), March 21-26
MEYER, VIRGIL AND DOROTHY: Monterey, Mexico, March 5-12; Monterey, Mexico, March 13-19; Mexico City, Mexico, March 20-26; Mexico City, Mexico (Seminary, Chapel), March 28-31
MILLS, CARLTON A.: Masontown, WV, March 7-12; South Bend, IN (First), March 14-19; Paden City, WV, March 22-26; House Springs, MO, March 28—April 2
MONCK, JIM: Elk Grove, CA, March 8-12
MORLEY FRANK W.: Norwalk, CA, March 7-12; Ponca City, OK (First), March 14-19
MOSS, KEITH LYNN: Williamston, MI, March 29—April 2
MOSS, UDELL G.: Ottawa, IL (First), March 8-12; Ames, IA, March 14-19; Knoxville, IA, March 21-26; Ottumwa, IA (First), March 28—April 2

MUNCIE, BOB AND JANE: Grapevine, TX, March 8-12; Pittsburg, TX, March 14-19; Greenville, TX (Peniel), March 21-26; El Dorado Springs, MO, March 28—April 2

MYERS, HAROLD L.: Reserved, March 14-19; Glen Carbon, IL (Glenview), March 21-26; Mattoon, IL (East Side), March 28—April 2

NAJARIAN, BERGE AND DORIS: Fremont, CA (Central), March 4-5; Hayward, CA (First), March 10-12; Hercules, CA, March 17-19; Reserved, March 28—April 2

NEFF, LARRY AND PAT: Kansas City, MO (St. Pauls), March 22-26

OVERTON, WILLIAM D.: Key Largo, FL, March 7-12; Lancaster, SC, March 21-26; Blountstown, FL, March 28—April 2

OYLER, CALVIN AND VIRGINIA: Dodge City, KS (First), March 7-12; Great Bend, KS (Central Kansas Holiness Association Convention), March 15-17; Great Bend, KS, March 18-19; Monticello, IA, March 21-26; Bettendorf, IA, March 28—April 2

PALMER, JAMES E.: Lewisville, IN (New Hope Holiness Church), March 7-12; Knightstown, IN, March 14-19; Carthage, IN, March 21-26

PERDUE, NELSON S.: Pomeroy, OH (Meigs County Holiness Camp), March 6-12; Broken Arrow, OK, March 15-19; Kansas City, MO (St. Pauls), March 22-26; Columbus, OH (Whitehall), March 29—April 2

PFEIFER, DON EVANGELISTIC TEAM: Jacksonville, FL (Central Indoor Camp), March 1-5; Miami, FL (Greater Miami Area Crusade), March 7-12; Zephyrhills, FL, March 16-19; Bluefield, WV (First), March 23; Springfield, OH (WTUC TV 26 Telethon), March 27-29; Parkersburg, WV (Evangelical Methodist), March 30; Waverly, OH, March 31

QUALLS, PAUL M.: Seymour, IN (Zone Indoor Camp), March 7-12

REED, SHERMAN R.: Homewood, IL (U.S. Army), March 4-5; Three Rivers, MI, March 7-12; Muncie, IN (North Walnut), March 14-19; Reserved, March 20-26

RICHARDSON, KEN: Kempton, IL, March 7-12; Modoc, IN, March 14-19; Fairbury, IL, March 28—April 2

RICHARDS, LARRY AND PHYLLIS: Princeton, IN, March 10-12; Bucyrus, OH, March 26

ROSE, WAYNE: Broken Bow, OK, March 7-12; Joplin, MO (Calvary), March 14-19; Atwood, OK, March 21-26; Aurora, CO (Denver Aurora), March 28—April 2

ROTH, RONALD W.: Flora, IL, March 1-5; Fenton, MO, March 7-12; Gorham, IL, March 14-19; New Castle, IN (Westview), March 21-26

SELF, ERWIN A.: Muskegon, MI (Eastwood), March 14-19

SEYMOUR, J. KEVIN: Odessa, MO (Marshall Zone Retreat), March 10-11

SHANK, JOHN H.: Indianapolis, IN (First), March 1-31

MIZ MAUDIE MINISTRIES—JACKLYN W. SHOCKLEY AND KATHRYN J. MARTIN: Lancaster, PA (Washington District Layman's Retreat), March 3-4; Glen Burnie, MD, March 6-9; West Carrollton, OH (Women's Retreat March 17-18), March 17-19; Ephrata, PA (Church Retreat), March 31—April 2

SMITH, CHARLES HASTINGS: Brunswick, GA (First), March 3-5; St. Simons Island, GA (District Pastors and Wives' Retreat), March 7-9; Dublin, GA (First), March 10-12; Norman, OK (First), March 26; Medford, OK, March 29—April 2

SMITH, DOYLE C.: Winchester, TN (Brownington), March 14-19

SMITH, DUANE: College Park, MD, March 7-12; Jackson, OH, March 14-19; Mount Vernon, IN (Point Township), March 21-26; Benton, AR (First), March 28—April 2

SMITH, OTTIS: Reserved, March 1-31

SNYDER, B. G.: Waverly, OH (Mount Holy C.C.C.U.), March 15-19; West Jefferson, OH (New Life), March 28—April 2

SPRAGUE EVANGELISTIC FAMILY: Scottsboro, AL, March 14-19; Jacksonville, FL (Grace), March 28—April 2

STANFORTH, KEN: Roseburg, OR, March 7-12; Redding, CA (Lake Boulevard), March 14-19; Greeley, CO (Sunnyview), March 23-26; Terra Bella, CA, March 28—April 2

STANTON, TED AND DONNA: Portland, IN, March 8-12; Sanford, NC (Beacon), March 14-19; Catlett, VA, March 28—April 2

STARK, EDDIE G.: Tulsa, OK (Southwest), March 15-19; Oklahoma City, OK (Shields Boulevard), March 21-26

STEINERT, EDWARD J.: Richmond, IN (St. Paul), March 5; Indianapolis, IN (Speedway), March 14-19; Howell, MI, March 21-26; Parkersburg, WV (First), March 28—April 2

STEVENSON, GEORGE E.: Roanoke, VA (East Gate), March 7-12; Kingsport, TN (First), March 14-19; Carey, OH (Ridge Chapel), March 21-26; Hubbard, OH, March 28—April 2

STRICKLAND, R. L. (DICK): Olathe, KS (College), March 5-12; Chickasha, OK (First), March 15-19; Irondale, OH, March 22-26

SULLIVAN, DAVID P.: Jefferson, OH, March 5-8; Andover, OH (Cherry Valley), March 10-13; Orville, OH, March 28—April 2

TAYLOR, CLIFF: School Assembly Ministries, March 1-31

• **TAYLOR, EMMETT E.:** Tabor, IA (Weaver Memorial), March 7-12; Sallisaw, OK, March 14-19; Del City, OK, March 22-26

• **TAYLOR, MENDELL L.:** Tyler, TX (First), March 28—April 2

TAYLOR, ROBERT W.: Elyria, OH, March 1-5; Man, WV, March 8-12; Jacksonville, FL (Oak Hill), March 14-19; Waukesha, WI, March 22-26; Rockford, IL (First), March 28—April 2

TOOLEY, JAMES: Grand Island, NE (Extended Evangelism Effort, Salvation Army), March 1-31

TURNER, BEVERLY A.: Springfield, OH (Trinity), March 3-5; New Hampshire, OH, March 7-12; Sardinia, OH, March 17-19

• **ULMET, ALECK G.:** Beardstown, IL, March 8-12; Beardstown, IL (Illinois River Zone Holiness Convention), March 15-19; Nicholasville, KY, March 21-26

WATKINS, FRANK C.: Winston, OR, March 19-26

WELCH, MRS. DARLENE: Ashland, KY (Ashland Plaza Women's Retreat), March 3-4; Ashland, KY (Plaza), March 5; a.m.

WELLS, GENE AND NANCY: Beardstown, IL (Illinois River Zone Indoor Camp), March 8-12; Petersburg, IN, March 21-26; Mackey, IN, March 28—April 2

WELLS, LINARD O.: Irving, TX (First), March 7-12; Waldron, AR (First), March 14-19; Greenville, TX (Peniel), March 21-26; Sulphur Springs, TX, March 28—April 2

WHELOCK, GEORGE E.: Clay City, IN (Union Chapel), March 7-12; Decatur, IL (Oak Grove), March 13-19

WHITWORTH, MARCUS A.: Mitchell, SD, March 7-12

WISEHART, LENNY AND JOY: Chicago, IL (Holiness Crusade), March 15-19; Sacramento, CA (Liberty Towers), March 21-26

WOODWARD FAMILY EVANGELISM: Orlando, FL (Evangelism Ministries Associate), March 1-19; Jacksonville, NC, (Faith), March 21-26

WOOTEN, D. J.: Wrightstown, NJ (New Egypt), March 10-12; Andover, OH (Cherry Valley), March 14-19; Sioux City, IA (First), March 28—April 2

WRIGHT, E. GUY: Jonesboro, AR (First), March 7-12; Rock Hill, SC (First), March 14-19; Orangeburg, SC (First), March 21-26; Jane Lew, WV (Valley View), March 28—April 2

• designates retired elder



Chaplain Curt Bowers, Chaplaincy Ministries director, recently administered the oath of allegiance to Geoffrey Alleyne, officially commissioning him as a 2LT in the Chaplain Candidate Program of the United States Army. Geoffrey will become eligible to serve as a chaplain in active duty in the army after graduation from seminary and ordination.



Church Choir Arrangements for

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Every church plans special music for Christmas and Easter. Why not for Pentecost—a significant anniversary Sunday for Nazarene choirs to present music emphasizing the experience of Pentecost.



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Fifteen well-known hymns for choir with narration and congregational involvement celebrates the wonder and power of Pentecost. Includes "Holy Spirit, Be My Guide" and "Fill My Cup, Lord." Approximately 40 minutes.

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*Information on Accompaniment Tapes available upon request

Choir Arrangements (SATB) also suitable for Pentecost Sunday

HHAN-2605 BREATH OF THE FATHER, Steele/Allen
HHAN-2568 COME, HOLY SPIRIT, Peterson/Fetke
HHAN-2578 I WILL ASK MY FATHER, Fetke/Holck
HHAN-1816 LET THY MANTLE FALL ON ME, Hawkins/Bolks
HHAN-2552 MORE THAN A SONG, Whittlemore/Fetke
HHAT-1080 RISE UP, O CHURCH, Skillings
HHAT-1155 SPIRIT OF GOD, DESCEND, Atkinson/Linn
HHAT-1017 YE SHALL BE WITNESSES, Kirk

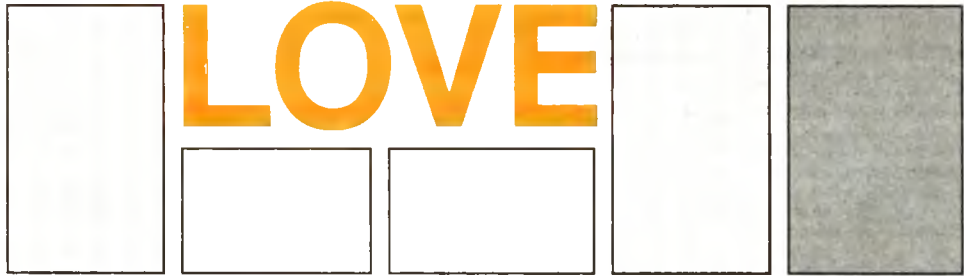
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"Take care now..."

Someone is leaving, and before they go, we call out in parting, "Take care now..."

What we mean is: take care of yourself, we love you, and if we could, we would go with you to protect you from harm.

Since we cannot go, we part with the admonition that is really part prayer, "Take care now..."

Loving is caring, and there is a special ache of heart reserved for when we can no longer care for those we deeply love. The good news is that there is a way for us to continue to care for one group of deeply loved friends who have spent so much of their lives caring for us. Perhaps no one has cared for us more than have the ministers who have served us over the years. When we were children, they were there organizing programs and activities that taught us about God. When we were youths, they were there helping us learn about godly manhood and womanhood. When we married, they were there providing counsel and actually helping "tie the knot" that has meant so much to us. Our ministers have dedicated our babies, taught our children, led our youth, and given guidance to our adults and counsel to our elders. At every stage and passage they have been there, caring.

When death touched our household, our minister was there offering the consolation that can only come from faith and from a community of the faithful.

The time comes when formal ministry stops, but not the caring. For many ministers, retirement poses special problems of personal adjustment and finance. Many have spent their means as well as their lives in ministry. Few ministers accumulate the kind of wealth that pays household and doctor bills when the salary stops. The retirement years for a Nazarene minister ought to be rich in memories and friendships, not times of stress and financial hardship.

The Nazarene Minister's Retirement Income Plan is the loving way that Nazarenes care for their retired ministers and their spouses. In large part, we have done well in caring for those who have cared for us, but we can and must do better.

Did your church pay 100 percent of its P & B Fund last year? Did your church pay into your current minister's Tax-Sheltered Annuity plan? Why not join your fellow Nazarenes in making sure that both are cared for this year? Caring means nothing less; loving means far more.

CORRECTION

A quote attributed to David Best in the February 1 edition of the *Herald of Holiness* was incorrect. In the story, "Church of the Nazarene Involved in Soviet Emigration Conference," Best was quoted as saying, "There is some debate about what has prompted the loosening up of emigration restrictions by the Russians. I personally think it is the result of Glasnost or economic conditions in the Soviet Union."

The actual quote should have read: "I personally think it is as much an answer to prayer as it is the result of Glasnost or economic conditions in the Soviet Union." The additional words were deleted by mistake. We regret the error.

—VV

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

HAWAII PACIFIC—April 12-13, 9 P.M. Honolulu First Church, 408 N. Judd St., Honolulu, HI 96817. General Superintendent: Dr. Jerald D. Johnson.

MISSISSIPPI—April 4-5, 4 P.M. Jackson First, 1285 Raymond Rd., Jackson, MS 39204. Host Pastor: Earl Rowan. General Superintendent: Dr. William M. Greathouse.

WASHINGTON—April 5-6, 5 P.M. Western Maryland College, Westminster, MD 21157. Host Pastor: David W. Bowser. General Superintendent: Dr. Jerald D. Johnson.

WASHINGTON PACIFIC—April 6-7, noon. Aurora Nazarene, 1900 N. 175th St., Seattle, WA 98133. Host Pastor: Tharon H. Daniels. General Superintendent: Dr. John A. Knight.

SACRAMENTO—April 7-8, noon. Church of the Nazarene, 1301 Main St., Roseville, CA 95678. Host Pastor: Doug Brumbaugh. General Superintendent: Dr. Raymond W. Hurn.

CENTRAL LATIN AMERICAN—April 13-14, noon. Central Nazarene Church, 1418 W. Woodlawn Ave., San Antonio, TX 78201. Host Pastor: Mario Sanchez. General Superintendent: Dr. Eugene L. Stowe.

CENTRAL CALIFORNIA—April 14-15, noon. Evangelical Free Church, 3438 E. Ashlan Ave., Fresno, CA 93726. General Superintendent: Dr. Raymond W. Hurn.

NORTHWEST—April 14-15, noon. Spokane First, N. 9004 Country Homes Blvd., Spokane, WA 99218. Host Pastor: Kent Conrad. General Superintendent: Dr. John A. Knight.

SAN ANTONIO DISTRICT—April 14-15, noon. San Antonio First, 10715 West Ave., San Antonio, TX 78213. Host Pastor: Keven Wentworth. General Superintendent: Dr. William M. Greathouse.

SOUTHWEST LATIN AMERICAN—April 15, 9 P.M. Phoenix Church, 2732 E. Pinchot Ave., Phoenix, AZ 85016. Host Pastor: Carlos Fernandez. Gen-

eral Superintendent: Dr. Jerald D. Johnson.

MOVING MINISTERS

KENNETH M. ALCORN from Lacombe, Alta., to Hamilton (Ont.) Mountain

PAUL A. ALRICH from Corpus Christi (Tex.) First to Fenton, Mo.

ROBERT R. BAKER from Washington, Ind., to Nebo, Ill.

J. MICHAEL BUCK from Spring Valley, Ind., to DeMotte, Ind.

TIMOTHY W. CARTER from Springfield (Ill.) Southside to Tuscaloosa (Ala.) Woodhaven

LARRY D. COEN from Honolulu (Hawaii) First English to Kalispell, Mont.

JOHN WESLEY CONNETT from evangelism to pastor, Ogden, Ill.

W. NEVIN CROUSE from associate, Easton, Md. to pastor, Easton, Md.

KEVIN C. DONLEY from Wintersville, Ohio, to Rochester (N.Y.) Calvary

E. EUGENE FRAME from Oskaloosa, Iowa, to Birmingham (Ala.) First

DAVID D. FREESE from Bedford, Pa., to State College (Pa.) Bethel

JEROME W. GARDNER from associate, Lake Worth (Fla.) First, to associate, Gainesville (Fla.) First

TIMOTHY W. GATES from associate, Portage (Ind.) First, to associate, Nashville (Tenn.) Grace

C. DALE GERMAN from education, Australia, to pastor, Portland (Oreg.) Rose City

DAVID L. GOLDSMITH from Columbus, Nebr., to Pana, Ill.

RONALD G. GREENO from Bethany (Okla.) Calvary to Redding, Calif.

DENNIS L. HANCOCK from Shadyside, Ohio, to Baltimore (Md.) Brooklyn

ROBERT HASSELBRING from associate, Kansas City (Mo.) St Paul, to pastor, Champaign (Ill.) West Side

DOYLE HENDERSON from associate, Bellflower, Calif., to pastor, Costa Mesa, Calif.

CARL R. HENSON from associate, Colorado Springs (Colo.) International, to pastor, Chaldron, Nebr.

LARRY E. HUCKER from Fairfield, Ill., to Olney, Ill.

DONALD E. JOHNSON III from student, ONU, to pastor, Danville (Ill.) Douglas Park

ROBERT P. KELLEY from pastor, Farmington, Iowa, to Cedaredge (Colo.) Mesa View

HERBERT KETTERLING from North Platte, Nebr., to Fort Collins (Colo.) Cornerstone Mission

LARRY J. KNIGHT from associate, Vancouver (Wash.) Hillcrest, to associate, Oro Valley, Ariz.

GERALD A. LAW from Portage, Ind., to Jefferson, Pa.

TIMOTHY R. LEE, student, NTS, Kansas City, to Ocala (Fla.) West Community

PAUL W. MACLEARN, JR., from Keiser (Oreg.) Northside to Oakridge, Oreg.

HOMER L. MENEELY from Terre Haute (Ind.) Northside to Cloverdale, Ind.

AL W. MIXON from Plainview (Tex.) First to Cozad, Nebr.

DAVID W. NASH from Hermitage, Tenn., to Clinton, Ill.

R. LARRY OWSLEY from Covington (Ky.) First to Lanett (Ala.) First

TODD PEELER from associate, Rock Island, Ill., to pastor, Metropolis, Ill.

KENNETH W. PERDUE from Ludlow Hill, Ind., to Clermont, Ind.

MICHAEL A. PRINCE from El Paso, Tex., to San Diego (Calif.) Mission Valley

NORMAN A. SHAW from Millinocket, Maine, to Warren, Pa.

DAVID W. SPAULDING from Columbus (Ohio) Southwest Community to Pompano Beach (Fla.) First

WALTER D. SPEECE from Little Sandy, WVa., to Spencer, WVa

STEPHEN D. SULLIVAN from pastor, Brandenburg, Ky., to student, NTS, Kansas City, Mo.

DAVID A. TAYLOR from Pahokee, Fla., to Fort Lauderdale (Fla.) First

GENE R. THOMPSON from Lisbon, Ohio, to Willo-Lake, Ohio

FRANK D. VOSS from Rochester, Ind., to Terre Haute (Ind.) Northside

MARTIN E. WAITE from Holyoke, Colo., to Red Bluff, Calif.

HARRY L. WALES from Oklahoma City (Okla.) Woodson Park to Dodson (Tex.) First

LUTHER S. WATSON to associate, Pompano Beach (Fla.) First

J. KENNETH WILLIAMS from missionary to pastor, Hull, Ill.

MOVING MISSIONARIES

MISS ELEANOR BROCKLEBANK,* Papua New Guinea, Furlough address: 5 Burnfoot Ave., Barassie, Troon, Scotland KA10 6RF, United Kingdom

MISS MAREE CHESSON,* Papua New Guinea, Furlough address: c/o Nash, 3 Adelaide Avenue, Mt. Waverly, 3149, Victoria, Australia

DR. TED and JOAN ESSELSTYN, ANTC (South Africa), Furlough address: c/o Barbara Esselstyn, MVNC Box 7-2225, 800 Martinsburg Rd., Mount Vernon, OH 43050

MR. EDUARDO and BEVERLY GONZALEZ, South America Regional Office, Stateside address: c/o Armstrong, 1200 Aurora Blvd., Bradenton, FL 34202

REV. GERALD and GAYLE HAYSE, Africa General Appointment, Furlough address: 14714 Locust, Olathe, KS 66062

REV. JAMIL and MERJA QANDAH,* Cyprus, Furlough address: 7009 W. Diversey, Chicago, IL 60635

MISS PEGGY TRUMBLE, Swaziland, Furlough address: 57 Prince's Rd., Cleethorpes, South Humberside, DN35 8AW England

MR. BILL AND SHERRILL WAGNER, ACC (South Africa), Furlough address: c/o Lorena Wagner, 3833 Midway Dr., No. 213, San Diego, CA 92110

*Specialized Assignment Personnel

ANNOUNCEMENTS

The **Sterling, Colo.**, church will celebrate its 60th anniversary on May 21. Former pastors and members are invited to this special day.

Special guests will include General Secretary B. Edgar Johnson, former member; and District Superintendent Jim Diehl.

The schedule includes morning worship at 10 A.M., dinner together at noon, and an afternoon worship at 2 P.M.

For further information please contact Pastor Richard Sickels, 480 Logan St., Sterling, CO 80751-2335, or call 303-522-2601.

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

RECOMMENDATIONS

I am recommending **REV. J. TED HOLSTEIN** for the field of evangelism. His heart throbs with the burden of church

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planting, evangelism, and reaching people. He is an excellent preacher and will do a splendid job in our churches and camp meetings. His address is Rev. J. Ted Holstein, 473-B Dewdrop Cir., Cincinnati, OH 45240.—*Crawford M. Howe, Kentucky district superintendent.*

I recommend DAVID CLARK as a song evangelist. He is an outstanding composer and fine instrumentalist and would be a blessing to any church. He may be reached at 266 Becklea, Madison, TN 37115, or call 615-860-0647.—*W. Talmadge Johnson, Tennessee district superintendent.*

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

VITAL STATISTICS

DEATHS

REV. ROBERT CECIL BEEMAN, retired elder, of Williston, Fla., died January 11 at North Florida Regional Medical Center after complications from an operation. He was 69.

Born in Pittsburgh, Pa., Rev. Beeman

came to Williston 4 years ago from Archer, Fla., where he had served as pastor of the Archer church for 10 years. He also had pastored in Tampa, Coral City, St. Cloud, and Jacksonville, Fla., before moving to Archer in 1974.

Following his retirement in 1984, Rev. Beeman served as a supply pastor in Madison for two years. He was a member of the Archer Historical Society and was working with the Suwannee Holiness Campground near White Springs.

Survivors include his wife, Mary J. Beeman, of Williston; three brothers, William "Bill" Beeman of Goldsboro, N.C.; Roy Beeman of Burk Burnett, Tex.; and Kay Beeman of Davenport, Iowa; two sisters, Harriet Mueller of Baltimore, and Ruth Harding of Brooksville, Pa.

* * * *

REV. JOHN W. EBERLE, 77, died December 7, 1988, a traffic fatality. He pastored on the Akron District for approximately 15 years. He transferred to the Evangelical United Brethren Church and moved to California.

Rev. Eberle is survived by his wife, Henrietta; sons John David and Robert,

a daughter-in-law; and two grandchildren. At the time of his death he was a member of Delta Church of the Nazarene in Stockton, Calif.

* * * *



REV. CALVIN JANTZ, 64, died November 13, 1988, at Olathe, Kans. He was born in Lahoma, Okla.

Rev. Jantz was a commissioned evangelist and song evangelist on the Akron District. He was ordained in 1966 by Dr. G. B. Williamson. He, along with his wife, Marjorie, was a full-time evangelist for 33 years in the Church of the Nazarene.

Survivors include his wife, Marjorie, of the home; a daughter, Carolyn Pickering of Olathe, Kans.; a brother, Virgil Jantz of Seattle; a sister, Hazel Russ, Myrtle Creek, Oreg.; and three grandsons of Olathe, Kans.

* * * *

REV. LOY D. JONES, 83, of Beebe, Ark., died December 26, 1988. He was a

longtime Nazarene pastor on the North Arkansas District. His 52 years of continuous pastoring included Pickens Chapel, Beebe, Batesville, Paragould, Harrison, Newport, and Heber Springs, all in North Arkansas.

He attended Arkansas Holiness College at Vilonia, Ark. (now combined with Southern Nazarene University) and was ordained by the late Dr. R. T. Williams in 1936. He retired in 1985 at the age of 80, but continued to preach until shortly before his death.

He was married to Blanche Pate in May of 1930. She, too, is ordained. Besides his wife, Blanche, three children survive: Wendell Jones of Marshall, Tex.; Rev. Bryan Jones, pastor of Beebe, Ark., First Church, and Mrs. Elizabeth (Betty) Ward of North Little Rock; and one sister, Mrs. Lillian Crowell of Yakima, Wash. There are 15 grandchildren and 12 great-grandchildren.

* * * *

REV. HENRY MILLS of Stratford, Okla., suffered a heart attack en route to a daughter's home for the Christmas holidays and died shortly after arriving in south Georgia, December 20, 1988. He would have been 80 December 28.

He had preached over 60 years, starting out in the Congregational Methodist Church and for many years in the Church of the Nazarene, pastoring in Georgia, Louisiana, and Oklahoma.

Survivors include his wife, Velma; two daughters, Nell Lawhorn, of Waycross, Ga., and Peggy Mittel of Eldorado, Tex.; five sons, Bob, of Ada, Okla.; and four preachers, Kerry and Terry in Houston, Tex.; Henry, Jr., North Little Rock, Ark.; and Wayne, West Memphis, Ark. There are 17 grandchildren and 12 great-grandchildren.

* * * *

REV. MARVIN J. SPORLEDER, 69, retired elder on the Intermountain District, died January 12 in Nampa, Idaho. After pastoring churches in Washington, Oregon, and Idaho, he served both Northwest Nazarene College and Pasadena College in developmental and administrative assignments. He later was regional director and film representative for Underground Evangelism Ministries.

He is survived by his wife, Laura; two daughters, Suzanne Horne and Joan Lancaster, all of Nampa; two sons, Brian of Emmett, Idaho, and Lindsay of Los Angeles, and their families; and three sisters and four brothers.

* * * *



REV. JEHU JEFFERSON "J. J." STEELE, pastor, evangelist, and radio preacher in the Church of the Nazarene for over 60 years, died in Springfield, Mo., December 6,

1988, after a long illness. Born in Alcorn County, Miss., in 1901, J. J. left home as a young teen. He was converted at a meeting in Wichita, Kans., with a student mission team from the Pilgrim Holiness Bible College in Colorado Springs at age 17.

J. J. went to the Colorado Springs Bible College, married Clara Violet Trevithick, and began his ministry in Denver, singing and preaching. Rev. Steele's first pastorate was in St. Joseph, Mo. Other pastorates included Hallowtown, Mo.; Neodesha and Pittsburg, Kans.; Ava, Mo.;

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and Coffeyville, Kans., all on the old Kansas City District. In Neodesha, during the early 30s, he began weekly broadcasts on radio station KGGF in Coffeyville. This was interrupted for a time, then resumed again in 1938 and continued for almost 47 years until ill health forced him to quit in 1985. In 1961 Rev. Steele resigned his 23-year pastorate at Coffeyville First Church and launched into a full-time evangelistic ministry. His wife, Clara, died in 1975. He then married Lucille Archer, widow of Rev. Riley Archer, who survives him.

J. J. Steele's six children and their spouses are all serving God in the Church of the Nazarene. His children all graduated from Southern Nazarene University. Leona (Steele) Ferree is a Sunday School teacher at Tulsa Central Church, where her husband is on the SNU faculty; Evangeline (Steele) Oliver and her husband are managers of the Colorado District Golden Bell Ranch campground; Herb Steele is pastor of the Watsonville, Calif., church; Lee Steele is pastor of Bethany, Okla., Lake Overholser Church; and Dan Steele is minister of music at Kansas City First Church and lecturer in music at Nazarene Theological Seminary. He is also survived by 21 grandchildren and a number of great-grandchildren.

* * * *

GRACE GLACKIN, 87, Nov. 13, Horseshoe Bend, Ark. Interment: Cedar Rapids, Iowa. Survivors: husband Harold.

ALMA L. LUCAS, 74, Dec. 4, Boonville, Ind. Interment: Shelburn, Ind. Survivors: husband George; daughters Barbara McCoy, Shirley Thomson; sons Norman, Charles, Leroy, and William Bowen; stepdaughters Mildred Shipley, Georgia Niederwritter; stepsons Paul, Roy, and Steven Lucas; 26 grandchildren and stepgrandchildren; 9 great-grandchildren; 3 brothers; 2 sisters.

RICHARD MOORE, 75, Jan. 10, New Braunfels, Tex. Survivors: wife Ruth; daughters Sylvia Elrod, Beverly Bolger; sons Merlin and Darwin Moore; nine grandchildren, four great-grandchildren.

SARA MOORE, 88, Dec. 19, Panama City, Fla. Interment: Gulfport, Miss. Survivors: sons Robert, Gene, and Glenn; daughter Monola Wheeler; 10 grandchildren; 18 great-grandchildren.

CORDA BEAL MYERS, formerly of Dayton, Ohio, 87, Jan. 18, Cincinnati. Survivors: daughters June Mitchell, Jo Ann M. Pettit; sons James W., Jewel B., Joseph C.; 24 grandchildren; 33 great-grandchildren; 3 great-great-grandchildren.

DWIGHT F. SEWARD, 78, Dec. 28, Parma, Idaho. Survivors: wife Arlene; daughters Nadine (Mrs. Hugh) Pierce, Nelda (Mrs. Bob) Jackson, Shirlee (Mrs. Burton) Smith; son Gary; 11 grandchildren; 2 great-grandchildren; 3 brothers; 1 sister.

ALICE PAGE SMITH, 85, Dec. 28, Beaver Creek, Ohio. Survivors: son David; daughter Evangeline Umstead; 14 grandchildren; 11 great-grandchildren; 2 brothers; 3 sisters.

MRS. IDA (JOHN) VAN GENT, 101, Dec. 22, University Park, Iowa. Survivors: son Arthur, daughters Florence De Booy, Genevieve Oswandel; three grandchildren; seven great-grandchildren; five great-great-grandchildren; and one brother.

BIRTHS

to TIM AND BECKY DIXON, Louisville, Ky. *a girl*, Emily Kristen, Jan. 7

to GREG AND CHRIS FREED, Clarksville, Mich., *a girl*, Nichole Lin, Dec. 20
to LEROY P. JR. AND LORIE HAMMERSTROM, Quincy, Mass., *a boy*, LeRoy Philip III, Dec. 13

to REV. TERRY AND CAROL (HELIWELL) IRISH, Crescent City, Calif., *a girl*, Jennifer Erin Frances, Sept. 26

to LARRY AND TERESA (OWENS) JOHNSON, Macon, Ga., *a girl*, Valerie Marie, Dec. 23

to REV. JIM AND CAROLYN (WOMACK) KENT, Pekin, Ill., *a girl*, Bethany Ann, Nov. 21

to REV. PAUL AND JOAN (STROMAN) PLATTER, Hewitt, Minn., *a boy*, Joshua Matthew, Oct. 22

to JEFFREY E. AND ROBIN (WITHERITE) SCHLUMPF, Braintree, Mass., *a boy*, Stefan Emil, Jan. 2

to J. KEVIN AND MARSHA (WOOTEN) SEYMOUR, Olathe, Kans., *a boy*, Jameson Lee, Dec. 19

to STEVE AND DORENE (ANDERSON) UNBEHAUN, Neenah, Wis., *a girl*, Gretchen Anna, Dec. 26

MARRIAGES

MARY ANN KHOURY and JEFFREY CLAY WHITSETT at Oklahoma City, Okla., Oct. 15

LISA CHRISTINE DODGEN and BRYAN KENT NABORS at Oklahoma City, Okla., Dec. 16

ANNIVERSARIES

REV. CHARLES D. AND GENEVA BUCKHANAN celebrated their 50th wedding anniversary at an open house given in their home on Aug. 28. Their children and Mrs. Lenora Underwood hosted the celebration.

Rev. Buckhanan and his wife were married Aug. 28, 1938, in Whitesboro, Tex. Rev. Buckhanan pastored for more than 30 years on the West Texas, Dallas, and San Antonio districts.

Their three living children are Bonnie Finch of Austin, Tex.; Charlene Blevins of Gordonville, Tex.; and Bill Buckhanan of Cripple Creek, Colo. A son, Travis, is deceased. There are 10 grandchildren, 3 step-grandchildren, 1 great-grandchild, and 1 step-great-grandchild.

REV. ROBERT AND DOROTHY WEATHERS of Olathe, Kans. celebrated their 50th anniversary at an afternoon open house Saturday, Jan. 21, at College Church of the Nazarene in Olathe. The children of the couple hosted the event.

The Weathers were married Jan. 20, 1939, at Pierson, Iowa. They have served pastorates in Allerton, Mount Pleasant, Washington, and Waterloo, Iowa; Tulsa, Okla.; Alton, Ill.; Cushing, Okla.; Port Arthur, Tex.; Murphysboro and Shelbyville, Ill.; and Kansas City, Kans., Rainbow Church.

The Weathers have three children: Ruth Ann (Mrs. Don) Campbell, Hardy and Danny Weathers, and three grandchildren.

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.

GENERAL SUPERINTENDENTS EMERITUS: Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206.

FCC EXTENDS EXISTING BAN ON SEXUALLY EXPLICIT BROADCASTS

The Federal Communications Commission (FCC) has extended its ban on indecent communications to cover commercial radio and television 24 hours a day. Congress instructed the FCC to take such action against pornographic broadcasts in the annual FCC appropriations package.

In mid-1988, the FCC began a series of enforcement actions relating to its standards for decency, in response to the proliferation of "shock radio" programs focusing on sexual and excretory functions. The 1988 extensions of broadcasting standards of decency were the first such FCC actions in recent years.—EP News

WOMAN IN LANDMARK ABORTION CASE NOW SEEKS REVERSAL OF VERDICT

A woman who says she was the anonymous plaintiff in one of the cases that led to the supreme court's legalization of abortion now says she has never had an abortion and wants to work to reverse the high court's 1973 decision.

In a petition filed in U.S. District Court in Atlanta, the woman asked the court to unseal the records of her case. She said her name at the time of the 1973 case was Sandra Kay Race Bensing, but she has a different last name now.

The anonymous plaintiff told the Atlanta *Journal-Constitution* that participating in the abortion case was "the biggest mistake I ever made." She added, "I decided from the very beginning I would never consent to an abortion. I'm not a religious person, but I believe in God. I know He's real. I know we don't take lives."

The woman said she had sought the Atlanta Legal Aid office's help in divorcing her husband, who was serving a prison term for kidnapping. She said the Legal Aid attorneys told her they wanted to use her case to overturn Georgia's antiabortion law and recalled that she was "like a little puppy on a leash. Wherever I thought anybody was going to help me, I would follow along."—EP News

BOOK OF PSALMS IS OLDEST BOOK TO BE DISCOVERED BY HISTORIANS

A book bound in wood and leather buried with a child more than 1,600 years ago is the earliest complete Book of Psalms and probably the oldest book of any kind, experts have concluded. "Never before have we seen such an early book in Egypt, and I can find no evidence of an earlier true book anywhere," said Gawdat Gabra, director of Cairo's Coptic Museum.

The book, which was found four years ago, contains about 490 parchment pages, bound between wooden covers and stitched with leather. The Psalms are handwritten in a Coptic dialect, with Old Greek characters and hieroglyphs from ancient Egypt's late period. The book is more complete than even the Dead Sea Scrolls, which contained only fragments of the Psalms.

The book was found in an ancient cemetery for the poor about 85 miles south of Cairo. Excavators did not expect to make any great, historical finds. "Then workers found the grave of a little girl, about 12 years old, and under her head was this book," said Gabra. It remains a mystery as to why the child, who must have been from a wealthy family, was buried in the cemetery. During the time of the 4th century A.D., such books were immensely valuable, according to Gabra.—EP News



The Michael Farmer family in a photo taken about two years ago.

PASTOR'S WIFE/DAUGHTER KILLED IN AUTO ACCIDENT

A Nazarene pastor's wife and her daughter were killed and another child seriously injured when their car was hit by a logging truck shortly after 8 A.M. February 1 in Barnesville, Ga.

Killed was Joann Farmer, 32, wife of Michael Farmer, pastor of the Barnesville, Ga., church, and daughter, Marianne, 14.

The accident reportedly happened when the car, being driven by Marianne, pulled onto a highway directly into the path of a logging truck. The truck struck the car broadside. Mrs. Farmer was killed instantly. Marianne died three days later. The other passenger in the car, the Farmers' oldest son, Daniel, 13, suffered injuries that resulted in the removal of his spleen. He is expected to recover. He remains in Macon, Ga., Medical Center.

The Farmers had just dropped off a third child, Brian, 7, at his school.

Marianne was reportedly driving under a learner's permit. The accident occurred about one half mile from the Barnesville church.

Funeral services for Mrs. Farmer were held February 3 at the Barnesville church, conducted by Georgia District Su-

perintendent Harold Latham and Howard Porter, pastor of the Jackson, Ga., church. Latham and Porter also conducted services for Marianne three days later. □

—NN

NAZARENE COMPUTER USER'S GROUP ORGANIZED

Five ordained elders on the Northwestern Illinois District have formed a group for Nazarene computer enthusiasts. Known as the Nazarene Computer Users Group (NCUG), the fellowship was officially organized January 5 at Peoria First Church.

"Our plan is to provide a user's group that will serve to further the use of computers by evangelical Christians," said Wayne Steury, pastor of the Bloomington Fairway Knolls Church and president of NCUG. "We are now building a library of public domain and shareware programs that will be available for a nominal copying fee."

Steury said the group hopes to support CPM, Commodore, and Apple computers, as well as IBM and compatibles.

Other officers in the new organization are vice president Robert Coy, pastor of the Eureka Church; librarian Lyle Chester, pastor of the Cuba Church; secretary Bob Hale, pastor of the Aledo Church; and treasurer Ken Stirratt, pastor of East Peoria First Church. □

—NN

PHONE'S FOR YOU! DRAWS DOZENS

More than 70 persons registered for the first denominational telemarketing conference January 30—February 1 in Orlando, Fla. Sponsored by Church Extension Ministries, the conference, *The Phone's for You!* attracted persons from across the United States and Canada, including five district superintendents.

Phone's for You! developer Norman Whan served as the principal speaker for the symposium. Others who addressed the group included: Target Toronto Coordinator Marjorie Osborne; Multicultural Ministries Coordinator Michael R. Funk; Central Florida District Superintendent J. V. Morsch; Space

Coast District Superintendent L. Wayne Quinn; Church Extension Ministries Director Michael R. Estep, and several pastors who have used the program to plant new churches or expand existing congregations.

"I loved it," said Howard Plummer, pastor of the Timberlake, Ga., church. "It was the most helpful thing I have been to in three years.

"Norman Whan is a layman with a lot of compassion who is clearly moved by what he is doing. He constantly reminded us that the end of everything you do is redemptively reaching people for Christ."

Plummer added that he plans to use the program at his suburban Atlanta church beginning in September of this year with a target date of October 29.

Another *Phone's for You!* conference, sponsored by Church Extension Ministries and the Washington Pacific District, is scheduled for May 25 on the Washington Pacific District. For more information contact Church Extension Ministries at headquarters. □

—NN

CHRISTIAN LIFE DIRECTOR HELPS LAUNCH OUTREACH TO JAMAICA



The denomination's emphasis on outreach continues to spread, according to Phil Riley, Christian Life and Sunday School Division director. Riley was in Kingston, Jamaica, January 13-15 for what turned out to be the kickoff of the Caribbean Region's Thrust to Jamaica.

Riley arrived in Jamaica expecting to speak at the Jamaica East Christian Life Convention at Richmond Park Church, but he learned that he would also be participating in the launching of the Jamaican Thrust.

"When I arrived at the city park on Saturday afternoon, there were 50 to 60 persons wearing colorful T-shirts with 'Church of the Nazarene' on the front and 'Thrust to the Nation '89' emblazoned on the back," said Riley.

About 250 Nazarenes were present for the service, about half of the entire membership of Ja-

maica East District. They were joined by an additional 200 to 300 persons who were attracted by the service.

The CL/SS director said he was very impressed by the police band, which played a number of hymns and accompanied the 35-voice youth choir on several numbers. "It was neat to hear 'Called unto Holiness' performed in band music," said Riley.

Riley said he addressed the crowd for about 15 minutes, after which Mission Director Lawrence Faul felt impressed to ask those who needed spiritual help to lift their hands. At least a dozen responded.

With six churches on his district, Superintendent J. Anthony Brown hopes to plant at least two more churches during the coming year.

The year 1989 has been designated as the "Year of Church Planting" by the Board of General Superintendents. □

—NN

SPECIAL MEETINGS AT NYI CONVENTION

An NYI district officers luncheon and YOUTH IN MISSION alumni dinner are being planned during the General NYI Convention in Indianapolis in June. Nazarene Youth International will meet June 21-24 as part of the Division of Christian Life and Sunday School Convention.

The district NYI officers luncheon will be Thursday, June 22, at noon in the Grand Central Station Room at the Union Station Holiday Inn. This luncheon is open to anyone who holds an elected or appointed position on their District NYI Council. Tickets for the luncheon are \$12.00.

The YOUTH IN MISSION reunion dinner will be Friday, June 23, at 5:30 P.M. in the Grand Central Station Room at the Union Station Holiday Inn. All former and 1989 YOUTH IN MISSION participants are invited to attend. Tickets are \$17.00.

Ticket orders must be received in the NYI Ministries office by June 9. Spouses are eligible to attend both events. Send requests and checks (made payable to Norman O. Miller) to Convention Meals, NYI Ministries, 6401 The Paseo, Kansas City, MO 64131. □

SON OF LATE GENERAL SUPERINTENDENT STRICKEN BY HEART ATTACK



Charles E. (Buddy) Strickland, 47, son of the late General Superintendent Charles H. Strickland, died January 27, apparently of a massive heart attack. The minister began experiencing chest pains during the early afternoon at the Santa Rosa, Calif., church where he pastored. He died around 3:30 P.M., shortly after arriving at his doctors office.

According to his mother, Strickland had undergone a complete physical checkup following the death of his dad. The young minister's father died August 9, 1988 after undergoing surgery to treat an aneurysm on one of the blood vessels to his heart.

Funeral services were conducted February 1 at the Santa Rosa church officiated by Clarence Kinzler, Northern California District superintendent.

He is survived by his wife, Leonie; two daughters, Jennifer and Michelle (Karahadian); his mother, Fannie; and three brothers, Wayne, Dudley, and Douglas.

A graduate of the University of South Africa, Strickland held the A.B.S. from Nazarene Bible College and the M.Div. from Nazarene Theological Seminary. Ordained in 1975, he had pastored the Santa Rosa Church since 1982. Other churches pastored included Portland, Oreg., Parkrose and Deer Park, Wash. □

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SÃO PAULO '89 UNDERWAY

São Paulo '89, the Thrust to the City of São Paulo, was officially launched during the evening service of the first assembly of the Brazil South—Paulistano District January 21. The national mission district was organized one year ago to facilitate the Thrust effort. One of the five churches on the district at its organization in January 1988 was the result of Thrust efforts. At this year's assembly, Superintendent Adalberto Leite announced



Pastors of the fully organized churches of Sao Paulo during the kickoff of Sao Paulo '89. District Superintendent Adalberto Leite (center) and his pastors are joined by São Paulo Thrust Coordinator Bruno Radi (fourth from left on back row), South America Regional Director Louie Bustle, Brazil Field Director Stephen Heap, General Superintendent John A. Knight, and Thrust Director Michael Estep.

10 fully organized churches, 13 new church-type missions, and 11 Bible studies. Additionally, prayer cells are being developed that serve as points of contact with persons from the local community. Fifteen laymen were trained during 1988 to serve as new church planters

Superintendent Adalberto transferred 92 members out of his church in Santa Andre to start five churches. His church received 48 persons by profession of faith during the past year.

Presentations were made at the Thrust ceremony by South America Regional Director Louie Bustle, São Paulo Thrust Coordinator Bruno Radi, and Thrust Director Michael Estep. General Superintendent John A. Knight delivered a message on the needs of the city.

"The Nazarenes of Sao Paulo are genuinely concerned about the people of their city," said Knight. "They seem excited about the idea that they are part of a worldwide program.

"That is one of the wonderful things about the Thrust program. It is inspiring other districts to plant more churches. While in Chile, Field Director Al Swain told me that Nazarenes in San-

tiago want to plant 100 new churches by 1995. I believe their inspiration is a result of the Thrust to the Cities."

São Paulo '89 has established a goal of 30 fully organized churches. □

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McCUMBER RESIGNS AS HERALD EDITOR



W. E. McCumber, 65, has resigned from the post as editor of the *Herald of Holiness*, according to Cecil Paul, Communications Division director. The resignation is effective at the close of the General Assembly this summer in Indianapolis; however, he will continue to serve the church in editorial capacities.

"W. E. McCumber has served the church admirably as editor of the *Herald of Holiness*," said Paul. "We anticipate that he will continue to bless our lives through the many facets of his ministry including extended book editorial work and the writing of new books."

McCumber's replacement will be elected by the General Board at its meeting this month.

McCumber has served as editor of the *Herald* since 1976. He was a professor and chairman of the Religion Department at Eastern Nazarene College from 1974 to 1978. During this time he also pastored the Quincy, Mass., Wollaston Church (1976-77). From 1969 to 1974, he served as assistant professor at Point Loma Nazarene College. Prior to this, he pastored several churches, including: Atlanta First Church (1961-69); Thomasville, Ga. (1953-61); and Lake Wales, Arcadia, and Ocala churches, all in Florida.

A native of Missouri and reared in Miami, Fla., McCumber holds the A.B. and M.A. from Pasadena College and the D.D. from Trevecca Nazarene College. He was ordained in 1945 on the Florida District.

Well respected within holiness circles for his clear, biblically based sermons and writings, McCumber is the author of nine books. In recent days he has completed manuscripts for six books, including volume five of the *Great Holiness Classics* series, *Holiness Preachers and Preaching*, and the 1990 CL/SS denominational study book, *The Bible Speaks to Me About My Beliefs*. □

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