

MAY 1, 1988

HERALD

OF HOLINESS



Nazarene Family Week
MAY 1-8

CHURCH OF THE NAZARENE

MY TRIBUTE



EUGENE L. STOWE
General Superintendent

she met the mission board, they informed her that her health was too fragile for missionary service. Interestingly, she outlived all of the members of that board!

Since she couldn't be a foreign missionary, she committed herself to home missionary work. She never preached a sermon, but her calling was just as clear as that of any minister. In a revival in a holiness Methodist church, she died out to all but the will of God and experienced the sanctifying fullness of the Holy Spirit. Like the disciples at Pentecost, she received power for witnessing in her upper room. It became her life-style. Just a few years before her passing she shared her testimony with a neighbor and led her to the Lord.

But her special ministry was that of intercession. I am in the Kingdom today because of her unrelenting prayer for her wayward teenage boy. When her older son answered God's call to missionary service, she rejoiced that the Lord had sent him when she couldn't go. He and his wife were in China in the late 1940s during the Communist revolution. One day when we were visiting her, she prepared dinner for us. After she

Mother went to heaven two years ago. If she had lived for three more weeks she would have celebrated her 98th birthday. But the most unusual thing about her was not the length of her life but its depth.

As a teenage girl, she found Christ in the Methodist church. During her college years she felt called to be a missionary. When

had offered grace, she excused herself from the table saying that she had a heavy burden for Dave and Virginia. After she had prayed for an hour in her bedroom, she came out and testified that the burden had lifted. A few weeks later a letter arrived telling that on that very day they had planned to keep an appointment across the city. However, they could not find their car keys. Then they heard airplanes flying overhead and the sound of bombs dropping. The next day they learned that those bombs had destroyed the place where they would have been if they had found their keys and driven to their destination. Just a coincidence? You could never convince Mother of that. "The effectual fervent prayer of a righteous [woman] availeth much" (James 5:16).

Across the last years of her life she had an increasing concern for revival. She fasted and prayed for a genuine spiritual awakening in the Church of the Nazarene. She did not live to see her prayer fully answered. But I am more convinced than ever that it will be. Just a few days ago I was with an airline pilot and his wife. They are very special people. When he was just a boy his father was the Sunday School superintendent in our first pastorate. They are committed laymen in one of our churches on the West Coast. We were enjoying two days of relaxation in the mountains. Before we retired the first night Bill said, "Don't bother to plan meals for us tomorrow. It's our day for fasting and prayer." They went on to tell us that their pastor had become tremendously burdened about the spiritual life of their church. He had shared his concern with them and others and challenged them to accept personal responsibility for praying until revival came. Now, every hour of every day someone is fasting and interceding for an outpouring of the Holy Spirit. "And it's already making a difference!" my friend testified.

The Lord is raising up a growing army of intercessors to maintain Mother's prayer vigil. Her heart cry will be answered!

H

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Editor

W. E. McCumber

Office Editor

Ivan A. Beals

Editorial Assistant

Mabel Adamson

General Superintendents

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Charles H. Strickland

William M. Greathouse

Jerald D. Johnson

John A. Knight

Raymond W. Hum

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H. Armstrong Roberts

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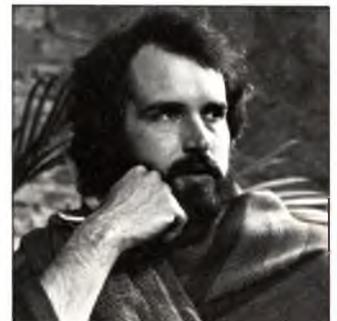
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MY MOTHER'S UNUSUAL MONUMENT

I am writing these words just after returning to Kansas City from a visit to my birthplace and boyhood home on a farm near the tiny hamlet of Kirksey, Ky. The purpose of the trip was to prepare for an estate auction to dispose of my late parents' household furnishings, farm equipment, antiques, and collectors' items, which were the accumulation of a 67-year marriage, the last 57 of which were lived at that farm.

As the only heir and executor of the estate, I had the full responsibility. As my wife, Marcella, and I worked for three weeks rummaging through closets, drawers, and trunks, hundreds of memories flooded back and scores of "treasures" were discovered, including my own baby clothes carefully labeled and preserved by my mother for over half a century. I chuckled to think that my grandchildren would have a big laugh in learning that Granddaddy wore a dress when he was a baby!

During the weeks we spent performing this task—alternately laughing and crying—we attended services

at the small rural Locust Grove Church of the Nazarene, which stands at the corner of the farm and for which my grandfather had donated the site in the year 1920. On the first Sunday, after the morning service, I stood outside the church visiting with the pastor and some of the older members of the church who had known me all my life. As we talked, my eyes fell upon four cement blocks on the steps of the church. And therein lies a story.

You see, my mother was badly afflicted with arthritis for many years before her death at the age of 86. Furthermore, during her last few years she suffered four severe heart attacks and developed congestive heart failure, which made breathing difficult. But she always had a smile and a cheerful word for everyone. And she never missed a church service if she could possibly get there.

To get into the church one must climb four concrete steps. Those four steps, each with an eight-inch rise, eventually became impossible for my mother to surmount. So my father had purchased four half-size cement blocks (each with only a four-inch rise) and had placed one on each of the permanent steps. Thus during her last few years my mother, who could not climb four eight-inch steps, could manage to get into the church by climbing eight four-inch steps, by using the handrail, and with some help from my father, who was none too steady on his feet, and who outlived my mother only nine months.

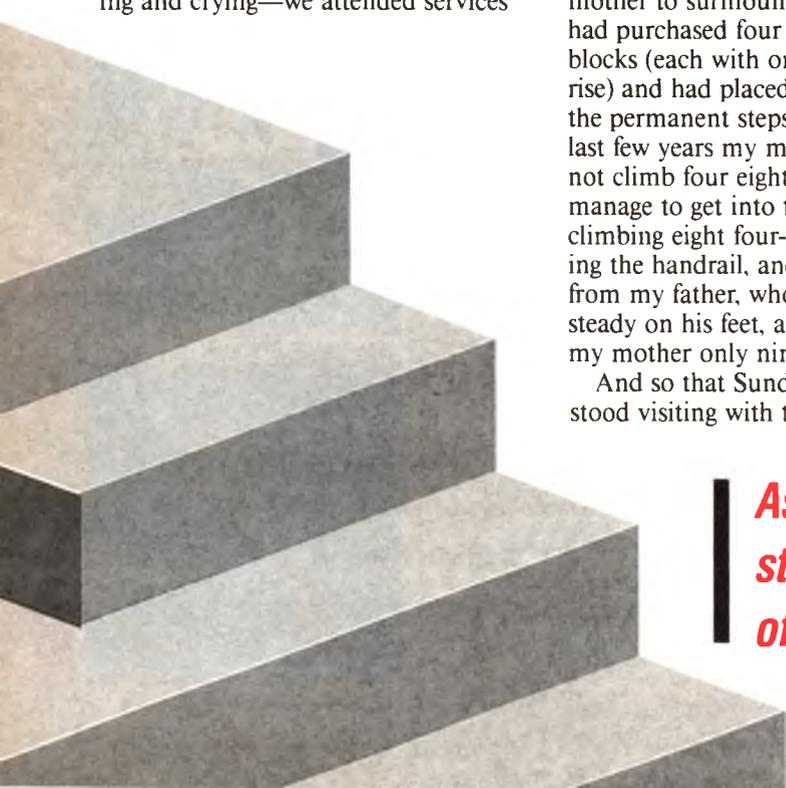
And so that Sunday morning as I stood visiting with the pastor and peo-

ple after the service, I pointed to the four cement blocks and expressed surprise that they were still there almost two years after my mother's death. The pastor replied: "Rob, no one in the church will touch them." His words were echoed by the other church members. At various times some of the folks had considered removing them, but out of a profound respect for my mother's memory, no one could actually bring himself to do it.

I knew then that I was the only person who could remove those blocks. So one day the following week I took them away. I knew that to my mother it would be more important that the entrance to the church look neat and uncluttered than that her makeshift steps be preserved when they were no longer needed. But as I removed those blocks I wept strange tears that were a mixture of sadness and joy. Sadness in knowing that I was removing what had become something of a landmark. Joy in knowing that my mother had left behind such a legacy of loyalty to her church and perseverance in the midst of pain.

But when I moved those cement blocks I noticed that the chemicals that had leached from them had left stains, so that the spots where the blocks had rested were now a different color from the permanent steps. It was as if the elements were conspiring to prevent me from completely erasing such a landmark.

I do not know how long those stains will last. But as I visited with the people in front of the church that Sunday morning, and as I removed those



As I removed those blocks I wept strange tears that were a mixture of sadness and joy.

blocks the following week, my heart was warmed by an awareness that my mother's perseverance would not soon be forgotten by those who had known her.

At the grave where she and my father lie buried there stands a simple but beautiful granite headstone containing their names and dates of birth, marriage, and death. But I somehow

have the feeling that a more fitting monument to my mother's memory was formed by those four half-size cement blocks and the stains they left when removed. Those blocks had been a silent witness to my mother's fortitude in suffering and her faithfulness to the house of God.

For such a mother, and such a memory, I am grateful. And although

I know that I do not endure pain as cheerfully as my mother did, I pray that, when circumstances force me to suffer, a little of her fortitude and faithfulness will be incarnated again in me. **H**

BY ROB L. STAPLES

Professor of theology at Nazarene Theological Seminary, Kansas City, Missouri.

Mother

HELD US TRUE

**She loved us, sorrowed with us,
gave to us, and prayed for all of us
daily by name.**

Mother was the heartbeat of our family, though we scattered all over the country. Throughout her life, she was the center of the wheel and phone calls went to her every week from all of us—children and grandchildren. She loved us, sorrowed with us, gave to us, and prayed for all of us daily by name. She was a consistent example of a Christlike life.

All Mother's jewelry went into the offering plate to be redeemed for cash, which was used for world missions. She always dressed modestly. Her tithing was faithful to the penny. Twice a day, regardless of distractions, we had family devotions. Occasionally we were running late, but we still had Bible reading by Mother. Then each of us children would pray individually before scampering to catch the school bus a mile away. In our evening devotions, if we were angry, we stayed on our knees to pray. No one was allowed to go to bed angry or out of the blessing of God.

Not one of Mother's children ever rebelled against these strictures! Mother's influence and prayers held us true. One day, against my mother's wishes, a grandmother made it possible for us to spend some time at a circus that came to town. Mother stayed home and prayed for us. It rather spoiled the fun and we never went again.

When I was in fifth grade, we moved to the country. We had no car so we walked the three miles to church and back on Sunday mornings and evenings, plus one or two prayer meetings a week. The weekly walking totaled 18 miles, sometimes 24. Rarely did we get a ride, but we were always there and never late.

Sometimes the school's basketball games conflicted with prayer meeting, but there was no question of which came first. On the way home we would hear the cheering and shouting. A small spot on the frosted window somehow had been scraped off and Mother would stand on the street for a few minutes allowing us to peek in at the game.

Mother was no fanatically religious, insensitive person.

She was one of us—loved us, played with us, and stayed up nights with us in our illnesses. She slid in the snow with us in the winter. She dared to get on our homemade wooden raft and float down the Sebasticook River that bordered our rented farm. She went swimming with us nightly after we all worked in the large vegetable garden, often after canning vegetables all day. Our life was together; our happiness was shared; our sorrows felt by all.

In later life, when I was in seminary in Kansas City and had no money, she took the matter to God and one or two men of the church. The men failed to help, but God answered her prayers. Later on, when I was in graduate school at Boston University, I pastored a church of another denomination. I had developed doubts about certain Nazarene beliefs. Mother prayed me back to our own church!

Mother was in her 20s when she found Christ at a Nazarene tent meeting in Fairfield, Maine. For the rest of her life she was faithful to her church. For many years she was a church board member and treasurer. During these same years she taught all ages of Sunday School. She served as Young People's president, then missionary president, and was a delegate to many district assemblies. She was active in all the district camp meetings from beginning to end.

Not able to graduate from high school herself, she resolved on higher education for her children. And all of us graduated from Eastern Nazarene College.

Mother's influence undoubtedly played a major part in giving her family to the work of God and the church. Two sons are Nazarene pastors, two daughters married Nazarene pastors, four grandsons are in the ministry, and all are somehow serving the Lord. Not one of her children or grandchildren has turned away from the Lord and the church. **H**

BY KEITH SMITH

Pastor of the Hartford, Connecticut, First Church of the Nazarene.

GRANDMA PRAYED

What did the preacher say? I sat up straight and let my mind play back his words.

"I wouldn't be here as your minister," our pastor had said, "if it hadn't been for my grandmother."

I thought. My almost 50-year missionary career was also largely due to my grandmother, Grandma K.

The day I was born Grandma K was there. "Pearl," she announced to my mother, "there's our little missionary."

"Oh, Mama, don't ever tell her that. If the Lord calls her, then it will be all right."

"I won't tell her, but I've asked the Lord to call the first child of each of my three daughters either to be a missionary or a preacher."

I heard our pastor mention his grandmother last Sunday. Today as I baked cookies, their aroma triggered more childhood memories of Grandma K. I remembered a summer day in central Texas when I was about 11. Grandma called me from the cool front porch into her steamy kitchen. Then she handed me a plate of her "tea cakes"—great, thick, sugar cookies—warm from the oven. I carried them to the front porch to share with the other grandchildren.

"Hay-shack, Me-shack, an' A-bed-an'-a-goat!" a child's voice piped as I pushed the screen door open. My four-year-old cousin, Junior, hopped from one bare foot to the other as he recited the words.

I passed the plate of cookies and sat on the porch swing beside my younger brother and sister. We swung back and forth, nibbling slowly to savor every sweet crumb.

"What was Junior saying?" I asked my brother.

BY PAULINE DUNN

Former missionary to China and the Philippines, residing now in Prescott, Arizona.

She taught me how to receive Jesus as my Savior.



John N. White

"Oh," Buddy smiled, "Grandma is teaching him the story of the three fellows in the fiery furnace. Here, Junior, wipe the crumbs off your face, and say it after me, Shadrach, Meshach, and Abednego."

But Buddy laughed aloud when Junior, round blue eyes brimming with mischief, started hopping about and chanting, "Hay-shack, Me-shack, an' A-bed-an'-a-goat!"

"Remember how Grandma taught us Bible stories when we were little?" I asked. "Now she's teaching them to Junior."

Grandma K did more than tell me Bible stories and pray for me. She taught me how to receive Jesus as my Savior. When I was still preschool age, she took me on her comfortable lap. Stroking my thick hair back from my face, she said, "Now listen carefully. This is important. Jesus loves you and He wants you to love Him, too."

"Someday when you are older, you'll feel in your heart you are a sinner. When that time comes, just look to Jesus. You needn't even pray aloud. Ask Jesus to forgive your sins. He will. Right then you'll become a Christian. Now, don't forget."

I never forgot. One hot, dusty night

during the summer I was 10, I sat with several other children on the back row of the old tabernacle behind the church in our central Texas town.

When the evangelist finished his message, the congregation began the invitation song. We children couldn't see the preacher if we stood on the ground, so we stood on the bottom rail of the splintery wooden bench in front of us. We held to the top rail. I remember swaying back and forth to the slow rhythm of "Just as I Am."

Listening to the words, I thought, That means me. Jesus died for me. I realized I was a sinner. Instantly, I looked to Jesus as Grandma K had taught me. Tears filled my eyes. What joy! As the evangelist extended the invitation I went forward. He shook my hand and prayed over me. But I had become a child of God as we sang.

Grandma K always encouraged me to read. I remember she gave me tracts about prominent businessmen who tithed their incomes. There was Colgate, the soap and toothpaste maker; Welch, the grape juice man; as well as Kerr, the fruit jar manufacturer.

At the table, Grandpa and Grandma talked of current issues,

what they had read, what they believed. They encouraged us all to ask questions and contribute to the discussion. Grandma K always stood for women's right to enter the professions and their right to vote—at that time women did not yet have that right.

Grandma K often took me to women's missionary meetings with her when she led the program. She called on me to recite a poem, but to me the best part was the songs she led.

Grandma K loved to sing, "The Great Physician." She shared how the Lord healed her more than once in answer to prayer.

I can still hear the words of "Footsteps of Jesus" as she led it:

*Sweetly, Lord, have we heard Thee calling,
"Come, follow Me."
And we see where Thy footsteps falling
Lead us to Thee.*

*Footprints of Jesus
That make the pathway glow.
We will follow the steps of Jesus
Where'er they go.*

As I sang with Grandma, I wanted to follow Jesus wherever He led me. My heart is still stirred when I see the footprints of Jesus in His Word and in His wonderful creation. They still lead me to Him.

Grandma K kept her promise to Mama. She didn't tell me of her prayers until I was a young adult pre-

paring to marry and go to China as a missionary.

After 49 years of missionary service in China; the Philippines; and the American Indian Bible College, Phoenix, Ariz.; my husband and I are now enjoying retirement in the mountains of Arizona. Grandma K has been in heaven many years, but I feel the prayers she prayed for me are still being answered.

Our Chinese friends love to quote an old proverb, "Do not pray for gold and jade and precious things, but pray that your children will be obedient and all of your grandchildren good." The Lord has given me a fulfilling life of service for Him because of Grandma K. **H**

Sometimes the question is asked at the end of a mother's patience with her offspring. Sometimes it is asked confidently as we come fresh from a victorious battle. More often it comes as we stand battered from conflict but determinedly facing the future.

It is almost certain that not a week goes by, or perhaps a day, when the question, "What next?" is not asked in one form or another by believers.

We think we have plumbed the depths of human experience, we have faced it all, when another pressure appears. What next? It is a common question and deserves a reasonable answer.

Perhaps the outstanding character in the Bible most qualified to ask that question was Paul. What a whirlwind life he lived, as one problem after another attacked him. He ran the gamut of human experience and relationships.

Paul was not converted from raw heathenism or idol worship. He was a religious man and part of the established church. He saw the new Christian religion as infringing on that church and set about correcting the situation, hailing into court everyone he could who were followers of Jesus. He thought he was doing God a service.

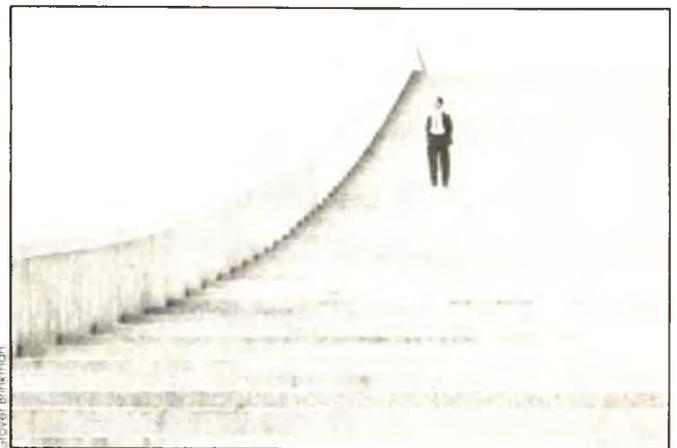
We find him on the road to Damascus, armed with warrants for the arrest of Christians. Acts 9 records one of the greatest conversions in Christian history. Perhaps he had come under conviction as he had watched Stephen being stoned. We don't know. We do know that now he experienced an overwhelming vision and saw an overpowering light. Prostrate, he conversed with the Lord "as one born out of due time" (1 Corinthians 15:8). He offered no resistance and immediately turned right-about-face. From that time on he was a changed man. The old life passed away and the new life began. A new creature in Jesus Christ, he went on into Damascus at the Lord's direction.

His place of residence was Straight Street, and it symbolizes the life of the new birth. To be truly saved means to straighten up back tracks, to straighten up your life, to straighten up your act.

In Damascus, the Lord, by means of a vision, directed Ananias to call on the new convert and pray for his sanctification. It is to Ananias' credit that he did not argue long

What Next?

Paul learned that the answer to the "what nexts" in life is a continuing holy walk with God.



with the Lord. It is also creditable that he immediately accepted Saul as a member of the Christian family, addressing him as "Brother Saul," and then telling him he was there to be instrumental in Saul's receiving the Holy Ghost. The same God who saved him on the road to Damascus sanctified him in the city.

You would think that a man with such an outstanding conversion and cleansing would have received special favor from God and an easy life. Surely everyone he evangelized would find God and everything he tried turn to success. But while he won many converts he personally suffered. Dizzy from beatings, discouraged from beratings, and disheartened by the backslidings of contemporaries, Paul must have asked, "What next?"

To face what he did required coming up with a meaningful philosophy of life. He found it in Christ. He learned that the answer to the "what nexts" in life is a continuing holy walk with God. He accepted the floggings, the shipwrecks, and the perils as suffering for the Lord in order that he might reign with Him. He lived victoriously.

In addition to his other sufferings, God permitted Paul to be struck with a thorn in the flesh. We are not told what it was. Paul described it as "the messenger of Satan to buffet me" (2 Corinthians 12:7). The first time he asked the Lord to remove it, the answer was negative. The second time brought another no. The third time, the no was tempered with the promise, "My grace is sufficient for thee" (2 Corinthians 12:9). There is no discovery quite like that of finding grace to bear up rather than being delivered from our personal thorns. That is what sanctification is all about.

An aged Paul confirmed what it was that brought him through the toils and snares of life. It wasn't the demonstration of his ability, not his devotion to duty, but the determination to be God's man for all his days and in all his ways.

From the Roman jail he wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7). He kept on fighting, he kept on course, and he kept the faith. He had found how to meet the "what nexts" in life. **H**

BY JOHN W. MAY

A Nazarene elder residing in Colliers, West Virginia.

M**MOTHER'S** **INVESTMENTS**

*I'm glad that Mother bought some stock
That proved to have some worth;
Investments of a greater wealth
Than can be found on earth.
The years of service that she gave,
The hours on bended knee,
Are paying now great dividends
For all eternity.*

—ORVILLE CLARK
Hendersonville, Tennessee



When I hear a famous evangelist speak on television and see the crowds answering the altar call, I feel a hunger to influence people to follow Christ. Other times, while enjoying a ladies' luncheon and listening to a powerful message of God's working in the speaker's life, I ache to experience the same. Sometimes I feel so small, so insignificant, and almost useless to such an Almighty God.

Then God, in His tender love, turns my attention to His Word. While I reread my favorite Book of Ruth, God gently nudges my thoughts with the question, "Who was it that helped Ruth to be strong when she returned to Bethlehem with Naomi?" I search and find that it was Naomi herself. Her positive example, in spite of difficulties, disappointments, and sadness, helped Ruth to firmly choose the God of her mother-in-law. Yes, Naomi's quiet living in God's power and love influenced a woman who had lost everything, from this world's viewpoint. Because of Naomi's guidance, Ruth gained the love of a husband, the respect of the townsfolk, and a place in the lineage of Jesus.

While I meditated on the beautiful outcome of that love story, God directed me to Lois and Eunice in the life of Timothy—just two women, with unbelieving husbands, who trusted God and let Him shine out in their daily lives. Young Timothy grew up in an atmosphere of love for the holy Scriptures and a firm, constant discipline. Was it any surprise then, that when Paul visited their home and



LITTLE THINGS

Do Count

The circle of influence goes on and on, as a pebble tossed into the pond causes ever-widening circles.

expressed his need for a helper, Timothy would offer himself?

Again God led me to the Old Testament stories to find another woman whose influence in the home was later felt throughout the land. Hannah taught her beloved son Samuel about God from his earliest days. Later she left him with Eli in the Temple, as a gift to God. Although he was only about four years old, Samuel already knew how to work, to serve others, and to obey God's voice. Later he became a prophet of God who taught and influenced many others.

Another woman, although nameless in the Scriptures, influenced her husband and children toward diligence, hard work, and faith in God. She gave them an example to follow and reason to rise up and call her blessed. Who was she? The woman in Proverbs 31.

My mind went over the many people, especially women, who had some part in influencing my life toward following Christ.

First of all, my mother. Although she had no help in spiritual matters from her unsaved husband, she staunchly taught us what she could of God's Word. By example, she taught us how to exercise faith. Later, she put feet to her prayers for a Sunday School for her children by rallying the help of concerned mothers and starting a Sunday School in the neighborhood. It has since evolved into a growing church.

My mother's influence reached into the practical things of life: learning to make do, to stretch money, to make things last, and to be content with the

simple things of life. It was an ideal basis for the missionary life God called me to. At the time, Mom never dreamed that God would use her training to equip a future missionary wife in the outposts of South America.

Her discipline to eat *everything* enables me to eat fishhead soup, stewed tripe, and bobcat hotdish. Strange, exotic dishes are a challenge, not a calamity as they could be.

Sunday School and VBS teachers continued to shape my life: giving me purpose, guiding me to use my talents for Him, and urging me to be diligent with responsibilities. They encouraged me when doubts and lack of self-confidence tended to overcome me.

In my teens, God brought two lady missionaries into my life. They challenged me to answer the call for missions and to fulfill that call, come what may. I am deeply indebted to both of them.

Arriving in Venezuela, I was in my very early 20s and just recently married. Perhaps I would have succumbed to culture shock if it hadn't been for the staunch example of the wife of our mission's founder. She had come as a young bride, too, expecting her first baby. The conditions she encountered 40 years previous to our arrival seemed almost insuperable in comparison to what I had to face. So when living conditions, cultural differences, or the loneliness seemed overwhelming, I reflected on her life. Her bravery, perseverance, and loving service enabled me to make it through victoriously.

None of these women ever thought they were molding someone's life or training a future pastor's wife. They just did what they had to do . . . lovingly, firmly, and diligently, leaving the outcome in God's hand.

Their influence is reaching an ever-widening circle, as I work alongside of

my husband in evangelism and a church-planting ministry. We try to live by the same standards and discipline before our national brethren. It is indeed rewarding to see them take a stand to follow the Lord, seeking guidance in God's Word and our counsel. As they reach out to start new churches, this same discipline, diligence, and determination is the foundation on which they are formed.

Praise God, I am no longer frustrated because I cannot reach multitudes for the Lord. My congregation isn't in huge stadiums or auditoriums. It is the little people around me: the neighbors' children, the young people at church, the young married couples, and especially the unsaved all around me who are looking for a purpose in life. Because I have found it in Christ Jesus, and have the power of His Holy Spirit living in me, I can count on His help to live positively. My example in Bible study and teaching, my love and consideration for others, my willingness to serve, and my diligence in executing my responsibilities can influence others to choose to follow Christ. And so, the circle of influence goes on and on, as a pebble tossed into the pond causes ever-widening circles.

The joy of it fills my heart and bursts out in song, in the words of a chorus I learned in my childhood:

Let the beauty of Jesus be seen in me—

All His wonderful passion and purity!

O thou Spirit divine, all my nature refine

Til the beauty of Jesus be seen in me.

H

BY ELINOR BJORNSTAD

Missionary to Venezuela, South America, working with the Evangelical Alliance Mission.

When Depression Strikes

Sandra was discharged from the hospital after several months of battle against encephalitis. From being at the point of death and dependent on round-the-clock nursing care, she had recovered sufficiently to take care of her own daily personal needs and to walk slowly but unaided through the hospital grounds. She was eager to return to her home, a sprawling 19th-century farmhouse, and to her husband and three children, who had somehow survived the previous months without her nurturing care. Her doctors had warned her against doing too much too soon, and had recommended that she get paid help with the housework and cooking, but Sandra was determined that God would quickly complete the healing process so that she could resume all familiar tasks at home and her accustomed leadership responsibilities at church.



the hospital, and with the help of several church ladies who brought in casseroles and took home wash, had succeeded in keeping the family together. Hard as it had been to watch his wife suffer, he had known that his visits brought her comfort and support. Now he felt shut out. He could tell that Sandra was desperately unhappy, but she had stopped talking to him except to nag him about chores she couldn't manage. Even his attempts to bring her pleasure by buying her flowers, perfume, or tickets to her favorite music group

brought only a fleeting smile to her drawn face.

Sandra wouldn't go with Richard to church, and even he began to wish he could avoid the questions from church members about his wife's condition. The insinuations that she had lost her faith and with it the joy of the Lord left Richard groping for an answer.

Sandra's body refused to cooperate. Her weakness and poor coordination turned what should have been simple 10-minute chores into mammoth tasks. Preparing supper could take most of the afternoon. Sandra's former pride in her spotless house now seemed laughable. By the time the children got home from school, she was irritable and had little energy left for supervising homework and piano practice and otherwise being involved in the children's lives.

Meanwhile the children were showing the effects of their mother's unavailability. Fourteen-year-old Michael was attracting attention at school by sassing the teachers and getting into fights. He dropped out of the Sunday School and youth group and began hanging out with a crowd that was reportedly involved in drugs and heavy drinking. Eleven-year-old Scott grew quiet and spent most of his spare time in his room building fantastic structures out of Lego or rearranging his stamp collection. Seven-year-old Amy regressed into a tearful, clinging child and began to wet the bed almost every night. All of this confirmed to Sandra what a bad mother she was and reinforced the fantasy that if she were dead, Richard would be free to marry someone else better able to care for him and the children.

As impatience grew into discouragement, Christian friends tried to lift her spirits, urging her to trust the Lord for perfect healing. Suddenly, without warning, a black cloud of depression settled down over Sandra's spirit. She saw herself as a failure as a mother and a wife; the future looked hopeless; she withdrew from contact with friends because she could not bear to put on a cheerful front, and then felt her isolation meant that no one cared about her. Even God, who had been so close during the worst of her physical suffering, now seemed distant and uncaring; prayers dried up. Sandra felt she was falling into a bottomless pit. Death looked like a welcome escape, and several times she frightened herself with the thought of overdosing on one of her medications.

Depression is a devastating disease, both for the sufferers and for those close to them. It can come in an acute form, sudden and severe like Sandra's and lasting anything from a few days to several months, or it can be less intense but chronic and persistent. Sometimes it is a reaction to loss or disappointment—illness, the death of a loved one, divorce, unemployment. It can follow the delivery of a baby, or any significant failure or success. Often, however, there is no identifiable precipitant and that is perhaps harder to understand—that for no apparent reason a person suddenly

Richard, her husband, was baffled. He had managed valiantly as a single parent for the months that Sandra was in

loses all interest in usually pleasurable activities to be engulfed in unhappiness, helplessness, hopelessness, guilt, self-blame, isolation. Other symptoms include disrupted sleep patterns, loss or increase of appetite, loss of concentration, restlessness or agitation, anxiety, tearfulness, and fatigue.

It is troubling that the victims of depression often find little comfort in their local church. Perhaps the contemporary emphasis on Christianity as the road to success and happiness distracts us from the many passages in Scripture that express alienation and despair. Even hymn lyrics like "I feel like singing all the time," or "now I am happy all the day," add to the guilt and confusion of those already plagued by fear that God has left them and is punishing them for their utter worthlessness. Like the Psalmist, like Job, like Jeremiah, and like Ezekiel, many other dedicated and Spirit-filled Christians have lost for a time all sense of the presence and faithfulness of God while suffering from depression:

*My soul is in anguish. How long, O Lord, how long?
... I am worn out from groaning; all night long I flood
my bed with weeping and drench my couch with tears.
... O Lord, do not rebuke me in your anger or discipline
me in your wrath (Psalm 6:3, 6, 1, NIV).*

There is considerable evidence to suggest that a vulnerability to depression may be inherited, which could explain why one person copes victoriously with stress or loss, while the next person succumbs to depression. Because of the physiological factors associated with depression, imbalances in the body's chemistry or fluctuations in hormone levels, treatment with antidepressant medication is very often successful. Many depressed patients have been helped out from under the cloud through professional counseling, while electroshock treatment has been refined as a mode of treatment for more resistant cases.

What might Sandra's friends have done instead of questioning her faith like Job's comforters? First, they might have recognized that depression is an illness and not evidence of sin or lack of faith. Then, they could have persisted in reaching out to her—for even though depressed people tend to withdraw and isolate themselves, human contact is crucial to their recovery. Taking the time to listen over repeated cups of coffee—not offering advice or words of cheer, but sitting patiently with Sandra's sadness, allowing her gradually to express her complaints, her despair—this kind of caring would have demanded great patience and sensitivity. It is very hard to hang in there with a truly depressed person, and change can be very slow in coming. Sandra's friends could have looked for ways to give practical and emotional support to Richard and the children, not judgmentally, but with compassion for the painful bewilderment they were feeling at the grim transformation of their loved one. They could have encouraged Sandra to go to her doctor or a counselor for help, but most of all, they could have prayed that God would use them to demonstrate His love to Sandra at this time when she was cut off from her usual keen sense of His presence.

H

For more thorough treatment of depression from a Christian perspective see *Masks of Melancholy* by John White, InterVarsity Press, and *Depression and the Integrated Life* by Richard Berg and Christine McCartney, Alba House, N.Y.

BY DOROTHY TARRANT

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

The Genesis of Tobacco

1 In the beginning man discovered tobacco. ²Now the tobacco was green and useless, and this plant grew and thrived over the whole earth.

³And man said, "Let us chew it," and it was dried. ⁴Man tasted that it was good, and he separated the tobacco from other plants. ⁵Man called the other plants "worthless" and the tobacco he called "cash crop." And there was chewing and spitting—the first day.

⁶And man said, "Let it be chopped up into little pieces and separate the lower lip and gum." ⁷So man made the little pieces and made them separate the lower lip and gum. And it was so. ⁸Man called this "snuff," and there was bulging lips and spitting the second day.

⁹And man said, "Let us smoke it." And so, it was stuffed into the end of a hollow stick and set on fire.

¹⁰Man called this a "pipe." Then man said, "Let us widen the bottom of the stick accordingly." The pipe produced new excitement. And man saw that it was good. ¹¹And there was puffing and puffing—the third day.

¹²And man said, "Let there be disposable pipes." So man made long, thick brown sticks and called them "cigars." ¹³Man sent them into the market to yield profits. And man saw that it was good. ¹⁴And there was puffing and puffing—the fourth day.

¹⁵And man said, "Let them be smaller and easier to carry." So man created cigarettes. ¹⁶And man saw that it was good. And there was more puffing and puffing—the fifth day.

¹⁷And man said, "Let the profits produce an empire." And it was so. ¹⁸And then man made more companies in the original's own image. ¹⁹Man blessed them and said, "Be fruitful and increase in profits. Rule over men's habits and control their wants." ²⁰Man saw what he had made and thought it was good. ²¹And there was chewing, spitting, and puffing—the sixth day.

2 The empire was complete in all its vast array. ²By the seventh day man had developed several varieties of cancer and was suffering great pain; so on the seventh day he died of lung cancer. ³And man cursed tobacco, but it was too late, for he was too addicted to stop.

H

BY ROBERT D. HAMBRICK

Student at Trevecca Nazarene College. His home is Ephrata, Pennsylvania.

MOM IS HERE!



ave Anderson

My mom listened and I never remember her laughing at my dreams. She supported me even when my dreams were “out of this world.”

Death has the power to clarify many things for us. So it was with me when word came from across the continent that Mom’s death was imminent. A telephone ringing in the middle of the night startles one into powerful conscious-raising. Sleep would not return, but during the painful hours so much became clear to me.

Growing up in a family of nine children, I believed that all of the other children were “pairs.” Only I was the odd one out. Strangely, when I was with my mom, I never felt I was odd. She had the mysterious ability to make me feel special. With her, I did not need to be a hero but I was always free to dream. Mom accepted me as I was.

Dreaming (some called it daydreaming!) was an integral part of my childhood existence. Sometimes my dreams were scintillating; at other times, they were scary. Few people knew anything of my dreams. There was only one person I could completely trust to hear me dream aloud. My mom listened and I never remember her laughing at my dreams. She supported me even when my dreams were “out of this world.” She listened and believed in me.

Most of my childhood memories are painful for me. I am not one of those men who wishes he would return to childhood. Despite my fears, insecurities, and feelings of inferiority, Mom had an uncanny way of making me feel safe. She did not always understand and often she did not have answers, but she always cared and I knew she cared.

How vividly I remember thinking I was the only ugly kid my mother had. Actually, I have pictures to prove that I was (am) right! However, I have no memory of feeling

ugly when I was with my mother. She made me feel handsome—that she was proud of me and that I had real worth and dignity. It was she who made me feel special despite all deficiencies I might have.

As a child, I was a runty, jaundiced, sick boy. As I search my memory, I have no recall of Mom ever acting as if taking care of a sick child was a burden. Like an angel of mercy, she tenderly took care of me. She acted as if this was the privilege of a lifetime. Love was the medicine she administered with the greatest precision.

One of my richest treasures is the memory of my mother in prayer. She literally “prayed in” daily bread and shoes for her children. When she thought no one was around or had gone to sleep, I often listened to her personal intimate conversations with God. How much poorer I would be without the memory of a mother who prayed for me. When I became a pastor, she promised me that every Sunday while I was preaching she would be praying for me. That promise was for me an “indefinable gift.”

When I experienced success my mother rejoiced. She was as proud as if the success were her own. Although she never went beyond the third grade, she was such a wise lady. Many times she was my first sounding board when I was working on academic projects. She read what I wrote and was always “impressed” with my clarity and excellent expression. She never accused me of trying to “rise above my raising” (a sarcastic and pejorative idiom in the Southern dialect).

After I completed my Ph.D. in New Testament studies, my mother confided that I was doing what she had wanted to do. She had wanted to go to school, study Bible, and teach in a Christian college. Her own dreams, she said, had been fulfilled in what I had done. Formal education was a luxury she never enjoyed, but she never quit studying the Bible. I know very well that my earliest and most important biblical education began at my mother’s knee. Not only did she teach me biblical content, she created in me a deep desire to know and live by the teachings of the Bible. It was she who gave me what Alfred Whitehead has called the “romance period” in the rhythm of my biblical education.

Adversity, disappointment, poverty, and pain stalked my mother’s path. I heard her hurt out loud but I never heard her question God’s goodness or His wisdom. In her darkest hours, I never heard her say, “Why is God doing this to me?” or “Why is God allowing this to happen to me?” Her faith, like the faith of Hebrews 11, was the faith of steady endurance. Burdens made her steps unsteady, but to my knowledge her faith in God never wavered. What a legacy!

Throughout the long, sleepless night memories flooded my consciousness. Whatever she was doing, Mom would sing. Even in the darkest night, she knew how to sing. In my adult years when I have longed to be with my mother, I have often gone to the piano and played some of her favorite hymns. In my mind, I could hear her humming or singing softly in the background while I played.

That inevitable telephone call did come: “Our mother is gone.” For months, every time I had talked with her, she could talk of nothing but wanting to “go home” and be with God.

Mom was a beautiful person. Her bony fingers, stooped shoulders, and twisted body testified to the rugged life she led. Material and physical deprivation were not strong enough to dim the radiance of her saintly character. Saint-

BY JERRY McCANT

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

liness was the cosmetic that adorned her person. In the little town where she lived, almost everyone called Mom's house to ask her to pray about their special needs. You may well believe that she prayed for every one of them.

I remembered hearing Mom sing, "If I could hear my mother pray again . . ." Suddenly, I realized that I would not hear my mother pray again in this world. Then I faced the hard question: How will I ever handle the loss of my mother, the dearest friend I have ever known?

As if caught up in the Spirit, I began to think of how I had "managed" in the now 28 years since I left home. Mom has not been in my home very many times in those

years. Still, as I have worked alone in the late hours and early mornings, I have often "heard" her voice, and "seen" her face, and felt her gentle touch on my shoulder. We have never been far apart though her home has been in Georgia and mine has been in California for several years!

In realizing how close we had been even when we were apart, I knew Mom would always be near. The message came that "She is gone," but somehow I know she is really "here." Make no mistake, I know that I have lost the physical presence of my mother, but her influence in my life has been so pervasive, so persistent, and so powerful that, in a real sense, she will always be with me. **H**

The Kingdom of God and the

LOCAL CHURCH MISSION SOCIETY

The kingdom of God defines the mission of the local church.

Jesus Christ has entered history on a saving mission. Salvation is found in submitting to the reign of God, and living out the kingdom ethic under the Lordship of Jesus Christ in the power of the Holy Spirit. This is what the Church of Jesus Christ is all about. Putting this reality into practice is why the mission program of the church exists.

In a kingdom-based theology of the church, several conclusions must be reached.

- God has business all over the world. His interest is not limited to "people like us." He is color-blind and language-deaf. He sees only lost people and hears only the anguished cry, regardless of the language that mothers it.

- God is looking for a people who will get on their hearts what He has on His heart. He calls out believers who are ready to adopt His agenda and His priorities. He creates a church that is sensitive to His Spirit and obeys what His Spirit says.

- When God finds such a people He will bless them and make them effective for His cause. When He finds a people who love Him with all their heart, soul, mind, and strength, He carries out His mission through them. He supplies them with everything they need to bear fruit—leadership, money, facilities, and wisdom. In the process of working through this people, He tests them, deepens their dependency on Him, teaches them to suffer gracefully, and proves himself to be their faithful Father.

If these conclusions are valid, we

can offer ourselves to God as local churches through whom He can carry out His kingdom mission. We can say by our action, "Here we are, choose us and use us." In reality, He already has!

Who will give leadership to this truth? Certainly the pastor, but more directly, the local mission society. The local mission society is often limited to promoting reading books, presenting a monthly mission study, and heading up projects for those in other lands. These are worthy, but the opportunities for ministry are more extensive. The mandate for what a local mission society does is rooted squarely in the theology of the church.

Enough generalizations. How does this become flesh and bones in a local congregation? I can only share the Nashville College Hill story. Following years of being "heavy laden" with building debt payments, we committed ourselves to looking outward. Eighteen months of preaching from the Gospel of Matthew on the kingdom of God and how to live as kingdom-people gave us the biblical base to understand our task. We began to see the world with kingdom eyes.

Help came from visiting missionaries, retired missionaries, Work and Witness projects, sending college students to missions conferences, and reading mission books.

The vision became touchable through inner-city ministries to the poor, a bus ministry to a Black urban housing development, and a Sunday School class teaching Laotians to speak English. We sponsored Laotian refugees coming to our city. The Laotian class is now developing into a Laotian church.

Excuses of "lack of money due to heavy building payments" were obliterated in a Faith Promise covenant with God. We decided to "see what He wants to do through us." An optimistic, faith-filled, stretch-us-to-the-limits goal of \$70,000 was set. The sum of \$126,000 was "Faith Promised." God has supplied everything we've needed. We feel that we have on our hearts the people that He has on His heart. We feel that we've adopted His agenda. We trust Him to supply the resources, knowing that the power of the flesh is fully inadequate. We suffer in this vision. It is not easy. It is not convenient. It causes problems we never anticipated. We are always involved in a mess. Requests for help always outweigh available resources, or so it seems. And the local Nazarene World Mission Society is the backbone for it all—prayer, finances, principle, compassion, motivation, information, celebration! But we know we are living out the Kingdom. **H**

BY DAN BOONE

Pastor of the Nashville College Hill Church of the Nazarene.

PETER'S BROTHER

**ANDREW
BROUGHT
OTHERS
TO JESUS**

My sister preceded me in school. She was an “A” student and a talented musician. When I began a class in grade school, high school, or college, the teacher would often say, “Oh yes, you’re Stephanie’s brother. She was a good student. I enjoyed having her in class.” From then on, it was Stephanie this, Stephanie that.

For years I lived in her shadow. My grades were not up to her level, and my musical abilities fell short. Compared to her, I felt inferior.

I wonder whether Andrew, Peter’s brother, ever felt that way. How did he handle living in the shadow of the Big Fisherman? Did he ever tire of playing “second fiddle”?

Simon Peter dominates many New Testament narratives. We see him as a take-charge person who commanded attention. He was a rugged outdoorsman. He was adventurous, articulate, forthright. He was a “ball of fire.” He was also thick-headed and impetuous.

Andrew’s image is much softer. Instead of being a lime-light Christian, he lived in the background. He let Peter have center stage.

Andrew’s name appears 13 times in the New Testament. Six of these times he is identified as Peter’s brother. Five times more he is either named in the same verse as Peter or in one immediately following.

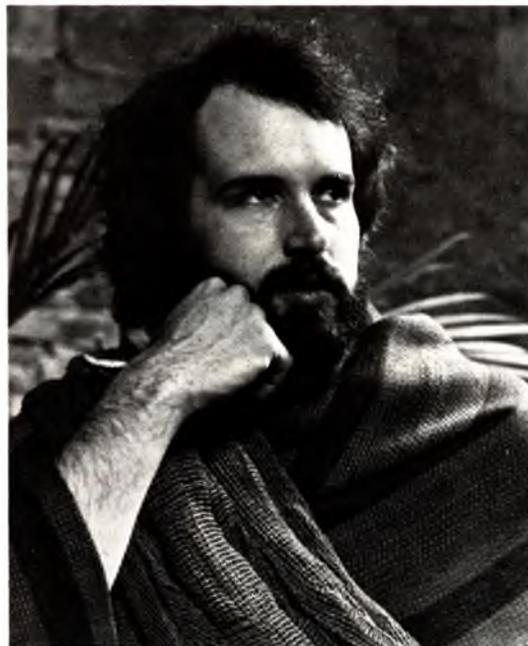
The only time Andrew appears without reference to his brother is in John 12:22, where he and Philip approach Jesus regarding some Gentiles. There his name appears twice.

Though Andrew was one of the 12 disciples, his name appears *after* Peter’s name in the four places where the list of disciples is given. Mark’s Gospel is thought by scholars to reflect Peter’s direct influence. It’s interesting to note that when Mark lists the 12 disciples (3:14-19; 13:3) he places Andrew fourth, after Peter, James, and John.

When Jesus selected three key disciples to be in His inner circle, Peter was named first. Then came two brothers: James and John. Andrew, Peter’s brother, was left out. This is strange considering that Andrew was called to discipleship by Jesus at the same time as Peter, James, and John.

Peter, James, and John have New Testament books bearing their name. Not Andrew. Peter, James, and John are mentioned in Acts after Pentecost. Not Andrew. The apostle Paul mentions both Peter and John. But not Andrew.

Many people today live in the shadow of someone. Maybe it’s a father or a brother or a longtime friend. Maybe the person is better looking, better coordinated,



more talented. Maybe it’s someone who’s smarter, richer, stronger, sharper.

Perhaps you’ve compared yourself with someone and come up short. You feel inadequate and inferior. Maybe even jealous.

Andrew can help us. When we look into the biblical records we find that this “second fiddle” escaped negative attitudes. We find no trace of inferiority, jealousy, or bitterness. There’s no hint of the kind of thing that infected the life of Judas Iscariot.

Instead, we find Andrew’s life characterized by a consistent, though quiet, devotion to Christ. He apparently was willing to be his own man, even though he lived in the shadow of a buoyant brother. He was content.

From the glimpses we get, Andrew’s devotion to Christ seems to have worked itself out in one dominant way. Perhaps this is the reason Jesus selected him to be among the Twelve. He had a ministry of personal evangelism—Andrew brought others to Jesus.

Andrew is the first disciple named in John’s Gospel. And the first thing we discover about him is his readiness to believe. He quickly discerned the true identity of Jesus and he immediately put that belief into action. He hurriedly sought out his brother, told him the good news, and brought him to the Messiah (John 1:40-42).

Andrew could have kept the news to himself. After all, such knowledge would give him an edge over his brother. He could use this to elevate himself. He could say, “Let Peter find it out for himself.” But Andrew refused to allow a dominant brother to sour his disposition, dull his perceptions, or paralyze his behavior.

Not only did Andrew reach out to his own family with the good news of Christ, he directed his attention to children. Consider the Feeding of the 5,000 (John 6:5-13).

When the other disciples stood dumbly before the impossibility of feeding so many people, Andrew found a little boy with a lunch and brought him to Jesus. Though his own faith staggered in the process, he still came forward with at least a potential solution.

Sometimes "second fiddles" take out their frustrations on those below them. Weak people attempt to lift themselves by stepping on others. They seek to gain prominence at someone else's expense. Thus, we might expect someone like Andrew to be extra tough on kids. Instead, we find a man leading a child to Jesus.

Later in John's Gospel Andrew is at it again. This time the account involves some Greeks (John 12:20-22). The foreigners first approached Philip with the request, "Sir, we would like to see Jesus." He, in turn, took the matter to Andrew.

Like any proud Jew of that day, Andrew could have easily dismissed the request and told the Greeks to "get lost." He could have allowed prejudice to dictate his response. But, instead, he brought the request to Jesus. Perhaps the Master would want to talk with these Gentiles.

Because of this incident with the Greeks, Andrew has been noted as the first foreign missionary of the Church.

He is also labeled the first home missionary because of his efforts in bringing his brother to Jesus.

So it is that Andrew, the "second fiddle," deserves applause for his place in biblical history. Indeed, what if he had *not* brought Peter to the Lord? Referring to this, William Temple wrote, "Perhaps it is as great a service to the Church as ever any man did."

We may not be flashy and famous like Peter. We may not be a mighty leader like Paul. We may fall well short of the likes of James and John. We may live in the shadow of a 10-talent Christian.

But one thing we can do: We can all bring others to Jesus. Like Andrew, we can look beyond our limitations. We can find contentment in Christ. We can see the possibilities in family members, children, and those who are "different." And we can introduce these people to the Lord.

Playing "second fiddle" is not all that bad. In fact, it can be wonderful—especially when the conductor is Jesus. **H**

BY G. ROGER SCHOENHALS

A free-lance writer and director of Seattle Pacific Foundation, endowment management arm of Seattle Pacific University, Washington.

MAKE GOD'S GLORY YOUR GOAL

Does your life seem to add up to "no hits, no runs, no errors, and no runners left on base"? Or, do you feel like the optimistic soul who penned the prayer lines printed on the sides of my coffee mug?

*Thank You, Lord,
For granting me this
New day in my life.*

*Especially since I
Loused up yesterday
So badly. Amen.*

However you may feel about yesterday or today, know that God holds tomorrow in His hand. To travel the highway from resolution to reality, we must focus our aim upon God himself. When we make His glory our aim, we position ourselves to live up, even when the going is all down.

I shall always remember hearing Pastor Gabriel Dixon's description of his father's preaching during the Depression years. One statement he never forgot: "There is no depression with God." That faith drove young Gabriel to go to college where he learned of William Carey, who said, "Expect great things from God, attempt big things for Him."

Later, Gabriel found himself the post-Depression pastor of a small Black church in a big city. As he made his pastoral rounds via the streetcar one day, he saw a huge excavation machine. Sensing an inner compulsion, he left the streetcar and approached the operator of the machine from Roberts Excavation Company. He told the owner of the machine, "God needs someone to dig a

church basement as a gift. I felt impressed to come over here and tell you about it."

The owner gave the young pastor such a look that the young man later admitted feeling green, silly, and stupid. Looking at me, "as if I were an angel with a message from God," that stranger replied, "I have never heard of anything like this before . . . Young man, I wish I had your faith."

Six weeks later Roberts Excavation Company received word their bid had been accepted on another job that required moving their huge earth-moving machine down the very street where God needed someone to dig a church basement. The owner acknowledged the clue, contacted the young pastor, dug the basement, and the congregation built a new facility at a fraction of its actual cost.

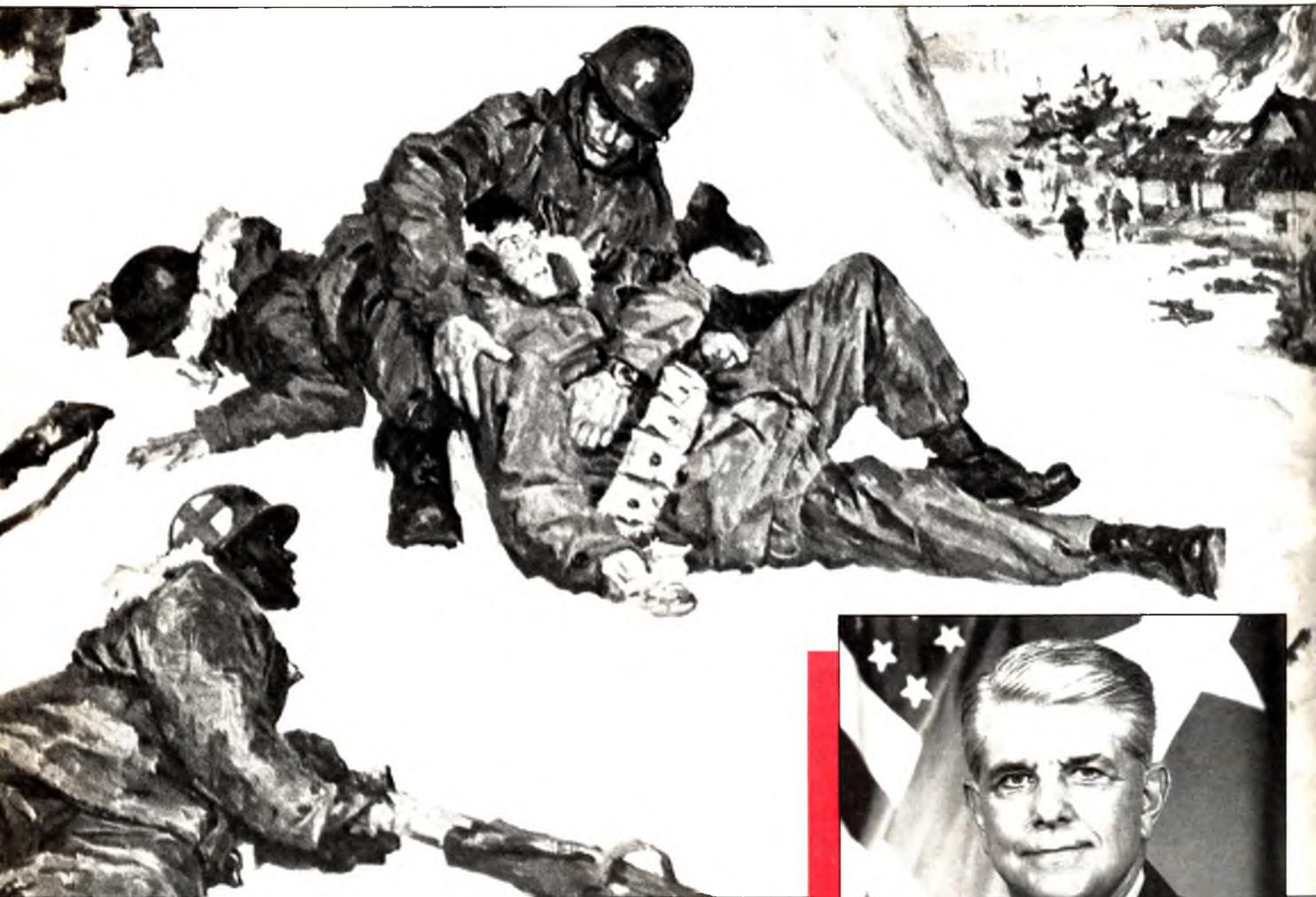
J. B. Phillips paraphrases Philippians 4:8-9 this way:

If you believe in goodness and if you value the approval of God, fix your minds on whatever is true and honourable and just and pure and lovely and admirable. Put into practice what you have learned from me and what I passed on to you, both what you heard from me and what you saw in me, and the God of peace will be with you.

Make God's glory your chief aim in life and even when you miss your mark, your life will not fail to score. **H**

BY WAYNE M. WARNER

An ordained minister in the Church of God, Anderson, Indiana, and pastor of their church in Three Rivers, Michigan.



Artist William A. Smith

HIS MANTLE FELL ON ME

Major General D. C. Helix, Deputy Commanding General of the Sixth Army (encompasses 12 states), Presidio of San Francisco, California.



I was traveling with a group of rather rough individuals back in 1950, when I was an army sergeant stationed at Fort Riley, Kans. These fellows had no identification with any church and certainly did not know the Lord.

Two or three times a week we worked out together in a Quonset hut.

**BY MAJOR GENERAL D. C. HELIX
as told to NINA E. BEEGLE**

Division of Church Growth editor at international headquarters in Kansas City, Missouri.

One sunlit Saturday we were lifting weights when the screen door squeaked open at the other end of the hut. We looked up, but the sun was so bright we could see only a huge silhouette in the door. When the guy who walked in got closer, we saw that he was an army captain.

He smiled and said, "Hi fellows. I don't believe I've seen you in chapel." He was a big fellow with blond hair, blue eyes, and fair complexion. His name was Chaplain Byron Lee.

Somewhat spellbound, we replied, "Yep, you're right. We don't go there."

"Oh, by the way," he said, pointing to one of the bars on the floor, "how much weight is on that bar?"

"Two hundred pounds," somebody said.

"If I can put that weight over my head with one hand," he challenged, "would you guys come to church on Sunday?"

We weren't going to fool with anybody who could do that, because none of us could, so we said, "Sure."

We didn't really think he could do it, but he bent over the bar, put his right hand in the center, under the bar, and his left hand over it. With two hands he raised the weight to his waist and then arched his body to the left and gradually raised the weight over his head with his right hand.

He was beet red from the exertion. Putting the weight down on the floor and breathing heavily, he said, "I'll see you guys in chapel tomorrow."

In retrospect, I think I understand the great love he had for us. He would risk serious injury to demonstrate that he was one with us.

And so I went to church. In my youth I had lived in an orphanage. I never really knew my father. The sermon that day was on John 3:16, and the pastor talked about a Father who loved the world so much that He gave His only Son. That caught my interest.

After chapel, Captain Lee came over to me and said, "I'm glad to see you, Sergeant."

"Yes, sir," I said. "I told you I'd be here."

"What are you doing for dinner tonight?"

Any army soldier knew that Sunday dinner on the post was something to avoid. They just sliced some bologna and put out some celery, and it wasn't what you'd call a scintillating meal. I accepted his invitation.

His home was on the post in Fort Riley, and there I met his wife and little girl, Joy. After dinner he said, "You know, there's a good musical group in Junction City, Kans., tonight. How about if I drive you over there and then take you back to your billets afterward?"

I thought, Well, I just had a fine meal and it would be discourteous to say no. So I said, "OK."

In Junction City the Blackwood Brothers quartet was singing in a little

Nazarene church. The song I remembered and liked was, "What a Friend We Have in Jesus." I needed a friend, and the way they harmonized and presented their ministry was effective. Then the minister preached the Word and, at the conclusion, he stepped down in front and said, "Now, there may be someone here tonight who is not happy with the way his life has been going, and I want to tell you there's a better way. There's a different way, and if you accept Jesus into your life and let Him take over the decisions, your life will be changed. You will be a happier person." He said some other things, but that essentially was the message. I was feeling strange. I wasn't happy with my life. I knew something was missing, but I didn't know what. Chaplain Lee hit me in the ribs, knocking me about three steps to the left, and said, "He's talking about you."

"I know he is," I said, "but I'm scared. I'm not ready." It was a big thing for me to admit I was scared, because in my group you never admitted that. But the upshot of it was that I continued to see Chaplain Lee on occasion, and he introduced me to the Bible and showed me how Jesus could change my life; and He certainly did.

One of the first things I noticed was a change in my outlook and demeanor. People were reacting to me differently. They were friendly and smiled. Before, most of my personal encounters were confrontational. I was an angry young man. I resented the fact that I had spent much of my life in an orphanage, that everybody else had families and I didn't, and I was a hot-head. Captain Lee got me turned around.

Shortly after the Korean war broke out a shocking thing happened to me. Chaplain Lee had been talking to me about going to a Nazarene college. I had never considered college. After all, I had a high school diploma. But we discussed it, and I was thinking seriously about it. Then one day he invited me over, saying, "We have a decision to make and I want you to be with us when we pray about it."

He had orders for Korea. We talked about it and prayed about it. He knew someone in the Pentagon who would have taken his name off the orders, but he determined that it was God's will that he go. He mentioned the

Nazarene college again and said he wanted to be sure to maintain contact with me about this.

About a month later a fellow came into headquarters looking a little strange, and I said, "What's the matter?"

He said, "Chaplain Lee was killed." "That can't be," I exclaimed in disbelief.

"Yeah, we just got the word. He was ministering to some wounded troops. He was bending over them praying and a plane came by and strafed and killed him." Though that Nazarene chaplain has gone to a better place, I will never forget the lessons I learned from him.

After Lee's death someone said, "You know, you really seem to have matured and changed. We think you're ready to become an officer and a leader." I went to officer candidate school and then to Korea where I commanded a rifle company in combat. I got hit a couple of times. The second time, they knew I wasn't going to go back into combat for a while, so I was reassigned to Japan.

In Japan I met a Christian lady whose father was in the Army, and we got married. That was 35 years ago.

I came back to the U.S. and went to the University of California in my home town of Berkeley. Presently I am a Major General and the Deputy Commanding General of the Sixth Army, which encompasses 12 states.

I've had the pleasure of giving my testimony to men in the service. Once when I went to a new organization I was told they were going to have a prayer session. I showed up, and there were mostly enlisted people present. Afterward a sergeant came up to me and said, "You know, this is the first time I've ever seen a general on his knees praying. I don't know you, sir, but I feel very good about your being here. You've let everyone know where you are, that you're a Christian."

Wherever I am, I make sure we have a commanding general's prayer session. I think that a lot of times, without talking about it, people judge and evaluate me by how I react to things, how I provide guidance and counseling. I've told many people about the Nazarene chaplain who changed my life. Because of Chaplain Byron Lee, the Lord has blessed me far beyond my expectations. **H**

CONVICTION FOR SIN

Deep conviction for sin, intensive hunger for God, are creations of the Holy Spirit. When He produces them, people do not have to be coaxed or cajoled to seek the Lord.

An unsaved fellow came to a revival meeting one Sunday morning, along with his godly wife. They sat up front and I noted his increasing discomfort as the service proceeded. The soloist was magnificent, and his song channeled blessings to the wife. She responded with tears and shouts of joyful praise. The husband trembled like an aspen tree in a strong wind.

I preached and made an altar call. He almost leaped to the mourner's bench. I could have read from the telephone directory and he would have come forward. The Holy Spirit had wrought powerfully upon his mind, heart, and conscience through his wife's love, faith, and prayers. He was ready to seek God, to be delivered from sin, to enter into life eternal.

With slight variations in the accompanying circumstances I've seen that drama played many times. When a person is under such conviction, you don't

have to plead for response, you don't have to repeat choruses of invitation—you only have to get out of the way and let the person come to Christ.

Until profound conviction seizes people, our pleading is in vain. It's like shaking a tree when the fruit is green—very little falls and what does drop soon spoils. When fruit is ripe it can be picked gently and brings great joy.

Such conviction is the work of the Holy Spirit. Its origin and process is often hidden from us. But I have observed across the years that when such conviction becomes evident, God's people have been living devotedly, praying earnestly, and believing dauntlessly. We cannot control the Spirit; He is sovereign. But we can *channel* His blessings. He reaches persons through persons. Our responsibility is to be available to Him as clean, committed instruments of His purpose.

The gospel of Christ is God's power for salvation for all who believe. The point of faith is reached when conviction is deep and hunger for God is all-consuming. The gospel has allies in people through whom the Spirit can conduct His work.

Jonah could tell us that running from God is wasted energy. A man isn't safe from God anywhere, not in the belly of a whale, not in the heart of the Kremlin.

cept of God or gods, some forms and practices of worship. In modern times certain atheistic subcultures have appeared, the most notable of them the communists. For all their cruelty and oppression, wherever communists have ruled they have not been able to stifle people's thirst for God or to stamp out the church. They, themselves, live and die as haunted, frightened, unfulfilled men and women. Their frenzied propaganda and their bloody persecutions are eloquent testimonies to the weakness of their convictions.

Men cannot see God anywhere, but they cannot escape meeting Him everywhere. A church on the corner, a hymn on the radio, a grandmother's prayer, a child's trusting smile, a glimpse of a Bible, an uninvited memory—God has an infinite number and variety of ways to impress unwilling minds, heart, and consciences of fleeing creatures.

Jonah could tell us that running from God is wasted energy. A man isn't safe from God anywhere, not in the belly of a whale, not in the heart of the Kremlin.

IT'S HARD TO BE AN ATHEIST

"I know full well that there is no God. I have never been in a church in my life."

Those are the words of Viktor Suvorov, a top Soviet spy who defected to England, in his book *Inside the Aquarium*.

He goes on to tell of passing a church each day in Vienna. No service had been conducted in the beautiful edifice for 50 years. As he passed it, however, he always looked down at his feet. Otherwise, he confessed, "I feel I could end up on my knees before this mysterious, beckoning beauty, and stay there for ever."

How hard it is for a man to be a total atheist. The louder his denials of God, the shriller his denunciation of religion, the deeper his unadmitted securities.

God has, indeed, made us for himself. We can kick and squall and revolt, but always He is there, pursuing with relentless grace and judgment His foolish creatures bent on orphaning themselves.

A race of atheists has never been found. The most primitive and remote tribes of men have some con-

ONE CAUSE ABIDES

I was flying to a preaching assignment. To improve the passing hours I read C. Vann Woodward's *Thinking Back*, reflections upon his career as an historian and writer. On page 60 a phrase arrested me—"all causes are lost in the end."

Is that true? It sounds sad and pessimistic—which he is not—but history seems to confirm it. Thinking back, civilizations have formed, flourished, and faded. Kings and kingdoms rise and fall. Every army meets its Waterloo. Time erodes all monuments.

I am compelled to affirm an exception. The cause of Christ will not be lost at last. The Cross will be seen forever "towering o'er the wrecks of time." "Upon this rock, I will build my church," said Jesus, "and the gates of hell shall not prevail against it." Heaven knows that hell has tried, but the Church is deathless, linked in history and for eternity with the risen Lord.

To the end of time, whatever Antichrist is pushing the buttons of government and loosing the dogs of war, there will be Bibles and churches. In colonial times in America, an infidel bookseller told a Quaker

that the day would come when a Bible could not be found in America. The Quaker politely answered, "There will be Bibles when thou art dead and in hell a thousand years." The Psalmist exclaimed, "For ever, O Lord, thy word is firmly fixed in the heavens" (119:89, RSV). God can supply a printout at will!

No measure of persecution will destroy the church. When Pharaoh afflicted ancient Israel, "the more they were oppressed, the more they multiplied" (Exodus 1:12, RSV). The blood of martyrs, likewise, has been the seed of the church. The people of God have grown in bloody soil.

Every nation, ruler, and cause will be "lost in the end," with one exception. Christ is eternal and His kingdom is forever. United to Him we will survive the wrecks that strew the seas of history. Our future is secured, in the shakiest of times, not by the causes of men, but by the invincible purpose of God.

COURAGE

A television newsman used "Courage!" as a sign-off word. Effective living in these days certainly calls for courage. The threat of nuclear war looms over the world. We have lived under a mushroom-shaped cloud for 40 years. Violence fills the earth. Small but costly wars rage in many countries. Terrorists put innocent lives at risk around the world, murdering and maiming without conscience to glut their twisted egos. Diseases for which there are no remedies claim increasing numbers of victims. People cannot put enough locks on their doors to insure against thieves, rapists, and murderers. Economies are balanced precariously upon changing weather patterns and unpredictable political decisions. Threat wears many guises and never quits the scene.

The courage of thousands has failed. Caving in to fear, they drink themselves mindless, or seek refuge from reality in drugs, or fling themselves with despair to unrestrained orgies of kinky sex. Others commit suicide, hoping for eternal negation of all existence. The suicide rate among teenagers, where idealism and courage have been traditionally conspicuous, is

one of the most appalling signs of worldwide failure of nerve.

None of us is immune from trouble, none exempt from tragedy. But some have tapped a source of courage that is more than whistling in the dark. That courage is supplied by God, the gift of His grace, the pledge of His word, the ministry of His Spirit.

The presence of the Lord is the source of the believer's courage. To Joshua, poised at the edge of an assignment freighted with danger, the Lord said, "Have I not commanded you? Be resolute and strong! Be not afraid, and be not dismayed; for the Lord your God is with you everywhere you go" (Joshua 1:9, New Berkeley Version).

When Joshua set the challenge before the people they pledged obedience to his commands, saying, "Only may the Lord your God be with you . . . be strong and courageous" (vv. 17-18, NBV).

"If God be for us," cried Paul, "who can be against us?" (Romans 8:31). His presence is our courage and peace in stormy times.

THE ANSWER CORNER

Psalm 111:9 ends, "Holy and reverend is his name." Moffatt reads, "A God, majestic, terrible." NIV: "Holy and awesome is his name." TLB: "What a holy, awe-inspiring name that is." In the light of this, what do you think of preachers using the word Rev. before their names? I have known a few terrible preachers over the years but never one who was awesome.

First of all, I do not favor titles, but in my culture I am stuck with them.

But I think making an issue of "Reverend" as a title for a preacher on the basis of this verse is a useless contention. Go back over the list of adjectives in the quotes you have included. Do you object to "a holy man"? It is a biblical phrase used of prophets. Do you object to "Your majesty"? It is used of kings and queens. If you object to one of the adjectives used of God's name being applied to men, why not object to all of them being so used?

"Reverend," according to my dictionary, means "worthy of reverence." In the King James Bible, from which you first quote, wives are told to reverence their husbands (Ephesians 5:33) and the author of Hebrews says of earthly fathers, "we gave them reverence" (12:9). Reverend became a title for clergymen because their office was regarded as worthy of respect. Some preachers have not been personally worthy of respect, but all judges are not honorable, either, though in the

United States we address them, "Your honor."

The dictionary also defines "reverend" as "characteristic of the clergy." To say Reverend Smith is like saying Clergyman Smith.

Psalm 111:9 says, "Holy and reverend is his name." If He doesn't object to sharing "holy" with persons, He probably doesn't object to sharing "reverend" either.

I may be writing about a subject too personal for your column, but I pray you'll be bold enough to address it. It concerns birth control. Since becoming Nazarenes, we've never heard any statement on the subject. Does the Church of the Nazarene have a position on birth control, or is it a matter of personal decision? We are perplexed because, as parents of four children, we feel having more could financially deprive the others. However, we do dearly love children and, as Christians, would not want to grieve God by "closing the door." I hope you will print this, for I feel there must be other young couples confronting the problem also.

My answers do not require boldness, for I work in the context of the church, where love allows differences of opinion to exist in an agreeable atmosphere.

The church has no official statement on birth control, which places the burden of decision upon individual consciences.

I am confident that the church would disfavor any birth control methods that involve the destruction of human life. In other words, any birth control practiced should aim at the prevention of conception, not the prevention of gestation and birth once conception has occurred.

In 1 John 1:7-9, does "all sin" in verse 7 mean inbred sin or sins that we commit? Does "all unrighteousness" in verse 9 mean inbred sin? Do all Hebrew and Greek teachers and scholars agree on root words such as sin? Do they agree on translations?

Like English scholars, the Hebrew and Greek scholars disagree with one another about word meanings, proper translations, and theological implications.

More than we like to admit, our interpretations of Scripture are heavily influenced by the theological positions to which we are committed.

Within Wesleyan and holiness circles, generally speaking, these references have been understood of sin in all its form, including inbred sin.

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

READ AND HEED

I must express my appreciation for the *Herald of Holiness*, which I read as soon as it reaches my desk, if possible. "The Editor's Standpoint," "Nazarene Roots," and, frequently, contributed articles are of interest and benefit.

Dr. Jerald Johnson's comments on "Performance or Worship," in the December 15 issue, are so timely and so well expressed. One hopes that many will read and heed them.

Wilbur E. Nelson
Paramount, California

GREAT GROWTH

How many churches have you heard about that have grown from a congregation averaging 70 to over 1,000 and in 13 years? Such is the growth that involved three building programs for the New Life Community Church of the Nazarene in Pismo Beach, California (formerly Grover City Church). During the last two years, this church, with Larry Pitcher as senior pastor, broke ground for and completed simultaneously five buildings; a 1,200-seat sanctuary; a two-story education building; a large combination gymnasium-fellowship hall with kitchen; an office, library, work-room complex; and a large parsonage!

Before starting and during this building program we had two "miracle offerings," which makes our present financial indebtedness something we can handle, the Lord willing. During all this the Lord was really watching out for us, one miracle after another. To God be the glory.

Bill Yant
Arroyo Grande, California

CHURCH DIDN'T FORGET

The article, "Our Forgotten People," in the January 15th issue really hit close to home! My grandparents, Arthur and Anna Brandon, were lifelong members of Bartlesville, Okla., First Church of the Nazarene. They are both in heaven with our Lord, but

what a blessing to know that the Bartlesville First congregation and pastors did *not* forget them during long illnesses and confinement. My hope is that articles like this one remind us to be keen to the unspoken needs of people around us.

Annette Ferrell
Oklahoma City, Oklahoma

ONE TO MANY

In recent years I have heard a good deal about one-on-one evangelism. It seems that the consensus is that our thrust should be on personal evangelism rather than mass evangelism. I disagree!

Certainly personal evangelism is important. But if we are to fulfill the Great Commission, it will never be done at the one-on-one level.

Ministers and evangelists are called to preach to the masses, the masses then should concentrate on personal evangelism. The pastor certainly coun-

sels and calls, but his main thrust, I still believe, is to the multitudes!

Praise God He still saves souls through mass evangelism!

Dan Hayes
Lake Mary, Florida

NERVES WRACKED

In WW II a young serviceman was eating in a cafe where someone had filled the jukebox with coins and set the selector on the song "Bongo, Bongo, Bongo." It kept up so long that the GI's nerves shattered. Suddenly he jumped up and demolished the jukebox.

Recently I was listening to a group of Nazarenes recording the chorus, "The world didn't give it to me, and the world can't take it away!" It continued so long that I began to understand the GI's outrage. I timed the group's presentation, and it took them longer to sing the chorus than it takes

to sing all four verses of the hymn "Love Divine, All Loves Excelling."

Shortly thereafter, in *Christianity Today*, I read Donald P. Hustad's article, "Let's Not JUST Praise the Lord." He begins with the question, "Are we entering a 'post-hymnal' age?" Then he goes on to discuss the ever-widening use of this type of chorus.

Nazarenes, where are we headed?

Perhaps a reading of Ezra 3:12-13 would cast a bit of light on this condition.

A. Ralph Boxell
Clinton, Missouri

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

WE CLAIMED MIRACLES

In November 1987, our church observed "Claim a Miracle Day." It was a glorious event. God's presence was sensed in a special way during the song service. People came to the altar for deliverance—15 in all. Some for whom we had been praying were saved. Believers were sanctified wholly, and other seekers experienced physical healing.

We anointed and prayed for a woman who had been suffering with terrible pains in her ears. A few weeks later she testified that God had healed her on "Claim a Miracle Day."

Another woman was in a backslidden condition. The church had been heavily burdened for her. She was the first person to come forward for prayer, and God graciously, gloriously restored her.

"Claim a Miracle Day" didn't just happen. It had been planned and announced for several weeks. I urged the

people to pray, fast, and trust God for victory. They came to church that Sunday expecting miracles to occur and our faithful Lord did not disappoint them. A camp meeting atmosphere prevailed. God's people waved their hands in praise and shouted for joy as He did His wondrous works in their midst.

Since that memorable day of deliverance our church has been on revival road. We have experienced times of Spirit-filled worship and fruitful altar services. We are baptizing new converts and receiving new members. The day of healing has become days of power and blessing. We continue to teach, preach, and believe in God's saving and healing might. Praise His name! **H**

BY ERNIE GRAY

Pastor of the Covington, Kentucky, East-side Church of the Nazarene.

A MIGHTY FORTRESS

*The local church:
a place to meet,
A place to sit
at Jesus' feet,
A place to hear
His prophet preach,
Renew our goals,
add lengthened reach,
Refresh our souls,
new pilgrims greet,
Gain needed strength,
touch Mercy Seat,
Give mind and soul
new scope and length:*

*"Quit ye like men—
be strong! Be strong!"
"We hold the Fort!"
our conquering song.*

—CHARSTEN CHRISTENSEN
Calgary, Alberta, Canada

IN THE NEWS

PEOPLE AND PLACES

Mrs. Betty Ann Twining Stinson has been honored at the Daughters of the American Revolution state convention as U.S. History Teacher of the Year.

Because of the outstanding contributions she has made to her many history students, her church, her community, and the Arkansas Education Association, she was nominated by the Benjamin Culp Chapter of DAR. She was presented with the award at a banquet honoring her in Fort Smith March 4.

Mrs. Stinson began teaching 34 years ago. Most of the years were spent in Prescott High School teaching United States history and economics. She dispensed a keen sense of morality along with her lessons.

She managed a home in which four children grew to adulthood. She has also pastored a rural Church of the Nazarene, which has demanded a full measure of her time and energies. □

ANBP HOLDS ANNUAL MEETING

Representatives from across the U.S.A. and Canada met in Nashville recently for the annual convention of the Association of Nazarene Building Professionals (ANBP).

Outgoing president Don Jernigan reported that the organization had served the church

in a variety of ways during the past year through seminars at Nazarene Bible College, Nazarene Theological Seminary, the Church Planters Institute of the Rockies, on several districts, and at a host of local churches. Jernigan added that he had recently gone to Nairobi, Kenya, East Africa, to help in the initial planning for the Africa Nazarene University/College. Several ANBP members have agreed to assist with the plans for this project, which will be built by Work and Witness teams.

Those addressing the group included Work and Witness Coordinator David Hayse, Trevecca Nazarene College President Homer Adams, and Church Extension Ministries Director Michael Estep. In the keynote message to the group, Estep expressed his gratitude on behalf of the entire church to the ANBP members and to the many Work and Witness teams who ministered around the world through the planning and construction of buildings for worship last year.

Officers for the new year include: Dan Campbell, president; Don Richardson, first vice president; Janice Westmoreland, second vice president; Richard Conklin, third vice president; Ian Schultz, secretary; and James Agee, treasurer.

Jernigan announced to the ANBP that he was resigning from the post of superintendent of the Alabama South District at the 1988 assembly to accept the newly created position as Building and Properties consultant for



"Every Child a Winner!" is the theme for the 1988 Children's Week/Children's Day emphasis, June 5-12. It highlights the truth that every child—not just a favored few—is a "winner" because God made and loves him. This theme urges the church to reach unchurched children and shows the need of dedicated children's workers. A free Children's Week packet has been mailed to every local church. Included in the packet are outreach/visitation ideas, suggested activities, a sermon outline emphasizing children, a Bible memorization project, and a full-color poster. The first copy of the poster is being examined by Rev. Phil Riley, CL/SS Division director; Miriam Hall, Children's Ministries director; and Dick Fields, production manager for Nazarene Publishing House.

the Church of the Nazarene. In this role he will serve as liaison between ANBP and the general church.

"I hope to serve my church as a dollar-a-year man as long as the Lord enables me to do so," said the professional architect and builder. □

—NN

100TH WORK AND WITNESS TEAM TO DOMINICAN REPUBLIC

The Nazarene Mission Council of the Dominican Republic recently welcomed the 100th Work and Witness team to that

country, thus becoming the third nation to host 100 Nazarene Work and Witness groups, according to David Hayse, Work and Witness coordinator.

The team worked on the development of the new resident Bible school scheduled to open in September, as well as on the San Geronimo educational unit and parsonage in Santo Domingo. Marshall Griffith is mission director for the Dominican Republic. Paul and Thelma Say serve as project coordinators for many of the Work and Witness teams visiting the Caribbean republic, which borders Haiti.

Work and Witness is a Nazarene ministry that began in the early 70s. Groups of laymen and clergy volunteer their time, talents, and finances to construct churches, parsonages, schools, clinics, etc. Some members participate in evangelistic work while others perform medical services.

Haiti presently holds the record for hosting the most Work and Witness teams, followed by Mexico. □

—NN

REGIONAL DIRECTORS MEET IN KC

The directors of the six World Mission regions met recently in Kansas City, according to Robert H. Scott, World Mission Division director. The day-long meeting



Executive officers for the ANBP at their recent meeting include (l. to r.): Ian Schultz, secretary; Don Jernigan, past president; Richard Conklin, third vice president; Michael Estep, Church Extension Ministries director; Don Richardson, first vice president; Dan Campbell, president; and Eddie Agee, treasurer.

included Scott along with John Smee, Mission Services director; D. Moody Gunter, Finance Division director; Michael Estep, Thrust to the Cities director; Dennis Berard, Mission Finance director; and David Hayse, Work and Witness coordinator.

While in Kansas City, the regional directors also met with the Board of General Superintendents, the International Communications Commission (which provides guidelines for international production of print and nonprint media materials), and in individual meetings with other headquarters personnel.

The World Mission regions and their respective directors are: *Africa*, Richard Zanner; *Asia-Pacific*, George Rench; *Caribbean*, James Hudson; *Eurasia*, Tom Schofield; *Mexico/Central America*, Jerry Porter; and *South America*, Louie Bustle. □

—NN



The regional directors who recently met at headquarters include (l. to r.): George Rench, Asia-Pacific; Louie Bustle, South America; Tom Schofield, Eurasia; Robert Scott, World Mission Division director; Richard Zanner, Africa; Jerry Porter, Mexico/Central America; John Smee, Missionary Ministries director; and James Hudson, Caribbean.

EBY ATTENDS TESOL CONVENTION

J. Wesley Eby, ESL editor in Publications International, recently attended the International TESOL (Teachers of English to Speakers of Other Languages) Convention held in Chicago. TESOL is a professional organization, with over 11,000 members worldwide, for educators who are involved in the teaching of English as a second or foreign language.

A member of TESOL for the past 20 years, Eby has just completed a term as chairman of the Rules and Resolutions Committee. In this capacity, he played a major role in the legislative process of TESOL by overseeing the passage of a constitutional amendment and several content and courtesy resolutions. During the convention, he was presented a Certificate of Appreciation for "outstanding service" as the head of this important committee and was nominated to run for election to the TESOL Executive Board.

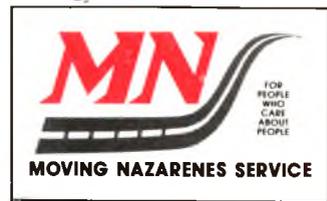
An evening session, titled "Christians in ESL," was held in connection with the convention. Over 70 persons attended including Eby and 2 other members of the Church of the Nazarene. The participants were introduced to the ESL ministry of our denomination and the materials being produced by Publications International. □

WILLING, CARING PEOPLE NEEDED TO HELP MOVING NAZARENES SERVICE

Will You Be One?



If you know of someone in your church family (member, Sunday School attender, bus ministry family, college student . . .) who is moving, please let us know so we can help them find a new church home!



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GENERAL SUPERINTENDENTS SERVE COMMUNION

The entire Board of General Superintendents participated in a beautiful Maundy Thursday communion service for headquarters employees March 31 at the Nazarene Theological Seminary chapel.

Eugene L. Stowe delivered a message on servanthood after which superintendents Charles H. Strickland, John A. Knight, and Raymond W. Hurn served communion to the employees of the General Board. Prayers were offered by superintendents Jerald D. Johnson and William M. Greathouse prior to the partaking of the elements.

The event was coordinated by Chaplaincy Ministries Director Curt Bowers who led the service. Special music was provided by Helen Evans of Chaplaincy Ministries.

"I felt that there was a genuine



General Superintendent Eugene L. Stowe shares thoughts about servanthood with the employees of Nazarene Headquarters at the 1988 Maundy Thursday service.



General Superintendent Raymond W. Hurn helps serve the Communion elements to members of the headquarters staff at the Maundy Thursday service in the chapel at Nazarene Theological Seminary.

bonding of our headquarters family as our top leaders modeled servanthood for us in the service," said Bowers. "The spirit of the service was certainly special." □

—NN

HAVE YOU CHECKED YOUR INSURANCE COVERAGE LATELY?

A recent letter to General Secretary B. Edgar Johnson highlighted a problem that could plague other churches. A pastor in the Northeast reported that two bus children, a 14-year-old and a 7-year-old boy, were involved in an act of sexual abuse while at the church. The teen abused the younger child.

A check with the church's insurance agent about liability coverage revealed that the church's company had, a few months earlier, dropped coverage relating to sexual abuse—without notifying the church. Even the company's agent did not know that the coverage had been dropped.

"Pastors would be wise to check with their insurance agents to ascertain whether similar actions have been taken by their insurers," said Johnson. "Such a problem is bad enough without the extra pressure of being subject to litigation without adequate liability coverage." □

—NN

BOARD OF PENSIONS HOLDS ANNUAL MEETING

The Board of Pensions and Benefits USA recently met in Kansas City. According to Dr. Dean Wessels, administrator of



Members of the Board of Pensions and Benefits USA (from l., standing) are: Odie Page, Southeast U.S.A. Region; Homer Adams, Southeast U.S.A. Region; Melvin McCullough, South Central U.S.A. Region; and Ron Mercer, Eastern U.S.A. Region; (seated, from l.) Vernon Lunn, Central U.S.A. Region, chairman; and John Q. Dickey, Central U.S.A. Region. Not pictured are Richard Jones, Central U.S.A. Region; J. David McClung, South Central U.S.A. Region; and Forrest Whitlatch, North Central U.S.A. Region.

the board, the highlights of the meeting were:

The board voted to pay a "13th month" check in June 1988 to participants who are on the "Basic" Pension Roll as of June 1, 1988. However, the decision to pay a "14th month" check in December was postponed until after the district assembly season is completed. A "14th month" check will depend upon sufficient payment of the Pensions and Benefits Fund by districts and local churches.

In his annual report to the board, Wessels stated that 3,081 ministers and widows of ministers had been served by the "Basic" Pension Program in 1987. This was nearly a 6 percent increase over the previous year. Total pension payments for the year exceeded \$5 million.

The board also took action to amend the "Basic" Pension Plan Document in order to allow an optional early benefit for a widow or widower. The option will first become available in July 1988 and allows the widowed spouse to begin receiving the pension as early as age 60 rather than 62. However, the benefit will be slightly reduced.

A progress report was received from the Pension Study Commission, which was appointed by the Board of General Superintendents and which reports to the Board of Pensions and Benefits USA. The commission has reviewed the history and development of the "Basic" Pension Program as well as its current funding status. District

leaders have been surveyed and further information-gathering meetings will be held prior to each PALCON. The commission's final report of recommendations will come before the Board of Pensions and Benefits USA at its meeting in February 1989. □

WORLD MISSION RADIO MAKING NEW INROADS

The Nazarene World Mission Radio program is making ventures into new areas, according to Ray Hendrix who directs the international broadcasting program of the denomination for NWMS.

New Portuguese programs ("A Hora Nazarena") are being developed in São Paulo, Brazil, under the supervision of Field Director Stephen Heap. Aquiar Valvassoura, superintendent of the Paulist Sudeste District, is the speaker for the programs, which are being produced in the Trans World Radio (TWR) studios in São Paulo. These broadcasts may be heard across the Western Hemisphere.

Another version of the broadcast (in Continental Portuguese) is being produced in Kansas City. This particular dialect is spoken in Portugal, the Azores, and the Portuguese-speaking nations of the African continent as well as Macao. The speaker for this program is Acacio Pereira, an editor for Publications International.

A new five-minute daily broadcast in Mandarin Chinese is being produced in Hong Kong

by TWR personnel under the supervision of Bill Selvidge, Hong Kong mission director. The program targets the multitudes of Chinese non-Christians. This program, slated to begin broadcast June 1, will be aired on TWR's 1-million-watt station on the island of Guam. If budget permits, the program will also be extended to other areas such as Korea, Sri Lanka, and Seychelles.

Nazarene pastor Shukry Braik of the St. Louis North County Church is now the speaker for the denomination's first classical Arabic broadcast. A native Syrian, Braik has pastored in the United States for the past 20 years.

"It has taken five years of efforts to get this broadcast put together, but we finalized our plans at the Eurasia Regional Conference," said Hendrix. "We are being resourced by Earl Morgan and Chris Grube in the Holy Land, and it looks like we will be ready to air the program in November of this year."

The program will be broadcast from TWR facilities in Monte Carlo or Cyprus.

The Church of the Nazarene is also exploring the possibility of broadcasting in Thailand where Buddhism is the mainline religion, but evangelical religious broadcasting is very popular. "We hope to be able to use a radio program as a means to help lay the groundwork for our young ministry to this nation," added Hendrix.

Plans are also in progress for the development of a media center on the Asia-Pacific Nazarene Theological Seminary campus. Negotiations are continuing with LeBron Fairbanks, APNTS president.

A similar operation, the Nazarene Latin American Office of Communications, begun in 1978, has played a significant role in the training of persons to use media, public relations, and modern technology to share the gospel, according to Hendrix.

"We are now broadcasting in 38 different languages and dialects, and we want to do more, but we can only do so much with limited resources. The goal for NWMS World Mission Radio last year was \$500,000, but the amount received fell about \$50,000 short."

World Mission Radio is an ap-

proved 10% special, sponsored by NWMS and administered by Media International. For more information, contact Ray Hendrix in the Communications Division at headquarters. □

—ANN

CHURCH EXTENSION NEWS

ALABAMA NORTH

No Black congregations existed in the new Alabama North District, organized in 1984. In the past two years three new Black congregations have been planted: Huntsville, 1985; Bessemer, July 1986; and Birmingham St. James, April 1987.

Birmingham St. James was organized February 28, 1988, with 30 charter members, 29 of whom were new converts. Average attendance is 32. Robert Lanier is pastor.

In July 1987 the Charles Johnson Evangelistic Team with Pastor Lanier conducted a VBS, followed by a two-week revival. They canvassed homes for a week and enrolled 75 children and teens for VBS. The revival followed, with 25 persons converted and committing themselves to the new congregation.

ANAHEIM

Wilmington—A new Korean Church-Type Mission was begun November 1987, meeting in Wilmington church. About 30 people, with their pastor, Rev. Choo, meet regularly for a full schedule of meetings: 5 A.M. prayer meeting on Sunday, with worship at 1 P.M.; Bible study Friday night, and youth meeting on Saturday afternoon. According to Superintendent Thomas L. Goble, Pastor Choo has interested four or five Korean men outside his congregation in training for ministry at the Nazarene Bible College Extension. He knew these men in Korea.

Huntington Valley—A Laotian Church-Type Mission was formed December 21, 1987, under Pastor Seesigh Vilaylack (Vee-lie-lah), called "Life in Christ Church of the Nazarene." They are meeting in Huntington Valley church for prayer meeting and music practice on Friday nights, and for worship from 2:00 to 4:00 Sunday afternoons. This group averages about 35.

CENTRAL FLORIDA

Orlando—The Colonial Hispanic Church, begun in July 1987, was organized January 24, 1988, with 46 charter members and 80 in attendance. Rev. Jose E. Zabala and his wife, Brenda, are pastoring the new church. It was sponsored by Orlando Colonial Church, Allen T. Woolums, pastor.

Tampa—Nicolas Aviles and Sara are pastoring the new Tampa Hispanic Ministry, meeting at Tampa West Side Church. Their first service was January 17, 1988. The congregation has an average attendance of 14, and a responsibility list of 21.

Tampa—Tampa First Vietnamese Church was organized February 21, 1988. Begun under Frank Eby, district Asian director, they now hold services in Tampa First Church, with Pastor Maurice Duc Duong. More than a dozen of the new members have been converted from Buddhism since arriving in Tampa.

MICHIGAN

South Haven—Church planter Rev. Royston and his core group of 5 people called every resident of South Haven with an invitation to their first public service, March 13, 1988, called Celebration Sunday. Attendance reached 74: 16 as the result of phone calls, 16 from personal contacts, 3 from a newspaper ad, 34 from other churches on the zone, and the core group of 5. The Michigan District is sponsor of the new work.

NEW ENGLAND

The district presently has 42 different groups meeting weekly in languages other than English. Dennis M. Scott says, "While we can't be certain, it appears there are at least 2,000 Haitians in New England who were Nazarenes in Haiti. Many of them have been here for as long as seven years, and only in the last year have had contact with Nazarene churches. We've found several elders, carrying credentials."

Rev. Daniel Marachel, Eastern Nazarene College grad and native of Haiti, is coordinating the New England Haitian work. Seven Haitian congregations are meeting. Other groups include Vietnamese, Cambodian, Laotian, Portuguese, Hispanic, Korean, East Indian, and Native American. □

NORTHERN CALIFORNIA

San Francisco—The Chinese Gospel church was organized November 1987 with 44 charter members taken in on profession of faith by District Superintendent Clarence J. Kinzler and Pastor Juanita Tiu Choti. The group began in July 1985, meeting in the Sunset Chinese church as a Bible study group. They are now renting a church for worship and averaging around 50.

San Bruno—The district's first Filipino work, begun by the Andre Valenzuelas, was organized February 28, 1988. Charter membership is expected to be 30 to 40. The new church will continue to meet in the facilities of their sponsor church, San Bruno. Their pastor is Billy Edrelin, whose son, Joe, has been appointed youth pastor at San Bruno church.

Watsonville—The El Camino church (Hispanic) was also organized in February. This new work began with 9 members less than a year ago. Pastor Danny Ayala has worked diligently, and charter membership is expected to be around 50. The new Hispanic group recently purchased a 1987 Dodge Colt wagon for Pastor Ayala.

OREGON PACIFIC

Warrenton—George and Donna Spencer are church planters at Warrenton in the northwest corner of Oregon. Since the first service, October 11, 1987, a nucleus has formed and services are held in a lodge hall. Besides regular Sunday services, there is a weekly women's Bible study, and a midweek Soup-n-Salad, followed by a service from 6:00 to 7:00. Twenty-two of the 30 "regular attenders" have no past church connections. The new group "started from scratch," with no Nazarene families in the community. The pastor is bivocational.

VIRGINIA

Ten CTMs are adding daily to God's kingdom on this district. In addition, seven new works are growing toward Church-Type Mission status, four of them to be organized in the spring 1988. Three more new works are planned for early summer planting. Church planting is alive and well on Virginia District where \$100,000 has been pledged for new churches this year. □



**"HONORING THE TRUST"
AND
"SERVING THOSE
WHO SERVE"**

YOUR PENSIONS AND BENEFITS FUND IN ACTION

Your support of the Pensions and Benefits Fund makes possible the "Basic" Pension Program for over 3,000 retired Nazarene ministers and widows or widowers of ministers. Since your support has made it possible, you deserve to know the results of that support. The following excerpts from letters received recently by Dr. Dean Wessels demonstrate the impact of your faithful giving.

Dear Dr. Wessels,

... An overdue note of appreciation for the medical assistance check and also the 13th and 14th month pension checks. They were much needed and were received with deep thanks and gratitude. It is wonderful to be a part of a church that really does have care and compassion for its own.

... Our medical bills averaged \$1,000 per month for the past 36 months, so your assistance was greatly appreciated.

... Though we never received big salaries, today I find every financial need supplied—God's provisions are amazing!

... I've appreciated the Board of Pensions so much since my husband went to be with our Lord. It's nice to know we are not forgotten.

... We sincerely want to thank you for our first retirement check. We were so happy when it arrived. In a home mission church, every extra dollar helps!

The "Basic" Pension Program and related services are made possible through the Pensions and Benefits Fund received from local churches on participating districts in the United States and Canada. Service operations are also aided by gifts, donations, gift annuities, wills, and legacies. No General Budget monies are received for the funding of pension programs and services. Your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in action.

BOARD OF PENSIONS AND BENEFITS USA

Church of the Nazarene • 6401 The Paseo • Kansas City, MO 64131

THE CHURCH SCENE

March 13 the Valley Fellowship Church, New Market, Md., celebrated its 50th anniversary. Harry O. Wachsmuth is the founding pastor. Rev. Joseph L. Hoopengardner was the guest speaker. He retired last year after serving 26 years at the Hollywood, Md., church.

The church was started with a VBS in the middle school followed the next Sunday morning with Sunday School and worship. A number of weeks later Sunday evening services were held in the basement of the rented parsonage. After reaching an attendance of 40 in the house, the congregation moved to a renovated barn, reaching a peak attendance of 75.

The church has been meeting in a small Methodist church each Sunday night, and for two revivals during the year. This April the

church settled on 23½ acres of land. The 69 members plan to be in the new church facility by Christmas 1988. □



Robert Hammer Maxwell (l.) came to know the Lord January 3, 1988, at the age of 96 at the Wellsburg, W.Va., church. Also shown is Pastor Robert L. Green (r.). Mr. Maxwell was born in Greensburg, Pa., July 25, 1891, and was orphaned at the age of 9. He was a butcher from the age of 16 to 75. He has seven children and is staying with his son, Cliff Maxwell, who is a member of the Wellsburg church.



The first of a three-phase building program of the Houston Southwest Church was dedicated by District Superintendent J. W. Lancaster February 21. The four-year-old congregation's first building is a 3,200 sq. ft. facility with a sanctuary seating capacity of 120. The total indebtedness is \$86,000. Rev. Bob Flint is the pastor.



Minneapolis Faith Church has dedicated its new worship and education center. The facility occupies 5,000 sq. ft. on two levels and features central heating and air conditioning, classroom and office space, and paved parking. District Superintendent Russell Human brought the dedicatory message. The growing congregation has been located in a shopping center for the past two years. The church maintains an ongoing food shelf ministry, a support group for parents of adolescents, year-round marriage enrichment classes, and numerous ministries centered around the family. Pastor of Faith Church since its inception is Rev. David L. Frisbie.

GCLF DEPOSIT FORM

Yes, I want to help build new churches to reach the lost while at the same time exercising sound stewardship by investing in the General Church Loan Fund—U.S.A.

I understand that you will send me an official General Board Note, which I will keep with my valuable papers to "cash in" for the return of my principal plus interest.

NAME OF DEPOSITOR

ADDRESS (Street or P.O. Box)

(City)

(State)

(Zip Code)

PHONE NUMBER

SOCIAL SECURITY NUMBER

DISTRICT

CHURCH

I am enclosing a check for \$ _____

_____ Send interest semiannually

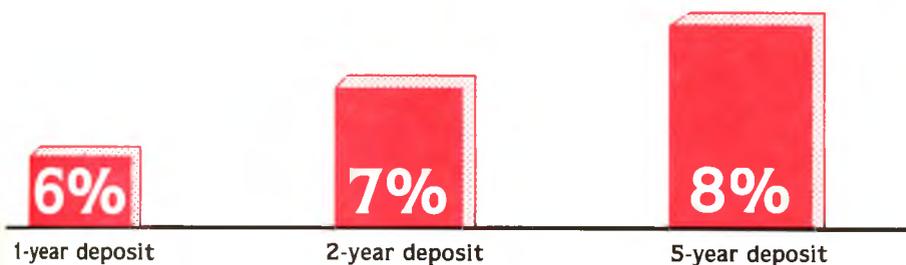
_____ Hold interest to accumulate

SIGNATURE

We Want to Raise Your Interest in GCLF

If you've never been interested in investing with the General Church Loan Fund before, we're out to change your mind. And what better way to raise your interest than by raising your interest?

Recent General Board action has enabled us to raise the interest rates on General Board Notes purchased through GCLF. Effective May 1, 1988, interest rates are as follows:*



So you can still extend your ministry while earning even more on your investment. Now that we've raised the interest on your deposit, have we raised your interest in GCLF? If so, fill out the deposit form at the right, and send it with your check (made payable to Norman O. Miller, General Treasurer) to:

The General Church Loan Fund

6401 The Paseo
Kansas City, MO 64131



*Penalties for early withdrawal:
All notes will be adjusted to 5%.





EVANGELISTS' SLATES

ADAMS, MICHAEL D.: Tipp City, OH. May 3-8: Barberton, OH (First). May 10-15: Akron District Young Adult Retreat. May 19-22: Columbiana, OH. May 26-29: Colonial Heights, VA. May 31—June 5

ARMSTRONG, LEON, LINDA & LANCE: Rochester, IN. May 3-8: Cumberland, MD (First). May 10-15: Romney, WV. May 17-22: Clifton Springs, NY. May 31—June 5

BAGGETT, DALLAS W.: Denton, MD. May 3-8: Reserved. May 15-22

BAKER, RICHARD C.: Pelion, SC. May 10-12: Orangeburg, SC (First). May 17-22: Johnstown, PA (First). May 24-29: Glasgow, WV. May 31—June 5

BALLARD, DONALD: Cincinnati, OH (Chase Avenue). May 4-8: Reserved. May 9-16: Cedar Rapids, IA (First). May 17-22: Reserved. May 25-29

BELZER, DAVE & BARBARA: Goodland, KS. May 3-8: White River, SD. May 9-15: Crawford, NE. May 24-29

BENTLEY, PAUL E.: Caldwell, ID (Ustick Road). May 2-8: Reserved. May 15-23: North Bend, OR (Bay Area). May 22-26

BLYTHE, ELLIS G., SR.: Troutman, NC (Beulah Heights Wesleyan). May 3-8: Hickory, NC. May 10-15

BOCK, DON: Kettering, OH (Dayton Kettering First). May 4-8: Crothersville, IN. May 11-15: Lisbon, OH. May 18-22: French Lick, IN (Hillbarn CCCU). May 25-29: Sabina, OH (Centerfield Friends). May 31—June 5

BOICOURT, MARLA J.: Des Moines, IA (Southside). May 10-15: Fort Smith, AR (First). May 20-22

BOND, GARY & BETH: West Carrollton, OH. May 3-8: Parkersburg, WV (Broadway). May 10-15: Reserved. May 17-22: Essexville, MI (Bay City First). May 31—June 5

BOQUIST, DOUG & DEB: Doylestown, OH. May 3-8: Columbus, OH (Lincoln Baptist). May 12-15

BOYNTON, RICHARD C.: Danville, IL (Northside). May 4-8: Indianapolis, IN (Meridian Street). May 17-22

BRISCOE, JOHN B.: Concerts in California, Arizona, and New Mexico. May 4-22: Reserved. May 23-29

BROWN, FRED D.: Livermore, CA (First). May 3-8: Hagerstown, MD. May 17-22: Lakeview, OH (Indian Lake Northside). May 24-29

BROWN, MARK A.: Morgantown, KY. May 3-8: Lancaster, KY. May 10-15: Ridgeway, IN (Calvary United Methodist). May 17-22: Ligonier, IN. May 24-29: Lynn, IN. May 31—June 5

BROWN, ROGER N.: Brunswick, OH. May 3-8: Barberton, OH (First). May 10-15: Butler, PA. May 17-22: Milliflun, PA. May 25-29: North East, PA (United Methodist). May 30—June 1

BROWN, TIMOTHY D.: Reserved. May 3-8, 10-15, 24-29

BRUNNER, RICHARD M.: Woodruff, WI (Lakeland). May 3-8: Reedsburg, WI (Community). May 11-15

BUDD, JAY B.: Chesapeake, OH. May 3-8: Reserved for PALCON. May 10-15

BURKHALTER, PAT: Brighton, TN (Tipton County). May 3-8: Arkadelphia, AR (First). May 10-15: El Dorado, KS. May 17-22: Severy, KS. May 24-29: Reserved for PALCON. May 30—June 3

BYERS, CHARLES & MILDRED: Richmond, IN (First). May 10-15

CANEN, DAVID L.: Fayetteville, TN. May 3-8: Cochran, GA (Evangelistic Center). May 10-15: Sandersville, GA. May 24-29

CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Mount Sterling, KY. May 10-15: Ashland, KY (Getsemane). May 17-22: New Carlisle, OH (Brookville). May 25-29

CAYTON, JOHN: Des Moines, IA (Southside). May 10-15: Andover, OH (Cherry Valley). May 17-22: Ironton, MO (Zone Holiness Crusade). May 24-29

CERRATO, ROBERT J.: Rogers, AR. May 11-15

CHAMBERS, LEON & MILDRED: Cookeville, TN. May 3-8: Lenoir City, TN (White Wing). May 10-15: Fort Wayne, IN (Northside Missionary Church). May 17-22

CHANEY, REEFORD & BARBARA: Reserved for Assembly. May 4-6: Hixson, TN (Chattanooga

Grace). May 8-13: Champaign, IL (First). May 21-25

CHAPMAN, W. EMERSON: St. Joseph, MO (Hyde Park). May 4-15

CHEATWOOD, HENRY B.: Craig, CO. May 3-8: Bradleyville, MO. May 11-15

CHRISTNER, JACK M.: Canton, OH (Evangelical Congregational). May 8-15: Ashtabula, OH (First). May 17-22

CLAY, D. E.: Greentown, OH. May 10-15

CLAY, M. E.: Marion, IN (Lincoln Boulevard). May 3-8

COFFEY, REV. & MRS. RUSSELL E.: Boonville, IN. May 3-8: Quincy, IL (Emmanuel). May 10-15: Michigan City, IN. May 17-22: Sturgis, MI. May 23-29: Alanson, MI (Lakeview). May 31—June 5

COVINGTON, NATHAN A.: Holdenville, OK. May 3-8: North Little Rock, AR (Sylvan Hills). May 10-15: Plainview, TX (First). May 17-22: Mount Pleasant, TX. May 24-29

CRANDALL, VERNON & BARBARA: Williamsburg, VA. May 3-8: Colora, MD (Rising Sun). May 10-15: Wallingford, CT. May 17-22: Jerome, PA. May 24-29: West Sunbury, PA (Claytonia). May 31—June 5

DALE, TOM: Kent, WA (First—Retreat). May 13-15: Red Deer, Alta. (First). May 28—June 5

DANIELS, M. HAROLD: Reserved. May 1-31

DARNELL, H. E.: Muncie, IN (Bible Holiness Church). May 2-8: Clinton, IA (Bible Missionary Church). May 12-22: Fayetteville, WV (Wesleyan). May 26—June 5

DAVIS, HAROLD C.: Wichita, KS (Park City). May 3-8: Ava, MO (Goodhope). May 11-15

DAWS, LEONARD J.: Middletown, OH (Hamilton Williamsdale). May 4-8

DAWSON, JAMES A.: Reserved. May 4-29

DELL, JIMMY: Lebanon, IN. May 8-11: Danville, IN (Calvary). May 12-15: Ottawa, IL (First). May 17-22: Barstow, CA. May 26-29

DENNISON, MARVIN E.: Cape Elizabeth, ME. May 3-8: Reserved. May 10-15: Frederick, MD. May 18-22: Cedarville, OH. May 24-29: Wrightsville, GA (Mount Olive). May 31—June 5

DIXON, GEORGE & CHARLOTTE: Fowler, CO. May 6-8: Canon City, CO (Lincoln Park). May 11-15: Caldwell, OH (First). May 25-29

DUNMIRE, RALPH & JOANN: Richmond, KY (First). May 10-15

DUNN, DON: Kansas City, KS (Rainbow Boulevard). May 3-8: Boswell, PA. May 10-15: Canton, OH (Calvary). May 17-22

DUTTON, BARRY & TAVIA: Browningsville, MD (Bethesda United Methodist). May 3-8: Belle Vernon, PA. May 10-15: Waltersburg, PA. May 17-22: Bunola, PA. May 24-29

ECKLEY, LYLE E.: Higgins, TX. May 4-8

ESSELBURN, BUD—THE KING'S MESSENGERS: Coshocton, OH (Christian Tabernacle). May 1: Mineral City, OH. May 10-15: Vienna, WV. May 17-22: Stockdale, PA. May 24-29: Caro, MI (Erlington). May 31—June 5

FADER, WES & MARY: York, PA. May 3-8: Uxbridge, MA. May 10-15: Lowell, MA. May 17-22: Easton, MD. May 26-29

FLOYD, THOMAS D.: Bonner Springs, KS (Holiness Crusade). May 6-11: Phoenix, AZ (Maryvale). May 14-18: Coeur D'Alene, ID. May 20-25

FORTNER, ROBERT E.: Cadillac, MI (Cherry Grove). May 3-8: Reading, MI. May 10-15: Carmi, IL. May 17-22: Tonkawa, OK (First Christian Church). May 24-29: Lewistown, IL. May 31—June 5

FRANK, RICHARD A.: Asheville, NC (Billy Graham School of Evangelism). May 9-12: McDonald, PA. May 14-15: Williamsburg, VA. May 20-22

FREELAND, RONALD E.: Indianapolis, IN (Westbrook). May 3-8: Colona, IL (Green Rock). May 10-15: Indianapolis, IN (Fall Creek). May 17-22: Alexandria, VA (Wesleyan). May 24-29: Tell City, IN. May 31—June 5

FRODGE, HAROLD C.: Linton, IN (Wesleyan). May 10-15

GARDNER, JOHN M.: Follansbee, WV (First). May 3-8: Morgantown, WV (First). May 10-15: Oxford, PA. May 18-22: Ellicott City, MD (Baltimore First). May 25-29

GAWTHORP, WAYLAND W.: Lizemores, WV. May 10-15: Berry, AL (Salem). May 17-22

GIBSON, NORRIS—TOBIE & CO. MINISTRIES: Martinez, GA. May 17-22: Dublin, GA (Graham Memorial). May 31—June 5

GREEN, JIM & ROSEMARY: Indianapolis, IN (Clermont). May 1: Marion, IN (Lincoln Boulevard). May 3-8: Rocky Mountain District Camp/Assembly. May 15-19: Australian Tour. May 24—June 26

GRIMES, W. ANDREW: Mansfield, IL. May 3-8: Waverly, OH. May 10-15: Dresden, OH. May 17-22

HAINES, GARY W.: Grove City, PA. May 5-8: Tucson, AZ (Mountain View). May 14-18: Tucson, AZ (First). May 19-22: Henryetta, OK. May 28—June 5

HAYES, ALVIN B.: Menomonee, WI. May 2-9: Cameron, MO. May 10-15: Reserved. May 23-29

HAYNES, CHARLES & MYRT: Nashville, TN (Blakemore). May 3-8: Savannah, TN. May 10-15: Lexington, AL (Marys Chapel). May 17-22: Decherd, TN. May 24-29: Whiting, IN (Whiting-Robertsdale). May 31—June 5

HEATON, KENNETH D.: Victoria, VA. May 10-15

HELMS, MIKE & GLORIA: Marshall, IL. May 3-8: Farmer City, IL. May 10-15: Anderson, IN (Indian Meadows). May 17-22: Attica, MI (Beulah). May 24-29: Montpelier, IN (Union Chapel). May 31—June 5

HICKS, JOHN D.: Tracy, CA. May 4-8: Seattle, WA (Highland Park). May 11-15: Woodburn, OR. May 18-22: Duarte, CA. May 25-29

HIGGINS, CHARLES & MARJORIE: Yakima, WA (West Valley). May 1-5: Austin, TX (Grace). May 8-12: Webster, TX (NASA). May 15-19: Glenwood Springs, CO. May 22-26: Nampa, ID (First). May 28-29: Modesto, CA (First). May 31—June 5

HILL, BEN E. (BIBLE EXPOSITOR): Sedalia, MO. May 4-8

HUGHES, JOYCE: Terra Alta, WV. May 3-8

JACK, GLORIA J.: Ashland, KY (Grace). May 4

JAMES, RANDY: Parker City, IN. May 3-8: Urbana, IL (Faith). May 12-15: DuQuoin, IL. May 17-22

JAYMES, RICHARD W.: Somerset, PA. May 1-8

JOHNSON, RON: Concerts in Indiana, Missouri, Kansas, and Colorado. May 2-5: Pullman, WA (Concert). May 8: Concerts in Central California. May 13-25

JONES, TERRY L.: O'Fallon, MO. May 3-8: Wright City, MO. May 10-15: Horseshoe Bend, AR. May 18-22: Farmington, AR. May 25-29

JUSTICE, MEL & DONNA: Mount Laurel, NJ. May 3-8: Paden City, WV. May 17-22

KNIGHT, JOHN L.: Naperville, IL (Trinity). May 3-8: Duncan, OK (Oak Avenue). May 10-15: Rensselaer, IN. May 18-22: Stinesville, IN. May 24-29

KOHR, CHARLES A.: Warren, OH (Morgandale). May 3-8: Kellersburg, PA (Evangelical Missionary Church). May 10-15

LAING, GERALD D.: Flint, MI (East). May 17-22

LaSALLE, RAY: El Reno, OK. May 3-8: Burlington, IA (First). May 10-15: Winchester, KY. May 17-22: Clinton, MO. May 24-29: Paris, IL (First). May 31—June 5

LAWSON, WAYNE T.: Colville, WA. May 3-8: Reserved. May 10-31

LAXSON, WALLY & GINGER: Reserved for District Assembly. May 4-6: Bessemer, AL (Plant Baptist Church). May 8: Reserved. May 9-12: Fort Oglethorpe, GA (Battlefield Parkway). May 13-15

LAXSON, KIP: Nashville, TN (Radnor). May 4-8: Elkton, KY. May 11-15: Anna, IL (First). May 20-22

LECKRONE, LARRY: Troy, MI. May 7-12: Columbus, OH (First). May 14-19: Warsaw, IN. May 17-22: Martins Ferry, OH. May 28—June 2

LEONARD, J. C.: Boone, IA. May 5-8

LEPTER, DOUGLAS & SAMUELLA: Cambridge, MD. May 15-20

LESTER, FRED R.: Rocky Mountain District Camp. May 15-19

LIDDELL, P. L.: Shipshewana, IN (Berea Missionary Church). May 4-8: New Castle, IN (First). May 10-15: St. Bernice, IN. May 17-22: Fairmount, IL (Faith Evangelical Methodist). May 24-29: Hammond, IN (First). May 31—June 5

LOHR, DONALD A.: Huntington, WV (Central). May 3-8: Rock Hill, SC (First). May 10-15

MANER, ROBERT E., JR.: Albany, GA (First). May 11-15: Lake City, FL (First). May 17-29

MANLEY, STEPHEN L.: Oak Harbor, WA. May 5-8: Sacramento, CA (Liberty Towers). May 11-15: Croville, CA. May 17-22: Indianapolis, IN (SoloCon). May 27-30

MANN, THURL & MARY KAY: Springfield, MO (Scenic Drive). May 4-8: Colorado Springs, CO (First),

May 11-15: Reserved. May 16-30

MATTER, DAN & ANN: Wellsburg, WV. May 6-8

MAY, JOHN W.: Ripley, WV. May 17-22

MAYO, H. CLIFFORD: Indianapolis, IN (Southport). May 10-15

McCORKLE, ROBERT W., II: Weston, MO (Iatan). May 20-22

McELFRESH, RONALD D.: Liberty, MO. May 3-8: Harrisonville, MO. May 10-15: Arnold, NE. May 17-22: Reserved. May 23-29

McFERRIN, RICK & LANETTE: Stonington, IL. May 3-8: Pana, IL (First). May 10-15: Chesterfield, IN. May 17-22: Clinton, IN. May 24-29: Otter Lake, MI. May 31—June 5

McGEE, JERRY: Keysville, VA (Evangelical Methodist). May 3-8: Brunswick, GA (First). May 10-15: Pleasant Garden, NC. May 17-22: Newport, TN. May 24-29

McMAHAN, W. T. & MARGARET: Martinsville, IN (Trinity). May 3-8: Reserved. May 10-15: Reserved. May 27—June 5

McWHITER, G. STUART: Little Rock, AR (Calvary). May 4-8: Millinocket, ME. May 11-15: Wilmington, NC. May 18-22

MEADOWS, NAOMI C.: Lawrenceville, IL (Faith). May 4-8

MEHR, BETHANY: Dearborn, MI (Edsel Ford High School). May 7: Allen Park, MI (Veteran Chapel). May 8: Flint, MI (Whiting Auditorium). May 14

MELVIN, L. DOLORES: Jamestown, KY (Creelsboro). May 9-15: Upper Sandusky, OH. May 17-22

MEREDITH, DWIGHT & NORMA JEAN: Monticello, KY. May 3-8: Reserved. May 10-29

MILBURN, GARY: North Syracuse, NY (Syracuse Community North). May 17-22: Titusville, PA. May 24-29

MILLER MINISTRIES INC.—WALLY & CAROL: Cincinnati, OH (Carthage). May 1-15

MILLHUFF, CHARLES R.: Vienna, VA (Christian Fellowship Church). May 8: Hemet, CA. May 11-15: Kalspell, MT (First). May 20-22: Red Deer, Alta. (First). May 29—June 5

MILLS, CARLTON A.: Tipton, IN. May 3-8: Mount Vernon, OH (SAM Ministries). May 10-12: Hamilton, OH (Tuley Road). May 13-15: Peoria, IL (District Holiness Tour). May 17-22: Ashtabula, OH (Edge-wood). May 24-29

MIZ MAUDIE MINISTRIES: Lexington, KY (First). May 7-8: Allentown, PA (District Women's Retreat). May 13-14: Allentown, PA. May 15: Rexdale, Ont. (Central Women's District Retreat). May 27-29

MONCK, JIM: Lambertville, MI (Bedford). May 4-8: Cadillac, MI. May 11-15: Red Bluff, CA. May 22, 25-27, 29

MORLEY, FRANK W.: Grove City, OH (Darbydale). May 3-8: Westerville, OH. May 10-15: Temple, TX (First). May 16-22

MOSS, UDELL G.: Esther, MO (Esther-Flat River). May 3-8: Iowa City, IA. May 10-15: Monroe, MI. May 17-22: Flint, MI (North). May 24-29

MUNCIE, BOB & JANE: Vincennes, IN (First). May 3-8: Jonesboro, AR (Rodgers Chapel). May 10-15: Monterey, TN. May 17-22: Indianapolis, IN (Meadowbrook). May 24-29: Brazil, IN (Community Missionary). May 31—June 5

MYERS, HAROLD L.: North Manchester, IN. May 3-8: Eaton Rapids, MI. May 10-15: Battle Creek, MI (Morgan Road). May 17-22: Pontiac, IL. May 31—June 5

NAJARIAN, BERGE & DORIS: Reserved. May 2-8, 16-22

NASH, FORREST W.: Reserved. May 1-31

NEFF, LARRY & PAT: Warren, MI (Warren Woods). May 4-8: Coldwater, MI. May 11-15: Roanoke, VA (Emmanuel Wesleyan Church). May 17-22: Parkersburg, WV (First). May 25-29

OLIVER, L. S.: Belleville, IL (Emmanuel). May 15-22

OVERTON, WILLIAM D.: Wichita, KS (Indian Hills). May 10-15

OYLER, CALVIN & VIRGINIA: Marengo, IA. May 3-8: Davenport, IA. May 17-22: Wellington, KS. May 24-29

PAGE, MARK: Portsmouth, OH (First). May 3-8: Warren, OH. May 10-15: North Royalton, OH (State Road Community). May 17-22: Obetz, OH. May 24-29

PALMER, JAMES E.: North St. Paul, MN (The Trinity). May 3-8: Inver Grove Heights, MN (Grace). May 10-15: Dawson, MN. May 17-22

PASSMORE, A. A., EVANGELISTIC PARTY: Bellare, MI (First Wesleyan Church). May 3-8: Alma, MI. May 10-15

PENDLETON, JOHN P.: Piedmont, MO. May 17-22

PERDUE, NELSON S.: Council Bluffs, IA (First), May 4-8; Charleston, WV (Davis Creek), May 11-15; Point Pleasant, WV, May 18-22; Clarksville, TN (First), May 25-29

PFEIFER, DON, EVANGELISTIC TEAM: Reserved, May 4-6; Rock Hill, SC (First), May 7-8; Dayton, OH (Stebbin High School), May 20; Apollo, PA (Youth for Christ), May 21; Severn, MD (Heritage Church of God), May 28; Red Lion, PA (Cape Horn Road Alliance Church), May 29

PFEIFER, MARK: Dover, TN (First), May 8-12; Summersville, WV (Singles Zone Retreat), May 20-22; Maryville, TN, May 29—June 2

RICHARDSON, KEN: Erie, IL, May 3-8

RICHARDS, LARRY C.: Indianapolis, IN (Southport), May 10-15; Indianapolis, IN (Fall Creek), May 17-22

RICKEY HOWARD L.: Antigo, WI, May 4-8; Laona, WI, May 10-15; Madison, WI (First), May 17-22, 24-29

ROSE, WAYNE: Centralia, IL, May 3-8; Lees Summit, MO, May 10-15; Joplin, MO (Westside), May 17-22

ROTH, RONALD W.: Eldon, MO, May 3-8; Picher, OK, May 10-15; Lawton, OK (Heights), May 17-22; Jefferson City, MO, May 31—June 5

•**SMITH, CHARLES HASTINGS:** Newton, KS (First), May 4-8; South Alabama Laymen's Retreat, May 13-15

SMITH, DOYLE C.: Connersville, IN (First), May 3-8; Lancaster, SC, May 17-22; Warner Robins, GA (First), May 24-29

•**SMITH, OTTIS & MARGUERITE:** Meadville, PA, May 10-15; Greensboro, PA, May 17-22

SMITH, DUANE: Burton, MI (Flint South), May 4-15; Beardstown, IL, May 17-22; Stuart, OK (Friendship), May 24-29; Reserved for PALCON, May 30—June 3

SPRAGUE EVANGELISTIC FAMILY: Greenville, MS, May 3-8; Delaware, OH, May 10-15

SPURLOCK, WILLIAM E.: Reserved, May 17-22

STANFORTH, KEN: Quincy, CA, May 3-8; Bakersfield, CA (Faith), May 10-15; Pasadena, CA (First), May 19-21; Terra Bella, CA, May 22-26

STEVENSON, GEORGE E.: Brunswick, OH, May 3-8; Maryville, TN, May 10-15; Fort Mill, SC, May 17-22; Burlington, NC (First), May 24-29; Reserved, May 31—June 5

STREET, A. DAVID: Charlestown, IN, May 3-8; Atlantic, IA, May 10-15; Newberry, IN, May 24-29

STRICKLAND, R. L. (DICK): Anderson, IN (Goodwin Memorial), May 4-8; Circleville, OH (Jefferson CCCU), May 11-15; Nacogdoches, TX, May 18-22; Winchester, IN, May 25-29

SWANSON, ROBERT L.: Reserved, May 24-31

•**TAYLOR, MENDELL L.:** Russellville, AR, May 6-8

TAYLOR, ROBERT W.: Lansing, IL (First), May 4-8; Cincinnati, OH (Northern Hill), May 11-15; Madison Heights, MI (St. Paul), May 18-22; Frankfort, KY (First), May 25-29

•**THOMAS, J. MELTON:** Snohomish, WA, May 3-8; Lynden, WA, May 10-15; Intermountain District Assembly, May 25-27

•**TOLBERT, WILLIAM A.:** Stuart, FL, May 2-6

TRIPP, HOWARD M.: Martinsville, IN (Trinity), May 3-8; Alexandria, LA (First), May 10-15; Buffalo, KY, May 17-22; Macon, GA (Trinity), May 24-29; Seymour, IN (First), May 31—June 5

•**ULMET, ALECK G.:** Indianola, IA, May 3-8; Des Moines, IA (Highland Park), May 10-15

WALKER, BRIAN & DEBI: Caldwell, ID (Ustick Road), May 1; Treasure Valley Zone Crusade, May 3-8; Reserved, May 25-31

•**WATKINS, FRANK C.:** Holtville, CA, May 11-15

WELLS, GENE & NANCY: Portsmouth, VA, May 3-8; Virginia Beach, VA (First), May 10-15; Troy, OH (Gospel Tabernacle), May 17-22

WELLS, LINARD O.: De Queen, AR, May 3-8; Paris, TX, May 10-15; Iola, KS, May 17-22; Phillipsburg, KS, May 24-29; Benton, AR (First), May 31—June 5

WHITE, JANIE: Flagstaff, AZ, May 1

WHITWORTH, MARCUS A.: Holdenville, OK, May 3-8; North Little Rock, AR (Sylvan Hills), May 10-15; Excelsior Springs, MO, May 17-22

WOODWARD FAMILY EVANGELISM: Redford, MO, May 10-15; Reserved, May 23-29

WOOTEN, D. J.: Milliflburg, PA, May 25-29

WRIGHT, E. GUY: Indianapolis, IN (Speedway), May 3-8; Crestline, OH, May 10-15; Hernshaw, WV (Lens Creek), May 17-22; New Bethlehem, PA (Community Church), May 24-29; Gap Mills, WV, May 31—June 5

•designates retired elder



Pictured (l. to r.): Mrs. Jerry (Verla) Lambert tells Rev. Ruth DeLong, Rev. Chris Hale, and Mrs. Beverly Burgess about the personal evangelism training classes at NBC.

ANNUAL SCHOOL OF EVANGELISM AT NBC

Nazarene Bible College, Colorado Springs, hosted its 17th Annual School of Evangelism, February 9-10. Personal evangelism training is a regular requirement for NBC students.

One hundred and twenty students attended the training classes conducted by Rev. Ruth DeLong, minister of outreach at Phoenix Orangewood Church and personal evangelism coordinator for the southwest area of the U.S.A., and Mrs. Beverly Burgess, personal evangelism program manager of Evangelism Ministries.

Guest speaker, Rev. Chris Hale, pastor of Louisville, Ky., Farmdale Church, and a graduate of NBC, expressed his appre-

ciation for the valuable training he received as a student there. "It has been a valuable tool, helping me to fulfill the Great Commission in churches where I have pastored," he said. In Dumas, Tex., where he pastored for six years, he trained 70 laypersons to share their faith. Membership grew from 79 to 169. Rev. Hale has continued this training in the Farmdale Church and related exciting testimonies of people who were saved in their homes. □

NEWS OF EVANGELISM

"MY GOD SHALL SUPPLY ALL YOUR NEEDS . . ."

God made good His promise

during Bradenton, Fla., Bayshore Church's recent revival with Evangelist Jerry McGee.

Several spiritual needs were met, according to Pastor Ken Hostetler, including the salvation of 7 persons and the sanctification of 8. In all, 30 people found their needs met at an altar of prayer.

"One lady," reports Rev. Hostetler, "was delivered from bitterness toward her former husband and his new wife. A young man was delivered from his addiction to marijuana."

But God did not just provide for the church. "God impressed upon one member of our congregation the need to give a used car to the evangelist. Unknown to the giver, Rev. McGee had been praying for a car for his family!" □

CHILDREN USHER IN REVIVAL

Though they were welcome to bring their parents if they wanted to, the revival at North Miami Central Church was for the children.

Evangelists Royce and Martha Wilkerson ministered through the media of stories and music, object lessons, puppets, and magic. Several children bowed at an altar for the first time, inviting Jesus into their hearts.

According to Pastor Ronald J. Keller, "Several new families attended each service. The spirit of the week spilled over into the Sunday services as adults and children sought and found spiritual help." □

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Pastor Oscar H. Sheets of the Elkhart, Ind., Northside Church of the Nazarene reports that some people from the church made 300 quilts for the Nazarene Indian Bible College, Albuquerque. Transportation was provided at no cost to the church. Shown are children of some of the students at the college with the new quilts.

OUR COLLEGES AND SEMINARIES

SEARS-ROEBUCK FOUNDATION HONORS TEACHING EXCELLENCE AT ONU

Dr. Richard M. Jones, president of Sears, Roebuck and Co., presented the first award for "Teaching Excellence and Campus Leadership" to Dr. John Hanson, professor of chemistry at Olivet Nazarene University March 1.

Jones said the Sears-Roebuck Foundation established this award for 26 schools of the Associated Colleges of Illinois to "recognize the fundamental importance of teaching quality, to support faculty in their pursuit of excellence, assist institutions in nurturing the academic climate that fosters teaching at its best, and underscore the value of institutions where undergraduate teaching is the principal mission."

Dr. Leslie Parrott, ONU president, said Hanson was chosen by

a committee of faculty, administrators, and students. Criteria included model classroom teaching, campus leadership, pioneering teaching methodology, creative course development, and instructional support.



Hanson graduated from Olivet in 1957 and began teaching there in 1961. He earned the Ph.D. degree at Purdue University, West Lafayette, Ind. He is chairman of the Commencement Marshalling Committee and a former president of the Olivet chapter of Phi Delta Lambda, the Nazarene college honor society.

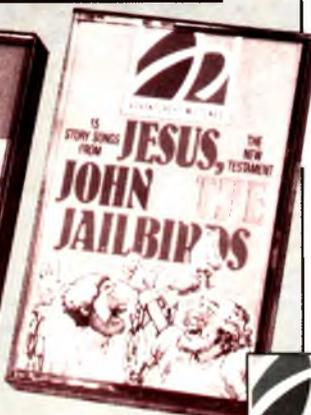
Dr. Jones, a 1950 graduate of Olivet, member of the Olivet Board of Trustees and the General Board of the Church of the Nazarene, presented Hanson with the foundation's check for \$1,000 and also gave him a check for him and his wife, Sylvia, for a matching amount.

Jones said, "The thing that is really important about this campus, the most important asset is you, the faculty. It's what is in the minds and hearts of people that really makes the difference." □

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Jesus, John, and the Jailbirds
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PATA-9092C \$8.98

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Dr. Richard M. Jones, president of Sears, Roebuck and Co., at award presentation. Also shown are Dr. and Mrs. Ivor G. Newsham, ONU vice president of Academic Affairs and wife.

NIBC MOVING TOWARD ACCREDITATION

Nazarene Indian Bible College is quickly approaching full accreditation as an extension of Nazarene Bible College, according to R. T. Bolerjack, NIBC director. Bolerjack was notified recently by Randall Bell, executive director of the American Association of Bible Colleges. Bell indicated that the AABC review committee is looking favorably on the application of the school for accreditation and will be sending an evaluation team to NIBC in May. The application itself will be considered by the full board at its October session.

"Dr. Bell indicated that he has a very positive feeling about our application," said Bolerjack. "We are optimistic that the review committee will grant us accreditation this year."

Twenty-five students are currently enrolled in the school for Native American pastors in Albuquerque, N.Mex. □

—NA

PLNC BOARD ANNOUNCES PRESIDENTIAL EVALUATION

The Board of Trustees of Point Loma Nazarene College have just completed the first regularly scheduled formal performance evaluation of the president in the institution's 86-year history. According to Board Chairman Wil M. Spaite, this evaluation was conducted with the full encouragement of the current president, Dr. Jim L. Bond. It was performed over a period of two months by a Trustee Presidential Assessment Committee (chaired by Dr. Spaite) of three ministers and three laypersons. A comprehensive questionnaire was mailed to members of the various campus communities, trustees, and alumni. Also there were 28 personal interviews by the committee with representative persons from the faculty, administration, professional and support staff, student council, and alumni board.

At the completion of the process Chairman Spaite stated, "The board is extremely pleased with the leadership President Jim Bond has given the college in these first four years of his administration. Both in the judgment of the board and of the broad spectrum of respondents

to the questionnaires and interviews—the state of the college is excellent. Morale is high and there is a strong sense of community and commitment to the college mission."

Some of the significant achievements during President Bond's term of office:

- Accreditation renewed for the maximum 10-year period by the Western Association of Colleges and Universities
 - The successful completion of the construction of an 1,800-seat chapel/sanctuary in partnership with San Diego First Church
 - The moral and spiritual values of the campus community have been strengthened—along with the quality of the academic programs
 - Significant improvement in faculty salary levels and implementation of a tenure policy
 - Completion of capital improvement projects, including a new campus-wide telecommunications system and a co-generation plant
 - Initiation of a Board of Trustees Self-study resulting in restructuring of the board committees and general strengthening of the board's operations
- Dr. Spaite further stated that the evaluation process will result in the establishment of four-year goals for the college, which will include input from faculty, students, administrators, and trustees. These goals will then be used as a basis for evaluating the progress of the institution over the ensuing four-year period. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

NEW MEXICO—June 1. First Church of the Nazarene, 2520 Silver, El Paso, TX 79930. Host Pastor: Conley Henderson. General Superintendent: Dr. Charles H. Strickland.

UPSTATE NEW YORK—June 2-3, noon. Rochester Calvary, 285 E. Henrietta Rd., Rochester, NY 14620. Host Pastor: John Shank. General Superintendent: Dr. Raymond W. Hurn.

CANADA CENTRAL—June 3-4, noon. Toronto Emmanuel Church of the Nazarene, 1875 Sheppard Ave. W., Downsview, Ont. M3L 1Y6. Host Pastor: Ron Fry. General Superintendent: Dr. Jerald D. Johnson.

MAINE—June 3-4. Church of the Nazarene, 525 Highland Ave., South Portland, ME 04106. Host Pastor: Clarence C. Hildreth. General Superintendent: Dr. William M. Greathouse.



In a recent dedication service at Camp Pinerock in Prescott, Ariz., a bronze bust of the late Ron Lush, Sr., was unveiled. Ron, as he was affectionately known to thousands of Nazarenes, was an accomplished and talented musical artist. His services as an effective song evangelist and camp meeting singer were sought by churches and camps in every state. The bust of Mr. Lush is situated upon a portion of the Arizona District campgrounds developed and designed as the *Ron Lush Memorial Park*. The dedication of the park setting was a fitting tribute to Mr. Lush who, for more than 35 years, served as director of music for the Arizona District annual camp meeting. The bronze bust, sculpted by noted California artist, Mr. Robert Cunningham, was made possible by contributions from the Mel Nowlin family of California. In addition to this memorial park, a scholarship fund has also been established to specifically enable talented college students to pursue further preparation in the area of music and voice.

ARIZONA—June 8. Phoenix Biltmore Church of the Nazarene, 5604 N. 24th St., Phoenix, AZ 85015. Host Pastor: Ron Lush, Jr. General Superintendent: Dr. Charles H. Strickland.

CANADA WEST—June 9-10, noon. Fort Garry Church of the Nazarene, 50 Barnes St., Winnipeg, Man. R3T 4Z7. Host Pastor: Roland Feltmate. General Superintendent: Dr. Jerald D. Johnson.

KENTUCKY—June 14-15, noon. Community Center, 404 S. Mulberry St., Elizabethtown, KY 42701. Host Pastor: Samuel Farris. General Superintendent: Dr. John A. Knight.

NORTH CENTRAL OHIO—June 14-15, noon. First Church of the Nazarene, 807 Coshocton Ave., PO. Box 826, Mount Vernon, OH 43050. Host Pastor: J. Mikel Norris. General Superintendent: Dr. Eugene L. Stowe.

NORTHEAST OKLAHOMA—June 15. Central Church of the Nazarene, 7291 E. 81st St., Tulsa, OK 74133. Host Pastor: Ed McDonald. General Superintendent: Dr. Raymond W. Hurn.

NAZARENE CAMP MEETINGS

NAVAJO NATION—June 1-4. Twin Wells Indian School, P.O. Box 14, Sun Valley, AZ 86029. Worker: Denny Owens. John R. Nells, district superintendent.

SOUTHWEST OKLAHOMA—June 3-12. District Camp, Hwy. 9, west of Anadarko, Okla. Workers: Bert Daniels and Harold Daniels, evangelists; Tony and Jan Troxel, musicians. Carl B. Summer, district superintendent.

KANSAS CITY—June 7-12. College Church, 2020 E. Sheridan, Olathe, KS 66062. Milton B. Parrish, district superintendent.

LOUISIANA—June 7-12. District Cen-

ter, 908 Mary Hill Rd., Pineville, LA 71360. Workers: Stephen Manley, evangelist; Bob and Becky Gray, musicians. Ralph E. West, district superintendent.

TENNESSEE—June 12-19. District Center, Rte. 1, Dickson, TN 37055. Workers: Pfeifer Evangelistic Team and Leon Chambers. W. Talmadge Johnson, district superintendent.

MISSISSIPPI—June 13-19. Camp Lancaster, Rte. 2, Box 117, Florence, MS 39073. Workers: Harold Loman and Dr. V. H. Lewis, evangelists; Rev. and Mrs. L. Gene Cook, singers. Lowell T. Clyburn, district superintendent.

NORTH ARKANSAS—June 13-18. Siloam Springs, Ark., Baptist Encampment. Workers: Nathan Covington, evangelist; Marcus Whitworth, singer. Eugene Sanders, district superintendent.

SOUTHWESTERN OHIO—June 13-19. Higher Ground Campground, Rte. 3, Box 320-A, West Harrison, Ind. Workers: Bob Hoots and Dick Strickland, evangelists; Wally and Ginger Laxson, musicians. Harold B. Graves, district superintendent.

DALLAS—June 14-19, 3:30 P.M. Scottsville Campground, Scottsville, Tex. (east of Marshall). Worker: Gary Haines. W. M. Lynch, district superintendent.

KENTUCKY—June 14-18, 7 P.M. nightly, June 19, A.M. and 5 P.M. Workers: Nelson Perdue, evangelist; Rev. and Mrs. Jack Sutherland, song evangelists. J. Ted Holstein, district superintendent.

NORTH CENTRAL OHIO—June 15-19, evenings. MVNC gym, Martinsburg Rd., Mount Vernon, OH 43050. Workers: Lenny and Joy Wisehart. Jack Archer, district superintendent.

INTERMOUNTAIN—June 19-26. First Church, 600 15th St., Nampa, ID

83651. Workers: Stephen Manley, evangelist; Bob and Becky Gray, song evangelists. Hoyle C. Thomas, district superintendent.

MISSOURI—June 20-26. Pinecrest Nazarene Camp, Star Rte., Fredericktown, MO 63645. Workers: Gary Henecke and Harold Daniels. Hiram E. Sanders, district superintendent.

WEST TEXAS—June 20-26. Camp Arrowhead, Glen Star Rte., Cleburne, TX 76031. Workers: Nelson Perdue, Bob Hoots, and Mike Cork. Gene Fuller, district superintendent.

ILLINOIS—June 21-26. Nazarene Acres, Rte. 1, Box 158, Mechanicsburg, IL 62545 (12 miles east of Springfield, Ill.). Workers: Chuck Millhuff and Jimmy Dell, evangelists; Tim Hancock and Brooksie H. Smith, singers. John J. Hancock, district superintendent.

NEBRASKA—June 23-26. North West High School, Grand Island, NE 68801. Worker: Dr. John A. Knight. Dwight E. Neuenschwander, district superintendent.

CENTRAL LATIN AMERICAN—June

27—July 1. Camp Arrowhead, Glen Star Rte., Cleburne, TX 76031. Joe Dimas, district superintendent.

SOUTH CAROLINA—June 26—July 3. District Center, Rte. 1, Box 125, Batesburg, SC 29006. Workers: Steve Manley and Keith and Patty Schowalter. James M. Bearden, district superintendent.

DAKOTA—June 28—July 2, evenings, July 3, 4 P.M. First Church of the Nazarene, 612 13th St. S.E., Jamestown, ND 58401. Workers: Wally and Ginger Laxson, Henry Mills. L. Eugene Plemmons, district superintendent.

NORTH CAROLINA—June 30—July 10. Campgrounds in Hendersonville, N.C. (Upward and Orchard Rd.). Workers: Ted Lee and Pfeifer Team. D. Eugene Simpson, district superintendent.

MOVING MINISTERS

DAVID W. AASERUD from Jacksonville, Fla., to Elmira, N.Y.

DENNIS B. BENTLEY to Glendale, Calif.

JOHN BLEDSOE from Charleston (S.C.) St. Andrews to Tallahassee, Fla.

DOUGLAS W. BOLLES from LaGrande, Oreg., to Newhall, Calif.

TIMOTHY D. BRUMBAUGH from York, Nebr., to York (Nebr.) Crossroads Mission

EDGAR S. CAMPBELL, JR., from Mohall, N.Dak., to Sayre, Okla.

DENNIS CASKEY from Curtis (Mich.) Newberry Mission to Fond du Lac, Wis.

HOWARD H. CASTEEL from evangelism to pastor, Waynesville, Mo.

THOMAS A. DILL, SR., from Stauton, Va., to Lynchburg, Va.

STEPHEN W. DILLMAN from Edison, N.J., to Norwin (Pa.) North Huntingdon

JONATHAN FIGHTMASTER from associate, Hamilton (Ohio) Millville Avenue, to pastor, Williamsburg, Ohio

PAUL W. HICKS to Bellview, Fla.

CHESTER D. HIRSCHY to evangelism

DAVID A. MOORE from Westlake, La., to Chicago (Ill.) Northside

GLEN E. PACK from Mustang, Okla., to St. Louis (Mo.) Lemay

RICK J. PARSONS from associate, Odon, Ind., to pastor, Palmyra (Ind.) First

MARK W. POWELL from Brighton, Mich., to Arlington (Va.) Calvary

EDWIN L. RETTER from Mount Vernon, Ill., to Lowell (Ind.) First

HOWARD L. ROBBINS from evangelism to pastor, Evansville (Ind.) Beacon

DONALD SCHLOUGH from Danville (Ill.) Westside to Lincoln, Ill.

DAVID STEVENS to Charleston (S.C.) St. Andrews

BARRY W. SWANSON from associate, Louisville, Ky., to associate, Bethany (Okla.) First

GARY T. WARCHOL from DeLand, Fla. to Pickerington, Ohio

THOMAS P. YOUNG from Omaha, Ill., to Centralia, Ill.

MISS RHONDA BROWN,* Philippines, Furlough address: 4307 N. Asbury, Bethany, OK 73008

REV. PETE and MERYLE BURKHART, Philippines, Furlough address: P.O. Box 116, Legaspi City, Albay 4500, Republic of the Philippines

DR. JAMES and JO EDLIN,* Philippines, Field address: P.O. Box 566, MCC 1299, Makati, Metro Manila, Republic of the Philippines

DR. E. LeBRON and ANNE FAIRBANKS,* Philippines, Field address: P.O. Box 556, MCC 1299, Makati, Metro Manila, Republic of the Philippines

MR. MEL and MARY LOU FELTS,* Swaziland, Furlough address: c/o Olivet Nazarene University, Kankakee, IL 60901

DR. DEAN FLEMMING, Philippines, Field address: P.O. Box 556, MCC 1299, Makati, Metro Manila, Republic of the Philippines

REV. KYLE and CHARLOTTE GREENE, Philippines, Field address: P.O. Box 253, Cebu City 6000, Republic of the Philippines

REV. MARSHALL and DELLA GRIF-FITH, Dominican Republic, Furlough address: 6810 N.W. 50th, Bethany, OK 73008

MISS EUNICE MARLIN, Philippines, Field address: P.O. Box 14, Baguio City 2600, Republic of the Philippines

REV. W. ROBERT and TILLIE McCROSKEY, SR., Philippines, Field address: P.O. Box 641, Greenhills, Metro Manila 1502, Republic of the Philippines

MR. BEN and JANELLE MOORE,* Philippines, Field address: P.O. Box 179, Greenhills, Metro Manila 1502, Republic of the Philippines

REV. GEORGE and DONNA RENCH, Asia-Pacific Region, Field address: P.O. Box 179, Greenhills, Metro Manila 1502, Republic of the Philippines

MISS JUDY SLATER, ANTC, Furlough address: 1424 Franklin St., Bellingham, WA 98225

MISS DONNA STEFFEY, Philippines, P.O. Box 179, Greenhills, Metro Manila 1502, Republic of the Philippines

DR. ROY and SUE STULTS, Philippines, Field address: P.O. Box 556, MCC 1299, Makati, Metro Manila, Republic of the Philippines

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REV. LARRY and JANET WAGNER, Philippines, Field address: P.O. Box 14, Baguio City 2600, Republic of the Philippines

MISS JAN WATSON, Papua New Guinea, Furlough address: 2932 S. Marlan, Springfield, MO 65804

REV. MERRILL and JANICE WILLIAMS, Philippines, Field address: P.O. Box 641, Greenhills, Metro Manila 1502, Republic of the Philippines

Former pastors and missionaries are given special invitation to attend. If not, send a letter and a recent photo. Also please send any items of the church and its members.

For further information write to Cocopah Church of the Nazarene, Pastor Will B. Ortega, P.O. Box 182, Somerton, AZ 85350.

The Columbus, Ohio, Whitehall Church will celebrate its 35th anniversary June 26. Special music for the day will be provided by the Speers of Nashville. Friends and former members are invited to rejoice with us. For more information contact the church office: 739 S. Yearling Rd., Columbus, OH 43213, or call 614-231-6547.

The Celina, Ohio, church will observe its 60th anniversary with a special celebration service held Sunday, July 10. "The Branch," from Kokomo, Ind., First Church, will be in concert during the morning worship service. A noon meal will follow the A.M. services. Special activities have been planned for the entire day. Pastor Stanley Gerboth and the congregation extend a warm invitation to friends, former pastors, and members to attend this celebration. Anyone wishing to send greetings and/or pictures, please send them to the following address: Church of the Nazarene, 900 Fairground Rd., Celina, OH 45822, ATTN: Church Board Secretary.

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

RECOMMENDATIONS

I commend to people everywhere BUTCH AND PAM FELKNER, song evangelists. Mr. and Mrs. Felkner have served the local and district church. They are talented, loyal, humble, and supportive. They would be a blessing to any church. They may be reached at 173 Hertz, Coppell, TX 75019.—*W. M. Lynch, Dallas district superintendent.*

REV. CHARLES FOUNTAIN has recently entered the field of evangelism. He has had several years experience as a missionary and pastor, with his most recent pastorate being in Pineville, W.Va. He has been a successful minister and has a burden and concern for the lost. His preaching ministry highly recommends him for the field of evangelism. You may write him at P.O. Box 632, Fitzgerald, GA 31750, or call 912-423-1107.—*C. Harold Smith, West Virginia South district superintendent*

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

VITAL STATISTICS

MRS. MANN PASSES AWAY

Cora Herrschaft Mann, wife of Dr. Edward S. Mann, president emeritus of Eastern Nazarene College, died March 7 in Burlington, Vt. She was an active partner in her husband's career, including his 22-year administration as president of ENC. She had received a B.A. in English from ENC in 1932.

Mrs. Mann is survived by her husband, Edward S. of Wollaston, Mass., and South Hero, Vt.; by four sons, Edward F. of Wollaston, Merritt H. of Silver Spring,



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Md., Dr. Robert Mann of Arlington, Tex., Dr. Richard Mann of Quincy, Mass.; and eight grandchildren.

The funeral was held at the Waterville, Vt., church March 10, with Dr. Russell Metcalfe of Quincy, Mass., officiating.

A memorial service was held in the Wollaston, Mass., church March 11. Tributes were brought by Dr. Stephen Nease, Dr. Louise Dygoski, and by members of the family. Commenting on Mrs. Mann's life, Dr. Stephen Nease, president of ENC stated: "She was renowned in our community for her Christlike spirit and her ability as an exemplary hostess. She will certainly be missed."

In lieu of flowers, memorial gifts may be sent to the Edward and Cora Mann Alumni Scholarship Fund at Eastern Nazarene College in Quincy.

VETERAN PASTOR DIES

Rev. John O. Taylor, 74, associate pastor of Nashville Bethel Church, died of a stroke February 10, 1988. Rev. Taylor pastored in Georgia—where he founded Brunswick, Ga., First Church—Florida, North Carolina, South Carolina, Texas, and Tennessee.

He is survived by his wife, Doris E.; a son, Stan; two daughters, Jo Ann Stroman and Pat Fraustro; six grandchildren; four great-grandchildren—all of whom are active in the church around the country. Survivors also include three brothers, Leonard, Donald, and Charles; and two sisters, Dell McCants and Christine Smoak.

Services were held at Bethel Church February 13, with Pastor Gerald Parmer and District Superintendent Talmadge Johnson officiating.

LONGTIME NAZARENE ELDER DIES

Rev. Elmer G. Vevig of Nampa, Idaho, died February 11. He was ordained in 1939 by General Superintendent J. B. Chapman. He married Shirley Crooker in 1931, who was ordained in the same class. They together served and built churches in nearly every assignment from South Dakota, Minnesota, Idaho, Oregon, California, and Utah, finishing four years as minister of visitation at Nampa, Idaho, First Church in 1980.

Funeral services were at Nampa First Church with pastors Jerry White, Vernon Wilcox, District Superintendent Hoyle Thomas, Rev. Paul Wolstenhohn, and Rev. Larry Vevig.

He is survived by his wife, Shirley, sons Rev. Larry of Snohomish, Wash., and Jerry of Boise, Idaho; six grandchildren; and one great-granddaughter.

DEATHS

VIRGIL WILLIAM BURGESS, 81, Mar. 11, Champaign, Ill. Survivors: wife Zoe; sons Eugene A., Robert D., William B.; 11 grandchildren; 23 great-grandchildren; 2 brothers; 4 sisters.

MRS. EVA C. GRIFFIN, 55, Mar. 2, Nashville, Tenn. Survivor: husband Roy E.

KEITH EDWIN LAWRENCE, 35, automobile accident, Feb. 24, Pensacola, Fla. Survivors: wife Myra; daughter Kerri Jo; sons William, Steven, Kelley, Ricky; his parents; one sister.

JACK F. ROBINSON, 62, Feb. 29, Tulsa, Okla. Survivors: wife Nadine; son Ron; daughters Kathy Latham and Patty Robinson; three grandsons; one brother; two sisters.

BIRTHS

to JOHN AND SANDRA (CAMPBELL) BACK, Frankfort, Ky., a girl, Lindsey Nicole, Jan. 10

to JOHN AND DEBRA BRUBAKER, Selinsgrove, Pa., a boy, Jeffrey Allen, Feb. 7

to BILL AND LORI (SHIELDS) BOWERS, Kansas City, Mo., a boy, Christopher Ray, Mar. 17

to REV. JAMES AND DEBORAH (SAVOIE) ENNIS, Berwick, Maine, a girl, Jocelyn Joyce, Nov. 5

to PHILLIP AND SHARON (ROHRER) EVANS, Indianapolis, Ind., a boy, Jordan Phillip, Feb. 7

to SCOTT AND CHAWN (HOFFERT) FLEMMING, Nyack, N.Y., a boy, Preston Scott, Feb. 19

to DENNIS AND LORIS (FLEMING) FRIESEN, Bellevue, Wash., a girl, Joelle Loris, Mar. 1

to MARK AND PEGGY (JOUSMA) JOHNSON, Alto, Mich., a girl, Kristin Kay, Mar. 10

to RALPH AND CINDY OSBORNE, Syracuse, N.Y., a girl, Caitlin Marie, Feb. 19

to REV. SAMUEL L. AND CHARLEEN (ANDREWS) ROBISON, Mendota, Ill., a boy, Andrew David, Mar. 10

to BILL AND DENISE SAUNDERS, Fort Knox, Ky., a girl, Nancy Margaret, Dec. 6

to GORDON W. AND JOYCE E. (FRANKE) STRINGER, Nampa, Idaho, a boy, Justin Prentice, Oct. 19

to DAVID AND ANNETTE TUCKER, Charlotte, N.C., a girl, Ashton Noelle, Feb. 22

to ERICH AND CAROL (BENNETT) WALD, Wheeling, Ill., a girl, Coralee Faye, Feb. 13

ADOPTIONS

by REV. RODNEY AND SHERRI (WEDMORE) MILLER, Potomac, Ill., a boy, Benjamin Andrew (from Bogota, Colombia), born Mar. 1, 1986, adopted Feb. 23

MARRIAGES

SHELLIE MORTON and STEVE KEYES at Little Rock, Ark., Mar. 5

DIRECTORIES

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

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MAINSTREAM RELIGIOUS GROUPS FORM NEW TELEVISION NETWORK

An interfaith coalition of mainstream religious groups have banded together to form a new cable network. Organizers from Protestant, Jewish, and Roman Catholic faiths say the Vision Interfaith Satellite Network will take a "positive approach" to religious broadcasting by not raising money on the air and by not centering on any one preacher.

"The mainline churches have not realized the power and importance of television," explained Rev. Daniel Paul Matthews, who is rector of Trinity Episcopal Church in New York and chairman of the cable effort.

Scandals involving Rev. Jimmy Swaggart and PTL's Jim and Tammy Bakker have helped spur the Vision Interfaith Satellite Network along, said Matthews, who noted that a major backer of his effort, cable operator Tele-Communications Inc., dropped the PTL network as a result of the scandals but wants to support religious programming.

Vision still needs \$5.2 million to get off the ground and will seek commercial sponsors. Matthews said the McDonald's Corporation has already agreed to underwrite some programs, and he hopes to be broadcasting by this summer.

"JESUS IS ALIVE" SAYS BRITISH MAIL

Through March and part of April letters mailed in Britain carried the message "Jesus Is Alive." The slogan was part of the postmark used by the postal service on nearly 50 million pieces of mail each day, including mail bound for Muslim, Buddhist, and Jewish nations.

The British postal service has a policy allowing "any institution, organization or member of the public" to pay to have a slogan put on the postmark. The "Jesus Is Alive" postmark was the idea of Christian bookstore owner Paul Slennett, 41, who paid 50,000 pounds (\$88,500 U.S.) to have the slogan used to cancel stamps.

Slennett said he got the idea five years ago while listening to a sermon by a lay preacher who collected stamps and postmarks. "I just felt the Lord saying He wanted a Christian postmark," said Slennett, who owns a bookstore in Southend-on-Sea.

The nation's significant Muslim population was not expected to find the postmark offensive because the Koran teaches that Christ was not murdered or crucified but merely "raised up" by God, and that He will return to experience a natural life and death.

All but one of Britain's 69 sorting offices used the slogan. The exception, the Plymouth station, had already committed itself to use postmarks reading "Armada 1588."

SHELTER FOR HOMELESS VETS

The Salvation Army officially dedicated the first shelter for homeless veterans in the United States last year. The 275-bed shelter is considered by veterans groups to be a breakthrough in addressing the problem of homelessness among veterans. Their number in New York City alone is estimated at 3,000.

Plans are also underway for an outpatient clinic with counseling for alcoholism and drug addiction among the homeless. A spiritual emphasis will accompany the social service.

BUDDHIST CHAPLAINS FOR ARMED FORCES

Air Force Col. John L. Mann has given permission to the bishop of the 150,000-member Buddhist Churches of America to supply the military with chaplains. The Buddhists are the first religious group outside the Judeo-Christian tradition to be accepted in the military.



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HURN ORDAINS GUATEMALANS



Twenty men representing the largest class of elders in Guatemala were ordained recently by General Superintendent Raymond W. Hurn. More than one-half of the ordinands were from the Las Verapaces District. Other districts represented by ordinands included: South Central, Central, and Southwest. Juan Lucas, superintendent of the Central District, presided at the service at Nazarene Theological Institute. Superintendents were also present from the other five Guatemalan districts.

Mexico/Central America Regional Director Jerry Porter introduced two new superintendents, Jesus Reyes, Las Verapaces District, and Eber Martinez, South Central District.

The Church of the Nazarene began work in Guatemala in 1915. Currently there are six districts consisting of 157 churches with a total membership of 20,545.

—NN

MORE HAPPENING IN KOREA THAN OLYMPICS



Seoul, Korea, is bustling with excitement in anticipation of the 1988 Summer Olympics, according to General Superintendent Jerald D. Johnson who recently presided at the Korea Central District Assembly. He reports that the Church of the Nazarene in that nation is also experiencing some exciting days.

"I continue to be amazed at the tremendous progress being made by this country and our church," said the general superintendent.

Johnson ordained Stephen Kim at the assembly. This was especially significant because Kim recently underwent surgery for a brain tumor and was able to return to Korea from Asia-Pacific Nazarene Theological Seminary in Manila for the assembly.

Also ordained was Robin Seia, who is pioneering the work of the church in Burma, thus be-

comes the first ordained elder in that nation. He has actually been a member of the Los Angeles District, which approved his ordination. The action in Seoul enabled him to be appointed as the first superintendent of the Burma National Mission District.

Another highlight of Johnson's trip was the opportunity to meet Shin Min-kyoo. A graduate of Korean Nazarene Theological College, Shin has returned to his native country after having graduated from Bethany Nazarene College and Nazarene Theological Seminary. Beyond this, he took the M.A. and Ph.D. from Kansas State University. In Korea he will serve as a teacher in our college.

—NN

SPRING BREAK FOR L.A. THRUST

One hundred twelve Nazarene youths from four states spent their spring break involved in Work and Witness missions for the Los Angeles Thrust to the Cities, according to Glen Van Dyne, L.A. Thrust coordinator. They were deployed in projects at four locations in the L.A. Thrust area.

Denny Rowilson, youth pastor from Eugene, Oreg., First Church, led a team of 21 who painted the sanctuary and foyer of the Altadena Church.

Tony Bohner directed the effort of 37 high school students and adults from Boise, Idaho, First Church on a work project at Pasadena Bresee Church.

Bethany, Okla., First Church sent a team of 40 college students and young adults to help lay carpet and paint at Los Angeles First Church.

Atascadero, Calif., First

Church came with a dozen senior high youths to paint at Los Angeles Grace Church.

Each team also visited Thrust sites, which included the Hollywood Project where a ministry is reaching out to "runaway/throwaway" teens. There are an estimated 4,000 to 5,000 homeless on the streets of Hollywood on any given night.

More Work and Witness teams are scheduled to serve in L.A. during the summer of 1988, where 30 new works have been planned.

As of March 1, 1988, 26 new works had been begun in some form in the L.A. Thrust area. Most of these are being established with bivocational pastors. Established churches are providing locations for the new congregations to meet during their groundwork.

Van Dyne says a study is underway to examine the feasibility of starting a new work among the homeless in the inner city near the site where Phineas Bresee began the first Church of the Nazarene in 1895.

—NN

FIRST NWMS CONVENTION IN FRANCE

The France Pioneer District held its first NWMS convention March 13, according to Nina Gunter, general NWMS director. Held at the Paris Rue Myrha Church, the convention confirmed the selection of a four-member council to work with Noel Alves, newly elected district NWMS president.

Highlighting the theme, "The Harvest Is Great," was a 20-voice youth choir that presented a

contemporary rendition of the "Parable of the Sower." Missionary Donna Lovett reported that French Nazarenes gave the equivalent of \$1,985 for General Budget in 1986-87. She added that the study of Nazarene missions was stressed in the local churches during a month-long emphasis last November and through the printing of the first district mission news bulletin.

The convention was climaxed by a spontaneous offering for the Paris '89 Thrust program.

—NN

FINAL REPORT ON SPRING EMPHASIS

Central Florida was the top district in the U.S.A. and Canada in both enrollment and attendance during the spring Sunday School emphasis, according to CL/SS statistics. Superintendent J. V. Morsch's district enrolled 1,649 people and had an average attendance of 11,364 during the five-week period. Overall, the average attendance was 448,813, an increase of 42,441 over the 1987 average. There were 19,185 new enrollees, of which 1,607 were babies.

Here are the top five reporting districts for the emphasis:

DISTRICT	TOTAL ENROLLED	BABIES
1. Central Florida	1,649	157
2. Southwestern Ohio	1,378	107
3. North Carolina	724	53
4. Houston	688	0
5. North Arkansas	667	0

The top five districts in Sunday School attendance (average) for the emphasis were:

DISTRICT	ATTENDANCE
1. Central Florida	11,364
2. Southwestern Ohio	10,436
3. Oregon Pacific	10,362
4. Colorado	10,334
5. Central Ohio	9,737

—NN



A youth group from Eugene, Oreg., takes a rest outside the Altadena Church where they painted the interior

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Front row (left to right): Jesse Buchanan, Paul Neal, Don Hughes, Ron Wilson
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Back row: Gary Damron, Dave Becker, Mike Helms, Paul Garrison
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