

JUNE 1, 1988

# HERALD

OF HOLINESS



*Every Child a Winner*

CHILDREN'S WEEK • JUNE 5-12

CHURCH OF THE NAZARENE

# OUR MOST PRIZED ASSET

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**RAYMOND W. HURN**  
*General Superintendent*

**T**wenty-two children and young people rode on or in the Model-T Ford on the way to Sunday School at Prague, Okla. I shall always remember that day in 1933. The Nazarene building of rough boards covered with tarpaper had a dirt floor lightly sprinkled with sawdust. A pot-bellied stove heated the sanctuary on cold days.

What I remember was the excitement that only a crowd of children and youth will bring. There was also reverence for God's Word and joy in the singing, teaching, and preaching. The Depression was on. Everybody was poor and in need, though we seemed to ignore that.

In April 1988, I stopped over to spend a few hours with my mother in Nampa, Idaho. She is now 89 years "young." We went to prayer meeting. The pastor explained that 30 minutes would be given to Caravan awards. One hundred thirty-five children and youth with 27 guides crowded the platform. There was excitement in the air, joy in the singing and in the accomplishments of young persons of Nampa First Church. They demonstrated their learning about life and the Word of God.

Nineteen thirty-three and 1988—a world apart in almost all respects, and yet so similar in the excitement about the study of God's Word and the spiritual life that God will bless. We've come a long way in our preparation of the young since 1933.

This is the season when Vacation Bible Schools are flourishing everywhere. Nazarene camps for children and youth are well run and beautifully led. Children's church and Sunday School leaders are pressed to keep up with our growing army of children. What a day to be serving our Lord!

And yet . . . a great need exists in every church. It is the need for more workers. Jesus warned about this, saying, "The harvest truly is great, but the labourers are few." But Christ also gave us the answer for our need. "Pray . . . that he would send forth labourers into his harvest," Jesus said (Luke 10:2).

In every church there is this need. Can we increase the number of children's workers by 10 percent in every church? One more Sunday School teacher per church should be minimum this very year. Identify dedicated people with the gift of teaching. Pray until they feel God's call upon them to help in this spiritual harvest. Don't coerce, pray! Don't plead or embarrass, pray! When some step forward, train them and deploy them to start new classes to win an even greater harvest. The command of Christ himself motivates us. "Go . . . and teach all nations, baptizing them . . . Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19-20).

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# EVERY CHILD A WINNER in the things that really matter

Recently an Olathe department store held a “Most Beautiful Baby” contest. Dozens of eager mothers entered their infants and toddlers, decked out in their Sunday best. Every mother hoped that her baby would be chosen as the “most beautiful” in his age-category.

In the end, only a handful of mothers received the coveted awards, which proclaimed their babies the most beautiful. I wondered about the rest. Did they leave the store feeling that their children were “losers”?

I have nothing against “beautiful baby” contests. I was a proud grandma when I learned that our grandson, Zachary, had won one of the prizes. But I am concerned about what seems to be an overemphasis on winning and losing in today’s society. Society has very rigid standards by which winners and losers are determined. High on the list for winners are beauty and intelligence, followed closely by physical prowess and material possessions or success. The attitude toward “losers” was underscored for me by a recent television special.

“God Bless the Child” told the story of a mother and her five-year-old daughter, Hillary, who became poverty-stricken. They were forced to live in shelters, in a rat-infested apartment, and finally on the streets.

As the program progressed, Hillary’s once pretty long hair became matted and stringy, her face and clothing grimy. In the end, her mother summed up what society often does with those who are not winners:

*We sleep in places where we’re afraid to go to sleep. We eat food nobody else wants to eat and wear clothes nobody else will wear. People don’t want to be near us. They don’t even want to see us. They wish we’d go away.*

In response to the unfortunate trend of society to idolize winners and reject losers, Children’s Ministries is committed to the belief that, in God’s sight, every child is a winner. We believe this for three reasons:

First, every child is created by God with the potential for becoming all that God intended him to be. Every child has value as a creation of God.

Second, God sent Jesus to earth to die for the sins of every boy or girl ever born.

Third, God’s standards for determining a winner are contrary to the world’s standards of beauty, brains, skill, and possessions. This difference is highlighted in 1 Samuel 16:7:

*Do not consider his appearance or his height . . . The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart (NIV).*

Because we believe that every child is a winner in God’s sight, we have chosen the theme, “Every Child a Winner” for the 1988 Children’s Week emphasis. Through this emphasis, we want to help children realize how much God cares about them. We also want to help parents and church workers to view children as God views them.

What are the characteristics of the child who is a winner in God’s sight—in the things that matter most? The Scriptures gives us several clues.

## ■ *The Child Who Is Allowed to Be*

The first question in our *Foundations of Faith* catechism for sixth graders reads, *Why did God create people?* The response is, *God created people to glorify Him and enjoy Him forever.*

The tragedy of abortion is not the eternal destiny of the child, for each little one goes immediately to be with God. The real tragedy is the loss of persons who had the potential for living to glorify God.

Thankfully, our churches are joining the fight against abortion. But we must do more than picket abortion clinics, write to congressmen, and sign petitions. We must create within our churches a climate of love and support that will help young girls and women find strength to choose alternatives to abortion. If we truly want to help children grow up as winners in God’s sight, we cannot afford to stigmatize the mothers who give them birth. Instead, we must love them, pray for them, and assist them in every way possible through the pregnancy, birth, and decisions about the placement of the child.

## ■ *The Child Who Is Allowed to Be a Child*

“The hurried child” is a label that describes far too many of today’s children. Simply stated, a hurried child is one who is “forced to take on the physical, psychological, and

social trappings of adulthood before [he is] prepared to deal with them.”<sup>1</sup>

Visible aspects of this “hurrying” process include dressing children in adultlike fashions, pressuring them to achieve academically at an early age, leaning on them for emotional support during a crisis such as divorce, and giving them responsibilities that are beyond those a child of that age should bear. The result is children who are overstressed, who respond with rebellion, depression, and boredom, and who exhibit a veneer of pseudo-sophistication. Many of these children have “done everything” by the age of 11 or 12, and are desperately looking for meaning and challenge for the remainder of their lives.

Certainly, no one wants to retard the natural growth processes of children. But there is a fine line between encouraging appropriate growth and forcing children to become little adults. As parents and as Children’s Ministries workers in the church, we must learn to value childhood for itself, as Jesus did when He said: “Whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever welcomes a little child like this in my name welcomes me” (Matthew 18:4-5, NIV).

We must also return to some basic principles that guided parents of past generations. Two of the most important are (1) to protect children from evil influences and activities, and (2) to reserve certain privileges for later years, rather than making everything available to children of younger and younger ages. Childhood is an important part of the growth pattern God designed for people.

### ■ *The Child Who Is Taught to Obey*

Very few specific commands to children are given in the Scripture, but those given focus on obedience.

For example: “Honor your father and your mother, so that you may live long in the land your God is giving you” (Exodus 20:12, NIV).

According to the NIV Study Bible, the word *honor* means to “prize highly,” “care for,” “show respect for,” and “obey.”<sup>2</sup> Ephesians 6:1-3 and Colossians 3:20 affirm the importance of obedience in children.

Why is it so essential that children learn obedience to parents and other authority figures? Because these forms of obedience are the forerunners of obedience to God. Children interact best with entities they can see and touch, rather than things that are abstract. The child who does not learn to submit his will to his parents will have a difficult time learning obedience to a God he cannot see or respond to in person. And since obedience is a key element in our relationship with God, the disobedient child will be severely disadvantaged in his developing spiritual life.

During preschool years, a child’s world consists almost entirely of his relationship to his parents. Although young children have wills of their own, they also have a strong desire to please the grown-ups in their lives. Parents must *lovingly* insist that their children obey them—even if it means holding firm in a frustrating clash of wills. Later on, the child may be more desirous of peer approval than parental approval; but if the habit of obedience has been established, it will be easier to maintain, and to broaden into obedience toward God.

### ■ *The Child Who Is Given Biblical Instruction Related to Life*

One of the most beautiful pictures of Christian family life is presented in Deuteronomy 6:4-9. Here we see parents

who love God supremely, doing everything in their power to communicate this love of God to their children. Their home contains a variety of religious “visual aids” that fascinate the children and cause them to ask questions such as, “Mommy, why do we keep a ‘promise box’ on our kitchen table,” or “Daddy, why do you read that black book so much?” As parents carry out their daily activities, they take time to tell the children the purpose of their actions—i.e., “We pray before we eat because we’re thankful God has given us this good food.”

Parents today spend millions of dollars annually to give their children every advantage. They do so because they want their offspring to be winners in life. This is not, of itself, bad. But the Scriptures remind us that some of the greatest advantages we can give to children are those that cost little or nothing. The children who are truly to be envied these days are those whose parents and church teachers:

- pray for them on a regular basis, interceding for the child’s salvation and spiritual growth.
- show through words and actions that God is the most important being in their lives.
- model a consistent Christian life.
- take time to explain what they believe and do—and why.
- are willing to admit to children what they have said or done that was wrong.

Not every parent can outfit children in the latest fashions or provide expensive toys. But the parent who wants to help a child be a winner for eternity can find help from God in providing the advantages that really make a difference.

And what about our churches? What can they do to help boys and girls be the winners God wants them to be? Not every church can provide a broad variety and range of ministry, but every local church can:

- make ministry to children a priority among other priorities in its programs/services.
- love *every* child in its care, no matter what “deficits” that child appears to have.
- seek out every possible child who is not being ministered to spiritually by others.
- teach children how to be “winners” in God’s sight.

### ■ *Every Child a Winner Is Our Hope and Prayer*

There are countless boys and girls who don’t have a chance of being winners in the eyes of the world. What is their future? Will their lives be lost to God because no one helped them to discover the kind of winning that really matters? Or will we, Christian parents and teachers, accept the challenge of Children’s Week 1988, and seek to make the slogan “Every Child a Winner” a reality in the life of every child we encounter? I believe this is the challenge God gave us when He said, “Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever” (Deuteronomy 5:29, NIV). **H**

1. David Elkind, *The Hurried Child* (Reading, Mass.: Addison-Wesley Publishing Company, 1981), xii.

2. Kenneth Barker, gen. ed., *The NIV Study Bible, New International Version* (Grand Rapids: Zondervan Bible Publishers, 1985), 116.

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**BY MIRIAM J. HALL**

*Children’s Ministries director at international headquarters in Kansas City, Missouri.*

# HELPING EVERY CHILD TO BE A WINNER

A child isn't really a winner unless he feels he is.

Scene: Grocery store checkout line; mother with child who has taken a candy bar from the display: "Susan, put that back right now! I told you no candy if you didn't behave in the store. I don't know why I ever bring you with me anyway. All you do is make trouble. Get over here!"

Every child a winner? If you asked Susan, what do you think she'd say? A child isn't really a winner unless he feels he is. His physical needs may be cared for, but unless he sees himself as a worthwhile person, he'll think of himself as a loser.

The child's own perception of his worth is the final determining factor, but the adults in his life have the opportunity—and the responsibility—of helping to shape that self-perception. This is especially true of parents and those in the church who work with

children. The responsibility is sometimes frightening, but with God's help our attitudes and actions can guide children toward becoming the kind of persons who are truly winners. Here are some guidelines to help keep us on track.

1. *Remember that the child is a person in his own right.* He is created "in the image of God" just as much as any adult is. He does not have to do anything to become a person of worth. He *is* a person of worth! He deserves to be treated with the same respect and consideration we give adults.

2. *Realize that every child is different from every other child.* God has put within him a timetable of development that is uniquely his. He may develop in some areas at the same rate his friends do, but in other areas he may develop faster or slower. This does not make him wrong; it only makes him different.

God has also given every child his own special abilities and interests. The child does not have to excel in the same area as his friends. He must learn to accept those who can do some things better than he, but he also has the right to expect others to recognize his achievements.

3. *Set realistic expectations for the child—and don't compare his performance with other children.* Our goal should be to help the child develop his God-given abilities, not to compete with other children. Parents especially may forget this because they want their child to be as outstanding as the children of their friends are. They may put pressure on the child to achieve beyond his abilities. And each time he fails to achieve what is expected, the child sees himself as a failure and his self-esteem goes down.

Comparing a child with another child at



any time is likely to be harmful; but comparing him with other children in the family can be especially devastating. It is no more logical to expect him to be like his siblings than it is to expect him to be like the child next door. If he doesn't perform at the level for which his brothers and sisters are praised, he may feel that his parents do not love him as much. And it is just a short move from feeling he has failed his parents to feeling that he is a failure himself.

4. *Give the child opportunities to do tasks at which he can succeed.* This does not mean abandoning those skills in which he performs at a lower level. He must master many of these to function in society. But don't insist that he spend so much time trying to be tops in these areas that he has no time to do what he likes and what he can do well. No one can live with constant failure and feel good about himself.

5. *Love the child unconditionally.* Never make him feel he must earn your love by good behavior, achieving in school, being top scorer on the Bible quiz team, or anything else. Let him know you love him because he is himself. You will have to discipline at times, but remember that punishment and discipline are not synonymous. When you must discipline, separate the child from his misbehavior. Let him know you are displeased with what he has done, and that you expect him to correct his actions; but never leave him feeling you don't love him, or that you won't love him until he has corrected his behavior.

6. *Be concerned about the child's spiritual development.* Provide a Christian home environment. Teach the child at an early age to pray, to attend church, to give to God's work, to treat others with respect, and to be helpful. Live so that if he patterns his life after yours, he will please God. Be alert to the Holy Spirit's working in his life and be ready to lead him to Christ at any time. And above all, pray for the child. Your prayers could make the difference in the direction the child's life takes, both now and eternally.

The above list of guidelines is far from exhaustive, but perhaps it will remind those of us who deal with children, at home or in the church, that we have an important influence in the life of every child we contact. What we do may make the difference in whether the child sees himself as loser or a winner.

*Lord, help me always to welcome children in Your name, and never to be guilty of hindering them from coming to You. H*

**BY ROBERT D. TROUTMAN**

*Children's executive editor at international headquarters in Kansas City, Missouri.*

# The Parable of the Vacationer and His Son

Now it came to pass that a certain man said to his wife and children; "Behold, I have lifted up mine eyes unto the hills and they are green with life. Indeed, the rushing of wind in the trees is as the sound of many waters beckoning unto us. Moreover, from the hills can be seen the sky blue lakes full of bass and perch. Come! Let us rejoice, hitch our camper to the car, and go."

And his wife answered him saying, "Thou speakest wisely, husband, for the days of travel are nigh unto us and the weekends are short. Let us redeem the time, for the summer shall pass soon. Of a truth, we deserve rest from our many labors—and we have only Saturday and Sunday."

Now the eldest son, while not given to the language of his parents, followed their logic and spoke: "Rad to the max, man. Do you dig it? Little bro and I sat all year in the brain factory, so let's split. My new Reeboks are ready to sail. I get your drift, Pops. Sunday is the day we cruise, right, man?"

And the father said, "What?"

So it was that as the weather warmed the family went. Visits and trips, outings at the picnic park, and innings at the ballpark. Places unavailable during the week due to work were visited on Sunday due to freedom. Thus the faithful worker by the week became a faithful traveler on the weekend with his family. They hiked the high country, they strolled the foamy beaches of the sea on Sunday.

Such was the custom, filled as it was with the pursuit of legitimate interests. The traveling family did not think ill of God or His church or even their own responsibility to the family of God. It was merely a habit, an opportunity afforded them because they were not bound by work over the weekend. Indeed, the family felt they did owe God some of their free time, so they attended church when and where they could.

Many years passed. One day, the father, now much older, drew his son aside. "You really ought to give more thought to Sunday my son. Thy children need the influence of a sacred day given to the worship of God among His people. Do you not recall God's commandment I taught you to memorize as a child? 'Remember the Sabbath day to keep it holy.' Why, I have not seen thee in church for a month of Sundays!"

And the son said, "What?"

**H**

**BY JIM SPRUCE**

*Pastor of the Centralia, Washington, Church of the Nazarene.*

# The Forbidden Emotion

**H**ow many of us have grown up believing that Christians shouldn't get angry, that sanctified Christians in particular should respond to insults, injuries, and injustices leveled against them with meekness and patience and a smile?

One of the saddest distortions of biblical truth as it affects family life is this kind of teaching about anger. The Bible is full of references to anger—God's anger, Christ's anger, the anger of the Psalmist, the prophets, and the apostles. A careful study of scriptures relating to anger shows that it is not the emotion of anger itself that is condemned, but the uncontrolled and damaging expression of anger. In Proverbs being "quick to anger" is deplored, whereas being "slow to anger" is a mark of wisdom, understanding, and greatness.

Most psychologists and sociologists would agree that anger belongs to the universal human experience, part of the survival system given us for coping with danger. When faced with a physical threat or an emotional injury we have an inbuilt response mechanism equipping us to face the danger or run away: Our blood pressure rises, our hearts beat faster, our muscles tense, our palms begin to sweat, Adrenalin flows. The anxious feeling accompanying these physiological changes is a mixture of fear and anger.

Children who grow up in families where it is not OK to be angry gradually learn to hide their anger rather than risk losing the approval and love of their parents. When they feel hurt or neglected or disappointed, they cover their feelings and perhaps try even harder to please and win approval. Some deal with the shame and guilt of these "bad" feelings by denying them completely, pushing them so far out of consciousness that they are unaware of them. The sorry end result can be a freezing of all emotions, so that not just anger remains unexpressed, but also joy and excitement, grief and pain.

Families where anger is taboo may on the surface look like harmonious, happy families—they never argue, they never fight, they are *nice* people. But when family members cannot express their real feelings to each other, it can



feel as though everyone is wearing a mask. Communications remain superficial and dishonest. Problems get swept under the rug, and conflicts cannot be resolved because confrontation is too risky. Without being able to share deep concerns and hurts and fears, there can be little true intimacy. People living under the same roof can feel like isolated strangers.

Anger that is not expressed does not just go away. It may go underground and produce a variety of physical symptoms such as headaches, high blood pressure, ulcers, colitis, asthma, skin disorders. It can generate low self-esteem, depression, and suicidal thoughts. Those who deny that they ever get angry often get back at the person who has upset them by silence and withdrawal. Between spouses this may include withholding sex or flirting with someone else in order to hurt one's partner. Those who would think it wrong to express their anger openly often let their hostility seep out through sarcasm, telling jokes at the other's expense, or through little barbed comments that can hurt just as deeply as a full frontal attack. Anger aroused by a power figure may be taken out on an innocent spouse or child.

Anger unexpressed is often stored as resentment which can poison the spirit and eventually, as hurts are repeated and not dealt with, build up to a destructive explosion. Jesus warned against "nursing anger" against a brother (Matthew 5:22, NEB), while Paul advises the Ephesians to deal with their anger promptly rather than storing it up: "Be angry but do not sin; do not let the sun go down on your anger" (Ephesians 4:26, RSV).

The uncontrolled expression of anger can produce terrible violence and verbal abuse. If we have ever lashed out physically in the heat of anger, or cut someone down with words that could not be taken back, then we have reason to fear our anger and will want to find ways to cool off when anger threatens to erupt.

Anger, as part of our God-given defense system, can work for us if we can learn to express it effectively. First we need to develop our awareness of the presence of anger,



and learn to recognize the symptoms—the anxiety, the tense muscles, the churning stomach, the sweaty palms, the racing pulse. Second, instead of denying that we feel angry we need to ask ourselves why we are feeling threatened. What is happening that is hurtful or demeaning or boxing us in? Who do we feel angry at? If our emotional reaction seems out of proportion to the size of the threat, then perhaps we have been nursing resentment, or perhaps the offending person reminds us in some way of someone who hurt us in the past.

Anger is of great value in the context of an ongoing, significant relationship because it alerts us to some hurt or miscommunication that threatens the harmony of the relationship. Expressing the anger opens the door for restitution, forgiveness, and reconciliation. Too often we swallow the hurt and hide the anger because we are afraid to risk confrontation, we are afraid of jeopardizing the relationship by upsetting the other person, afraid that he will not hear us or care enough to work toward change. And so we pretend that everything is fine, and the relationship becomes less honest and open. Expressing and dealing with anger is painful, but it can lead to a deeper level of trust and intimacy.

Expressing anger is necessarily emotional, but, if the goal

is reconciliation, attacking and blaming must be avoided. A simple formula for expressing anger is: "When you do x, I feel y. I would like you to do z. How do you feel about that?" This focuses on the other person's behavior and my feelings and asks for change, rather than turning into an attack on the other's personality.

David Seamands warns against forbidding children to be angry. He encourages parents to allow their children to express their strong feelings in words, while prohibiting name-calling, curse words, property damage, or physically hurting someone. Children who learn to acknowledge and express even their unpleasant emotions, while controlling how they behave when upset, are likely to have a healthier emotional life as adults and will acquire the communication skills for developing honest and caring relationships.

Two fine books dealing with this topic in depth are *Coping with Your Anger: A Christian Guide*, by Andrew D. Lester, Westminster Press, and *Caring Enough to Confront*, by David Augsburg, Regal Books. **H**

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#### BY DOROTHY TARRANT

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

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## **C**HAPLAINS AND CHANGED LIVES

# I FOLLOWED THE CADENCE COMMAND

**I**t was the evening of my fifth day of training at Lackland Air Force Base, San Antonio, Tex. I was very alone and afraid. Though I grew up in a Nazarene parsonage, I had allowed the gospel to go into one ear and out the other, but on May 6, 1981, in the midst of fear, all the truth I had been taught came back to me. Now I was eager to listen.

I had thought that when and if I got saved I would have a tremendous altar experience and I would weep great tears of repentance. But it wasn't that way that night. I simply bowed my head, confessed my sin, asked for forgiveness, and Jesus came in! Fifty other airmen slept in their bunks all around me, but in that moment it was just my Lord and me. I felt as though

a heavy load, similar to those that soldiers often carry on their backs in the field, was lifted. I'd never felt so light and free! Jesus lightened my life and lifted my load. No longer was I dead in the darkness of sin. I was *alive* in the light of the Lord!

Not wanting to become one of those who let go of God after they make it through basic training, I sought some spiritual guidance. I heard many chaplains during my weeks of training, but there was one who stood out above all the others. She preached Christ, not career, which made it clear that this was the chaplain I had to see. She was a captain, but rank did not matter in that room. It was the fact that we had both been redeemed by the blood of the Lamb; this was the cause of our

rejoicing. We talked together, laughed together, cried together, and prayed together. When I got up to leave I turned to her and said, "I really needed this," and she looked at me with the tears still trickling down her cheeks and said, "No, I needed this." A chaplain helped change my life, and maybe I helped change hers just a little for a short time.

During the difficult days that followed, I was positioned as the guide for the entire flight. This required that I be placed in front of the flight and respond to the instructor's cadence commands. The rest of the flight followed me in sequence.

Today, I respond to the call and commands of a different instructor, and where He leads I'll follow, whether or not others follow in sequence. **H**

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#### BY DAVID F. PENDLETON

*Staff Sergeant in the Air Force Reserve in Colorado Springs and in his last year at Nazarene Bible College.*

# AIDS:

## The Challenge for Compassion

**H**IV test positive.” Startling words to the ears of a born-again Nazarene who is living an exemplary life of holiness. Yet it has happened, through blood transfusions, or perhaps in other ways that we do not yet understand. Other innocent AIDS victims are the helpless newborn infants of AIDS carriers. We are faced with an ever-widening circle of needy people who desperately long to feel and see the love of Jesus in their lives.

Few of us would have a problem up to this point. Who among us would challenge the question of ministry to tiny infants and godly Nazarenes who are suffering from the deadly AIDS virus through no fault of their own? But what about “those people”—the gays, the “hideously immoral” victims who have contracted the disease through a homosexual or fornicating life-style? What about the guilty, unlovely victims?

I was recently in the African country of Malawi, a little country next to Mozambique. It is full of Mozambique refugees—and AIDS victims. How do you deal with victims who are facing death in the very near future and are dying because of a disease that has resulted from their sinful life-styles?

I have heard some say: “God is giving them just what they deserve. Good riddance.” This kind of an attitude is less than Christian, let alone a worthy response for a holiness person. I remember Jesus’ response to the leper (the social outcast “AIDS victim” of His day): “A man with leprosy came to him and begged him on his knees, ‘If you are willing, you can make me clean.’ Filled with compassion, Jesus reached out his hand and touched the man. ‘I am

willing,’ he said. ‘Be clean!’” (Mark 1:40-41, NIV). It’s a vast difference from the “God got ’em” and “good riddance” decree of self-righteous people who are busy judging when they should be responding in the true holiness tradition.

But what is our tradition? What should we be doing with the infants, with our brothers and sisters, and yes, with the thousands of victims who through their willful disregard for God’s laws are dying from AIDS? Does it jibe with Scripture?

To help answer the questions of proper response, the Church of the Nazarene is calling together its “Compassionate Forces”: social workers, professors of religion, inner-city compassionate ministries workers, health professionals, preachers, and others who are vitally concerned with what the church should be saying—and doing—to represent Jesus in a despicable, sinful, and needy world.

Those responsible for the conference have listed several issues that the church must answer to be relevant to our world. Some of these issues include:

1. The development and expression of a Nazarene theological and moral framework in AIDS ministry.
2. Creating the environment of openness to deal with the AIDS issue.
3. Developing an AIDS education program.
4. Organizing the local church for ministry to AIDS victims.
5. Integrating ministry with local resources.
6. Basic orientation on AIDS—magnitude, treatment, costs, impact, prognosis, transmission, etc.
7. Giving a compassionate response with multiple models of ministry.
8. The ways we can be redemptive in our response to AIDS victims.
9. Biblical perspectives on sexuality in the context of the AIDS disease.
10. Practices—ministry risks, confidentiality, legal issues.

These are a few of the topics the conference will address. Dr. Richard Schubert, president of the American Red Cross (and a Nazarene layman) will be one of the featured speakers. In addition to the Office of Nazarene Compassionate Ministries and the Nazarene Theological Seminary, several volunteer organizations are involved in providing resource personnel for the conference. These groups are: The Nazarene Healthcare Fellowship, Association of Nazarene Social Workers, Association of Nazarene Sociologists of Religion.

AIDS is a crisis that is upon us. My last visit to Malawi in some ways gave me a vision of the future. This future consisted of many people dead or dying; afraid, confused, lost, and so very much in need of Jesus. As Christ’s followers, we must surely care about this growing throng.

What is the challenge for compassion as it relates to AIDS? Hopefully, after the July 1-3 conference, the Church of the Nazarene will find some ways to effectively deal with this crisis. This *could be* a major event in the church’s redemptive ministry. It is a matter for urgent and prayerful concern throughout the entire church body.

Thank You, Lord, for a church that really cares, with a heart of compassion, for a fallen world. **H**

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**BY STEVE WEBER**

*Director of Nazarene Compassionate Ministries at international headquarters in Kansas City, Missouri.*

# PORTUGAL MAY BE SMALL, BUT...

# WATCH OUT!



I flew to Lisbon, where the Portuguese Mission Council of the Church of the Nazarene met my flight. We drove to a nearby restaurant where the first of four intensive days of appointments set the agenda for my visit.

The details involved in coordinating objectives and strategies of the Church of the Nazarene require decentralization. When your church is involved in effective efforts at global evangelism, decentralization is imperative. Borrowing a common phrase from secular marketing circles, "You can't see Belgium from New York." Our denominational equivalent would be: "You cannot serve the denominational Continental Portuguese radio ministry from Kansas City."

What followed were meetings with government officials, highly regarded secular marketing and advertising professionals, the George Gallup Portugal offices, the government-owned-and-controlled national radio network (on which we have been broadcasting Nazarene programs), interdenominational communications experts, the Baptist and Assemblies of God broadcasting staffs, secular FM station managers, and of course, the Nazarene mission council.

On the fourth day, an all-day meeting with the mission council was held to determine their wishes concerning the future of media evangelism in the Continental Portuguese-speaking world. That includes Portugal, the Azores, Mozambique, Angola, the Cape Verde islands, other African Portuguese-speaking nations, and also Macao, a Portuguese-speaking colony on the China mainland, just a few short miles from Hong Kong.

The Portuguese-speaking world is

basically divided into two segments: (1) Brazilian Portuguese, and (2) Continental Portuguese. The first is centered around Brazil and the Western Hemisphere. The second, all other areas of the Portuguese-speaking world. The usage of the spoken and written language is significantly different. And when you are trying to talk to the unchurched and lost, cultural and linguistic differences are very important.

The Brazilian Church of the Nazarene has been very creative and ambitious in its use of media evangelism. They are excited about their urgent need to "be involved in missions." They are already involved in their own radio and TV ministries.

And now Portugal is establishing creative strategies that have global implications. They are planning to produce their own broadcasts for the Continental Portuguese-speaking world. They will develop training programs, audience analysis and survey projects, TV spot productions, clergy and laity media training resources, listener follow-up strategies, demographic studies, congregational projects, market analysis, product development, and carefully designed follow-up procedures.

This, folks, is your WORLD MISSION RADIO ministries at work. Support it! Pray for it! You are an important part of what the global Church of the Nazarene is doing in media evangelism in 38 different languages. **H**

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## BY RAY HENDRIX

*Administrative assistant for Media International and director of International Broadcasting and Television Marketing at international headquarters in Kansas City.*

# CHRISTIANITY, PRESIDENTS, AND POLITICS



Louis C. Williams

Presidential elections are coming up again in the United States, and so perhaps it is a good time for U.S. Christians to evaluate their relation to politics and to reflect on what criteria we, as Christians, should keep in mind in selecting a new president.

The importance of politics for living in our socially complex world can hardly be underestimated. Politics touches almost every area of our lives and it is safe to say that we could hardly avoid being political even if we wanted to. Even silence and apathy are political decisions in that they give sanction and legitimacy to the way things presently are. The question, then, is not "Should Christians be involved in politics?" but "How should Christians be involved in politics?"

The first thing that I would like to point out by way of an answer to this question is the "minority" status of Christianity. Christ, His disciples, and the Early Church were all aware of the "minority" status of their beliefs and life-style. Christ himself was crucified as a political criminal, and early Christians were hunted down and persecuted as enemies of the state. Christians had no place in Roman society. They were nonconformists, refusing to live according to the norms and rules of that society and saying no to the existing social, political, and religious structures. Christians thought differently and lived differently than mainstream society. Jesus Christ *alone* was Lord and this conviction had tremendous consequences for Christian attitudes toward politics, the emperor, and military service, among other things.

Jesus recognized that the gate is small and the way is narrow that leads to life in the Kingdom. There is something about the radical and stringent demands of Chris-

tianity that always seem to run counter to the values and policies of the powerful and the majority. There is something embodied in the Cross that has never been quite acceptable for the mainstream. There is something about the Christian voice that makes it a prophetic, minority voice and not necessarily a popular voice or the voice of a majority.

This, however, does not mean that Christianity is not political. Rather, it means that Christianity demands a kind of "upside-down" politics—a politics of compassion, justice, equality, and servanthood. Life in Christ is to reach to every aspect of our living and to conquer and protest against sin at every level of our existence—individually, socially, globally.

So what kinds of things should Christians be looking for in a candidate for president? What values should the man or woman hold? What unique concerns do we, as holiness Christians, have in choosing our political leaders?

There are, of course, long lists of what could be considered "Christian" values. It is amazing, however, that so many crucial Christian values are forgotten or disregarded at election time, and especially by widely distributed evangelical Christian "scoreboards" that rate the various candidates on issues such as abortion and prayer in school but leave out altogether economic justice for the poor, racial and sexual equality, or environmental protection. Evaluating candidates by the "scoreboard" method should always be approached with caution and suspicion.

There are, however, such things as "Christian" values. Perhaps I can list three of these values in a way that is broad enough not to exclude important specific Christian values and yet pointed enough not to allow anything to

pass under the banner "Christian" simply because certain words and motions are all in place. Those three values are faith, hope, and love.

1. Does the candidate have "faith"? Faith, of course, is not simply "belief." It has to do with a unique vision and a radically different perspective on things than the accepted and normal perspective. Faith knows of and trusts in a reality that cannot be seen with the eyes and measured by the senses. We ought to be wary of candidates who claim to represent the "majority" or who rely on popular wisdom and "common sense." Popularity, as I have pointed out, has never been a hallmark of Christian teaching at its best, and Christian values seem always to run counter to what common sense expects.

We should also be extremely cautious of candidates who treat Christianity and "Americanism" as synonyms. The "American dream" is not the same as the vision for the kingdom of God that Christ saw. Christ's vision seems far removed from the financially expedient one that crawls off the pages of *Money* magazine, or the "realistic" one that characterizes so much of modern politics, or the militant, vengeful one that bursts forth from the mouth of Rambo.

The Christian vision for the world is one that comes from "below." It starts in a manger and ends on a cross. The voices that a Christian candidate hears are the voices of the poor and locked out, those living on the fringes of society, those who are powerless and discriminated against—not the wealthy and powerful. Faith sees power in powerlessness, strength in love, greatness in servanthood, and holiness in getting dirty.

Too many candidates hide their lack of faith under the cloak of being "realistic"—for example, they are just being "realistic" about the Soviets or they are just being "realistic" about our nation's ability to feed the hungry and provide shelter for the homeless. But in the eyes of faith they are not realistic at all. For faith is based on and appeals to something more real than what we can touch, taste, see, or feel—namely, the power and persuasiveness of self-giving love.

2. Does the candidate have "love"? We do not, of course, mean "love" of America or "love" of babies at election time. Holiness Christians have always insisted that Christian love is unique in at least two respects—(1) the quality of that love as compassionate and self-giving love ("holy love") and (2) the extension of that love far beyond the normal and accepted boundaries ("unbounded love").

Christian love is compassionate. It is suffering love. It is love that identifies with those who are in need and is sensitive to their hurts and struggles. It is not condescending but focuses on empowering the powerless, bringing justice to the discriminated against, and sharing resources with the locked out. Compassionate love is, of course, more than charity. It seeks to bring around a revolution in the way we structure our society. A candidate who demonstrates Christian love will, like Jesus, be most closely identified with those in our society who are poor, rejected, and stepped on.

The uniqueness of Christian love is probably nowhere better demonstrated than its extension to those whom we do not know and even to our enemies. This love of enemies involves initiative on our part instead of waiting until the enemy proves worthy of our love; it involves non-violence as a means of reconciliation to our enemy instead of aggression as a means of wiping out our enemy; it involves the creation of an atmosphere of trust and respect

instead of the fear, name-calling, and "cold war" mentality that has too often characterized the presidency. Christian love knows no boundaries and is not directed simply to those who are like us or whose life-style is agreeable to ours.

3. Does the candidate have "hope"? Central to the doctrine of holiness is a firm belief that things can be different. Things do not merely have to be put up with. Of course, all candidates promise to make changes and hope for a brighter day, but that is not the same as "Christian" hope. A hopeful commitment to radical "change"—both on the individual and on the social level—is always the order of the day when people who know God's sanctifying power are around. They always seem to exhibit a holy dissatisfaction with the way things are.

Holiness as a life-style simply cannot be expressed in a conservative way. Those who want to "conserve" things the way they are, or were, are not, as Jesus put it, "fit for the kingdom." Christian politics involves a hopeful response to our situation that looks to the future, not to the past, and a vision that sees possibility for change both in ourselves and in our enemies. Christian politics can never become a kind of retreat to protecting our own way of life and a kind of unhealthy realism that gives up on anything but military or under-the-table solutions.

Faith, love, hope. Certainly there are other values and principles by which we must judge any candidate running for public office and some may appeal to other political and technical criteria. But leadership always begins with a vision—a burning dream and desire for the way things should be. In the final analysis, it is not the criteria of effectiveness, or of communication abilities, or even of political expertise but of faith, love, and hope that make a Christian a leader and that make a leader Christian. **H**

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#### BY BRYAN STONE

*Pastor of the Fort Worth Liberation Community Church of the Nazarene.*

### THE OLD RUSTY SPADE

*Only an old, rusty spade there I lay,  
In the shed, with a rake and a hoe,  
Where the Master carefully laid us by—  
But that was so long, long ago.*

*My handle was warped by weather and time,  
My once shiny blade worn away,  
But the Master came and said to himself,  
"I'll use this old spade here today.*

*"I have choice seed I've been waiting to plant  
In a fine new parcel of land."  
And His thoughts turned back to the rusty spade,  
And the work it had done by His hand.*

*So He smoothed and polished me up again,  
Using coarse steel wool on my blade,  
And we worked together just as of old,  
The Master, His will, and the spade.*

—CLESSEN K. SCOLES *Pueblo, Colorado*

# GIVERS OR TAKERS

**“If I had a thousand lives to live,  
I’d live them all for Jesus.”**

**R**eba had but one life to live. She lived it for Jesus. Not only in one great act of devotion (she did that too), but day after day over a long fruitful lifetime. Reba was a giver as opposed to a taker. She was unknown in the next town, but loved by all who knew her. Her friends were legion, her enemies nonexistent.

Givers and takers live in two different worlds—as different as night from day. Consider Mary and Maria as representative of these two types of individuals.

Mary receives a great deal of pleasure sharing what she has with others. Maria is content to let others give to her: things, love, and an endless amount of nurturing. Mary has sufficient material things and income to live modestly; Maria has a hundred times more money and things, but manages to live miserably in an elegant home. If it makes any difference, both of their fathers were ministers. Maria has more education. Maria is older, but that is not a factor; she has always been a taker; and probably always will be.

It is no doubt possible for takers to become givers. But only those takers who recognize the difference between the two and make an honest effort to change will ever be givers.

Maria’s friend was recovering from surgery; Maria paid her a visit in the hospital. Really, she came a day earlier than she should. Her friend was still confined to bed, in pain, and in need of rest and quiet. Maria didn’t bring flowers, but promised to send a nice plant. Maria did bring her troubles; in fact, an hour’s worth of them. She took from her friend’s depleted reservoir of strength that which she wanted and said she needed advice on how to proceed with her divorce, which would leave her with a comfortable retirement income, two houses, and a substantial amount of cash.

Mary’s neighbors were trapped in grief as their six-year-old son lay dying from a brain tumor. One day he was healthy and happy and only a few weeks later the prognosis was “incurable” and terminal.

Mary visited often in the home and the hospital. Several times she called and informed them that she was preparing food. She proceeded to take over a full meal, with sufficient leftovers to snack on the next day.

After nearly eight long, agonizing months the boy died. Mary went as soon as possible and shared the grief of this stricken family. She organized neighbors and friends to bring in meals for the family and for relatives who would be coming from out of town to attend the funeral. Mary and her husband attended the funeral but arranged for oth-

ers to watch the friend’s house, heat the coffee, ice the tea, set out the salads, and have things ready when they all returned. Religious preference had nothing to do with Mary’s feelings: Mary is a Protestant, her friends Catholic.

Givers repeat such actions over and over. They never keep track of the time or cost of such giving; neither do they expect anything in return. Their compensation is the joy of giving.

Is such giving or taking inherent in the genes, or is it learned and acquired? True, Mary comes from a family of givers, but none to match her. Reba was Mary’s favorite aunt. She was especially fond of her and spent several weeks with her as a child. Mary was the daughter Reba never had; their love was mutual. Did Mary acquire this giving trait over the years as she watched and observed this aunt? Perhaps. It’s possible.

When Reba died, in her late 60s, Mary accompanied her father to attend the funeral hundreds of air miles away. The chapel was packed that day; neighbors of many years standing came en masse. Friends from as far back as childhood flew in to pay their respect. Scores of members from her church came. A former pastor set aside his retirement to officiate.

Reba’s death was thought to have been caused by a fall at a church gathering as she went to fetch a cup of coffee for a lady confined to a wheelchair. Reba seemed to have recovered from the fall that night with no apparent ill effect, but went home and died in her sleep. According to the doctor, she probably died from a blood clot, caused by the fall. Reba was a giver, right up to the very end.

I’ve heard it said that givers are insecure, and give to be loved back as a compensation for this inherent weakness. Not the ones I’ve known.

Givers send cards, make phone calls, and shop for gifts of remembrance as freely as the rest of us shop for groceries. It’s a way of life with them. As far as they know, anyone can do it. Do we? I asked myself—“Am I a *giver* or a *taker*?”

How do I know so much about Mary and Maria and Reba? Reba was my sister; Mary is my daughter—and Maria is not the real name of a dear friend who needs my prayers. **H**

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**BY FLEMING PARMER**

*An elder in the Church of the Nazarene residing in Valencia, California.*

## TRIBUTES D. I. VANDERPOOL

For nearly 15 years following his election in January 1949, Dr. D. I. Vanderpool served our church in its highest elective office—general superintendent. But primarily he will be remembered as one of the great evangelists of the Church of the Nazarene. His career took him into some of the leading pulpits of our denomination where he ministered as a successful pastor. As a district superintendent, he was deeply appreciated by both pastors and lay people. He was a beloved and respected general superintendent from 1949 to 1964.

It was, however, as a soul-winning evangelist that Dr. Vanderpool was set apart from others in the church. He was a model soul-winner in his generation. Thousands are in the Kingdom today because of his tender spirit, his pleading tears of compassion, and his deeply stirring messages.

Many of us fondly remember him as a story-telling, fun-loving congenial Christian. As a lad he was known as Isom, or Ike. Some of his friends called him Vandy, or Van. When he came of age, he took the name Daniel, but for nearly as long as anyone can remember, he has been known simply as D. I. His family has pleasant and lasting memories of a father and grandfather who cared deeply for each of them. Ministerial colleagues, and especially fellow members of the Board of General Superintendents, look back on a time when Spirit-blessed common sense guided a church leader through administrative detail.

But again, it is the multitude to be found on both sides of heaven's gates who praise God because D. I. Vanderpool, evangelist, passed their way. It has been said that with the homegoing of this great man an era has passed. One would hope not; nor would Dr. Vanderpool want it to be. To the contrary, his concern, coupled with his special gift of communicating the gospel, not only needs to be, but must be, duplicated by God's called servants today. Let his fervor be emulated in today's ministers, that it will be said of us that we have influenced our generation as effectively as he impacted his.

Because of illness and old age Dr. Vanderpool has been out of circulation for some time. Yet the positive effect of his ministry continues to be felt among us. May it continue to be so even though he has now crossed over into the land of his reward. We join the thousands who express heartfelt gratitude for the privilege of having known this great man of God.

Jerald D. Johnson for the  
BOARD OF GENERAL SUPERINTENDENTS



Dr. D. I. Vanderpool was an outstanding and effective preacher. His sermons had the ring of rugged, clear, holiness gospel. It was the kind of preaching that characterized the Church of the Nazarene. It was invaluable as an example of leadership for the church. His sermons were close to the people; his illustrations so vivid that his audience related to them well.

He was an enjoyable colleague. He filled his place on the Board of General Superintendents with poise, grace, and sound leadership. We who were on the Board with him enjoyed him immensely as a colleague and friend.

As a general superintendent from 1949 to 1964, he served the church well. His leadership always pointed in the right direction; his judgment was respected by all; he covered the church with respect and blessing. The Church of the Nazarene was blessed by having the ministry of Dr. D. I. Vanderpool, general superintendent. We are glad we had him for God's time.

Personally, I enjoyed his fellowship greatly and admired him as a preacher of the gospel. He has indeed entered a better country.

V. H. Lewis  
General Superintendent Emeritus

# THANK YOU, FATHER

*The dark earth of Missouri gave us a gift.  
As a teen caught by God and filled with youthful zeal  
Isom Vanderpool gave himself away and found God dear.  
His fear of sin and judgment discovered love and holiness;  
And he surrendered.*

*Strong hands once fit to the plow  
Now wrapped easily 'round the Word of God  
And reached to the humble, helpless and lost.*

*He himself, helpless to the love of God,  
Often wept in love for those lost.  
He became the "weeping prophet."*

*He too was a man of sorrows and acquainted with grief  
Poverty was his companion;  
Heartbreak often held his hand.  
They only left him to grow in trusting love.*

*His faith met life as it came . . .  
With a glint in the eye and a smile creeping 'cross his face,  
Lingering sorrow was put to flight with warm humor . . .  
And honesty.*

*Choosing the name Daniel,  
He followed in faith and quiet courage.  
He faced his lions*

*And tasted the victory which only the Lord can win.  
On one cold January he knelt under the hand of the church.  
Called to lead, he understood it as service.*

*An eloquent spokesman of a common gospel,  
With the hands of labor and the heart of the Lord,  
He gave himself to children and common people  
While others sought position and power*

*He spoke with urgency and conviction  
Born of his love for people  
And his fear of sin and judgment.*

*Wherever he preached the Spirit of God was at freedom  
And persons were made new.*

*He was comfortable with the Creator  
And simple enough to believe that it was mutual.*

*As husband, father, and friend  
He looked with eyes of forgiveness  
And saw love where others saw none.*

*As master storyteller, he revealed himself and his Lord  
And we loved them both.*

*We hear his gentle encouragement still . . .  
"Keep your head up, keep your shoulders back!"*

*"Take courage, you can do it!"*

*"I'm counting on you!"*

*"We're headed for a better country!"*

*And we say with gratitude . . .  
"We'll try, you lead the way, the path is clear."*

*"You can count on us, with His help."*

*"We will meet you in that better country, by His grace."*

*"You walked in obedience . . .*

*We follow in faith,  
With hope in a Savior we have seen in a man."*

**By Ron Lush**

*A grandson-in-law to Dr. Vanderpool*

## The Better Country

**O**n the day following Granddad's death, Rev. Ron Lush, Jr., a grandson-in-law, while looking through Granddad's Bible, found scribbled notes of a favorite sermon Granddad often preached. It was a message of hope from Hebrews 11:16, titled "A Better Country." Let me read the text:

*They were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them (NIV).*

His simple outline told the powerful story of hope in Christ Jesus—the centerpiece of Granddad's life and ministry.

A Better Country Desired  
A Better Country Promised  
A Better Country Described  
A Better Country Obtained

Granddad guarded well the spiritual deposit that was entrusted to him. He guarded it with the help of the Holy

Spirit who lived in him. He fought the good fight, he finished the race, he kept the faith. Now there is for him the crown of righteousness which the Lord, the righteous Judge will award to him, and not only to him, but also to all who long for His appearing.

The family, or "the tribe," as Granddad often called us, wants each of you to rejoice with us in his safe arrival in that better country.

We, the 11 grandchildren, serving God as lay ministers and clergy, want to reaffirm our faith in the God of our parents, who model before us the faith of our grandfather. May our lives always reflect the glory of God, which will enable us one day to enter that better country as well.

For the 23 great-grandchildren here, and for future generations, our prayer is that they, too, will live obediently, following the God of their "super papa"; and will always remember their rich spiritual heritage.\*

**C. Daniel Vanderpool**  
*Grandson of Dr. Vanderpool*

\*This tribute is part of a welcome extended to those who attended the funeral. Fifty-two members of Dr. Vanderpool's family were present. All the adult members are serving Christ in the church as laypersons or ministers. This is a great testimony to his influence. His son Wilford wrote, "Our father was indeed all he ever seemed to be or professed to be."



## Permanent Gift

If any man ever made me want to be good, it was your father. His permanent gift to me is the clear and inspiring memory of a warm-hearted, single-minded love of God and people. I felt included in that love circle.

Miss him? Certainly. Love him? Certainly. Honor his life and example by renewing our commitment? Without reservation.\*

**Paul Skiles**  
*Media International director*

\*Text of a message sent to the family.

## Honored Patriarch

Dr. D. I. Vanderpool has now joined that great line of honored patriarchs of the church who, like it was said to King David, "died at a good old age, having enjoyed long life, wealth and honor." We remember him warmly with love, honor, and respect. His legacy lives on in his children and their heirs, but is not confined to just his nuclear family. His heritage leaps out to all of those who were saved, entirely sanctified, or simply drawn closer to God under his ministry.

Dr. Vanderpool was a great gospel preacher. His style was warm and personal with vivid illustrations of the truth. He preached with passion and prayed with tender compassion. No one heard him long without feeling his great love for people in yearning for their salvation.

Though we who are left behind will miss his presence and wisdom, his return to his Maker is a time for rejoicing. Thank God for men of faith, hope, and love like D. I. Vanderpool. His good works will follow him.\*

**B. Edgar Johnson,**  
*general secretary*

\*Text of a telegram sent to the family.

## A Man of Compassion

We have esteemed him most highly for his excellent leadership and great heart of love and compassion. As a young pastor we discovered his intense interest in our fortunes. He visited us at Arlington one winter. We drove him to Condon, Ore., for a home

mission service, and he noticed we didn't have a heater in our 1931 Chevrolet. He began to weep and said, "Do you mean you have been driving in the cold weather with your family, and no heat in your car?"

We said, "Sure. But that's all right. We are making it fine."

Before he left that day, he gave us \$25.00 to get a heater. It was the "exceeding abundant" to us, and it mirrored so many thoughtful things he had done to help so many.

Our years together under his leadership could fill a book with fascinating times that enrich the spirit in fond recollection.

His long life has made an impression upon our Zion that will continue to produce results for the Kingdom until Jesus comes.\*

**Raymond and Rosamond Kratzer**  
*Nazarene elder and wife*

\*Excerpted from a letter to Willford Vanderpool from the Kratzers.

## Tremendous Legacy

There is no way to calculate the tremendous legacy that Dr. D. I. Vanderpool has left to the Church of the Nazarene.

He not only lived exceedingly long; he lived exceedingly well.

Heaven's records will reveal how many thousands have come to Christ and the church under his ministry.

Beginning with schoolhouse revivals in eastern Colorado, the lives of countless ministers and laymen have been vitally impacted by his warm, personal interest during the more than half a century of dedicated service he rendered as pastor, district superintendent, and general superintendent.

Who of us will ever forget his great sermon, "Streams, Rivers, and Floods," which issued a clarion call for revival?

He was the Church of the Nazarene's "weeping prophet" as he compassionately summoned men and women to be reconciled to God. He was never too busy to demonstrate a Christlike love for children.

As a general superintendent he left an indelible stamp of holiness evangelism on this office. His children and grandchildren and great-grandchildren are a living tribute to this great man's life and his influence will be perpetuated through their committed lives.\*

**Eugene L. Stowe,** *Chairman*  
*Board of General Superintendents*

\*Text of a message sent to the family.

## D. I. VANDERPOOL

My opportunities for fellowship with D. I. Vanderpool were few and precious. Our paths seldom crossed, but when they did I was profoundly impressed by his spirit.

When news of his death reached me, memories of two incidents were instantly triggered.

The first occurred several years ago, but long after Dr. Vanderpool's retirement. While lunching with friends his name was mentioned. One of the group, obviously unimpressed by Vanderpool's administrative skills, said abruptly, "He didn't do anything."

"Oh, yes he did," I countered.

"What?" my friend challenged.

"He made holiness credible," I responded, "something that not all our leaders accomplished."

D. I. Vanderpool was kind, caring, unselfish, and disposed to mercy. His gentle spirit reflected Christ. In the final analysis, character exceeds skill in value.

Not that he was unskilled, I hasten to add. He was at his best as a preacher, and as a preacher he was at his best as a storyteller. Relating personal experiences, he often moved crowds to smiles and tears. He made past events live by his gift for vivid narrative—and some unusual events took place in his life. A man of prayer and faith, his ministry was studded with remarkable victories.

## PENINSULAS

"No man," said John Donne, "is an island." The Bible puts it like this: "For none of us liveth to himself, and no man dieth to himself" (Romans 14:7).

If none are islands, some I've met are peninsulas. They are surrounded on three sides by self-interest. What happens to others, with precious few exceptions, is a matter of indifference to them. They are unwilling to sacrifice for suffering people. The cries and tears of the oppressed, even of little children, do not move them. The world is their oyster, and who shares an oyster?

But I've known some of these I-dominated persons long enough to see how things turn out. I've considered their "latter end." They are lonely in life and unmourned in death. They get only the affection and attention they can buy, and that tastes sour because they know it's pretended. Even surrounded by money, people, and comfort they are lonely, empty, and angry.

Only those who love and share are happy. Only

My second memory was of the Arizona district campmeeting in 1980, when Willard Taylor and I were the evangelists. D. I. Vanderpool attended most of the services. One morning his son, Crawford, who was then district superintendent in Arizona, called on him to lead in prayer.

As the aged saint reached the platform and started up the steps, Crawford said quietly, "Hurry up, Daddy."

Vanderpool stopped, looked up, and replied, "Hold your horses, son. Some things take a little longer than they used to." When he stood at the microphone and prayed, heaven and earth were fused, God and the people were brought together.

After a clear-cut conversion to Christ, D. I. Vanderpool began his quest for holiness when, troubled by frequent uprisings of selfish anger, he was challenged by a woman who said, "You do not have all that God has for you." He soon experienced a powerful inward cleansing, and spent his life as a man who wanted all that God had for him.

He is now among friends, telling stories, praising the Lord, and waiting for a grand family reunion.

those who live for someone else, pouring their resources into the happiness of others, find fulfillment. When death severs the tenuous link of the selfish to the mainland, making them the islands they strove to be, their misery becomes ultimate and eternal.

In hell all men are islands. There is no fellowship, no respect, no love in hell. When men of God died in Old Testament times they were said to be "gathered to their fathers." Men who die without God are not "gathered," they are isolated. Hell is selfishness eternalized.

When Tabitha died, "full of good works," all the poor widows she had helped stood by weeping. God restored her to life for their sake and to their joy.

When the loveless die only the vultures, including the human species, assemble. They would be bitterly disappointed if the corpse revived.

If I were an island I would build a bridge to others as quickly as possible. Life is rich and full only for those who live for others.

# A FAITHFUL SOLDIER OF THE CROSS

On January 25 one of our choicest Japanese leaders died just a week before his 81st birthday. He was Sadao Harada, hardworking church planter, pastor, and district superintendent, who continued to labor earnestly for the Lord during his retirement years.

From Hubert Helling, former missionary to Japan, who now resides in Seattle, I received a letter informing me of Brother Harada's homegoing.

The veteran minister died of pneumonia. For the last three years of his life he suffered from Parkinson's disease. Declining health finally left him physically handicapped.

As his son, Dr. Makoto Harada, expressed it, "His spirit was never handicapped." During his retirement he worked with several evangelical groups and "sought the opportunity to testify to God's saving grace anywhere, home or abroad."

Two trips were made to Brazil, where Brother Harada even probed the remote regions of the Amazon, seeking out Japanese settlements in which to preach Christ.

His last trip was to Europe, where he conducted meetings in several countries, proclaiming the gospel to Japanese who were there on business or for study.

In his native Japan he opened home mission works

in six places, three of which have become Churches of the Nazarene.

In a letter to missionary Helling, Harada's son wrote, "To the end he insisted on attending the Sunday service despite his doctor's orders. On one occasion he was wheeled into the church with the intravenous tube attached."

Sadao Harada labored as a minister of the gospel for over 50 years, years filled with sacrifice and compassion. His legacy is the beautiful Christian family that survives him and the churches filled with people he reached and taught for Christ.

Hubert Helling called Harada "a faithful soldier of the Cross." This Japanese Christian was typical of the leaders around the world who have made possible the life and growth of the Church of the Nazarene.

Nowhere has the work been easily and cheaply established. Men and women have poured their blood, sweat, and tears into its foundations. Ministers and laypersons alike have endured hardships and persecution as the price of loyalty to Christ and the Church.

Those of us who mourn the passing of heroic witnesses like Sadao Harada are challenged to give the same heart-deep and lifelong service to humanity's greatest need—the need to know Jesus Christ as Savior and Lord.

# FLATTERERS AND FLATTENERS

Luigi Barzini, speaking of Fascist dictator Benito Mussolini, said, "He could not bear intelligent criticism and factual objective information that contradicted his own preconceived unchangeable ideas. He listened only to brazen flatterers, the only people he saw and trusted."

All of us have preconceived ideas. That is only perilous when they are unchangeable. The person who never changes his mind is nearly as odious as the one who never changes his clothes.

Listening only to those who flatter may inflate the ego, but it stagnates growth and destroys life. We need to listen to those who *flatten* us as well as those who flatter us. Those who say only what we like to hear are far less helpful than those who say what we *need* to hear. We may argue that our critic's perspective is warped, but it's seldom totally wrong. Our own perception is faulty and the critic may see some things hidden to our blind spots.

Scripture says, "Faithful are the wounds of a

Listening only to those who flatter may inflate the ego, but it stagnates growth and destroys life. We need to listen to those who *flatten* us as well as those who flatter us.

friend." There are valuable lessons to be learned, however, from the wounds of an enemy. Sometimes, in our self-protective stance, we label as enemies those who really desire to be friends, and who realize that true friendship cannot disregard ideas and actions that will damage us.

Whatever the critic's motive we can learn from his criticism. If he is not totally wrong he is partly right, and we can't afford to reject the benefits of partly right observations. No grace is needed to agree with the flatterer, but to profit from the flattener requires humility and integrity. This may be difficult, but it's possible and essential to our best work.

A man too big to learn from criticism has the bigness of a balloon—he is full of hot air. Something will deflate him. Pride goes before a fall, not to steer us around it but to lure us into it.

Listen to the critics. You will be a better person and do better work.

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# U R B A N G R O W T H AND THE CHURCH'S TASK

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**T**he world is presently experiencing the largest migration of people in the entire history of mankind. Leading demographers tell us that every day between now and the year A.D. 2000, 189,000 people now living in rural communities worldwide will move into the cities.

These people, for various reasons, will pull up their roots and leave their villages, pack all the belongings they can carry, which are near and dear to them, and leaving friends and loved ones behind, move into the mysterious, exciting, inviting, and teeming urban centers of our world.

Experts tell us that today over 43 percent of the world's population live in cities larger than 10,000 people. That figure is steadily increasing, so that by the year A.D. 2000 it will be 51.2 percent, and by A.D. 2050, 78 percent of the world's inhabitants will live in cities. As extreme as these figures seem, they are even more staggering when one realizes that they include the population increases between now and then. This means that by that point in history, if Jesus tarries, 8 out of 10 people living on the face of the earth will be living in cities.

When considered against the backdrop of these demographic facts and Christ's commission to go into all the world, it seems that the Church of Jesus Christ cannot afford to neglect the question of how it is going to minister in the urban world of this and the next century. Certainly, rural ministry should continue. The truth of the matter is, however, that we are called to "make disciples of all peoples," which means to take the gospel wherever people are located. If 80 percent of the world's population is going to be in the cities, then the Church needs to begin a major effort there.

To be sure, mission in the urban community is very difficult and much more complicated than in the small town because it demands a variety of methods, is confronted

with a totally different set of issues and a whole army of seemingly unsolvable problems. It is necessary to consider new models and structures of ministry, leadership, and training.

The Church of the Nazarene has begun to address this difficult and complex issue by initiating the "Thrust to the Cities" program. Much has been learned, battles have been won and lost, many people have been converted and helped, and many new urban congregations have been planted. I am gratified and grateful that my church is one of the leaders in attempting and testing the kinds of ministry methods that will be effective in the urban world of tomorrow.

Today there are over 250 cities worldwide with over 1 million inhabitants. In the year A.D. 2050 the projections tell us that 900 such cities will be in existence, with the largest having a population of over 42 million people. Cities of such dimensions, wherever they are found on earth, are power centers from which nations are ruled, international recognition is focused, and cultures are formed and modified. The challenge of bringing the gospel to these great world urban centers is overwhelming.

The need for the church to pray for the "Thrust to the Cities" program in general, and the thrust to Los Angeles and New York City this year become even more important as we see the possible spin-offs for ministry later. We serve a great God, and the Church of the Nazarene has aimed its heart in the right direction. With His help, let us pray that we will become ever more effective in the spreading of the kingdom of God to the cities of our world. **H**

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**BY J. TIMOTHY KAUFFMAN**

*A doctoral candidate in missiology at Fuller Theological Seminary. He resides in Pasadena, California.*

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## WE ARE CALLED TO "MAKE DISCIPLES OF ALL PEOPLES"

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# HEALING IN JESUS' NAME

“Whatever you ask for in prayer, believe that you have received it, and it will be yours.”

**A**fflicted with rheumatoid arthritis, an incurable disease, I went to God in prayer. He answered by providing excellent medical help to relieve my suffering. He answered by giving me compassion for others who were suffering. He gave me strength for each day.

Many years went by, and many medications were taken. Several times I spent as many as 30 days in bed, unable to raise myself into a sitting position without my husband's help. One month was spent in a wheelchair because the pain and swelling was too severe for me to stand. Gold shots were started, and after a few weeks I noticed relief from pain for short periods of time. It looked like my body was tolerating this medication, which is a form of chemotherapy. Then one day, 20 minutes after my doctor had administered my weekly shot of gold, I began to feel odd, my tongue felt thick, my throat seemed to swell shut, I could not breathe, my heart pounded, I became violently sick to my stomach. When I came to, there were my doctor, several nurses and therapists, and an oxygen tank. I heard my doctor ask the nurse about my blood pressure, and she said, “Coming up. It is up to 20.” That ended those gold shots.

Soon the pain was so severe my doctor sent me to a rheumatologist who drained the liquid from my index finger and later from both elbows and administered cortisone. Blessed relief for a short period of time!

My rheumatologist suggested gold shots, but both my doctor and I were afraid to try them again. The rheumatologist explained there was gold in a newer solution, and he had never heard of anyone having a reaction to it. Three good years of relief followed, and then the gold did not seem to be so effective. I was having some allergic symptoms, so we stopped the shots.

Several months went by and newly discovered drugs were tried. The arthritis was again out of control.

At this time I was studying the life of Christ from the Book of Matthew. In the 7th chapter, verse 7 stood out as if just for me. The familiar words seemed to take on more meaning than ever before. Reading

chapters 8 and 9, and going into Mark, Luke, and John, to see again what the wording was for the same miracles, I found certain words in chapter 8 of Luke that stood out as if in large bold print. They were “no one could heal her” (v. 43), “she had been instantly healed” (v. 47), “your faith has healed you” (v. 48), and “just believe, and she will be healed” (v. 50, all NIV). Now, I was getting excited. Perhaps He was telling me He wanted to completely heal me.

I had been anointed twice for my affliction. Both times He answered my prayers and the prayers of others. Now my prayer was “Please help me to know just what to do.”

We were having revival services in our church. Early in the week our pastor announced a healing service for Saturday evening. Several friends asked if I was going to be anointed for healing. My reply was, “Not unless God indicates I should.”

It was now Friday and as I read and reread the healings recorded in the Book of Mark, I knew two special portions of scripture were for me. Mark 9:23 (NIV) says, “Everything is possible for him who believes”; and Mark 11:24 (NIV) says, “Whatever you ask for in prayer, believe that you have received it, and it will be yours.” I called the pastor and told him I knew God was ready and waiting to heal me completely.

I was taking strong medication every three hours day and night in an effort to control the disease. At 1:30 A.M. on that Saturday morning I took medication for rheumatoid arthritis for the last time. That same evening I was anointed along with 10 others. God heard and answered with a quiet, peaceful sense of healing. “It is Jesus' name and the faith that comes through him that has given this complete healing” (Acts 3:16, NIV).

Over two years have passed since God healed me, and I have had no signs of symptoms of the disease. I walk, climb steps, screw and unscrew jar lids, dig in the garden, clean floors, and have cut and sewed eight panels of curtains. Every time I wring my dishcloth, I thank God for my healing. **H**

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**BY VERNA FLOWERS**  
*Wife of a Nazarene elder  
residing in Connell,  
Washington.*

# THE ANSWER CORNER

Proverbs 16:31 says that gray hair is a crown of splendor attained by a righteous life. Do you think this is true today? I thought we were not to judge.

This is a *proverb*, a statement of what was generally true within the culture of the writer and/or collector of the Book of Proverbs. In our culture, there are multitudes of gray-haired sinners whose lives are tragically unrighteous. The elderly who are good and wise deserve honor. The elderly who are neither should be pitied, and should be objects of prayer and evangelism.

Godliness is what matters most, at any age and with persons of any hair color—or even without hair.

**What does the Church of the Nazarene teach concerning “cremation”? Funeral costs are skyrocketing. Often the remaining spouse or children are left with huge funeral bills. My husband and I are in our 60s; we haven’t been able to save much. We don’t want our children to have that burden. We are thinking we’d like to be cremated. After all, we won’t need this body any more because we’ll have a new body in heaven! We don’t want to go against the will of God to save money.**

The church has no official teaching on cremation. Most of our people have been interred, but some have been cremated. The matter is left to the individual conscience and judgment.

I have found opinion on the subject

divided within the church. Some favor cremation for a variety of reasons, practical rather than theological.

Some regard cremation with disfavor because (1) Christians have traditionally buried their dead; (2) some pagan peoples have traditionally cremated their dead; and (3) cremation destroys the analogy of death as sowing and resurrection as harvest, which Paul uses in 1 Corinthians 15.

Some have been cremated as victims of circumstances, perishing in fires. Certainly, the reduction of their bodies to ashes poses no problem to the power of God for their resurrection. He who made all things from nothing does not require any precise units of dust or ashes to provide us with resurrection bodies.

“Let every man be fully persuaded in his own mind.”

**Please clarify 2 Chronicles 7:12-16, and verse 14 in particular. I have heard Nazarene preachers use this scripture many times in a way that implies, if not actually says, that “Christians” should turn from their sins to have God’s blessing and revival. My Calvinist friends use it this way a great deal. Just what is meant by “my people who are called by my name”? As I study this, it does not seem that the scripture is talking about Christians. How should this be used in preaching today?**

In the Old Testament passage, “my people” clearly means Israel, and God is here conditioning national blessings

upon national obedience. God will forgive their sins and lift His hand of judgment from them only when they repent and pray. He cannot countenance their sin, because they bear His name. His name is holy, and sin contradicts and dishonors that name.

I think there is a valid application of this Old Testament passage to God’s New Testament people, the church. The church cannot expect revival, with its accompanying spiritual and numerical growth, unless repentance and obedience are evidenced. Confession of sin and calling on God have always preceded the revivals that mark some pages of church history with peculiar glory. The church bears the name of Christ and cannot be truly Christian when sin is practiced, or tolerated, or defended.

A counterpart to this Old Testament passage may be found in the demands, conditions, and promises contained in the Lord’s messages to the seven churches (Revelation 2—3).

In principle, many passages addressed to backslidden Israel can be legitimately applied to backslidden Christians.

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

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

## LETTERS

### SUICIDE PREVENTION

An article published in the September 1, 1987 edition, titled “You Can Help Prevent Suicides,” was recently brought to my attention.

We have found that similar articles have generated interest in the topic of suicide and created a demand for further information by readers. Our Suicide Information and Education Centre (SIEC) is a resource centre specializing in identifying, acquiring, and providing information on the topic of

suicidal behaviors and, more importantly, suicide prevention.

Would you please publish a notice advising readers of the availability of further information from SIEC? I am sure it would be appreciated by your readers.

**Gerry Harrington**  
*Calgary, Alberta, Canada*

**Editor’s Note:** SIEC is a computer-assisted resource library containing written and audiovisual materials specific to the topic of suicidal behaviors. This world-class resource centre, located in Calgary, is another example of Alberta’s continued commitment to suicide prevention.

SIEC is a nonprofit organization and operates under the auspices of the Canadian Mental Health Association.

The aim of SIEC is to collect all literature regarding suicidal behaviors which has been published in the English language since 1955 and to make this collection available to all interested persons.

The Centre provides literature searches and photocopies of articles from the collection in response to specific requests. Requests for information, or samples of our publications, can be directed to:  
INFORMATION OFFICER  
Suicide Information and Education Centre  
No. 201, 1615 10th Avenue S.W.  
Calgary, Alberta  
T3C 0J3  
Phone (403) 245-3900

### MAYBURY COMMENDED

The *Herald* fills my life with good spiritual food from time to time. I ap-

preciate those who contribute to it. I was especially happy to see the poem by Byron Maybury, "Begin the Day with God," in the September 1, 1987 issue.

Rev. Maybury was our pastor in the Ephrata, Pa., Church of the Nazarene over 45 years ago. He and his wife made a real contribution to my young life, as well as to our community. We had some of the largest Vacation Bible Schools our area ever had.

I thank God for him and the other faithful pastors who served our church and others in our beloved Zion.

Merla Nies  
Ephrata, Pennsylvania

## PARTIALLY DISAGREES

In regards to *The Editor's Standpoint* (January 15 issue), I can only

partially agree with you on the Lord's return.

My disagreement begins with my own experience of being trapped in a world of premillennium paranoia guilt. I began to live and see life differently and more fulfilling within God's grace when I decided one day to throw away the premillennium viewpoint, with all its harmful psychological cause and effects relationships. You said, "Our responsibility is not to calculate the date of His coming but to pour out holy lives in service to needy people." I agree. However, my experience in the past as a premillennialist has taught me the drive and belief of that system feeds on the necessity to speculate the calculated date of Christ's return. Political and cultural events are always being foretold

and monitored closely. It also feeds on fears, fears deeply rooted in guilt and its related complexities. Without speculation on the future and the events thereof, there is no real urgency to preach the Lord's coming and its related verses.

I am of the opinion we will one day, more than likely, see our own deaths before we will ever see the Lord's return. My certainty rests with the gravestones of all the beloved premillennialists who are now with the Lord. And they definitely believed Christ was coming in their time.

I am not a scoffer of the Lord's return. However, I am no longer an endorser of paranoia guilt and its related complexities.

Derrick J. Lach  
Bolingbrook, Illinois

## BY ALL MEANS...SAVE SOME

# ANGIE BROUGHT HER MOTHER

On the second night of our Vacation Bible School, I toured the classrooms to meet the new children. Angie, an 11-year-old, dark-haired beauty sat in the junior classroom, busily engaged with notebook and pencil. Her friend, Amy, had brought her to VBS. Angie immediately indicated a desire to attend church on a regular basis.

In the next few months, we brought Angie to all the church activities. Her mother, Jean, attended the programs in which Angie eagerly participated. About five months after VBS, Jean began attending the morning worship services and eventually the adult Sunday School class.

During the Christmas holidays, Jean began to realize that her life was based on human relationships. Any relationship that seemed to promise acceptance brought her a false sense of self-esteem. As a result, she had gone from one relationship to another, seeking inner peace and fulfillment. Through my husband James' messages, the Holy Spirit began to speak to Jean. She realized there was a better way of life. Wrong choices and sinful habits had robbed her of peace and positive self-esteem. She felt lost, afraid, and without direction. She had trusted people to supply emotional stability, but each relationship had ended with heartache and pain.

One Sunday morning in January, Jean told herself, "I'll find some answers in the pastor's message this morning." That Sunday, however, James was ill and unable to be at church. After the morning service, Jean went home, and

fell to her knees, and cried out to God for help. She called for an appointment with the pastor on Thursday.

That day, a major transformation took place in Jean's life. As James led her in a prayer of confession, she accepted Jesus Christ as Savior. From a nonchurch background, with little knowledge of the Bible or Christian conduct, Jean had been led by the Holy Spirit to seek forgiveness and a different life-style.

Jean's newfound relationship with Jesus Christ changed her life dramatically. No longer did she depend on "crutches" to make it through the day. God supplied strength for each day and sleep for each night.

Jean's outlook on life was changed, too. She viewed herself differently. A fellow employee apologized for something he said in front of her. That made history! A friend introduced her as a new Christian. That shocked her! She was just beginning to recognize who she was and what God had done in her life. Her words told of a new person, and her countenance was proof of a transformed life.

In the next few weeks, Jean saw God's hand supplying needs and healing lifelong wounds. "Self-esteem and self-respect have come as I have trusted God to handle every situation. When Satan tempts me to falter, God gives me the strength to stand up against temptation and criticism. The things that impressed me before no longer impress me. I have discovered that my personal relationship with Christ is of uppermost importance."

Jean credits her new life to a daughter who wanted to be a part of a church, to a church that accepted her as she was, and to a God who still performs miracles. And the miracles continue. Recently, as a result of Angie's efforts, there were 15 people in church on Sunday. **H**

## BY LYNDIA T. BOARDMAN

Children's Ministries director at Bethel Church in Decatur, Alabama.

# IN THE NEWS

## PEOPLE AND PLACES

Dr. Paul Mayle, professor of history at Mount Vernon Nazarene College, has been selected to participate in the United States Department of Education's 1988 Fulbright-Hays Seminars Abroad program.

Mayle is scheduled to travel to India this summer with 21 other participants for seven weeks of study and travel. Seminar participants will visit rural areas to study the sources of Indian traditions and travel to such major cities as New Delhi, Bombay,

Calcutta, Madras, and Bangalore.

For the past 11 years, Mayle has taught world history and international relations at the college. He is chairperson of the social sciences division at MVNC. He and his wife, Ruth, reside in Mount Vernon. □



**Rev. Daniel B. Spross** received the Doctor of Philosophy degree in New Testament theology from the Southern Baptist Theological Seminary in Louisville, Ky., May 20. His dissertation was "Sanctification in

the Thessalonian Epistles in a Canonical Context." Dr. Spross also holds the M.Div. degree from Nazarene Theological Seminary in Kansas City; the M.A. from the Mennonite Brethren Biblical Seminary in Fresno, Calif.; and the B.A. degree from Point Loma Nazarene College in San Diego.

A native of Fort Dodge, Iowa, Dr. Spross currently is pastoring the Lexington, Ky., Calvary Church. He previously has pastored Nazarene churches in Louisville, Ky., Independence, Mo., as well as Caruthers, Bakersfield, and Visalia, Calif. Dr. Spross also served as a contract chaplain for the Veterans Administration Medical Center in Louisville.

In August, Dr. Spross moves to Nashville to become assistant

professor of New Testament language and literature at Trevecca Nazarene College. □

**Jon Johnston**, Nazarene educator teaching in the Social Science Department at Pepperdine University in Malibu, Calif., has recently had a new book published.

The work, titled *Walls or Bridges: How to Build Relationships That Glorify God*, will be presented and sold at the upcoming PALCONS. □

## A MIRACLE AT CALVARY CHURCH

In 1984 Bethany, Okla., Calvary Church completed beautiful facilities on 10 prime acres appraised at \$3.6 million. Times were great and oil dollars were flowing, providing a robust economy. The church was growing and had raised \$630,000; projections were that the annual amount raised would soon be over \$700,000. However, all that changed when the price of oil dropped drastically and people moved in great numbers out of the state. The bottom dropped out of the economy with bankruptcies, foreclosures, and bank failures common. The church went into default in August of 1986, and a foreclosure lawsuit was filed against it some months later.

The congregation tried everything possible to find a solution, but none could be found. The people remained optimistic remembering that although the situation was impossible with man, "all things are possible with God." There were many special prayer meetings, and for over a year, a night of prayer every Saturday.

In December of 1987 the church submitted two proposals to the mortgage company in a final effort to find an acceptable resolution. The proposals were rejected, but one of their own was submitted to the church. Their proposal was even better than the ones the church had submitted. They were going to forgive nearly \$500,000 in accrued interest, apply \$350,000 the church had raised to the principle, reduce the interest from 13½% to 8%, and cut the payments in half. Sunday, April 24, Bethany Calvary Church had a day of thanksgiving and praise to the God of miracles. Banners were placed

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- Because of Who You Are
- Behold
- Behold the Lamb
- Behold, What Manner of Love
- Bless His Holy Name
- Cares Chorus
- Christ for Me!
- Clean Hands, Pure Heart
- Come Celebrate Jesus
- Come, Holy Spirit
- Come into His Presence
- Cornerstone
- Down in My Heart
- Emmanuel
- Every Day with Jesus
- Every Moment of Every Day
- Everybody Ought to Know
- Faith in God Can Move a Mountain
- Father, I Adore You
- Gentle Shepherd
- Give Them All to Jesus
- God Can Do Anything but Fail
- God Is Still on the Throne
- Got Any Rivers?
- Greater Is He That Is in Me
- Hallowed Be the Name
- He Is Life
- He Is Our Peace
- He Will Carry You
- He's Able
- He's All I Need
- He's Still Workin' on Me
- His Banner over Me Is Love
- His Name Is Life
- His Name Is Wonderful
- His Praise Fills the Temple
- Holy Ground
- Holy, Holy
- Holy Spirit, Thou Art Welcome
- Honor the Lord
- I Am Loved
- I Believe the Answers on the Way
- I Exalt Thee
- I Have Decided to Follow Jesus
- I Just Keep Trusting My Lord
- I Know the Lord Will Make a Way for Me
- I Live
- I Love You, Lord
- I Will Call upon the Lord
- I Will Serve Thee
- I'm Gonna Keep on Singing
- I'm in This Church
- I've Discovered the Way of Gladness in His Time
- In the Name of the Lord
- In This Vary Room
- Is There Anything I Can Do for You?
- Isn't He Wonderful
- It Is Finished
- It Matters to Him
- It's Time to Praise the Lord
- Jesus, I Love You
- Jesus Is the Sweetest Name I Know
- Jesus, Lord to Me
- Jesus, Name Above All Names
- Jesus, We Just Want to Thank You
- King of Kings
- Kum-ba-yah
- Lead Me to Some Soul Today
- Let Go and Let God Have His Way
- Let the Beauty of Jesus Be Seen in Me
- Let There Be Praise
- Let's Just Praise the Lord
- Lookin' for the City
- Lord, Be Glorified
- Lord, Lay Some Soul upon My Heart
- Lord, We Praise You
- Majesty
- Make Me a Servant
- More of You
- My Tribute
- O Magnify the Lord
- People Need the Lord
- Something Beautiful
- The Family of God
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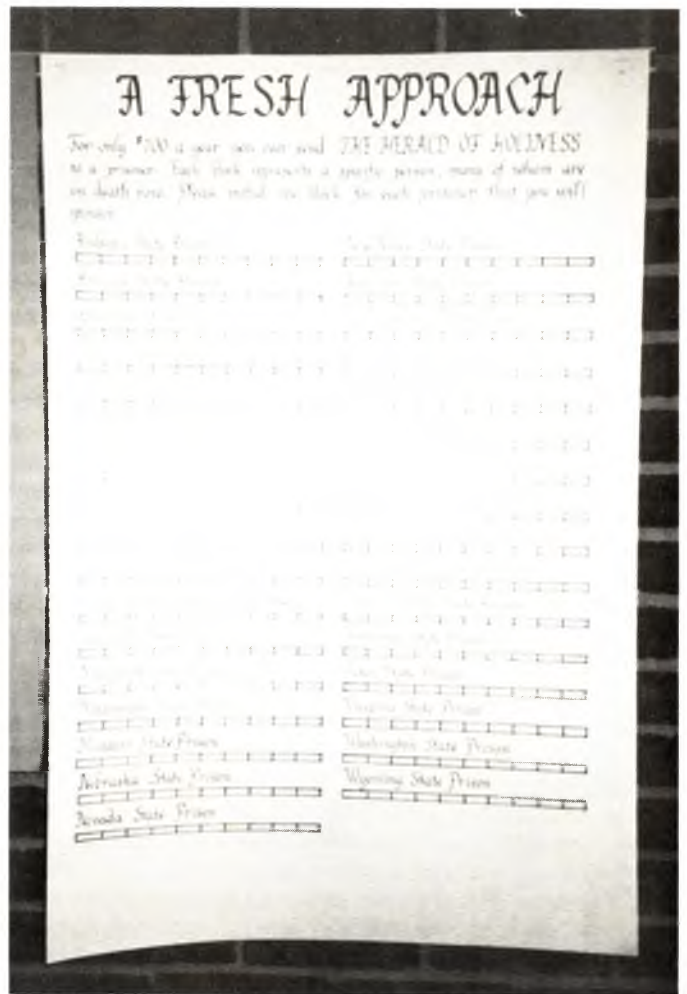
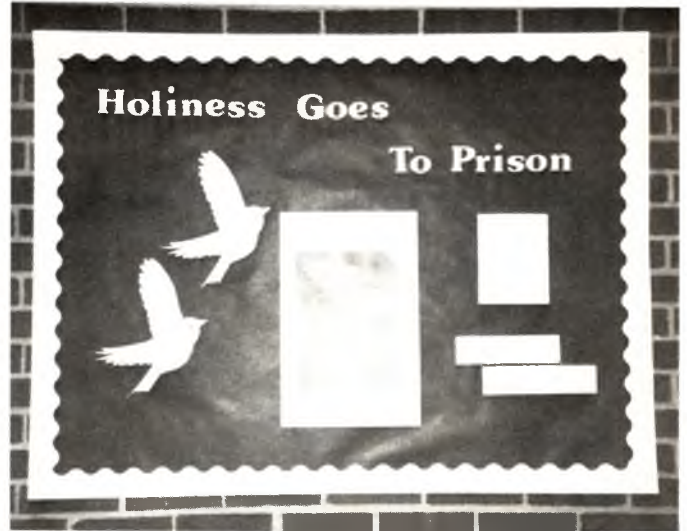


Shown (l. to r.) are Pastor Ron Greeno and Attorney Bob Bailey, who represented the church in its negotiations with the mortgage company.

around the sanctuary, one of which summed up the feelings, "The Lord has done GREAT things for us, and we are filled with joy."

Individuals, churches, and dis-

tricts sent contributions and prayed for Calvary Church through this time. The love and support of God's people everywhere made an incredible difference. □



Jo Harvey, a member of Memphis, Tenn., Calvary Church, used these poster displays in the church foyer to raise money for *Herald of Holiness* subscriptions for prisoners. A total of 120 were secured. Jo has a correspondence ministry to death row inmates, inspired by the Life Row work of George Gaines, Nazarene elder.

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**Make this a BREAK FREE summer!**

## GROUPS DONATE EFFORTS TO RENOVATE VERSAILLES CHURCH

Two groups recently donated their time and talents to assist in the renovation of the Church of the Nazarene in Versailles, France, according to Randy Beckum, pastor of the church and Paris '89 coordinator.

Three couples from Long

Beach, Calif., First Church gave an entire month to a Work and Witness project to help complete the renovation of the 75-year-old Anglican church building. The structure was purchased with monies provided by Alabaster giving. Team members included Bob and Dee Swingle, Dan and Juanita Albaugh, and Clinton and Ruth Anderson.

Six members of the American

community in Germany, under the leadership of Chaplain Gerald Bohall, spent a week sanding, painting, and doing general clean-up work at Versailles. They also provided computer expertise for the Paris '89 and mission council offices.

Both groups were working to get the building ready for the May 15 dedication.

The renovation of this build-

ing is one of the goals for the Thrust to the City of Paris. □

—N/N

## CL/SS STAFF CHANGES

Two veteran members of the Nazarene Headquarters staff have announced plans to leave headquarters while another employee has joined the Division of Christian Life and Sunday School.



J. Paul Turner, Marriage and Family Life coordinator, announced his resignation from the CL/SS Division, effective May 13. He has joined the staff of Nampa, Idaho, College Church as associate pastor, to serve in the areas of education, discipling, small groups, and family life.

Turner joined the Department of Youth Ministries in 1969 as editor of the Sunday School curriculum for high schoolers. He has held a variety of editorial, program, and management positions throughout his 19-year tenure.

For 10 years, he and his wife, Marilyn, were the full-time directors of Nazarene Marriage Enrichment, an equipping ministry designed to nurture Nazarene couples in Christlike relationship education. Marilyn has served as the World Mission District Assembly coordinator in the General Secretary's Office since September 1987.

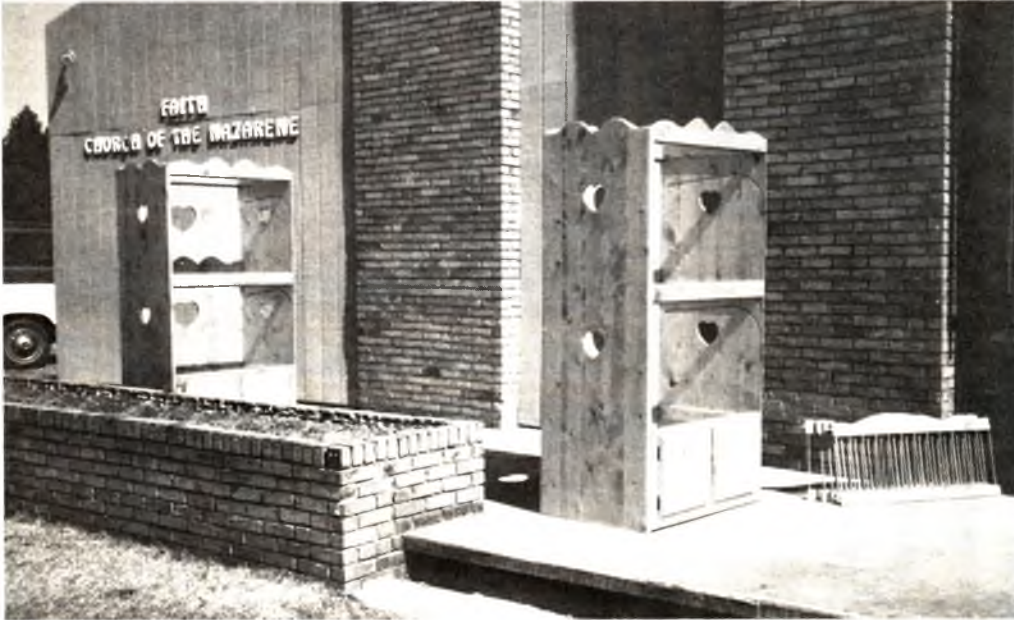


Jeannette Wienecke, Vacation Bible School coordinator, retired April 30 after 20 years of service at Nazarene Headquarters.

She began writing preschool VBS curriculum for the Church Schools Department in 1968. In 1969, she joined the staff full-time replacing Joy Latham as editor of nursery curriculum and continuing to write preschool VBS curriculum. In 1975, she became VBS coordinator for Children's Ministries.

As coordinator, Wienecke produced curriculum for six age-groups, threes through teen, along with VBS promotional products. She is the author of *Better Bulletin Boards and VBS: A Creative Summer Ministry*.

She and her husband, Melton, will remain in the Kansas City



The Jacksonville, N.C., Faith Church has been remodeling the church for their July anniversary celebration. There were 99 in attendance on February 28, when District Superintendent D. Eugene Simpson dedicated the facilities. Shown are the handcrafted baby beds for the remodeled nursery. This entire project involved 27 people, and the total cost was \$1,800. Rev. Harold L. Davis is the pastor.



Jeannette Wienecke, Vacation Bible School coordinator, retired April 30 after 20 years of service at headquarters. Pictured (l. to r.) at her retirement reception are: Mary Latham (VBS director, 1948-67); Melt Wienecke (VBS director, 1967-75); Jeannette Wienecke (VBS director, 1975-88); and Miriam J. Hall (Children's Ministries director).

area where they have a crafts and ceramics studio in their home. They are members of Kansas City First Church.



Sheri Miller recently joined Children's Ministries as program coordinator for Children's Church and Special Education. She holds a degree in elementary education from Olivet Nazarene University and previously served as preschool center director for Three Rivers, Mich., church. Her husband, Dan, is a student at Nazarene Theological Seminary.

She replaces Lillian Johnston who recently resigned after her husband, Bill, accepted a pastorate in Levelland, Tex. □

—NN

### NYI INVITATIONAL

Local, zone, and district quiz teams from across North America will converge on the campus of MidAmerica Nazarene College July 6 for the first General NYI Invitational Bible Quiz Tournament, according to Mark Gilroy, NYI Teen Program coordinator.

The three-day event is expected to be the biggest Nazarene quiz tournament in history with at least 50 teams and 250 quizzers participating.

The tourney is designed to give Nazarene quiz teams a major year-end event to work toward in years when there is no General NYI Convention or Nazarene Youth Congress. Unlike other tournaments, there is no special qualifying required to participate.

More information on the event is available from NYI Ministries. □

—NN

### BRITISH ISLES NORTH DISTRICT ASSEMBLY REPORT

The British Isles North District Assembly was relocated to the town of Paisley after many years of hosting by the mother church, Sharp Memorial, Parkhead, Glasgow. General Superintendent Eugene L. Stowe chaired the proceedings and ordained Albert Griffith to elder's orders. Rev. John Crouch, who retired recently, received a plaque in honor of his long and esteemed

ministry. Rev. G. Kelvyn R. Adams was registered as an evangelist.

One special feature was the formation of a clergy choir of 40 voices rendering praises to the Lord. The Paisley choir, Mrs. Potts, and Mrs. Joan Barnes also ministered in song.

It was a memorable assembly as the work of the Holy Spirit was evident in the sessions. Many knelt at the altar of prayer and were sanctified wholly. □

Rev. G. Kelvyn R. Adams, reporter

## OUR COLLEGES AND SEMINARIES

### NBC SENIORS VISIT KANSAS CITY

Nineteen students and faculty sponsor from Nazarene Bible College were recently in Kansas City to visit Nazarene Headquarters, Nazarene Publishing House, Nazarene Theological Seminary, and MidAmerica Nazarene Col-

lege. The students toured all of the facilities and visited with headquarter staff members for a day before returning to Colorado Springs.

The annual visit allows graduating seniors and their spouses an opportunity to learn more about the operations of the general church before they begin their ministerial assignments. It is coordinated by Education Services, the General Secretary's Office, Headquarters Services, and NPH. □

—NN



Students from NBC pause for a photo on the front steps at Nazarene Theological Seminary. They are joined by their sponsor, Ron Attig; D. Martin Butler, executive assistant to the president of NTS; and Paul Spear, Personnel Services director at headquarters.



Professor of Evangelism Charles "Chic" Shaver delivered the keynote message at an evening banquet held for NBC seniors at Nazarene Food Services. Shaver spoke on the importance of the many parts of the Church of the Nazarene, from the district and local to the general levels, which work together to provide a network of support around the world.



Future students join together with representatives from the Church of the Nazarene to dedicate land for a new seminary to serve East Africa.



A plain today, a seminary to train preachers of the Word of God in the near future. This is the site from which the Africa Nazarene University College will rise.

## PROPERTY DEDICATED FOR AFRICAN SEMINARY

Property for a new seminary to serve Nazarene pastors in East Africa was recently dedicated on the outskirts of Nairobi, Kenya. Local pastors joined with Richard Zanner, Africa regional director; Theodore Esselstyn, Africa Theological Education coordinator; and William Prince, Mount Vernon Nazarene College president, for the special ceremony.

Seventy acres of land have been acquired for the facility that will train the scores of young men who desire to be pastors in the Church of the Nazarene in East Africa.

Plans for the campus are being developed by members of the Association of Nazarene Building Professionals. Former ANBP President Don Jernigan, now consultant for buildings and properties for Church Extension Ministries, has been working with Mark R. Moore, provost of the new institution, to develop architectural plans for the campus. Current plans call for the school to be constructed by Work and Witness teams from throughout the church.

"At this point it appears that the campus chapel will be the first building constructed," said Moore. "I believe it is altogether fitting that a house of worship should be the first structure to grace our new campus."

The Church of the Nazarene, under the leadership of missionary Harmon Schmelzenbach, entered Kenya in 1984. Since that time more than 100 young men have expressed a desire to enter into the ministry of the denomination. Intensive training sessions have been developed to educate these pastors and to inform them about the beliefs of the Church of the Nazarene. The seminary is expected to provide them with a more permanent and effective training program.

The proposed name for the new institution is Africa Nazarene University College. □

—NN

## RICE TO BE PLANNED GIVING CONSULTANT AT MANC

Dr. George Rice will serve as consultant for Planned Giving at MidAmerica Nazarene College.

*"I love it. Long overdue. We had developed our own material, but we will use this now."*

Kent, Wash.

new

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*Packet of material for 8 students		Add 4% for handling and postage

For additional information, contact your pastor or CL/SS chairperson

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MANC president, Dr. Don Owens (center), and Dr. Darrell Moore (l.), vice president for Institutional Advancement, discuss the Planned Giving program with consultant, Dr. George Rice (r.).

Rice will travel to various locations on the MANC region, visiting churches and individuals interested in the Planned Giving program of the college.

Dr. Rice recently retired from the Nazarene Publishing House where he served for 30 years as sales representative. Rice graduated in 1944 from Eastern Nazarene College. He served as a pastor for 10 years. During this time he graduated from Nazarene Theological Seminary (NTS). In 1979 he earned the Doctor of Ministry degree from NTS, completing a thesis on "The Reading Patterns of Nazarene Pastors."

During the past year, Rice served as chairman of the Master Design Campaign to raise funds for library expansion on the ENC campus. While in the New England area, he completed a record of preaching in all 50 United States.

Dr. and Mrs. Rice reside in Lenexa, Kans., where he has served for four years as the minister of pastoral care at Central Church. □

## NTS DEAN RESIGNS

President Terrell C. Sanders presented the resignation of Chester O. Galloway as academic dean to the faculty at its regular monthly meeting, April 13. This resignation also included his offices as director of the doctor of ministry, master of divinity, and master of religious education degree programs, and administering the seminary's continuing

education emphases. Dean Galloway's resignation will be effective on or before the conclusion of the annual meeting of the seminary's Board of Trustees in late September of this year.

Galloway will move from approximately two-thirds teaching load back to full-time teaching as professor of Christian education in this shift of assignments.

Dr. Galloway joined the seminary faculty in 1968 to establish and direct its master's degree program in Christian education, a position he has held until the present.

In his letter of resignation,

Dean Galloway assured President Sanders that this decision was carefully studied and represented his best judgment of its timeliness and appropriateness. Additionally, the collegiality of the faculty and administration and appreciation for the staff were cited as treasured memories of his tenure as dean.

President Sanders and the Board of Trustees are beginning appropriate procedures to select those who will fill the various offices held by Dr. Galloway. □

## SNU STUDENTS STUDY ECOLOGY IN COSTA RICA

Eight students and two professors comprised a team of researchers from Southern Nazarene University who traveled to Costa Rica this summer for a three-week intensive study of tropical ecology.

Headed by Dr. Leo Finkenbinder and assisted by Dr. Sharon Young, students Kathy Boyes Challis, Yukon, Okla.; Paul Dodson, Arvada, Colo.; Rhonda Dutton, Waldron, Ark.; Lynn Engleman, Texco, Colo.; Anne Hubbert, Edmonds, Wash.; Lyle Morsch, Orlando, Fla.; and David Morales, Warr Acres, Okla., left Oklahoma City on May 17 to study three different tropical climates in the Central American country.

Finkenbinder, an ecology professor at SNU, has been to Costa

Rica several times for various research projects. Most recently, in a seven-month sabbatical in 1986, he documented the life cycle of the rare and vanishing quetzal bird, whose native habitat is being destroyed by deforestation. Finkenbinder, and his wife, Zonda, assisted film crews from the British Broadcasting Company, and a research team from the Max Plank Institute of West Germany, in locating and filming the quetzal in its native habitat.

David Morales, making his second trip into the area, said, "Many people do not realize just how greatly deforestation affects us worldwide. Not only do these native rain forests serve as a home for many rare and endangered species, but they also provide a pharmacological treasury and assist in maintaining the planet's natural environmental balance."

Dr. Finkenbinder said preparations for this trip also included outside research and attending lectures by noted ecologists to gain knowledge of the area. Dr. Calvin DeWitt, director of the Institute for Environmental Studies at the University of Wisconsin-Madison, recently spoke on the SNU campus under the Grace Petroleum Science Lecture Series. Dr. DeWitt is a noted Christian ecologist who travels across the nation speaking for the Christian Coalition, Washington, D.C. □



Shown are members of a tropical ecology research team from SNU who conducted a three-week study on the deforestation of Costa Rica. They include (l. to r.): David Morales, Paul Dodson, Dr. Leo Finkenbinder, Anne Hubbert, and Kathy Challis.



# EVANGELISTS' SLATES

**ADAMS, MICHAEL D.:** Canal Winchester, OH (Community Lighthouse), June 7-12; Flemingsburg, KY (East Kentucky District Youth Camp), June 13-17; West Harrison, IN (Southwest Ohio District Youth Camp), June 20-24; Reserved, June 25—July 3

**ARMSTRONG, LEON, LINDA & LANCE:** Bath, ME, June 14-19; Pottstown, PA, June 20-26; Greensboro, NC (Concord Friends Meeting), June 27—July 3

**ATKINSON, DEAN & PAT:** South Carolina Boys'/Girls' Camp, June 13-17; East Tennessee Boys'/Girls' Camp, June 21-24; Pelham, TN (Chapmans Chapel), June 26—July 1

•**BAGGETT, DALLAS W.:** Reserved, June 1-30

**BAKER, RICHARD C.:** Charleston, WV (Wesleyan), June 7-12; Columbus, IN (Methodist), June 14-19

•**BALLARD, DON:** Cincinnati, OH (Chase Avenue), June 1-5; Reserved, June 8-11; Millington, TN, June 12; Reserved, June 26—July 3

**BELZER, DAVE & BARBARA:** Kinsley, KS, June 1-30

**BOCK, DON:** Reserved, June 6-16; New Lexington, OH (Six Mile Turn Holiness Camp), June 17-26

**BOICOURT, MARLA J.:** Reserved, June 10-12

**BOND, GARY & BETH:** Mount Pleasant, MI (First), June 8-12; Colorado Indoor Camp, June 14-19

**BOONE, FORD L.:** Kannapolis, NC (Camp Wesley, Interdenominational), June 9-19

**BOQUIST, DOUG & DEB:** Houston District Teen Camp, June 13-17; Minnesota District Teen Camp, June 20-24

**BRISCOE, JOHN B.:** Reserved, June 1-12

**BROWN, MARK A.:** Reserved, June 14-19

**BROWN, RON:** Circleville, OH (United Methodist), June 9-12; Bookwalter, OH (Christian Union), June 14-19

**BROWN, ROGER N.:** Albion, PA, June 3-5; Conneaut, OH (Kelloggsville), June 5

**BROWN, TIMOTHY D.:** Reserved, June 1-5, 7-12, 14-19, 27-30

**BUDD, JAY B.:** Johnstown, OH, June 3-5; Reserved, June 6-10

**BURKHALTER, PAT:** Bay City, TX, June 7-12

•**BYERS, CHARLES & MILDRED:** Papillion, NE (Omaha Heritage), June 6-12; Maryville, MO, June 13-19; Cedar Rapids, IA (Oakland), June 20-26; University Park, IA (Interdenominational Holiness Camp), June 30—July 10

**CANFIELD, DAVE—EVANGELISTIC MINISTRIES:** Gallager, WV, June 1-5; Reserved, June 6-12; Charleston, WV (Tyler Heights), June 14-19; Reserved, June 20-30; Ashland, KY (Holiness Tabernacle), June 21-26

**CAYTON, JOHN, JR.:** Laingsburg, MI, June 7-12; Phillipsburg, PA, June 14-19

•**CHAMBERS, LEON & MILDRED:** Nashville, TN (Tennessee District Camp), June 12-19

**CHEATWOOD, HENRY B.:** Oskaloosa, IA (Iowa Holiness Association), June 30—July 10

**CHIPP, VERLIN E.:** Plainfield, IN (Trinity), June 19; Plainfield, IN (Trinity), June 26

•**CLAY, D. E.:** Caro, MI (Tuscola County Holiness Camp), June 5-12

**COFFEY, REV. & MRS. RUSSELL E.:** Kalkaska, MI, June 7-12; Reserved, June 13-16, 17—July 3

**COVINGTON, NATHAN A.:** Fort Smith, AR (First), June 7-12; North Arkansas District Camp, June 13-17; Tulsa, OK (Central), June 19; Reserved, June 20—July 4

**CRANDALL, VERNON & BARBARA:** Brentwood, NY, June 14-19

**CRANE, BILLY D.:** McConnelsville, OH, June 7-12

•**DANIELS, M. HAROLD:** Southwest Oklahoma District Camp, June 3-12; Missouri District Camp, June 20-26

•**DARNELL, H. E.:** Anderson, IN (Pilgrim Holiness Camp), June 17-26

**DELL, JIMMY:** Gladstone, OR, June 4-8; Ashland, OR, June 9-12; Illinois District Camp, June 20-26; Evansville, IN (Trinity Wesleyan Youth Camp), June 28—July 2

**DENNISON, MARVIN E.:** Dublin, GA (First), June 7-12; Roanoke, VA (Grandview Heights), June 14-19; New Castle, PA (First), June 21-26

•**DIXON, GEORGE & CHARLOTTE:** Gospel Concerts in Indiana, Ohio, Pennsylvania, June 1-30

**DOOLITTLE, KEVIN C.:** Burlington, VT, June 1-30

**DOWTY, PAUL V.:** Mesquite, TX, June 14-19

**DUNMIRE, RALPH & JOANN:** Clanton, AL (Beulah Camp, Interdenominational), June 9-19

**DUNN, DON:** Wadsworth, OH (Sharon Interdenominational Holiness Camp), June 27—July 10

**DUTTON, BARRY & TAVIA:** Coshocton, OH (Bethel Holiness Camp), June 9-12; Concerts in Maine, June 14-26; Winchester, Ont. (Canada Winchester Wesleyan Church), June 26—July 3

**ESSELBURN, BUD—THE KING'S MESSENGERS:** Reserved, June 6-10; Wadsworth, OH (Sharon Interdenominational Holiness Camp), June 27—July 10

**FADER, WES & MARY:** West Grove, PA (Avon Grove), June 1-5; Easton, PA (Easton), June 7-12; Pocomoke City, MD, June 17-29; Hanover, PA (Evangelical Christian Church), June 21-26

**FELKNER, BUTCH & PAM:** Dallas, TX (North), June 5

**FLOYD, THOMAS D.:** Bisbee, AZ, June 1-5

**FORTNER, ROBERT E.:** Reserved, June 13-18

**FRANK, RICHARD A.:** New Smyrna Beach, FL, June 8; Reserved, June 9-11

**FREELAND, RONALD E.:** Waverly, IN (Waverly Chapel), June 7-12; Reserved, June 14-19; Odon, IN (Holiness Camp), June 19-26

**FREY FAMILY, THE:** Lapeer, MI (Oak Grove Holiness Camp), June 12-19; Morenci, MI, June 21-26; Chesaning, MI, June 27—July 1

**GARDNER, JOHN M.:** Antigua, West Indies (Leeward Island District), June 8-19; St. Lucia, West Indies (Windward Island District), June 20—July 3

**GIBSON, NORRIS—TOBIE & CO.:** Donalsonville, GA (First), June 8-12; Albany, GA (First), June 15-19; Manchester, GA (First), June 21-26; Manchester, GA (First), June 28—July 3

**HAINES, GARY W.:** Lombard, IL, June 8-12; Dallas District Camp, June 14-19; Chillicothe, OH (First), June 25-29

**HAWKINS, RAY J.:** Elkhart, KS, June 6-12; Pueblo, CO (First), June 13-19; Littleton, CO (Denver Columbine Hills), June 20-26; Karval, CO, June 28—July 3

**HAYNES, CHARLES & MYRT:** LaPorte, IN, June 7-12

**HECKATHORN, JIM:** Reserved, June 1-30

**HELMS, MIKE & GLORIA:** Tecumseh, MI, June 7-12; Pottsville, MI, June 14-19; Muncie, IN (Burlington Heights), June 21-26

**HICKS, JOHN DAVID:** Woodland, WA, June 1-5

**JAMES, RANDY:** Dunkirk, IN, June 6-12; Muncie, IN (Riverview), June 13-19; Anderson, IN (East 38th Street), June 20-26; Lancaster, KY, June 27-30

**JOHNSON, RON:** Concerts in Western Washington, June 5-9; Concerts in Lewiston, Idaho, June 12; Concerts in Western Oregon, June 15-29

**JONES, TERRY L.:** Fort Wayne, IN (Lake Avenue), June 4-5; Crawfordsville, IN, June 8; Frankfort, IN, June 12; Iowa Youth Camp, June 13-17; Des Moines, IA (Southside), June 19; Indianapolis, IN (First), June 21-26; Junction City, KS, June 29

**JUSTICE, MEL & DONNA:** Dayton, OH (Beavercrest), June 5; Reserved, June 6-10; Grafton, WV (Blueville), June 14-19; Fairfield, OH, June 21-26; Cedarville, OH, June 28—July 3

**KEENA, EARL E.:** The Dalles, OR, June 12-19

•**KNIGHT, JOHN L.:** Reserved, June 3-12; Kirbyville, TX, June 15-19

**LAING, GERALD D.:** Alma, MI, June 1-5; Reserved, June 13-17

**LaSALLE, RAY:** North Star, MI (Ola Holiness Association Camp), June 19-26

**LAWSON, WAYNE T.:** Reserved, June 1-30

**LAXSON, WALLY & GINGER:** Southwest Ohio District Camp, June 13-19; Reserved, June 20-26; North and South Dakota District Camp, June 28—July 3

**LAXSON, KIP:** Decatur, AL (Larkwood), June 1-5; Tullahoma, TN (Westside), June 10-12

**LECKRONE, LARRY:** Kankakee, IL (Eastridge), June 7-12; Kankakee, IL (First), June 14-19; Reserved, June 21-26; Wadsworth, OH (Sharon Interdenominational Holiness Camp), June 30—July 10

**LEPTER, DOUGLAS & SAMUELLE:** Union, SC (Gas-kins Springs Independent Holiness Camp), June 10-19

**LIDDELL, P. L.:** Gregory, MI (Southwest), June 7-12

**MANER, ROBERT E., JR.:** Dahonega, GA, June 3-5; Reserved, June 7-12

**MANLEY, STEPHEN L.:** Louisiana District Camp, June 7-12; Intermountain District Camp, June 19-26; South Carolina District Camp, June 27—July 3

**MANN, THURL & MARY KAY:** Londonderry, OH (Pleasant Valley Holiness Church), June 5-12; Reserved, June 13-17; Fostoria, OH (First), June 18-22; Panama City, FL (Parkway), June 24-26

**MATTER, DAN & ANN:** Geneva, IN, June 6-12; Elkton, MI (Interdenominational Kids' Crusade), June 20-24

**McFERRIN, RICK & LANETTE:** Hartford City, IN (Olive Branch), June 7-12; Kokomo, IN (Wesleyan), June 14-19; Concert Tour in Illinois and Indiana, June 21—July 3

**McGEE, JERRY:** Lizzella, GA (Southeastern Holiness Camp), June 9-15; Longdale, NC (Missionary Methodist Comm. Wide Camp), June 21-26; Buckingham, VA, June 28—July 3

**McMAHAN, W. T. & MARGARET:** Douglas, GA (Gas-kins Springs Holiness Camp), June 9-19

**McWHIRTER, G. STUART:** Reserved Overseas, June 1-30

**MEHR, BETHANY:** Allen Park, MI (Veterans Hospital Chapel), June 12

**MELVIN, L. DOLORES:** Irvine, KY (Barnes Mountain), June 5-12

**MEREDITH, DWIGHT & NORMA JEAN:** Reserved, June 1-30

**MILLER MINISTRIES, INC.—WALLY & CARROLL:** Reserved, June 6-10

**MILLHUFF, CHARLES R.:** Grand Haven, MI, June 8-12; Illinois District Camp, June 20-26

**MILLS, CARLTON A.:** Ashtabula, OH (First), June 1; Geneva, OH, June 3-5; Youngstown, OH (Wickliffe), June 5; Mercer, PA, June 7-12; Kent, OH, June 14-19; Crown Point, IN (South Lake), June 21-23; Spencer, IN, June 24-26; Indianapolis, IN (First), June 26

**MONCK, JIM:** Susanville, CA, June 8-12

**MOORE, NORMAN L.:** Wilmington, CA, June 8-12; San Marcos, CA (Church Planting), June 1-30

**MORLEY, FRANK W.:** Ventura, CA, June 5-8

**MOSS, UDELL G.:** Reserved, June 7-12; Ardmore, OK (First), June 14-19; Reserved, June 21-26; Reserved, June 28—July 3

**MUNCIE, BOB & JANE:** Huntington, IN, June 7-12; Reserved, June 13-17; South Bend, IN (First), June 26

**MURPHY, MARK N.:** Michigan District Senior Adult Retreat, June 3-4; Concert in Michigan, June 5; Boyne City, MI (Independent Holiness Camp), June 10-19

**MYERS, HAROLD L.:** Pontiac, IL, June 1-5; Reserved, June 16—August 31

**NAJARIAN, BERGE & DORIS:** Roseville, MI (Metropolitan), June 10-15

•**NASH, FORREST W.:** Reserved, June 1

**OVERTON, WILLIAM D.:** Independence, MO (Trinity), June 13-19; Lac Du Flambeau, WI (Chippewa Indians), June 26

**OYLER, CALVIN & VIRGINIA:** Reserved, June 13-26

**PAGE, MARK:** Circleville, OH (Adelphi Community Church), June 2-5; Summersville, WV (Dobson-Simpson United Methodist), June 12-16

**PALMER, JAMES E.:** Reserved, June 1-30

**PASSMORE, A.A. EVANGELISTIC PARTY:** Reserved, June 7-12; Sligo, PA, June 14-19; Phillipsburg, PA (First Free Methodist), June 20-24; Northeast Indiana District Youth Camp, June 27—July 3

**PERDUE, NELSON S.:** Traverse City, MI, June 1-5; Ann Arbor, MI (First), June 8-12; Kentucky District Camp, June 14-19; West Texas District Camp, June 20-26

**PFEIFER, DON—EVANGELISTIC TEAM:** Cincinnati, OH (Cruise Concert), June 4-5; St. Marys, OH (Festival Concert), June 10; Clarksville, TN (First), June 12; Roan Mountain, TN (Holiness Camp), June 21-26; North Carolina District Camp, June 30—July 10

•**QUALLS, PAUL M.:** Ann Arbor, MI (First), June 8-12

**ROSE, WAYNE:** Oswego, KS, June 1-5

**ROTH, RONALD W.:** Poughkeepsie, NY, June 14-19

•**SMITH, CHARLES HASTINGS:** Abernathy, TX (First), June 8-12

•**SMITH, OTTIS & MARGUERITE:** Reserved, June 1-30

**SMITH, DUANE:** Whitney, TX (First), June 7-12; Borger, TX (First), June 14-19; Hawthorne, NV, June 28—July 3

**SPEARS, DAN—VISUAL MINISTRIES:** North Arkan-

sas District Children's Camp, June 13-18; Siloam Springs, AR, June 20-26

**STANFORTH, KEN:** Santa Paula, CA, June 5-9; West Yorks, England (Keighley), June 12; Bolton, England (Bolton II), June 15-19; London, England (Clapham Junction), June 21-26

**STARK, EDDIE G.:** Sarcoxie, MO, June 3-5; Medford, OK, June 6-12; Fort Madison, IA, June 13-18; Ames, IA, June 20-26; Iowa District Junior Camp, June 27-30

**STEVENSON, GEORGE E.:** Reserved, June 7—July 3

**STRICKLAND, R. L. (DICK):** Orlando, FL (Emmanuel), June 1-5; Southwest Ohio District Camp, June 13-19

**SWANSON, ROBERT L.:** Southwest Oklahoma District Camp, June 12-12

**TAYLOR, CLIFF—FAMILY EVANGELIST:** Wasilla, AK (Wasilla Lake), June 12-17; Kenai, AK (Nikiski), June 19-24; Soldotna, AK, June 26-30

**TAYLOR, ROBERT W.:** Alum Creek, WV, June 1-5; Banbridge, OH (Church of Christ in Christian Union), June 8-12; North Central Ohio District Camp, June 15-19; Reserved, June 22-26; Ripley, OH, June 29—July 3

•**THOMAS, J. MELTON:** New Plymouth, ID, June 1-5

**TURNER, BEVERLY A.:** Southwest Ohio District Camp, June 13-19

**WALKER, BRIAN & DEBI:** Woodinville, WA (Christian), June 26; Reserved, June 29—July 4

•**WALKER, LAWRENCE & LAVONA:** Akron District Concert Tour, June 1-30

**WELLS, GENE & NANCY:** Illinois District Camp, June 20-26

**WELLS, LINARD O.:** Bloomfield, IN, June 7-12; Georgetown, IN, June 14-19; Ladoga, IN, June 21-26

**WHITWORTH, MARCUS A.:** Fort Smith, AR (First), June 7-12; North Arkansas District Family Camp, June 13-17; Missouri District Camp, June 20-26

**WISEHART, LENNY & JOY:** North Central Ohio District Camp, June 15-19

**WOODWARD FAMILY EVANGELISM:** Reserved, June 6-11; Scottsdale, PA, June 12-19; Reserved, June 27—July 4

**WOOTEN, D. J.:** Seilingsgrove, PA (God's Holiness Grove Wesleyan Camp), June 28—July 4

**WRIGHT, E. GUY:** Athens, WV, June 7-12; West Bethlehem, PA (Christian Fellowship Church), June 14-19; Frank, WV, June 22-26; Brandenburg, KY, June 28—July 3

•designates retired elder

## NEWS OF EVANGELISM

### “... AND WHEN THEY ARE OLD ...”

Pastor Charles Howie and the people of the Modoc, Ind., church are still talking about their revival with Evangelist Bud Esselburn and The King's Messengers. Ten persons found spiritual help during the special services.

“The highlight of this revival was the conversion of an older couple,” reports Rev. Howie. “They had been saved as young teens, but had been away from the Lord for several years.” During those years, each successive pastor and the laymen of the church prayed earnestly for their conversions.

On the Sunday morning of the revival, this couple went to the altar and, according to Pastor Howie, they were “gloriously saved.” He reports, “The church has been blessed to see them in

every service since, worshipping and testifying to God's grace." □

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**CHICAGO CENTRAL**—July 8-9, noon. College Church, 250 E. Olivet St., Bourbonnais, IL 60914. Host Pastor: John Bowling. General Superintendent: Dr. William M. Greathouse.

**EASTERN MICHIGAN**—July 8-9, noon. Central Church of the Nazarene, 1261 W. Bristol Rd., Flint, MI 48507. Host Pastor: Allen Dace. General Superintendent: Dr. Charles H. Strickland.

**SOUTHWESTERN OHIO**—July 8-9, noon. Springdale Church of the Nazarene, 11177 Springdale Pike, Cincinnati, OH 45246. Host Pastor: Stephen Green. General Superintendent: Dr. Raymond W. Hurn.

**CENTRAL OHIO**—July 13-14, noon. Central Ohio District Campground, 2708 Morse Rd., Columbus, OH 43229. Host Pastor: Elbert R. Speckien. General Superintendent: Dr. Jerald D. Johnson.

**MICHIGAN**—July 13-14. Indian Lake Nazarene Camp, 7926 Central St., Vicksburg, MI 49097. Host Pastor: George Whetstone. General Superintendent: Dr. Raymond W. Hurn.

**COLORADO**—July 14-15, noon. Denver First Church, 3800 E. Hampden Ave., Englewood, CO 80110. Host Pastor: Donald Wellman. General Superintendent: Dr. William M. Greathouse.

**ILLINOIS**—July 14-15. First Church, 5200 S. 6th St. Rd., Springfield, IL 62703. Host Pastor: Roy Rogers. General Superintendent: Dr. John A. Knight.

### NAZARENE CAMP MEETINGS

**CANADA QUEBEC (French)**—July 2-9. Cedar Lodge on Lac Memphremagog. Worker: Denis Doyon. Harry A. Rich, district superintendent.

**EASTERN KENTUCKY**—July 18-24. Mount Hope Camp, Rte. 1, Box 242, Flemingsburg, KY 41041. Workers: Robert Taylor, The Thurl Mann Evangelistic Team. Garrett Mills, district superintendent.

**GEORGIA**—July 18-24. Nazarene Campgrounds at Adrian, Ga. Workers: Dr. V. H. Lewis, Nelson Perdue, and Wally and Ginger Laxson. Harold Latham, district superintendent.

**CANADA CENTRAL (Cedardale)**—July 22—Aug. 1. Cedardale Camp, R.R. 2, Pefferlaw, Ontario L0E 1N0. Workers: Stephen Manley and Bill Patch. Lorne MacMillan, district superintendent.

**CANADA WEST (Saskatchewan)**—July 22-24. Canadian Bible College Campus, Regina. Worker: Gordon Wetmore. Glenn Follis, district superintendent.

**CANADA ATLANTIC**—July 23-31. Big Lake Campground, Oxford, Nova Scotia. Worker: John Hicks. William E. Stewart, district superintendent.

**PITTSBURGH**—July 23-31. Mt. Chestnut Campgrounds, 177 North Rd., Butler, PA 16001. Workers: J. W. Lancaster and Dr. Orville Jenkins, evan-

gelists; David and Dana Blue, song evangelists. J. Roy Fuller, district superintendent.

**NORTHEASTERN INDIANA**—July 24-31. District Center, 1794 S. 350 E., Marion, IN 46953. Workers: Bill Prince and Talmadge Johnson, evangelists; Ron Johnson, singer. Oval L. Stone, district superintendent.

**INDIANAPOLIS**—July 25-31. Indianapolis District Campgrounds, P.O. Box 46 (1 mile W. of Hwy. 67 on Camby Rd.), Camby, IN 46113. Workers: Aleck Ulmet, Don Pfeifer, and the Pfeifer Singers. John F. Hay, district superintendent.

**IOWA**—July 25-31. Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, IA 50265. Workers: Nelson Perdue and Dick Howard, evangelists; Bill Green, singer. Forrest E. Whitlatch, district superintendent.

**CANADA PACIFIC**—July 30—Aug. 7. Camp Charis, 51935 Hack Brown Rd., R.R. 1, Rosedale, B.C. V0X 1X0. Workers: Arnold Airhart and LeBron Fairbanks; Charles J. Muxworthy, district superintendent.

**WASHINGTON**—July 30—Aug. 7. North East Nazarene campgrounds, 200 Nazarene Camp Rd., North East, MD 21901. Workers: Chic Shaver and William E. McCumber. Roy E. Carnahan, district superintendent.

**NORTHWESTERN OHIO**—July 31—Aug. 9. Nazarene Center, St. Marys, OH 45885. Workers: Richard Strickland, Gary Haines, evangelists; Wally and Ginger Laxson, song evangelists. J. E. Shankel, district superintendent.

### MOVING MINISTERS

**ROBERT J. ANDRESS**, pastor Waynesville (N.C.) Lakeview, to district assigned, N.C.

**PAUL E. CLIFFORD** from Bennett, Okla., to Garland, Tex.

**JEFFREY D. COLLINS** from Saline, Mich., to Lindenwood, Mich.

**WILLIAM E. CURRY, Jr.**, from Cleburne, Tex., to Del City, Okla.

**LEROY W. DAVIS** from Pelham (Tenn.) Chapman's Corner, to Greencastle (Ind.) First

**ALAN DICER** from Tipp City, Ohio, to Adrian, Mich.

**DALE E. EADES** from Union City, Ind., to New Hampshire, Ohio

**CARL D. ERWIN** from Avondale, Ariz., to Nelsonville, Ohio

**PAUL R. GEORGE, Sr.**, from Washington (Pa.) Hart Avenue, to Indiana (Pa.) First

**BILLY H. GRIGORY** from Junction City, Oreg., to Phoenix (Ariz.) First

**RICHARD R. HENRY, Jr.**, from Mentor, Ohio, to Amherst (Ohio) Living Faith

**HAROLD W. HOFFMAN** from Rimby, Alta., to Yorkton, Sask.

**JAMES R. HICKS** from Vineland (N.J.) First, to Bloomington (Ind.) First

**WILLIAM O. HULL** from Nady, Ark., to Pleasant Grove, Ark.

**JAMES D. IKNER** from Chickasha, Okla., to Many, La.

**RICHARD A. JONES**, student, to associate, Skykomish Valley, Wash.

**SAMUEL E. JONES**, pastor, Brevard, N.C., to associate, Asheville (N.C.) First

**RONALD E. JUSTICE** from Bloomington, Ind., to West Carrollton, Ohio

**RICHARD C. KING** from Portsmouth, Va., to Staunton, Va.

**THOMAS W. McCANN** from student,



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 CRIS H. MOGENSEN, student, NTS, Kansas City, to pastor, Mission, Tex.  
 RANDY L. STEADHAM from Pickens Chapel, Ark., to Marion (Ark.) First  
 LEROY E. STEWART to Broad Top City, Ind.  
 HAROLD M. WALKER, associate, Albuquerque (N.Mex.) Heights, to pastor, Las Cruces (N.Mex.) First  
 BEN D. WALLS from Richard Center, Wis., to Brighton, Mich.  
 DAVID W. WATSON, student, NTS, Kansas City, to associate, Raleigh (N.C.) North  
 D. EDWARD WILLIAMS, pastor, Rialto, Calif., to associate, Oklahoma City (Okla.) First  
 DAVID W. WILSON from Benzie, Mich., to Petosky, Mich.

MICHAEL C. WYMER, student, Colorado Springs, to pastor, Wytheville, Va.

### MOVING MISSIONARIES

DR. NORMA BAJOYO, Swaziland, Furlough address: 12 Sto. Domingo St. Jano, Iloilo City 5931, Republic of the Philippines  
 REV. STEVE and DEBORAH BAKER, Colombia, Furlough address: 3155 Losey Rd., Pleasant Lake, MI 49272  
 MR. RUSS and CHRISTINA COLLETT, South Africa, Stateside address: Rte. 2, Box 518D, Zwolle, LA 71486  
 MR. STAN and JO DOERR\*, South Africa, Field address: Fort Cox College, Middledrift 5685, Republic of Ciskei, Southern Africa  
 REV. DAVE and CAROLITA FRALEY, France, Furlough address: c/o Fraley, 1020 Inverness, Nampa, ID 83657  
 REV. BOB and MAUNETTE GRAY, Peru, Field address: Apartado 21-0065, Lima 21, Peru  
 REV. STEPHEN and BRENDA HEAR, Brazil, Field address: C.P. 22584 Sto. Amaro, CEP 04798 Saõ Paulo, SP, Brazil

REV. ARLEN and JOYCE JAKOBITZ, India, Furlough address: 2010 West Rocksprings Rd., Decatur, IL 62521  
 MISS KATHRYN JOHNSON, Swaziland, Field address: P.O. Box 51, Pigg's Peak, Swaziland  
 REV. LEVI and BONNIE JOHNSON\*, Japan, Furlough address: c/o Johnson, 4615 Scenic Cir., Colorado Springs, CO 80917  
 MISS CHERI KOMMEL, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland  
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 MR. RANDY and ALICIA VORCE\*, MAC Region, Furlough address: c/o Jackson, 380 Taylor St., Talent, OR 97540  
 REV. JIM and KAYE WILLIAMS, Taiwan, Furlough address: c/o Tyrrell, 4318 Bonham, Amarillo, TX 79910

\*Specialized Assignment Personnel

### ANNOUNCEMENTS

**The Bradford, Pa., Bolivar Drive Church** will celebrate its 40th anniversary June 25-26, with a time of fellowship on Saturday evening and three services on Sunday. Former pastors will be the speakers in these services; music will be provided by members and friends. A Fellowship Dinner will follow the morning service.

All former pastors, members, and friends are invited to attend. Those who are unable to attend are urged to send letters of greetings, recollections, and pictures to the Anniversary Committee, c/o Hazel Lineman, 10 S. Third St., Bradford, PA 16701.

**The Havana, Ill., church** will celebrate its 65th anniversary June 26. The observance will feature the 10:45 A.M. worship service, a carry-in dinner at noon, and a 2:30 P.M. service. Former pastors, members, and friends are invited to attend these festivities and to send letters of greetings and pictures. For further information write the Havana Church of the Nazarene, 328 S. Broadway, Havana, IL 62644; or call (309) 543-4200.

**The Brainerd, Minn., church** will celebrate its 50th anniversary and homecoming, July 8-10. All former pastors, members, and friends are invited. Those unable to attend are asked to send greetings or a tape to Rev. Michael Lynch, 2530 Johnson Rd. N., Brainerd, MN 56401.

**The Floyd, Va., church** will celebrate its 50th anniversary Sunday, July 10. At 9 A.M. there will be a time of fellowship. At 10 A.M. the morning worship service will begin, followed by dinner on the grounds at noon. There will be a 2:30 P.M. service of praise with the "Good Intentions" from Willis, Va., singing.

All former pastors, members, and friends are invited. Those who are unable to attend are encouraged to send greetings to the present pastor, Rev. Barry Leil, at 219 Clearview Dr., Floyd, VA 24091.

**The Scottsdale, Pa., church** will observe its 50th anniversary Sunday, July 17. The celebration will begin Friday, July

15, and continue through the weekend with gospel preaching and music provided by Evangelist Bert Jones and his sister, Carol. The anniversary-homecoming service will be held Sunday afternoon, July 17 at 2:00 with District Superintendent J. Roy Fuller, guest speaker.

Former pastors, members, and friends are invited to attend or send letters of greetings to Pastor Robert M. Ingham, Jr., P.O. Box 449, Scottsdale, PA 15683; or phone (412) 258-2831.

**The Oroville, Calif., church** will celebrate its 50th anniversary August 5-7. Rev. J. D. Wadley, one of the first pastors, will speak Friday evening. A homecoming celebration will be held at the Forebay at 5 P.M. the 6th.

Featured speaker Sunday morning is Dr. Jim Bond, president of Point Loma Nazarene College. This service will be held at the location of the new church on Monte Vista Ave.

All former pastors, members, and friends are invited to attend. For further information contact Pastor Ed Redfern, (916) 533-7464.

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

### RECOMMENDATIONS

I recommend REV. DAVID P. SULLIVAN to our pastors and people for revivals, camp meetings, and evangelistic efforts. He is a young, dynamic, intelligent preacher of the Word. He has pastored successfully and knows the realities of the needs of the local church. He will begin his work as an evangelist at the district assembly, June 15. Until then he may be contacted at 670 Centennial St., Geneva, OH 44041. (216) 466-0504. After June 15, use P.O. Box 1836, Ashland, KY 41105-1836. — *Jack R. Archer, North Central Ohio district superintendent*

### VITAL STATISTICS

#### PASTOR TAKEN



Senior Pastor Bert Rhodes of the Bakersfield, Calif., Olive Knolls Church died of cancer February 15. Up to his last hours he was still witnessing as he had done throughout his life since his

conversion as a child at the age of five. He married Leta Mae Gunstream in 1950. Rev. Rhodes served pastorates in Pixley, Calif.; Farmington, N.Mex.; Fresno Trinity, Calif.; and for the past 25 years Bakersfield Olive Knolls.

Pastor Rhodes had served as central California district NYI president, directed children and youth camps for 20 years, was a trustee to Point Loma Nazarene College, and was serving as a member of the District Advisory Board. His last Sunday, February 14, he attended both morning services in a wheelchair.

Graveside services February 19 were attended by 700 people. The service was led by brothers-in-law Rev. Ron Rodes and Rev. Nelman Gunstream.

Twelve hundred persons attended the afternoon memorial service at the Olive Knolls Church. It was a celebration of singing, hearing tributes to the Lord as lived through Bert Rhodes from family; laymen; Dr. Jim Bond, PLNC president; Dr. Wil Spaitte, district superintendent; and pastors from the community and district.

Pastor Rhodes is survived by his wife

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Leta Mae; their four sons, Gary, Wendell "Rusty," Rolly, and Scott; and their families.

## LONGTIME MINISTER DIES

Donald E. Snow, 88, died on March 6, in Grand Rapids, Mich. He was a pastor and evangelist for 66 years. He was well-known for his biblical holiness preaching. He was preceded in death by his wife of 49 years, Mary F. Snow, and a son, Rev. James R. Snow. He is survived by one son, Don; four daughters, Mary Colter, Betty Ault, Naomi Martin, and Marge Jeffries.

He also leaves 16 grandchildren, 28 great-grandchildren, and 1 great-great-grandchild. In 1969, he married Mrs. O.L. Maish, who also survives him. Dr. Neil Strait, superintendent of the Michigan District, was in charge of the memorial service, assisted by Rev. Branson Roberts, pastor. Interment was in the family plot in Anderson, Ind.

## LONGTIME PASTOR DIES

Rev. Harold Mongerson, 77, of Roanoke, Va., died March 12. After graduation from Olivet in 1936, he pastored Nazarene churches for over 50 years. He pastored Greensboro, N.C.; Charleston, S.C.; Macon, Ga.; Jacksonville and Miami, Fla.; before pastoring at Moline, Ill., for 29 years. For the past 7 years he pastored the Boones Mill, Va., church.

He is survived by his wife, Gladys (Robinson); a son, John; and a sister, June Dippel.

Rev. Charles Thompson, Rev. Jack Swartz, and Rev. A. H. Johnson officiated at the funeral on March 14, in Roanoke, Va.

## DAUGHTER OF MISSION FOUNDERS DIES

Naomi Schmelzenbach Blanks, 66, passed away April 20 in Johannesburg, South Africa, following a short illness of pneumonia. She was the youngest daughter of Rev. Harmon and Lula Schmelzenbach, founders of our Nazarene Mission work in Swaziland, South Africa.

Her husband, Edwin Blanks, was killed a few years ago by terrorists in Rhodesia, where they resided. She leaves a son, Bill Blanks and family of Pietermaritzburg, who just recently returned to Africa after having pastored here in the States several years. Also surviving are daughter Eleanor of Johannesburg; a brother Elmer Schmelzenbach, of Oklahoma City; and a sister, Dorothy Myers of Riverside, Calif.; and six grandchildren, two in the States and the rest in Africa.

## DEATHS

LOLA IRENE BALLARD, Apr. 11, Memphis, Tenn. Survivors: husband Rev. Don Ballard; sons Rev. Gary Don and Jon Stephen; two grandchildren; six sisters.

DAVID NATHANIEL CRAPO, SR., 92, Feb. 14, Griffin, Ga. Survivors: daughters Mrs. Margaret Davidson and Mrs. Ruth Lamb; sons James, David Jr., Glen, Raymond; 18 grandchildren; 22 great-grandchildren; 4 great great-grandchildren; 1 sister; 1 brother.

MRS. RUBY E. DICKERSON, 96, Apr. 7, Bethany, Okla. Survivors: daughters Maurine Dickerson and Marjorie (Mrs. Elmer) Shellenberger; 6 grandchildren; 11 great-grandchildren; 2 great-great-grandchildren; 1 sister.

CLARA HOULETTE, 92, Apr. 8, Beaver Falls, Pa. Survivors: sons Elbert and Morris; daughters Harriet Eberly, Eliza

beth Pickrell, Helen Bosco, Ruth Knepp, and Doris Baker; 15 grandchildren; 20 great-grandchildren.

SFC (RET) CLIFFORD DEAN LINDER, 63, Jan. 8, Phenix City, Ala. Interment: Columbus, Ga. Survivors: wife Edith; daughters Barbara Linder and Kathy LaValley; son Gary; two sisters; one brother.

MRS. MARGUERITE ROSE, 86, Murfreesboro, Tenn. Survivors: daughters Mrs. Colleen Macy, Mrs. Vera N. Young, Mrs. Sharon Wingert; sons Jack, Durwood, Gary; 24 grandchildren; several great-grandchildren.

GRACE SMITH of Georgetown, Ill., 90, Mar. 31, Chrisman, Ill. Interment: Danville, Ill. Survivors: son Donald W.; three grandsons; five great grandchildren.

FLOYD R. SWIM, 87, Feb. 23, Hutchinson, Kans. Survivors: wife Irene; sons Leroy and Vernon; daughter Charlotte Bright; 11 grandchildren; 4 great-grandchildren; 5 brothers; 1 sister.

## BIRTHS

to REV. DAVID AND TAMMY (MOD-LIN) GROBE, Victoria, British Columbia, Canada a boy, Jonathan David James, Dec. 23

to ROBERT AND JUDY (LYTLE) ROUSE, Wichita, Kans., a boy, Conrad James, Nov. 17

to ERIC AND JULIE (NICHOLSON) SAMUELSON, Kansas City, Mo., a girl, Erin Nicole, Feb. 19

to BOB AND SHARON (BRANTLEY) SCROGGIN, Hayward, Calif., a girl, Chelsey Brooke, Mar. 17

to LARRY AND ANGELA (McNABB) SPAULDING, Amarillo, Tex a girl, Caitlin Nicole, Jan. 20

to DAVID AND KATRINA (AGNER) VICKERY, Indianapolis, Ind., a boy, Peter Owen, March 27

## DIRECTORIES

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## SHOWERS OF BLESSING'S



June 5

"A Serious Condition"

June 12

"A Serious Awakening"

June 19

"A Serious Silencing"

by Stephen L. Manley, speaker

## JEWISH LEADERS PLAN A "LIVING TALMUD"

In the same vein as the Living Bible paraphrase, Jewish leaders have announced a plan to translate the 1,500-year-old Hebrew Talmud into everyday English. The project will make the compiled Jewish oral law available to the masses for the first time, according to religious authorities.

"You will not be able to read this like you can read a mystery novel by Agatha Christie, but it's much more interesting than a legal brief," said Norman Lamm, president of New York's respected Yeshiva University. Lamm said he expects "intellectually curious people, both Jewish and non-Jewish" to be interested in the book.

Random House plans to publish the translation, under the direction of Rabbi Adin Steinsaltz from the Israel Institute for Talmudic Publications in Jerusalem. Steinsaltz spent the last 20 years producing a modern colloquial Hebrew version of the Talmud, and will now supervise translation of that updated version into English.

## RUSSIAN CHRISTIANS SEEK MORE BIBLES FROM U.S.

Christians in the Soviet Union have made another substantial request for Bibles in recent weeks, according to the American Bible Society.

Metropolitan Filaret, head of the Diocese of Minsk, and Byelorussia of the Russian Orthodox church, have requested that 100,000 Ukrainian Bibles be sent for members of their combined congregations. There are 425 congregations in all. The request reached the general office of the United Bible Societies (UBS) in Stuttgart, West Germany. ABS distributes Bibles overseas through UBS.

Several shipments of Bibles have arrived in the Soviet Union recently, in numbers "greater than at any time in the modern history of Bible supplies for Russia," wrote an ABS spokesman. Import permission has already been granted for this shipment, and production has begun.

## AFGHAN SOURCE REPORTS CHRISTIAN SOVIET SOLDIERS ARE EVANGELIZING WHERE WESTERN MISSIONARIES HAVE BEEN EXCLUDED

An unnamed source who formerly lived in Afghanistan has just returned from a fact-finding trip to that country and reports that Soviet soldiers, sent to the volatile Islamic region by the government as punishment for their outspoken Christian faith, are leading Bible studies and evangelizing Afghans.

"Afghans are becoming Christians because of [the soldiers'] witness," the source told Dan Wooding of Open Doors News Service. The source said his investigations in the country, one of the most difficult Islamic nations in the world to penetrate with the Christian message, revealed that the tiny church there is growing.

The first permanent Protestant church building in Afghanistan was completed in 1971 but was destroyed two years later by government order. "I would say that there are no more than 1,000 Christians in the whole country," said the source, who added that although Soviet evangelism has increased the numbers, "I'm not talking about hundreds of converts."

The religion of the country on the southern border of the Soviet Union is Islam, and leaving the faith is punishable by death. Western Christian missionaries have been denied entrance to the country. Because the penalty for becoming a Christian is so severe, most native Afghans who do so leave the country. Therefore, there has been little done in the way of evangelizing efforts. It is ironic that Soviet soldiers are now at the forefront of evangelism in the country, commented the source.

"It's the Soviet government's way of persecuting [the soldiers], but what they've done instead is send them on an evangelistic mission to one of the toughest mission fields in the world," said the source.

# A “GUARANTEED” BLESSING



... always being ready to share with others whatever God has given them. By doing this they will be storing up real treasure for themselves in heaven—it is the only safe investment for eternity! And they will be living a fruitful Christian life down here as well. 1 TIMOTHY 6:18-19, TLB

## TITHE

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## SESSIONS IS NEW SUPERINTENDENT OF ALABAMA SOUTH



Ronald Phillip Sessions, 50, was elected as superintendent of the Alabama South District on the second ballot.

May 4. Sessions accepted the post and was installed by General Superintendent William M. Greathouse that same evening. He replaces Donald Jernigan, who resigned the superintendency to serve the denomination as consultant for buildings and properties for Church Extension Ministries.

Sessions was ordained in 1975 on the Alabama District. He has pastored Lanett, Ala., First Church, since 1981. Prior to this, he served as senior pastor at Columbiana, Ala.

He and his wife, Mary, have four children, Cheryl, Ronald, Mark, and Scott. □

—NN

## SPEAKERS ANNOUNCED FOR FIRST NAZARENE CONFERENCE ON AIDS

The planning committee for the first Nazarene conference on AIDS has announced the line-up of speakers for that event, which is scheduled for July 1-4 at Camp Taconic on the New York District.

The conference, with the theme "AIDS: The Challenge for Compassion," is believed to be the first major conference addressing the AIDS problem by an evangelical denomination. It is being sponsored by Nazarene Compassionate Ministries, Nazarene Theological Seminary, the Nazarene Health Care Fellowship, and the Association of Nazarene Social Workers.

Speakers and facilitators will include: Richard Schubert, president of the American Red Cross; Richard Crespo, director of health training for MAP International; Reg Finger, epidemiologist for the State of Kentucky; Steve Weber, Nazarene Compassionate Ministries coordinator; Nazarene educators Al Truesdale and Henry Spaulding; social workers Mike Malloy and Tim Lanham; inner-city ministers

Dave Best, Barry Brown, Tom Nees, Lois Smith, and Tom Stripling; physicians Ray Cook, Gary Morsch, and Paul Wardlaw; sociologist Jon Johnston; Nazarene division directors Cecil Paul, Robert Scott, and Bill Sullivan; author Harold Ivan Smith; and attorneys John Lunsford, Dave Showalter, and Mark Morsch. Persons who have been diagnosed as having AIDS or as being AIDS carriers will also participate in the conference.

Others who will be involved include: General Superintendent Eugene L. Stowe; Terrell C. (Jack) Sanders, Jr., NTS president; and Dallas Mucci, New York district superintendent.

The conference will deal with such topics as: "What Is AIDS and How Do I Get It?" "The Biblical and Theological Basis for Responding to the AIDS Crisis," "AIDS Ministry Within the Church of the Nazarene," "The Local Church and AIDS," "Developing an AIDS Educational Program," "AIDS and Its Impact on World Mission," "Medical Issues," and "Legal Issues and AIDS Ministries." It is designed as an educational session for laymen, pastors, district superintendents, general church leaders, health care professionals, psychologists, sociologists, social workers, and anyone else interested in ministry to those with the disease or to their families.

"We have learned of at least two Nazarene pastors who were infected with the AIDS virus through blood transfusions or unsanitary medical conditions, so it is not just something that is 'out there' going on among some promiscuous people," said Gary Morsch, an Olathe, Kans., physician who is serving as one of the coordinators of the conference. "AIDS is something that we all will be facing in the near future on a Sunday-to-Sunday basis. We want to use this conference to learn how to respond to the situation with compassion and appropriateness."

Persons involved in full-time Christian ministry are being given a 50 percent discount on tuition as well as room and board for the conference. This will allow such persons to participate for a total expenditure of only \$100, excluding transportation

cost. Tuition scholarships are also available to students from the Nazarene colleges and seminary in the U.S.A. and Canada. Interested students should contact their dean.

For more information on the conference or to register, contact Nazarene Compassionate Ministries at headquarters. □

—NN

## L.A. DISTRICT PLANTS CHURCH-PER-WEEK IN MAY

The Los Angeles District began a church-per-week during the month of May and fully organized two existing works, according to Paul Benefiel, Los Angeles district superintendent.

The new starts, representing five different cultural groups, included: Chatsworth Park English, May 1; North Hollywood Armenian, May 8; Monrovia Spanish, May 15; Walnut Valley Korean, May 22; and Los Angeles North American Indian, May 29.

The new churches that were organized were Pasadena Bresee Armenian, May 1; and Oxnard Spanish, May 15.

The district established a goal of 30 new works when they began planning for the '88 Thrust to Los Angeles. The church plants of May pushed the number of new works to 33.

"It now appears that we will have at least 38 and maybe 40 new works by the end of the year," said Glen Van Dyne, L. A. Thrust coordinator.

The accelerated activity on the district is generating excitement, according to the district superintendent. "In our last Home Mission Board meeting, one of the laymen said, 'I have never been in a meeting where these kinds of results have been reported in such a short time. I just think we should sing the Doxology to thank God for what He is doing!'"

"It takes an awful lot of praying and a lot of running," added Benefiel. "This growth is the direct result of local churches having a vision of meeting the needs of other ethnic groups in their communities and the Lord sending workers to meet those needs."

The North Hollywood Armenian Church is an example of the kind of activity that is going on across the Los Angeles District. One year ago, the North

Hollywood (Anglo) Church was down in attendance to about one dozen. At that time, a new pastor, Larry Winchester, opened the doors of his building to a Spanish congregation that has since fully organized. Now the church is welcoming an Armenian congregation. The selflessness of the Anglo congregation has been rewarded with renewed growth—they had 65 persons in attendance on Easter Sunday.

"I appreciate a denomination that has taken the leadership in reaching cities for Christ," said Benefiel. □

—NN

## NAZARENE MINISTER DIES IN AUTO ACCIDENT



Roy Wells, 67, minister of visitation at the Pisgah Community Church in West Chester, Ohio,

was killed May 3 after the car he was driving struck a semi-tractor trailer roadside.

Wells is the father of Randy Wells, a student at NTS who serves in Pensions and Benefits Services. Rev. Wells is also survived by his wife, Mary, and two other children, Marvin Wells and Janet Wheeler.

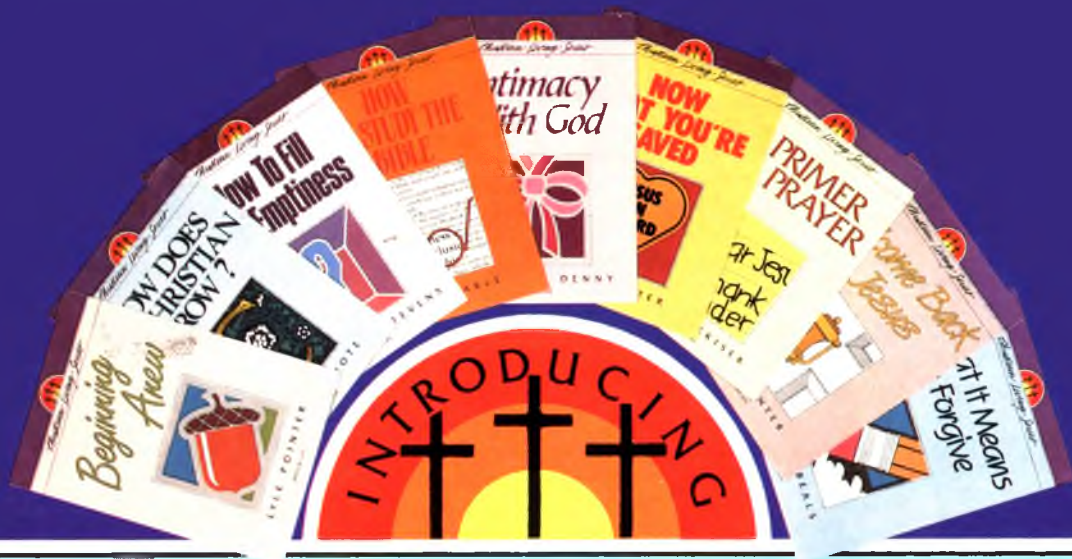
Funeral services were held May 7 at the Pisgah Community Church and were conducted by Harold B. Graves, Sr., superintendent of the Southwestern Ohio District.

Ordained on the Kentucky District in 1951, Wells had served on the staff at the Pisgah church since 1986. Prior to this, he pastored Amelia, Ohio; Dayton, Ohio, Maryland Avenue; Louisville, Buechel, and Bowling Green, Ky., First. □

—NN



General Superintendent John A. Knight was in the jungle of Peru earlier this year for the first ordination service by a general superintendent of the Church of the Nazarene in Aguarunaland. He joins with Roberto Atamain (l.), superintendent of the Peru Amazon District, for this photo.



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