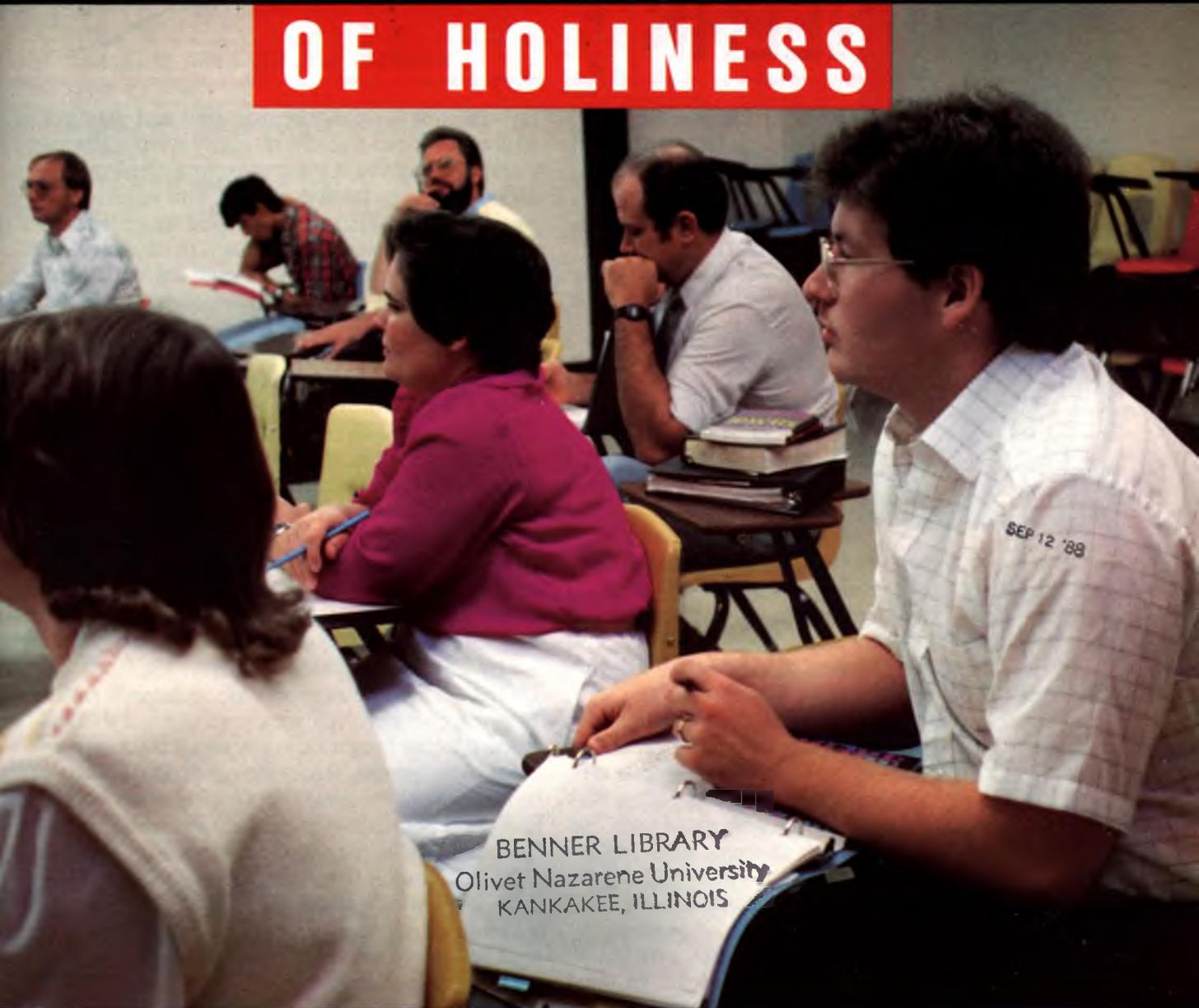


SEPTEMBER 15, 1988

HERALD

OF HOLINESS



NAZARENE BIBLE COLLEGE OFFERING • OCTOBER 9

MORE THAN TEACHING SUBJECTS

WHERE IS YOUR BROTHER ABEL?

HOLINESS AND PEACH PRESERVES

CHURCH OF THE NAZARENE

A NEW GENERATION OF PIONEERS



RAYMOND W. HURN
General Superintendent

The apostle Paul was a futurist, always looking ahead to a greater, more productive evangelism. Late in his church planting career he wrote in a futuristic manner to challenge the Romans to help him take the gospel to Europe. He asked them to pray for and give financial support to this effort (Romans 15:21-25). He longed to preach where the

gospel was not known. As we approach the 21st century, the Christian community must also pray and plan for a larger harvest among those where the gospel of Christ is unknown.

Early day Nazarene pioneers made evangelizing the community the highest priority. By contrast, we church people today are mostly involved with maintaining and perfecting the organization. The earlier generation reached a different kind of people in a different context when compared with society today. National contextual factors have changed, the church has also changed. And it must keep changing to meet the demands of the 21st century. The institutionalizing process, although necessary and predictable, now must be assessed and a new generation of pioneers prepared for greater accomplishments than ever known before in the Church of the Nazarene. We simply must not settle for a maintenance operation in the local church or in district programs.

Mexican Nazarenes were greatly encouraging to me in their enthusiasm to accept new challenges to evangelize. Seventy-nine new works in Mexico City in a two-year period was a sizable undertaking for 19 churches. They did this by identifying laymen and

laywomen willing to take doctrinal and practical instruction to lead this effort. Many were common working people and some were from professional classes (doctors, lawyers, nurses, and government workers). They felt the call of God upon their lives to start these new works. Hopefully, preachers will be trained to eventually assume spiritual leadership for many of these new works. However, many laypersons must continue to lead. The same dynamic is taking place in "thrusts" to Monterrey, Guadalajara, Tuxtla, and throughout the entire country. Mexican Nazarenes will have moved the numbers from 300 churches to 500 churches in a few years. Eight of the nine districts are already self-supporting districts. We have seen similar sacrifice, self-denial, and vision for the harvest among laymen in the United States and Canada, but not to the same extent.

The district superintendents cannot start all of the new churches needed nor can the pastors. This requires united cooperation. Spiritual and moral support must be given by all. Satellite Sunday Schools led by laymen are presently a dynamic reality in the United States. The numbers are increasing rapidly. The churches involved are growing greatly, God's Word is being taught in many more places to hundreds more people. Reaching new people—that must be our central mission. People without a church home, people with little background of the Word of God, families with children; these must be our concern. The church that does not reach out can very soon develop a "fortress mentality." Merely defending tradition of noninvolvement in outreach leaves a spiritual vacuum soon filled by other zealous groups.

Laymen and laywomen, we need you. Will you rise up as a new generation of pioneers to help in the effort being widely advertised in the fall of 1988? One thousand satellite Sunday Schools in 1989 is a possibility. Seven hundred and thirty fully organized churches in 1989 is the goal. The Great Commission is our dynamic. Let us rise up, men and women of God, to be that new generation of pioneers. **H**

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I.D. Classroom scene at Nazarene Bible College

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God's Fingerprints Are Everywhere at NBC

Every minister of Christ finds enormous fulfillment when someone is called into ministry through his ministry. Timothy's need and love for Paul are well-documented in Scripture. But the spiritual satisfaction and ministerial affection Paul felt for Timothy must also be considered.

Who needed whom the most?

Paul loved Timothy and, as his ministry matured, he became aware that he would one day lay down the joys and cares of his work for Christ. God gave Timothy to Paul to continue his gospel influence into the next generation. Every minister needs a similar gift from the Father.

Not only did Timothy need Paul to disciple and nurture him, he needed the faith and prayers of his grandmother, Lois, and his mother, Eunice, as well as the fellowship and modeling of the community of believers.

Could it be that God has offered you an opportunity in

your church to encourage a Timothy or Theresa whom He is calling to ministry? If those persons are of normal college age, tenderly encourage them to enroll for their ministerial training in your regional Nazarene college. But if because of age, family responsibility, or financial obligations they do not fit the normal college profile, your denomination has provided Nazarene Bible College as a special school to help them develop their ministry. Already about 20 percent of the present ministerial work force of the Church of the Nazarene have been trained here and the work continues.

Before God's call, our Timothys worked as engineers, farmers, mechanics, salesmen, military officers, super-market managers, bankers, gas station managers, factory assemblers, computer programmers, electricians, plumbers, tree trimmers, oil field surveyors, carpenters, teachers, police officers, and dental technicians. Coming from 46 states, their home churches range in size from very small to very large. Most are married with two children. Their average age is 33. Many are new converts. Some, after rejecting an earlier ministerial call, are now training as obedient servants, and others encountered God's new direction for their lives right in the middle of happy adult circumstances. The spiritual commitments of the students make Nazarene Bible College a special place.

This vine of the Lord's planting needs the prayers of every believer. Since so much depends on us, we need your prayers. This training effort cannot succeed without the prayers and full trust of Nazarene pastors and laymen everywhere. Our heartfelt gratitude for every petition and intercession you make for Nazarene Bible College!

Thanks, too, for your faithful generosity; it is appreciated and needed. The churches have faithfully supported Nazarene Bible College through the annual offering. Even a small increase of \$15.00 per church to help us celebrate the beginning of Decade III would make a vast difference in the financial picture of the college.

God's creative fingerprints make this a great place to grow a ministry. Send us your Timothys, Therasas, and others whom God has called, even if their names are John, Frank, or Susan. We will cherish, disciple, challenge, and train them to serve Christ in this generation and the next.

H

BY JERRY D. LAMBERT

President of Nazarene Bible College, Colorado Springs, Colorado.

ALL THAT I CAN BE

—RICHARD A. MILLER Springfield, New Jersey

*God, who authored saving grace,
Who stoops in love to Adam's race;
Who died and rose to set men free:
Now by your grace renew my soul,
Come with your holy, purging coal;
I let your Spirit take control;
Lord, make me all that I can be.*

*Break through my coldness and my fears;
Give me a vision wet with tears;
Dissolve my pride, my lethargy.
Remove my carnal selfishness,
My lurking doublemindedness,
And with Thy poured-out Spirit bless:
Lord, make me all that I can be.*

The Nazarene Bible College Experience

I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:8).

These are the words I was reading late one evening in 1984 when God called me to pastoral ministry. Despite a long-standing belief that the Lord was calling me to some manner of Christian service, the call to the pastorate took me by surprise. My wife, Linda, and I had always assumed that Christian service for us would involve some media-related ministry since we had both been employed in radio broadcasting for several years. The Lord had different ideas, however, and when the call came He gave us both a peace that it was right: It was indeed His will for our lives.

One thing did concern me, however, and that was preparation. At the time I was 33 years old and it seemed too late to begin the college/seminary route. I had been attending Fairview Village Church of the Nazarene near Philadelphia for about a year, and shortly after receiving the call I met for lunch with Minister of Adult Education and Discipleship Ken Lightcap, who informed me that there was another option; Nazarene Bible College in Colorado Springs. It was a college specifically designed for those who received the call to ministry after what is normally considered college age. It sounded perfect for my situation.

We came to the college for the fall 1985 quarter, and I found what I had hoped for: academics that were both challenging and enlightening, a social structure that was both friendly and supportive, and a religious atmosphere that was both stimulating and conducive to growth in grace. I did find, however, one thing that I did not expect. At NBC there is a loving, compassionate faculty who are interested not only in the student's academic progress but also in his spiritual and emotional well-being.

The faculty realizes the importance of the work they do. Therefore, they seek to develop the whole person into one who will be ready to step into the place of service that God has prepared when he leaves the campus behind. I have never met a professor or administrator who is not vitally interested in each student and who is not willing to take the extra step necessary to help when needs arise. In short, the faculty is not composed of cold academicians but caring people who seek to teach and minister to the students. It is this special student-faculty relationship that, for me, makes the Nazarene Bible College experience distinctive.

John Wesley once wrote that ministers "are supposed to go before the flock . . . and to guide them in all the ways of truth and holiness." The task of preparing to "go before the flock" is what has brought men and women to NBC for more than 20 years. With the awesome responsibility that comes with shepherding and guiding a flock, the period of initial preparation must be taken very seriously; the future minister must find the best training available to him. I believe Nazarene Bible College is providing me with that training.

Academics are important in preparing for ministry, but just as important is continued spiritual development; George Fox, the founder of the Quakers, noted this when he proclaimed, "Being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of the gospel." Education alone will not insure a successful ministry. As important as study is in the preparation process, the continued spiritual growth of the seminary or Bible college student must be maintained, as well. NBC has sought to include spiritual development in the process through regular chapel services, revivals, and special spiritual formation seminars and options.

Nazarene Bible College has allayed my concerns about preparation for the ministry. I know that through the efforts of the faculty, through my own perseverance, but most of all through my Lord's help and grace, when the time comes for me to walk into my first church, I will be ready. **H**

BY RENÉ FREDERICK TETRO

A second-year student at Nazarene Bible College, Colorado Springs, Colorado.



More than Teaching Subjects

The church had been closed for several months, and the district boards had decided to sell the property. The few members that had held on for some time were scattered. The last pastor had declared that there were no opportunities for the church to minister, although the church property was located in a growing city.

The district superintendent came to the Nazarene Bible College campus to interview prospective pastors. He had other churches to fill and was interested in talking with some soon-to-be-graduates. In a get-acquainted conversation with one of the sophomores, the student asked if the district superintendent had anything that he might pastor as a student minister, especially during the summer months. The superintendent responded in the negative; then he said, "I do have a property in a certain city. We have no people, and the district boards have voted to sell the property." The student asked the superintendent if he could go see the property. The superintendent gave him the key and told him he had permission to look at it.

The church was over 180 miles from the campus, but the student drove to the community and located the church property that included a church building and parsonage. His heart was moved with compassion when he saw its location in a thriving, growing neighborhood. As he knelt at the altar of the church, he felt that the Lord was speaking to him to ask the superintendent's permission to reopen the church. The superintendent reminded the student that the district had voted to sell the property, and he was not sure how soon it might sell. However,

the young student drove the distance on Friday evening, cooked his own meals on a little one-burner stove, slept in a sleeping bag, cleaned the church, and prepared for his first service.

The first Sunday morning he opened the church, six people came. They had come because they saw his vehicle in front of the church and the doors open. They had a good service as the Lord blessed and honored his faith.

The next weekend he drove the distance again and was able to find some telephone numbers of persons who had at one time attended. He called some and visited others on

Saturday, and on the second Sunday he had 13 present. That weekend he was able to lead a hitchhiker to the Lord, and he was rejoicing as he arrived back on campus for the next week of classes. He had reported to the superintendent each Sunday, and the district leaders were surprised to learn of the attendance and interest of the people of the community.

The third week he returned, and that Sunday one

Intern Rob Altice helping with the bus ministry



God wants all men to be saved! Nazarene Bible College is not simply teaching subjects, it is preparing persons to win the lost to Christ, to nurture these persons, and, in the power of the Holy Spirit, to expand Christ's Church.

of the members of the district board and his wife were there to observe. Just before the morning service, a car pulled into the parking lot with several young people, none of whom had been present before. They entered the church to inquire about the pastor and to ask what the church taught. That morning, the wife of the district leader took the children into their class, the district board member taught the adults, and the student pastor conducted a class on salvation for the several young people. The young people left after Sunday School but returned early in the worship service, bringing other young people with them. There were 32 present the third Sunday. The district leader reported back to the superintendent, and they decided to take the property off the market and not sell.

By now other district leaders were interested in what was going on in the "resurrected church" under the leadership of this Nazarene Bible College student. During the fifth week, workers from several churches assembled on the church property to give it a face lift by painting the church, planting new shrubs, and cleaning the church and parsonage inside and out. Manpower and materials were provided by these interested church people, as well as food for the workers. While engaged in this work project, one of the young men helping (about 14 years of age) began talking with a young neighbor boy who had come by to see what was going on. Soon he led the boy to the Lord. The new convert went home to tell his mother, and she came by to see what was taking place. She felt the warm love of these working Christians and promised to be in church the following Sunday with her recently converted son.

Since that time, the NBC student has moved to that community for the summer. A disorganized church has been resurrected; a community is seeing and feeling the love of a warmhearted college student; best of all, people are being brought to a saving faith in Christ; and His Church is growing.

God wants all men to be saved! Nazarene Bible College is not simply teaching subjects, it is preparing persons to win the lost to Christ, to nurture these persons, and, in the power of the Holy Spirit, to expand Christ's Church.

During this past school year 22 couples have been engaged in the four new church plants in Colorado Springs. Moreover, 12 to 15 persons are involved each week in street ministries in Colorado Springs. Twenty-six couples are involved in retirement home ministries in Colorado Springs, and several families are involved in compassionate ministries at the New Hope in the Rockies church.

Evangelism and soul winning are heavy on the hearts of the administration, faculty, and students of Nazarene Bible College. Men and women are being prepared for ministry for the closing years of the 20th century and the beginning years of the 21st century. The "every creature" portion of the Great Commission demands that the graduates of Nazarene Bible College be equipped to communicate the life-changing Word of God to a secular and pluralistic nation. Winning and discipling lost people, and the rapid planting of new and growing congregations in every segment of American cities, is taken as serious responsibility by the faculty and students of Nazarene Bible College. **H**

BY CARL CLENDENEN

Professor of church planting and church growth at Nazarene Bible College, Colorado Springs, Colorado.



Where Is Your Brother Abel?

Following the great acts of God in creating the universe and its inhabitants, Adam and Eve were living in the Garden of Eden. There they enjoyed all the handiwork of God's creativity and energy. Then followed the choices of Adam and Eve in rebellion against what God had commanded of them. Consequently sin entered the human race, and Adam and Eve were driven out of the garden paradise.

Then came their two sons, Cain and Abel. The boys grew up and were contributing to the support of the family. Abel was a herdsman and worked with livestock. Cain was a gardener and tilled the soil for its produce. God then gave this first family instructions as to what elements and format He required for worshipping Him.

Abel followed God's commands and offered one of the firstborn of his flock as a sacrifice to God. His offering was acceptable, and he found favor with God. However, Cain wanted to do it his own way without regard to what God had said. He presented some of the fruits he had grown from the soil. This was not acceptable to God, and Cain experienced the gnawing, guilty feeling that comes from disobeying God. He tried to absolve his own guilt by projecting his feelings on his brother, Abel. As a result Cain became angry with God and with his brother. He was jealous of Abel's acceptance by God. In anger and hatred, Cain murdered Abel.

God confronted Cain and posed a very penetrating question: "Where is your brother Abel?" (Genesis 4:9. NIV). Cain's reply was, "Am I my brother's keeper?" (v. 9). Cain was the first person to verbalize the kind of response people still use today in an effort to avoid responsibility for other people. Do I really have a responsibility for those around me who do not know Christ as Savior and Lord? Am I accountable for them?

The 450 students in the 14 Ethnic Extension Training Centers of Nazarene Bible College believe they are both responsible and accountable. They believe God has called them to reach their brothers and sisters with the gospel of Christ. This is why they are enrolled in classes in the NBC Extension Training Centers and studying to equip themselves for effective ministry.

Most of the students are already involved in pastoring churches, conducting Bible studies, or other ministries to their communities. They are learning about ministry while they are doing ministry in the context of their cultural setting. They are sacrificially giving themselves in ministry to their brothers and sisters.

Nazarene Bible College, in conjunction with Church Extension Ministries/Church Growth Division, is providing an unusual opportunity for many ethnic adults to complete their educational preparation for ministry. The basic curriculum of NBC is provided for these students in the context of their environment. Most of them would not be able to attend one of our colleges at this time. However, some of them have begun their college work through the NBC extension program and now are enrolling in Nazarene Bible College or one of our other colleges to complete their ministerial education in a shorter time frame.

This fall Ethnic Extension Training Centers will be training students in *Los Angeles* for Hispanics with Dr. José Rodríguez, director; *Pasadena* for Armenians and Arabs with Dr. Yeghia Babikian, director; *Long Beach* for Southeast Asians and Samoans with Rev. Brent Cobb, director; *Orlando* for Blacks, Haitians, and Hispanics with Rev. Ralph Mosgrove, director; *Atlanta* for Blacks with Rev. Ed Husband, administrator, and Rev. Howard Porter, director; *Charleston, W.Va.*, for Blacks with Dr. R. W. Cunningham, director; *New York City* area for Caribbeans, Haitians, Hispanics, and Blacks with Rev. Don Minter and Rev. Dan Flemming, codirectors; *Washington, D.C.*, *First* with Rev. Sam Smith, director; *Albuquerque* at Nazarene Indian Bible College for native Americans with Rev. Tom McKinney, dean; *Fort Worth* for Blacks and Hispanics with Rev. Bryan Stone, director; *Honolulu* for multicultural people with Rev. Samuel Chiang, director; *Miami* for Cubans and Haitians with Rev. Ricardo Fernandez, director; *Dallas* with Rev. Mark Rudeen, director; and *Houston* with Rev. Roy Nix, director.

Out of these extension centers ethnic students will be pastoring and planting churches to touch the lives of countless numbers of ethnic people with the love and grace of Christ. Other students will be involved in cross-cultural ministries. Yes, we believe this is one way we can answer that first penetrating question and demonstrate that we really are our brother's keeper. **H**

BY R. T. BOLERJACK

Vice president for Extension Centers at Nazarene Bible College, Colorado Springs, Colorado.

THE INVALUABLE TASTE

I vividly remember that Thursday morning in late June. The day before I had interviewed at Nazarene Bible College for the position of registrar/intern director. Now, back in the quiet of my study, I was sorting through an array of questions in my effort to discern God's leading. Important questions about family, preaching, and pastoring. It was not just another day at the office.

Laying on my desk that morning was the spring 1984 issue of *Leadership: A Practical Journal for Church Leaders*. I randomly flipped through the first 87 pages when a brief article on page 88 caught my attention. The heading read: "A Week in the Life of an Intern," written by a young ministerial student from California. The young man told about his experiences of working in a local church under the supervision of other staff pastors. Basically, the article extolled the virtues of learning by doing. His concluding paragraph impressed me most.

Internship is part of my formal education. What I'm learning here can't be gained by reading books or attending classes. While my greatest fulfillment at present is working with students, I realize that someday I'll be working with all groups of the church as a senior minister. To have a small taste of that now is invaluable.

I reread that last sentence. "To have a small taste of [Christian ministry] now is invaluable." It set me to thinking about the value of models and practical experience in my own ministerial preparation. I reminisced about those two summers spent as youth pastor under the tutelage of Frank B. Whittaker at Werner Park Church of the Nazarene in Shreveport, La. I recalled my days as a student at Nazarene Theological Seminary, fulfilling field education requirements under the model ministry of Paul G. Cunningham. I pictured with fondness the faces of that little Friends congregation in Gardner, Kans. What an opportunity and privilege it was, during my final year and a half at NTS, to fill their pulpit every Sunday. How did they ever endure those early sermons? Finally, I remembered with reverence the person who had more to do with forging my ministerial philosophy and style than anyone else—"Uncle Bill" Draper. The education I received by observing



and dialoguing with him over the years cannot be measured. For the legacy of his life and ministry, I will be eternally grateful. Certainly the word to describe the models and practical experiences of every minister is "invaluable."

I would not call it the determinative factor, but certainly God used the article in *Leadership* that day to influence me toward Nazarene Bible College. The challenge of building a ministry internship began to grip me. Two years later, I am now pleased to share some of the results of that beginning.

The present Ministry Intern Program of Nazarene Bible College was ready for launching in the winter quarter of the 1986-87 school year. There have already been many revisions, and I anticipate many more, but the initial basic concepts and features remain. To date, over 80 students have completed their Christian service requirements under the new intern format. Most of these students interned under area (southern Colorado) pastors, though a few inter-



Shown (l. to r.) are Dr. William Bray; Robin Altice, student; and Pastor Woodie Stevens of Colorado Springs First Church, meeting for one of six supervisory conferences.

ned out of state; for example, their home district. One student, preparing for missionary service, did his internship in Brazil last summer. It was exciting to see and hear how "learning by doing" both shaped and strengthened this young man's missionary call.

It is necessary to talk about ministry internship both conceptually and practically. Conceptually, NBC's program operates on a twofold philosophy. First and foremost, ministry internship is actual, present service for God. We fully expect entering students to involve themselves in area churches and other ministry settings while completing their studies. We want them to understand that internship means to serve Christ now.

Second, ministry internship is education for the future. Since the chief function of theological education is to equip students for effective Christian service, the integration of classroom learning and practical experience is essential. This practical experience, acquired through supervised training, is what ministry internship is all about.

Reserved for senior students, the particulars of NBC's Intern Program are worked out in overlapping stages. Initially, students negotiate a learning contract with their pas-

toral supervisor, who is usually the senior pastor of the church they have chosen to attend. The learning contract serves as a control document to establish objectives, specific ministries, and expectations. Once this contract has been negotiated, interns commence working their ministry plans.

In addition to the learning contract, the program is characterized by other significant features:

1. Time Log—NBC interns are required to log a minimum of 90 clock hours per quarter. These hours spent doing actual ministry must be verified at regularly scheduled conferences with supervisors.

2. Reflection Papers—Interns submit six "Reflection Papers" (per quarter) to their pastoral and faculty supervisors regarding some significant ministry experience. Earlier I mentioned that the integration of classroom learning and practical experience is essential for effective Christian service. We believe that this integration of truth and experience best takes place through a process of scriptural/theological reflection. Reflection Papers then consist of giving scriptural/theological responses to the questions or issues raised in every act of ministry. In many ways, this is the most difficult part of the program—but one of the most important. At the end of their internship, students select their two best papers for permanent filing. These two papers are available upon request by district superintendents.

3. Supervisory Conferences—The submission of each Reflection Paper is followed by a conference with the pastoral supervisor, and to a lesser extent, the faculty supervisor. The purpose of each session is to evaluate and dialogue ministry described in the Reflection Papers. We consider this prime time with pastors to be a splendid educational opportunity for students.

4. Progress Meetings—To achieve greater accountability we recently initiated what we call "Progress Meetings." Once a month, I conduct meetings of all interns and their faculty supervisors. The agenda for students in these meetings is threefold: (1) to share actual "case studies" (ministry experiences) with other interns; (2) to discuss questions and/or problems relating to internship; and (3) to document with faculty supervisors ministry accomplished. I smile with understanding when I hear students share the failures and successes of first-time ministry encounters.

5. Self-evaluation—At the beginning and ending of the program, interns assess their ministry strengths, weaknesses, and accomplishments via written evaluations. These two evaluations are a kind of pre- and post-measure to determine progress in the program. The second evaluation becomes the basis for discussion in the sixth and final conference with both pastoral and faculty supervisors. It is always rewarding to see and hear how differently interns perceive themselves as a result of the program.

Perhaps the Ministry Intern Program of Nazarene Bible College is best summed up in the words of one area pastor who said, "This program is on the right track." Indeed, I'll always be thankful for a young man's article in a church journal about ministry internship. It is that "small, invaluable taste of [Christian ministry]"—*right now!* **H**

BY WILLIAM H. BRAY

Registrar and intern director at Nazarene Bible College, Colorado Springs, Colorado.



HOLINESS



& PEACH PRESERVES



The calendar said the revival was over. At least the evangelist had moved on to another town.

The revival, scheduled for two weeks, had stretched into five, because there had been a great moving of the Spirit.

I was a small child but I, too, knelt at the altar and came to know the joy of sins forgiven. The revival was exciting to me. Evangelist J. A. McNatt was an impressive young preacher who walked the platform, pounded the pulpit, and preached the truth until sinners literally ran to the altar to confess sins. Olin and Ruby Granger strummed their instruments and sang about heaven until I was sure that was what was reflecting on their faces.

This was the first Church of the Nazarene my family had ever attended. I remember my mother saying to my father as we drove home from church one evening, "That's what I have been starving for all my life."

"What are you saying, dear?"

"That *holiness* they are talking about. That's what I have been searching for since the day I was converted

at 14 years of age. I was so happy I shouted all over the little country church. But the next day I went out into the woods and prayed. I was so hungry for something more. And that night I went back to the revival and wanted to go back to the altar to receive *something more*. But that church didn't teach *something more*. I hungered and searched. But not until tonight did I hear the words that spoke to my heart—*holiness and sanctification!* I wonder how you receive it."

God sent the answer to Mother's inquiry. A dear old saint from the church came to call on us. My father and I had been to the altar, and he wanted to check on us and make sure we were doing well spiritually.

Many saints will remember dear old Brother Bishop. Somehow, it always seems appropriate to put those words "dear old" in front of Brother Bishop's name. When he retired from the streetcar company they gave him a lifetime pass to ride anywhere in the city. He used that pass to work for Jesus. So he came to our door one evening. After the usual greetings, he

remarked, "Oh, Mrs. Shelton, your house smells so good."

"Thank you, that's the peach smell. We've been canning peaches all day. Would you like to see our work?"

Mother took him to the basement and showed him row upon row of jars containing beans, beets, corn, relish, and fruits of every kind. And, of course, she took a shopping bag and loaded it with jars for him to take home.

Then we sat around the table and he shared the Word, explaining the concept of a clean, Spirit-filled heart—which God grants at the end of a complete consecration.

Apparently there were still some questions in my parents' minds, but I remember the sparkle in Brother Bishop's eyes as he paused and said: "Mrs. Shelton, you have worked very diligently to produce all those beautiful jars of food in your basement so that your family will have something to eat all winter long. Suppose you went downstairs to look at your canned peaches and heard a 'Pppppppsssstt!' What would you think?"

"I would know that I had a can of spoiled peaches, that I didn't tighten the lid properly, or I used a bad jar ring," Mother replied.

"And you would throw that jar away," the old gentleman chided.

"Oh no, I would bring it upstairs, pour the peaches in a pan, add sugar and boil them slowly until I had peach preserves," Mother assured.

"True, and then you can set that jar back downstairs; you need not even put it out on your shelves for display. In fact, you can put it under the stairs, where no one will see and brag on it. You can let the spiders crawl over it and the dust fall on it. It can be forgotten and unnoticed for years. Those peaches will not get their feelings hurt. They will not feel neglected or mistreated. They will stay sweet and usable because they have been preserved. That, my friends, is what holiness does for us. It preserves us."

Oh, I was so hungry for holiness in my life. I wasn't very old, but I knew I needed to be preserved. Brother Bishop told us that we needed to put our "all" on the altar—our past, our present, our possessions, and the "unknown bundles."

Mother pondered those truths all the next day and that evening I heard

her praying in her bedroom. Soon I heard Mother's weeping turn to shouts of joy and a holy laughter as wave after wave of glory flooded her soul. Mother laid that last possession on the altar and the "altar sanctified the gift."

The next Sunday evening the minister preached on "a second definite work of grace." The altar call was in progress, my heart was hungry, and I was weeping. I felt a big, strong hand touch my shoulder. A kind voice said, "What is it, Child?"

I looked up into the face of Brother Bishop. I thought of his story of the peaches. It's a wonder I didn't say, "I

want some peach preserves." But through my tears I confessed, "I'm not sanctified."

"Come, Child." And he led me to the altar. I am sure that theologically I did not understand the experience that night. The saints instructed me at the altar. "Give God all you have." What does a child have? But through my tears I said, "Here, Lord, take my everything."

Then they admonished: "Now, put the unknown bundles on the altar." I had no idea what that meant. But I had visions of daily sending up to God little bundles of love and surren-

der. And then it came—the cleansing fire of the Holy Spirit, the sweet anointing, drenching me as in a shower—and the holy refreshing laughter. And yes, for over 50 years, I have experienced the preserving power, along with the blessed assurance that, as those "unknown bundles" unfold each day, "He is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). **H**

BY Laverne Anderson

A psychotherapist at Lael Christian Counseling Center, Florissant, Missouri.



Love Stories

THAT LAST

I like good and powerful love stories. My grandmother recently told me a love story that involved my great-grandfather's love for his God, his church, and his future bride. This story is also meaningful because my grandmother is 99 years old and wanted to be of encouragement to me, her preacher-boy grandson.

My great-grandfather Maddox lived in central Missouri. There was not a holiness church nearby. He was a typical young man of 20 in that he yearned for more of God, more money, and more nearness with the lady he loved. His dilemma was simply how to arrange for all three desires. Grandpa Maddox soon discovered what all of us must discover, priorities must be set to accomplish all the worthwhile goals we are to pursue.

Money soon took a backseat when Grandpa decided he could take a year off work to build the new church. His friends thought he was foolish. He was accused of being a "religious nut." To spend a year building a church and going without pay wasn't sensible at all. If he made big money, he would have giant tithe allocations to put into the offering. If he had a great job, he could impress people to attend the church and help finance it. If he had an enviable position, he would be a great advertisement for Jesus. To be sure, he heard all the big reasons why he should not take a year off from work (most of these reasons were spiritualized), but Grandpa Maddox knew what God wanted him to do. He also knew God's will is always best, even if it is not logical to everyone else.

The months passed by and the new church was built. It was agreed that his wedding should be the first in the new church. It was now time for the second most important item on his list of priorities. His wedding was planned with the lovely lady he adored with all his heart. She was a

fine Christian girl. Grandpa knew his sweetheart was pure in heart, emotions, and life-style. Out of respect for his bride, who brought a virgin life to the wedding altar, Grandpa rode a snow white mule to the church. His bride rode a chestnut mare. The ceremony was concluded and now Grandpa had his new church and his bride with a long life ahead

in which to make money.

His blessings were more than financial. A large family blessed the Maddox home. Their first child was my grandmother Beulah. Her daughter was, of course, my mother. My mother became a Nazarene early in her marriage. I was raised in the Church of the Nazarene and answered the call to preach in one of its services. My two daughters lived in Nazarene parsonages and attended MidAmerica Nazarene College. My two granddaughters were dedicated by Dr. Paul Cunningham where their mother, Jeannie, assists in the ministry for the deaf, and they enjoy the programs of the College Church in Olathe, Kans.

Last year Grandma sent me a picture of her taken in that little holiness church. She was sitting in a cane bottom chair that one of my great-grandfather's relatives brought to the new church because he didn't like the newfangled pews. In Grandma's hand was the marriage license of my great-grandparents. The license included their picture. Grandma wanted me to know the great love story—a love story of a man whose love for God has impacted six generations with Christian holiness. I'm sure Grandpa Maddox would say that his year spent building the church was a great investment. These kinds of love stories last! **H**

BY RALPH SCOTT

Pastor of the Garden Grove, California, Church of the Nazarene.

Person IN Process

“God’s not through with you yet.”

That is what my pastor said after I had the last of three heart attacks over a two-year period. The last one occurred in 1970.

In 1986 chest pains began as I was preaching in revivals. My cardiologist insisted that I have a treadmill cardiac stress test,

which I could tolerate for only slightly over one minute. Then he wanted me to enter the hospital for a heart catheterization, which I did November 5, 1986. Following that test, he wanted me to have bypass surgery immediately. I wanted to finish my fall revival schedule. He suggested I talk with a heart surgeon, which I did the next day. He agreed that I needed bypass surgery immediately. The two doctors would not consent to my release from the hospital without surgery, so I consented.

I needed to spend some time in prayer. Who goes into serious surgery without realizing that he might not come out alive? My prayer went something like this: “Lord, I have had a good life serving You, and I am prepared to meet You, if that is Your will. However, if You still have something I can do for Your kingdom, I am ready to stay in this world to perform Your will. Have Your way, Lord, I pray!”

The six-hour surgery went well, and I seemed to be recovering nicely. Then I had atrial fibrillation, lasting a few hours. A week later I had the same problem, which lasted for three days. The surgeon tried to explain it in laymen’s terms, telling me that there are two parts to the heart, the stuffer and the pumper, and the stuffer was beating six times as fast as the pumper. They were ready to give me a shock treatment, when my heart finally converted to regular rhythm.

I had wonderful nurses. The day my heart converted to regular rhythm, many of them had been out to lunch. When they came back, they rushed into my room and asked if I had been given a treatment while they were gone. I replied that I had only had my regular breathing treatment. They were elated and told me that my heart was now at regular rhythm, and I would no longer need the shock treatment that had been anticipated.

Altogether I was in and out of the hospital four times in three months, spending a total of 50 days there, being in

and out of atrial fibrillation six times. There were times the doctors didn’t know if I could ever get well. I found out later that my wife, Lorene, had been in the hall many times one day, crying. In my condition, she did not want me to see her crying. When she left the hospital she cried all the way home and continued to sob most of the night. The nurses had given her very little hope for me to live that day.

In the meantime, many thoughts were going through my mind. I thought that I might die, and I thought that if I couldn’t get to feeling better, I would rather go to meet Jesus right then. In the midst of all of this, the Lord reminded me that all of our children were Christians and were serving Him. In fact, three of them were in full-time Christian work—one as a pastor in Wisconsin; one as a minister of Christian education and youth in Oregon; and one whose husband was at that time minister of music and youth in Atlanta (he is now minister of Christian education and special musical programs in Holland, Mich.). Our other son is a doctor of clinical psychology in Orange County, Calif. (he had previously been a minister of music and youth in California, while preparing for his life’s work). I was praying that the Lord would take care of my wife and family, if I didn’t make it. However, I realized that God was with me at all times, and if He wanted me to go through the pain and suffering for some purpose, I was willing to do that too. There was an abiding peace that gave me the assurance that “God doeth all things well.” Nothing else seemed to matter, as long as I had His love. I never doubted that love during this entire time.

However, God was not through with me yet! I left the hospital the fourth time on February 6, 1987 and started my first revival campaign on March 17. I had been so weak when I left the hospital that I could only sit up for a short time. The hospital had a program of rehabilitation that helped me regain my physical strength. During the entire ordeal I had lost 60 pounds but regained 10 pounds in cardiac rehabilitation and have maintained myself at the 50 pounds net weight loss for more than a year.

God was helping me all along. I had now started what was left of my winter/spring revival schedule in 1987. Even when I was still very weak, those who had heard my preaching before said, “Your preaching has not been affected.” The Lord was now supplying the needed strength in spite of all that I had been through. To God be the glory! God’s not through with me yet!

Now, after a year of reflection on what I went through, I can only offer God praise for what He has done. Certainly I could not have done it on my own. It is just like Jesus to do “exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Ephesians 3:20, italics added). It is not our own strength that triumphs but His power operating in and through our lives. His ability works in our inability. I thank Him today for His mercy and love.

This year is my 19th in evangelism. It has been the best year yet. We have seen some wonderful victories for which we give Him all the praise and thanks. Most of all, I am glad that *God’s not through with me yet!* **H**

BY JAY BUDD

A commissioned evangelist in the Church of the Nazarene. He resides in Reynoldsburg, Ohio.

THE ELUSIVE DR. WIDNEY

More than 90 years after he was elected general superintendent “for life” and had bestowed the name “Nazarene” on our church, Joseph P. Widney of Los Angeles remains an elusive figure. Medical doctor and army surgeon, savant of the Western desert, community leader, medical school dean, and president of the University of Southern California, Widney was a man of deep spirituality and sincere conviction. His association with Methodist minister Phineas F. Bresee and his role in the founding of the West Coast branch of our denomination is paradoxically both one of the best and least known facts of his life. In later life he shied consciously away from association with the church he had named and helped found—hurt and perhaps embittered by a painful break that resulted in Widney’s withdrawal from the Church of the Nazarene in 1898. The article on Widney in the *Dictionary of American Biography* delves into his religious interests but never mentions his Nazarene years. Nor do numerous other articles, nor the full-length biography on Widney by Carl Rand published in 1970.

The “riddle of Widney”—a way of putting the question that admittedly would occur only from a Nazarene perspective—arises from the unconventional course of his life and the nature of the intellectual pilgrimage he undertook. J. P. Widney was an authentic American type, a self-made man of the 19th century in whom religion was a passion and virtue a self-evident truth. He was a pilgrim, discontent with ever becoming a pensioner on spiritual ancestors, and his religious vision evolved through a series of spiritual-theological episodes that carried him from Protestantism to the edges of turn-of-the-century liberal Christianity. His Nazarene years, during which he contributed the church name—a distinctive element of our denominational identity—was one of the points on that religious continuum.

His career is described fully elsewhere, though salient facts include these: born in Ohio in 1841; migrated to California; practiced medicine in Los Angeles; founded the local medical society; was a member of the school board and state board of health; among the founders of the University of Southern California; first dean of its medical school; and from 1892-95 the college’s president.

He became friends with Phineas Bresee following the latter’s election to the board of U.S.C., and eventually Bresee’s



Joseph P. Widney

interest in city mission work became Widney’s as well. They became involved together in the Peniel Mission and then in founding Los Angeles First Church of the Nazarene in 1895, the same year Widney left the presidency of U.S.C. Widney virtually abandoned medicine at this time, took the ministry as his second career, and was ordained. Widney and Bresee were elected joint pastors and superintendents “for life.” If Widney-as-layman was a good balance for Bresee, Widney-as-clergyman was not. Differ-

ences of principle arose between the two, apparently propelled by changes in Widney’s own viewpoint. In 1898 he transferred his elder’s orders into the Methodist Episcopal Church, was appointed to urban mission work, and served the Bethel City Mission. In 1911, however, he withdrew from Methodism and established the independent Beth-El Chapel, which he served as pastor until his death.

Tragically blinded after an accident in 1929, Widney spent his last decade (the 1930s) dictating a series of books detailing his religious vision. These were published and placed at his own expense in the libraries of leading American universities. His viewpoint was strikingly different from that of his Nazarene and Methodist years. The perspective was generally that of Transcendentalism. Yet unlike Emerson and Thoreau, who derived religious insight from New England’s streams and wooded hills, Widney’s mysticism derived from the deserts of the Southwest. He sat lightly on doctrines that mattered much to the orthodox—the Trinity, the divinity of Christ, the exclusivity of Christianity—and reached out to many different sources of religious authority. Yet paradoxically he remained tied to the scriptural tradition, particularly its vocabulary and its issues.

Widney was an authentic religious type—a dissenter in the great tradition that cuts through American Christianity and gave rise to American religious pluralism. To speak of the “elusive Dr. Widney” is to recognize the impact upon our denominational consciousness of one whose spirit ultimately belonged elsewhere.

H

STAN INGERSOL
Denominational Archivist

Sources: *Dictionary of American Biography*; Carl Rand, *Joseph Pomeroy Widney: Physician and Mystic*; Marco R. Newmark, *Jottings in Southern California History*; Donald Brickley, *Man of the Morning*; Nazarene Archives Widney Resource Files.



(Above) At some point during the century the Narragansett Indian Mission became First Church of the Nazarene. Rev. John B. Lopes, present pastor, is extending its ministries in community outreach. (Below) Rev. John B. Lopes came to Narragansett from a much larger congregation to resurrect the small church with 6 members. It now has 50 members. Former pastors came from outside the community to supply the pulpit, but John and Vivienne Lopes have settled in the community to provide stability needed to bring growth.

Singing Arouses Neighbors and Local Reporter

Set back front the street, surrounded by a white picket fence, the small church might be missed by passersby—any day but Sunday.

On Sunday, the First Church of the

Nazarene on High Street resounds with singing that can't be ignored. Not by the neighbors who open their windows and sit on their porches to enjoy it, nor by the city newspaper, the *Narragansett News*, which recently fea-



tered the church and pastor, the Rev. John B. Lopes, on its front page. "Small in number, large in spirit, church offers hymns to heaven," the reporter's headlines read.

The little church is carpeted, with color-coordinated and cushioned pews. The Rev. Lopes's natty appearance in white shirt and three-piece suit, would fit in any large metropolitan church. But he is content to shepherd this small, happy group.

The pastor snaps his fingers as the organist presses out "Victory in Jesus," and the old, the teenagers, and the lit-

tle girl in pigtails heartily proclaim their joy in the Lord. About nine more gospel songs or hymns follow in that Sunday evening service, sounding like twice the 30 or more in attendance.

Back in the 1800s, the little church was Narragansett Indian Mission church. People from Eastern Nazarene College used to come there and preach. Sometime between then and now it became First Church of the Nazarene, according to Vivienne Lopes, the pastor's wife.

The Rev. and Mrs. Lopes have be-

gun outreach programs in an effort to get those neighbors off their front porches and into the services: a monthly potluck supper, a community Bible study, food baskets and other social services, and exercise classes.

"I hope it grows large enough that I have to hold a second service before long," said Pastor Lopes. What a joyful noise they would make then! **H**

BY NINA E. BEEGLE

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

BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

THEY TOO CAN SERVE

The day was bright in the province of Quebec, but there was something that spoke of winter in the very air. You could smell the chill in the wind. That day, almost four years ago, made an impression on me as we drove through city after city, town after town. We became aware of the tall spires of cathedrals standing majestically against the blue sky. At one time these cathedrals had several masses a week to accommodate the crowds. Today they are almost empty. Weekly Bingo parties help to finance their existence.

We searched in vain for evangelical churches. They were few and far between. Statistics indicate that only one-half of 1 percent of the population has been evangelized. Six million French-Canadians stand in enormous need of the gospel.

What an opportunity for the Church of the Nazarene to enter with the gospel, we thought; but alas, there were no available French-speaking Christian workers anywhere to be found. And we were faced with the least evangelized area of the Western Hemisphere.

We had no alternative but to begin to train our own workers. And so, three years ago Quebec Nazarene Bible Institute opened with 14 young men willing to prepare to preach the gospel. Today 6 of them already are pastoring new churches in the province. There were 21 enrolled last year.

Let me introduce you to a few of them.

Though Denis was very young, he was called "the town drunk." Drugs, women, raucous music as he sang and played with a dance band flitting from bar to bar, made up the largest portion of his life. That is, until he was introduced to the Savior. Denis Leblanc made a complete turn-

around. Today, redeemed and radiant, he is a fourth-year student in Quebec Nazarene Bible Institute. For two years he has been pastoring the St. Raymond Church of the Nazarene in Quebec. This year the church was fully organized. The church building is a converted funeral parlor, but the congregation inside are very much alive. His joyous, warm personality and changed life make the townsfolk notice that there is power in the gospel of Christ.

I would like you to meet Donald Latouche. He, and his wife and three children, were seemingly content with their secular life-style in Quebec City. Donald had a good job with a pharmaceutical company. Gisel, his wife, studied art at the university. A charming family, and Christ found them. Shortly after their conversion, Christ began to call workers into the harvest field of Quebec. Donald could not escape the inner compulsion of the call upon his heart. He left his job, moved to Montreal with his family, and accepted the pastorate of the St. Eustache Church of the Nazarene that scarcely had any members. Today he is in his fourth year at QNBI. Donald is a man of prayer, completely dedicated, and trusting Christ to make his life count for Him.

Across the border from Quebec in the town of Jackman, Maine, a young high school teacher whose parents were French-Canadian attended the Church of the Nazarene in Jackman. While Clifford Fournier was on sabbatical leave from the high school, he attended Laval University in Quebec City. In the evenings he began to attend QNBI. Today Cliff is a fourth-year student at QNBI. He, with his family, is moving to St. Georges de Beauce in Quebec to begin a new Church of the Nazarene.

You may have had to sacrifice to give in the General Budget—but because you gave, these and other young men are making a sacrifice to take the gospel to the untold of Quebec. Will you pray for us? Quebec is on the march for Christ. This is happening because you gave! **H**

BY MARION K. RICH

Wife of the superintendent of the Canada Quebec District and district NWMS president.



Her mouth dropped open in surprise. The box contained a beautiful hand-crocheted dress! Trish Jackson and her husband, Paul, were floored. Only Paul had known how much she had wanted a special dress to remember Europe by, but the prices were far beyond their budget. And now, on the final Sunday of the 1986 Itinerant Evangelist Conference in Amsterdam, as 35 Nazarenes were meeting to say good-bye, the Jacksons' new friend Paul Mukome, a district superintendent from Zimbabwe, Africa, was offering this amazing gift. He could not have known how meaningful this expression was and how richly it was enhanced by the knowledge that his wife, Engeline, had created it.

With warm expressions of thanks, the friends departed.

A year passed before Paul and Trish Jackson, who have no children of their own, decided to become child sponsors through Nazarene Compassionate Ministries. This program supports children in need around the world. Through this sponsorship, money is provided for many of the national pastors to help pay for the expenses of educating their children. Remembering their friends, the Mukomes, Trish and Paul, who were burdened for their country, requested a child from Zimbabwe.

Receiving that request in Kansas City, Becky Morsch, child sponsorship coordinator, told them there were, unfortunately, no children from Zimbabwe available for sponsorship at that time. Hopefully, she concluded, the situation would change at some point in the future.

In her next telex to Rose Handloser, the African child sponsorship coordinator who lives in the Republic of South Africa, Becky requested children from Zimbabwe for sponsorship. To her amazement, she learned that Rose had sent a packet six weeks before; they both wondered what had happened to it.

Within days, half of a tattered, ripped, and damaged envelope arrived with several children's names from Zimbabwe. This was followed in two days by the other half of the nearly destroyed envelope bearing the picture of those children. It seemed miraculous that the two halves of this parcel had found their destination.

Quickly, Becky assigned the first of the names to Trish and Paul and supplied them with information about "their" child.

As Becky wrote later: "I try to be sensitive to the leadership of the Holy Spirit as I assign children to sponsors and carry out the routine details of this program. Through reports like yours, the Spirit so sweetly confirms to me over and over again that this program and these children are in His hands, and He is in control."

Of all the children in all the world, in all of Africa, in all of Zimbabwe, the child that had come to Trish and Paul for sponsorship was Netsai, the 14-year-old daughter of Paul and Angeline Mukome!

H

Child Sponsorship

THE JACKSON STORY



Paul and Trish Jackson and "the dress."

BY DON FRYE

Formerly public relations assistant in Compassionate Ministries at Nazarene headquarters, Kansas City, Missouri; now part of the ministry of the Lamb's Center in New York City.



JESUS and Election-Year Politics

Election-year posturing by candidates and interest groups of all brands is heavy. National and regional candidates are particularly cued into the sensitivities of what is now called the vote of “the born agains.” Evangelicals are being singled out as a deciding vote in many primaries, and, eventually, in the General Election in November. So candidates are trying to play the strings that will sound like heavenly music to our “born again” ears.

What disturbs me is the mistaken assumption made by the candidates that all evangelicals think alike and share common views when it comes to politics. This was borne out in a rather pathetic brochure I recently received from the state campaign office of one presidential candidate.

The brochure folded open to display a horizontal line, identifying right-wing candidates as closer to “God’s will” at one end, and left-wing candidates as closer to secular humanism and evil at the other. The saddest part of the brochure was that it was endorsed by an ex-governor of my state and drawn up by a group of evangelical ministers. They were asking me to mobilize my congregation behind the man they deemed “closest to God’s will.”

The implication being made to voters, particularly evangelical voters, is that the political assumptions of a national political party or candidate can be equated with a biblical prescription for government and social action. This, of course, is a travesty.

The political heavy-hitters in Jerusalem in the days of Jesus of Nazareth thought this way. According to the biblical record, the Pharisees were looking for a Messiah who would bring their political agenda—cloaked in the garments of pious religion—to full-blown reality. When the Messiah came, however, he turned His attention to the needs of people whom the power brokers had marginalized and condemned as hopeless. He distanced himself from the political-religious community. For the sake of His Father’s kingdom, He attacked their shallow forms of piety and pointed out their grave social irresponsibility.

In response to Jesus’ words and actions, the Pharisees, joined by the less religious Sadducees, conspired to crush

the person and the movement that dared speak the name of the living God in terms contrary to their tradition and political agendas.

Today, evangelicals stand to be taken in by the same faulty association of party politics with the kingdom of God. Election-year politicians will seek to equate their candidacy with biblical faith. The fallout from such alliances is always disheartening, at best.

Myron Augsburg, a Mennonite leader and evangelical, helped me understand the importance of disassociating party politics from Kingdom living in a sermon he delivered when I was a student at Olivet Nazarene University. “That my theology is conservative doesn’t necessarily mean I have to be conservative in my politics,” he said. “I can be quite conservative doctrinally, but that may call me to take a rather different stand politically.” Augsburg was not endorsing any political view; simply showing that doctrine and politics do not have to be in the same camp.

When I interviewed with a church board as a potential pastor, I was asked whether I considered myself “conservative” or “liberal.” These sensitive but oversimplified labels having bothered me for a long time, I responded cautiously. “I am convinced that Jesus calls us to radical obedience,” I said. “Sometimes that will look quite ‘conservative’; sometimes that will call me to act in ways that appear rather ‘liberal.’ It seems to me.” I concluded, “that the issue is not ‘conservative’ or ‘liberal,’ but to live and act in accordance with the costly discipleship to which Jesus calls us.”

As privileged citizens, we may participate in the political process provided for in our democratic republic. As “born again” believers, however, perhaps we should look long and hard at partisan endeavors to capture our vote in Jesus’ name. Perhaps the Messiah isn’t as one-dimensional as election-year politics would have us think. **H**

BY JOHN HAY, JR.

Pastor of the Indianapolis, Indiana, Central Church of the Nazarene.

COMMUNICATION GAPS

A wonderful old preacher once heard me preach and sought me out after the service.

"Did you ever study elocution, brother?" he asked. I confessed that I had not.

"They taught us never to say 'heaven' and 'hell' with the same expression on our faces," he informed me, and walked away.

The fact is, I had used neither word in my sermon. My old friend was quite deaf and offered a well-intended criticism on the basis of what he mistakenly thought I had said.

There is often a gap between what a speaker is saying and what the listeners are hearing. The gap occurs even when the preacher speaks plainly and the people hear clearly. Many factors influence hearing, and the preacher's intention may not parallel the hearer's reception.

If God allowed preachers to know how often these communication gaps occurred, and how abysmal some of them were, preachers would find it hard to muster the courage to enter their pulpits again.

We all do selective and interpretive hearing, some-

times—perhaps most of the time—unconsciously. A speaker can only strive to be lucid, a listener to be attentive and objective, and hope for the best.

Even when words are written, not spoken, they do not escape the peril of these communication gaps. People often read into a person's statements meanings and motives alien to the writer's intentions. My correspondence keeps me aware of this.

It's all part of being human and operating with faulty equipment. Our transmitters and receivers are impaired, making perfect communication rarely if ever possible. Even when *what* we say is clearly understood, *why* we say it may be grossly misunderstood, with damaging consequences.

Knowing the problem exists and patiently working to reduce the gaps is everyone's responsibility. Even partial success is worth the efforts.

"What I said was . . ."

"What I heard you say was . . ."

Happy the occasions when the two are one.

HEAVEN

Some envision heaven as a place to sit down and rest forever. That would be dullsville to me.

In my journal, as I was browsing through it in search of a name and place and event, I noticed this entry: "I did a lot of reading. How endlessly fascinating is man, his history, his world." If the bits and pieces of learning I manage to achieve now are so exciting and fulfilling, what will it be like in heaven, when the instrument of perception and understanding is perfect, and the opportunities for explorations and expansion are unlimited?

I believe heaven will be dynamic, not static, a place of learning and growing forever.

A grain of sand, a drop of water, a ray of light, a blade of grass, a cell of human tissue, the sound of a mother's voice, these contain within themselves a universe of fact and meaning inviting exploration. Think of examining and experiencing *all* that God has created for His glory and our good! To spend eternity pushing outward the frontiers of one's knowledge—what a thrilling hope.

To learn from others all they can teach me, to share with others all I have discovered, and to do it all to God's glory—that will be heaven!

My level of knowledge has always been a source of frustration. I learn so slowly! I know so little! In any field of inquiry I've only managed almost imperceptible scratches on the surface. I long to travel at the speed of light, to have the capacity to delve deeply into any subject, to be able to communicate skillfully with every person I meet, and to do it all without the restrictions now imposed by time, weakness, and misunderstanding.

To the measure that I overcome ignorance and broaden understanding, I increase my worth as a servant of God. I long for the time when I can serve Him with maximum ardor and efficiency. This He deserves, this I desire. Heaven will mean the perfect tuning of the instrument, enabling a life of praise to God unspoiled by discord.

To learn from others all they can teach me, to share with others all I have discovered, and to do it all to God's glory—that will be heaven!

PARTIAL JUSTICE

In Massachusetts a judge dismissed charges against a prostitute who complained that her arrest was discriminatory because none of her customers were arrested. There seems to have been no question of her guilt—she was caught in the act. At her trial a police detective admitted that no males had been arrested during a crackdown on prostitution.

The judge's ruling was upheld by a state appeals court—and it should have been. Prostitution is immoral and in most places illegal. But prostitution is only an intention, not an action, unless there is both a seller and a buyer. To arrest the seller and not the buyer is a blatant instance of discrimination and chauvinism. One is as wrong as the other.

The news item, which I spotted in a Chicago paper, immediately brought to mind the story in John's Gospel of the woman "taken in adultery." She, too, was caught in the very act. The law was clear, her guilt was unquestioned. But if she was caught in the act, where was the man involved? The law against adultery applied to both sexes. Why had these

"scribes and Pharisees" not grabbed him too? The answer is too obvious to require statement.

Adulterers were to be stoned to death. When Jesus was challenged to endorse the law, He said, "He that is without sin among you, let him cast the first stone." Lashed by their consciences those men slunk from the scene like whipped curs. And Jesus told the woman, "Go, and sin no more."

Many textual critics do not think this story appears in the original text of John's Gospel. It is relegated to the margin, with an explanatory note, in most modern English translations. Even those critics, however, think the story is authentic. It rings true to what we know of Christ.

Whatever—the double standard has always prevailed in male-dominated societies. In the final judgment, where Christ hands down the verdicts, there will be no such discrimination. Men and women alike will account for their lives and be sentenced accordingly. Justice will be at last impartial.

THE WARRING HEART

I would like to believe that men who glory in war are a vanishing breed, but that is wishful thinking. Fallen man is essentially violent, lusting for power and prone to destruction. Even "peaceniks" have demonstrated a willingness to hurt and kill in order to make their point! The hawk outsoars the dove in human nature.

This is true of men, not only en masse but as individuals. The belligerency of people is expressed, often violently, each day. Aggression and revenge-seeking are too common to require documentation. Striking out and getting even are ways of life.

The reason for this lies in the native depravity of the human heart. At the core of being we are twisted out of joint with God and cannot, therefore, relate peacefully to others or to ourselves. Pride and insecurity fill us with distrust and suspicion. Selfishness distorts vision and warps values, causing others to appear as threats to our happiness or even to our existence. Consequently, a get-before-you-are-got behavior pattern is easily adopted and strengthened.

Conflict will not cease until the heart is radically transformed. Jesus, who "knew what was in man," placed "Blessed are the peacemakers" *after* "Blessed are the pure in heart." Outward peace stems from inward purity. Until hearts are captive to Christ there is no peace, only occasional uneasy truces, during which hostile forces are redeployed and future battles are plotted.

The heart can be cleansed, not by the resolution of the believer but through the blood of the Redeemer. The atonement of Jesus Christ was for our wrongdoing as well as our wrongdoing.

The pure in heart seek not to master but to serve. They are concerned to invest themselves, not to protect themselves. Their response to insult and injury is forgiveness, not vengeance. A stupid world judges them weak, but they possess a resilient strength that cannot be overcome. The pure in heart alone can be at peace and be peacemakers.

THE ANSWER CORNER

According to the *Manual* our denomination does not practice tongues. In my experience of observing those who speak in tongues, some of it was apparently faked and some of it apparently authentic. I've asked for tongues and did not receive them. I'm sure if I needed the gift I would receive it. Why do the majority of Charismatics and Pentecostals have this gift and we don't?

If you examine the few places where the gift of tongues is mentioned in Scripture you will see that the Lord does not intend the gift for all believers; that the gift is sovereignly bestowed by the Holy Spirit as He wills and not as people desire; that the gift is to be exercised in public worship only in accordance with clearly specified rules; and that the need for such a gift does not obtain where all the worshipers understand and utilize a common language. On the other hand, the language a person uses in his private communication with God seems to be strictly between that person and God, since no one hears or overhears what is being said, and no edification of others is possible or intended in the private situation.

Does Matthew 18:23-35 teach that the sins that are forgiven when we are saved will be reinstated if we backslide?

We are "being saved," a process that continues from the moment we are born again until we reach heaven.

Jesus makes it clear in this passage that our failure to forgive others will short-circuit that process. Whether past sins that had been forgiven will be "reinstated" is rather academic, since the present sin of refusing to forgive those who sin against us would be sufficient for anyone's condemnation.

It is important to remember that Jesus is not teaching that we *earn* forgiveness from God by our forgiveness of others. But He is teaching that our failure to grant forgiveness to people keeps us from receiving forgiveness from the Heavenly Father.

In the King James Bible, each of the psalms from 120 through 134 is called "A Song of Degrees." What does this mean?

In later English translations, including the "New" King James Bible, each of these psalms are labeled "A Song of Ascents." They are believed to have been chanted by worshipers *going up*—but going up what from where to where? Scholars have furnished us with three possible answers.

In the Temple complex, 15 steps connected the court of the women and the court of the men. Some Jewish scholars teach that these psalms were chanted, one for each step, as the stairs were climbed during certain rituals of worship.

Others believe that these psalms were written for the exiles who returned from Babylon and were sung as they were going up to Jerusalem.

A third explanation is probably the most favored. These psalms were sung by worshipers who made pilgrimages to the Temple for Israel's annual religious festivals.

In each case, because of the location or construction of the Temple, there was an ascent made by the celebrants.

For us, like all the psalms, they are means by which our hearts "ascend" to God in prayer and praise.

I am concerned about the lottery business that seems to be getting into our church. Some of our church organizations give door prizes, which seem to me to be a form of lottery. Am I straining at a gnat, or has the lottery camel gotten its nose into our church tent?

If chances to win are purchased, then gambling is involved and door prizes are wrong. If no gambling is involved they are not wrong, but they may be unwise. In my opinion, it is better to present gifts to all or to none. Otherwise, one person's elation may become another's disappointment, which does not promote the happiest atmosphere for fellowship.

**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

PRISONER WRITES

My name is Logan Diez and I am a Texas prisoner. For the past three or four years (I've been in prison six) I have been following the path of Christ Jesus. I praise God because He has blessed me with friends in Christ that I surely am not deserving of!

Denise Tibbetts of the Nazarene Church in Cumberland Center, Maine, and her daughters Jessica (10) and Laurie (15) have been writing me. Denise is a shining example of a Christian wife and mother—devoted, loving, and submissive to her husband

Dennis. Jessica and Laurie reflect their mother's deeply held beliefs and faith. God bless these who reach out to an unworthy prisoner and make him feel like family!

Logan Diez
Lovelady, Texas

PUBLIC EXONERATED

In regards to your article "SICK!" (April 15, issue), I believe most Americans want a better school system and better paid teachers who deserve it. The problem is not the American public, rather it's the federal government, it's educational bureaucrats, and the National Teachers Union of America lobbyists in Washington, D.C.

Believe it or not, all three of those

elements mentioned are responsible for legal red tape and hindering progressive educational reforms. Perhaps our society would be better off if we could abolish the federal education system and go back to the privately paid tutor of the little red school house?

Derrick J Lach
Bolingbrook, Illinois

THANKS TARRANT

I want to thank Dorothy Tarrant for writing such an understanding article about depression.

I have suffered from biochemical depression since 1985, and she described so many feelings I have felt. Many times I have withdrawn from

church people who loved me and cared for me, but they called, brought food, and prayed many prayers. To them and my family I say, thank you.

I hope more people will realize that depression is an illness like cancer or other diseases. It is physical and can be very hard to treat. By the grace of God, I will endure to the end.

Glenda Bogue-Bryant
Marshalltown, Iowa

DANGER CITED

You are correct in pointing out in your editorial that scripture supports "speaking in tongues" as a "gift" for some Christians. However, there ever remains the danger of our church overreacting to those extremists who misuse the gift of tongues or scripturally misinterpret it either outrightly or by inference as evidence of being "filled with the Spirit." That danger is for us to "throw out the baby with the bath water"—to cease to proclaim scriptural holiness from our pulpits, in our schools, in our Sunday School

classes, and in living holy lives. And what a tragedy for us that would be!

Therefore, our good people must first insist that no preacher who remains silent on our cardinal doctrine of entire sanctification shall fill our pulpits.

We simply must, in the power of the Spirit, proclaim to this generation that Jesus stands at the heart's door, knocking, offering forgiveness, heart purity, and power for victorious living and effective witnessing in a secular-oriented, sex-crazed society.

Charles C. Davidson
Eustis, Florida

CONTRA UNKNOWN TONGUES

In reply to David H. Jones in the *Herald of Holiness*, April 15, 1988, issue: What reason is there for Nazarenes "standing in a unique position to bring reconciliation between the Charismatic and non-charismatic camps"? There is no scripture instructing the Church to seek a "prayer language."

The charismatics quote Acts 2:4 and imply that this is a gift of "unknown" tongues. But 2:8 says, "And how hear we every man in our own tongue, wherein we were born?" This was a language, and not a "jibberish." All the scriptures they quote refer to languages, not to "jibberish" of "unknown" tongues.

When people of any congregation speak and understand a common tongue, why would the Holy Spirit give someone a message in an unknown "jibberish" that has to be interpreted back into the language of the people? And how does one know that what is interpreted is the true meaning?

If someone came into a congregation of believers and did not understand the language, and someone was given the "gift" of communicating the gospel to that person in their language, that I believe in.

Harley K. Mitchell
St. Clair Shores, Michigan

BY ALL MEANS...SAVE SOME

"TURN AROUND"

My husband started out to call on one of our church families who lived south of town. He was almost there when God spoke to him. "Turn around and go visit the Greens."

"But, Lord, I'm almost to this family's house. Can't I stop here first?"

"No." The impression was strong. "Turn around immediately and go see the Greens."

Cloyce turned the car around and headed for the Greens' farm, located three miles north of our village.

He prayed for guidance as he drove up their lane.

He parked the car and walked toward the white frame farmhouse. Through the screen door he could see Mrs. Green packing boxes.

"Hello," he called.

Carol Green looked up in surprise. "Come in, Pastor," she hesitatingly said.

Stepping inside, Cloyce noticed more boxes sitting on the kitchen counters and floor. "Oh, are you moving?" he asked.

"I'm leaving my husband," Carol answered. Her four-year-old daughter peeked around the corner.

"Where is Bill?" my husband asked.

"He's in the barn."

"Does he know you're leaving him?"

"No, he doesn't. I've just decided that I can't take it any longer."

"Can we pray about this?" Cloyce asked.

They prayed together. Carol asked God to forgive her for wrong attitudes. Just then the screen door opened and Bill Green walked inside.

"I saw your car, Pastor," he said. He looked around the room. "What's going on here?"

Cloyce told him how the Lord had led him to their house that day. As my husband talked and prayed with the couple, they realized that they not only had drifted away from each other but had gotten away from the Lord. As the tears fell, forgiveness came. Their relationship with God was restored, and they were reunited.

The next Sunday Bill and Carol and their four children sat together in church. We rejoiced with them in the faithfulness of God who drew a family back to himself and kept them from the heartache of separation and divorce. It pays to listen and obey when God speaks. **H**

BY ELAINE CUNNINGHAM

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

PEOPLE AND PLACES



Bradley S. Mullen of Sparta, Mich., recently graduated from the United States Naval Academy with a bachelor of science degree in computer science. He received his commission as ensign in the United States Navy. He is now in further training in Newport, R.I. His parents are Gerald and Ellen Mullen of Sparta. □



George Weeks, of Murfreesboro, Tenn., was 100 years old July 29. He began working for the Postal Service in 1916 and delivered mail by horse and buggy. He retired in 1948. In 1935 he helped to start the Murfreesboro church, and he still attends. □

PRAYER PARTNERS

PRAISINGS

The first Churches of the Nazarene in the Republic of Ireland and in the Azores were recently fully organized. Praise the Lord!

Praise God for the ongoing work in Mexico to consolidate the 100 new fellowships and preaching points begun in 1987 by the Church of the Nazarene. God is raising up able leaders and shepherds to conserve the massive evangelistic efforts.

The Church of the Nazarene began work in Nigeria, Africa, in 1977 and was officially registered in 1979. However, another group was started in 1946 and was legally registered there in 1964, using the *Manual* of the Church of the Nazarene as its constitution. The members wanted to become part of our movement, but communication was lacking. Forty churches and 6,550 members have now been welcomed into the denomination. God through His providence is putting together a formidable worldwide witness for the cause of Christian holiness. Let's praise Him.

PETITIONS

Pray for the denomination's world mission radio program, which is broadcasting in 38 languages and dialects. One new Chinese-language radio program is being planned; and two new Portuguese programs—one for listeners in Brazil and the other for Portuguese people in the Azores and the Portuguese-speaking nations of Africa.

Pray for our pastors and spouses as they meet with members of the Board of General Superintendents in conferences and retreats this fall.

JOHN A. KNIGHT, Secretary
BOARD OF GENERAL SUPERINTENDENTS

NATIONAL PASTORS' CHILDREN HELPED THROUGH WORLD MISSION'S NAZARENE COMPASSIONATE MINISTRIES

Thanks to the Child Sponsorship Program of Nazarene Compassionate Ministries, there are hundreds of pastors' children receiving financial aid to enable them to continue their studies. Education means a better job, a better life, and a greater chance to use their knowledge in service to God and others. A great load is being lifted from the pastors' shoulders as they now can face the school year with confidence.

Here are some of the major expenses involved in public school systems in most South American countries.

1. School uniforms. All public schools have their uniforms; they usually have a physical education uniform too.
2. Enrollment fee at the beginning of the year.
3. Purchase of textbooks as well as notebooks, pencils, and other school supplies. Unlike the American school system, the schools in Latin America do not provide textbooks. Each child must purchase every book required for each subject from public bookstores.
4. Additional expenses occur throughout the year, such as petition for additional books, notebooks, funds to help support the school, school activities, and special functions that require special dues.

The financial load on Nazarene pastors, particularly those

with several children, and who may earn between \$20.00 to \$100 (U.S. dollars) a month, seems beyond endurance. But God has provided a way out through the love and concern of dedicated Nazarenes who are sharing their blessings with others. □

—Beverly Gonzalez
South America Regional Office

CAMPUS MINISTRY CONFERENCE HELD

Ministers and laymen from all parts of the United States gathered on the campus of Oklahoma State University, Stillwater, Okla., to attend a Campus Ministry Conference, April 19-21.

The conference was cosponsored by NYI Ministries, the Nazarene Student Center/OSU, and the Northwest Oklahoma District. It was the first conference within the church in nearly 20 years that addressed the ministry needs of the secular campus. The conference was hosted by the Nazarene Student Center/OSU as a response to the growing interest of churches, laymen, and ministers to the spiritual needs of today's college student.

The thrust of the conference was to inform and motivate people for mission to the secular campus. Workshops and seminars included: (1) "Getting Started," by Rev. Rick Short; (2) "Evaluating Your Campus," by Rev. Wes Meisner; (3) "Relating to Your Campus," by Rev. Gene Schandorff; (4) "Creative Programs," by Rev. Lewis McClain; (5) "Finances," by Rev. Jesse Middendorf; (6) "International Student Ministry," by Frank and Nettie Rice and Rev. Tom Stew-



Pictured (l. to r.) are Janeth, age 6; Mariuxi, 11; and Martha, 9, daughters of Pastor and Mrs. Pedro Campuzano, of Guayaquil, Ecuador. They are able to continue their schooling because of the Child Sponsorship Program.

art; (7) "Curriculum," by Dr. Ed Robinson; and (8) "Needs of College Students," by Dr. Jarrell Garsee and Carolyn Kern.

The opening banquet featured addresses by Dale Fallon, NYI Ministries; General Superintendent Raymond W. Hurn; and Dan Steele, minister of music at Kansas City First Church. Also sharing throughout the conference were students, past and present, whose lives have been enriched by ministry while attending a secular campus.

At the conclusion of the conference, Southern Nazarene University President Ponder Gilliland led a round-table interchange. The participants charted a course for the future of Campus Ministry in the Church of the Nazarene.

All sessions were taped and are being edited for those interested in the information of the conference. For further information contact: Rev. Wes Meisner, Director NSC/OSU, P.O. Box 1462, Stillwater, OK 74076. □

GENERAL NYI CONVENTION DATES ANNOUNCED

The General Nazarene Youth International Convention has been scheduled for June 21-24, 1989, in Indianapolis, according to Gary Sivewright, director of NYI Ministries for the Church of the Nazarene.

The NYI Convention is part of the Church of the Nazarene's quadrennial General Assembly where as many as 50,000 Nazarenes may converge on Indianapolis during the week-and-a-half event.

The business sessions of the NYI Convention will see hundreds of U.S. and world delegates elect a new general NYI president and council, plus considering other business. A highlight of the convention will be the unveiling of the new quadrennial theme and theme song for NYI.

Special activities are tentatively scheduled for all convention-goers, including those who come with their families or with their youth groups or choirs. Those events include concerts, NYI Night at the Zoo, and a repeat of what was the highlight for many at Nazarene Youth Congress '87, a teen service project.

Be watching for updates about General NYI Convention '89. □



Pictured is Grand Rapids, Mich., First Church's youth group. Led by Craig Dillman, they spent one week at Liberation Community Church, an urban ministry in Fort Worth, Tex. Eighteen teens and six adults participated in this Work and Witness trip. The group held a Vacation Bible School, painted and repaired a house, and did various cleaning and repair jobs around the church. Rev. Bryan Stone and Rev. Forrest Whitlow directed the group through a valuable learning experience in urban ministry. Each participant was required to raise \$200, complete five urban mission studies, and perform eight hours of local service projects. Many expressed their desire to return to Liberation Community for future ministry experiences.

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AIDS CONFERENCE CHALLENGES CHURCH TO REACH OUT IN THE NAME OF CHRIST

The recent AIDS conference, "AIDS: The Challenge for Compassion," sponsored by Nazarene Compassionate Ministries, Nazarene Theological Seminary, the Association of Nazarenes in Social Work, and the Nazarene Health Care Fellowship, served as a forum for taking AIDS beyond the statistical level. It provided the first large-scale denominational forum for educating a group of church people about AIDS and offering some ideas for understanding the disease on both theological and practical levels. The conference also served as a statement that says the Church of the Nazarene is aware of the disease and its sufferers, and wants to show the compassion of Christ to them.

"Seven years ago today, the entire amount of world literature on AIDS consisted of one article, and, if you had all your fingers on one hand, you could count the number of recorded cases," said Reg Finger, epidemiologist for the state of Kentucky. "Last month I walked into one of the world's largest convention centers in Stockholm, Sweden, for the fourth International AIDS Conference. There were 3,000 poster presentations, 300 verbal presentations, and 30 plenary presentations."

Finger helped to lay out the known facts about the disease, e.g. that it is caused by something



American Red Cross President Richard Schubert was the keynote speaker for the AIDS conference.

known as HIV (Human Immuno-Deficiency Virus); that the virus is very fragile outside the body, and it is transmitted only through semen, blood, and female secretions. He also dispelled some rumors, stating that scientists know that the much-studied disease is not transmitted through saliva, mosquitoes, or through casual contact with infected people.

"You often hear the phrase 'This is such a new disease, we don't know much about this virus yet,'" said Finger, "but I'll tell you, if there is one thing we do know about this virus, it is how it is transmitted."

On the theological side Henry Spaulding, chairman of the religion department at ENC, said Christians should not consider AIDS a judgment of God: "Let me suggest that it is naive to call

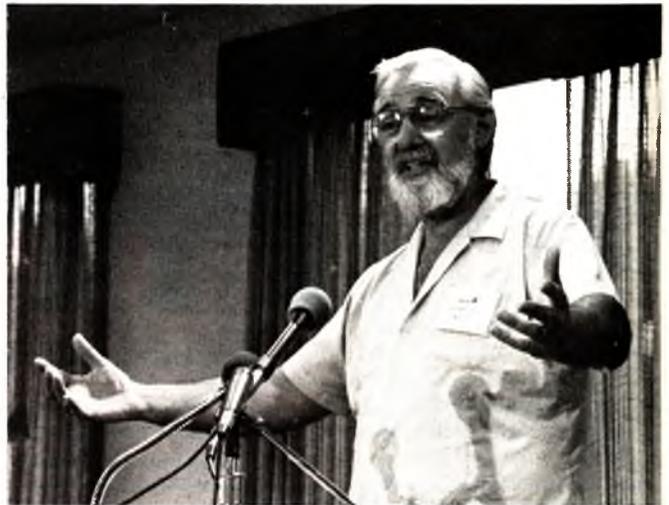
the AIDS crisis a judgment of God. First, because too many innocent people have contracted AIDS; second, because such a characterization presents a barrier to Christians who would like to deal with the problem; third, because such a position misrepresents the God of compassion."

One of the most profound aspects of the conference was that it brought together those who knew little or nothing about the disease and for whom the AIDS problem has been distant, with those who have seen the faces of the dying and their families. Such conferees included a pastor who has cradled a dying AIDS patient in his arms and heard the question, "Is this God's way of punishing me for being a homosexual?" . . . a medical professional who has comforted a

mother experiencing the alienation of friends, coworkers, and neighbors, because her son suffers from the disease . . . a young lady who has been afraid to share that she is caring for a dying six-year-old AIDS child with the members of her church for fear that she would be an outcast . . . and with a young man who himself is dying from the disease.

Peggy Wild, a nursing assistant from Ceres, Calif., said she came to the conference to learn, to share, and to take information back to her church and to the hospital where she works.

"I have a friend at work with two sons," she said. "One is suffering from leukemia, the other from AIDS. She is dealing with double grief. Other workers ask her about the condition of the son with leukemia, but they



Nazarene pastor Lee Everleth shares some of his experiences in ministering to those with AIDS.

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won't even mention the son suffering from AIDS. They act like he doesn't exist."

She commented on the reality that haunts many of those who seek to minister to AIDS patients. "It is a very frightening thing. How will someone respond if they know you or a member of your family has AIDS, or if they know you are providing health care for someone with the disease?"

One conferee who is ministering to a small child with AIDS said she has felt this problem acutely. "I have been calling on this child and providing care for her, but I have been afraid to tell the people in my church about it for fear of how they would react."

Lee Everleth, Nazarene pastor of the North Haledon, N.J., High Mountain Church, has buried three persons with AIDS in the past year. The stepfather of one of these victims was tremendously impacted by the willingness of a pastor to care for his son: "I can't believe anybody would have just gone in and touched my son. If you could love my son with this terrible disease, there must be something to the Christianity that you talk about. I want to know more about it."

"This man has been in every worship service for the past three months," Everleth added.

One conferee who drew much attention during the weekend was a young man with AIDS (his story, "When AIDS Comes Home," was in the July 1 edition of the *Herald of Holiness*). He



A young Nazarene with AIDS shares his feelings and concerns with those attending the conference.



Conferees listen intently during one of the plenary sessions



Topics discussed during the conference ranged from "Medical and Health Care Issues" to "AIDS and Its Impact on World Missions." Oklahoma State Senator Howard Hendricks addressed the group on the subject of "Legal Issues."



Prior to the Sunday morning worship service, representatives from specific interest groups met in separate sessions to discuss strategies for dealing with the AIDS crisis in their particular areas. Among those attending the session for pastors and ministers were (l. to r.) Dean Cowles, mission director at Indianapolis Central Church; Jesse Middendorf, Northwest Oklahoma district superintendent; Arnold Carlson, Jr., Rocky Mountain district superintendent; and Bill Sullivan, Church Growth Division director.



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Conference participants joined in prayer for healing for a young man with AIDS at the close of the Sunday morning worship service.

called on his fellow-Christians to "be Christ" to those who are suffering from this modern-day leprosy.

"Begin a visitation program or a hospice for patients," said the former Bible college student. "Love these people. Make sure the doors of your church are open, and that the community knows it."

Four district superintendents, Arnold Carlson, Jr. (Rocky Mountain), Jesse Middendorf (Northwest Oklahoma), J. V. Morsch (Central Florida), and Dal Mucci (New York), were present for the conference, as were division directors Cecil Paul, Robert Scott, and Bill Sullivan.

Other speakers and facilitators included: Richard Crespo, director of health training for MAP International; Steve Weber, Nazarene Compassionate Ministries

coordinator; Al Truesdale, academic dean at Nazarene Theological Seminary; Terrell C. (Jack) Sanders, Jr., president of NTS; Mike Malloy, executive director of Christian Counseling Services in Nashville; Tim Lanham, clinical director of Beechwood Counseling Services in Quincy, Mass.; inner-city ministers Dave Best, Tom Nees, Lois Smith, and Tom Stribling; physicians Gary Morsch and Paul Wardlaw; sociologist Jon Johnston; Harold Ivan Smith, executive director of *Tear Catchers*; attorneys John Lunsford and Dave Showalter; and Oklahoma legislator Howard Hendricks.

Persons participating in the three-day convocation included health care professionals, social workers, sociologists, attorneys, educators, college administrators, pastors, and students from a number of Nazarene col-

leges and the seminary as well as interested laypersons from other vocations. Several of those attending were relatives of homosexuals who are vitally concerned about their loved ones and whether or not the church will seek to minister to them.

Among the pastors present was Barry Brown, who ministers at Golden Gate Community Church in San Francisco. His concern for the church is that it will put love into action: "People with AIDS are looking to the church for more than a statement on paper. They are looking for compassion."

The 110 persons who participated in the first Nazarene conference on AIDS represented a broad spectrum of the population. They came to learn about a disease for which there is no known cure, but the atmosphere was as much a religious one as an

informational one. There was a healing service anointing the young man with AIDS on Sunday morning; and the closing session that evening was more like a camp meeting testimony service than a conference.

Each participant took away something different from the event. Some simply left with a clearer understanding of the disease and of how it is transmitted. Some gained a sense of conviction about serving those with AIDS. Others who are currently ministering to AIDS patients went home with a new sense of camaraderie knowing that the church is aware of the problem and that there are many more fellow-Christians who are willing to show the compassion of Jesus to those with the disease and their families.

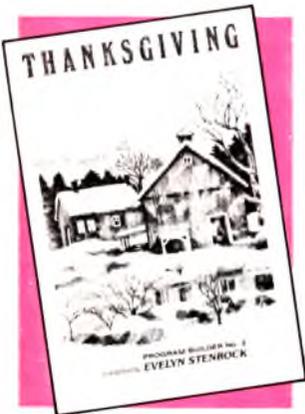
"I want to begin to educate the church for its response to the inevitable crisis of AIDS that every Nazarene in one way or the other is going to face, and to do it within the framework of our Wesleyan heritage," said Jesse Middendorf. "The church is eventually going to have to face this thing in the small rural areas as well as the big cities, and we need to learn how to respond now. We need to prepare to serve as care-givers in order to put feet to our testimony."

General Board member and physician Ray Cook was a participant in the conference. He believes the event will result in more openness on the subject: "I can now go home and talk about AIDS better. Then those in my church can also talk about it, and we can begin to minister to those who have the disease in a way that we could not before."

"I think I am now ready to go back and share with the people in my church that I provide care for a person with AIDS," stated one conferee. "I am ready to share my experiences and my struggles and the ugliness I have seen in myself, and to begin working to educate the people with whom I worship."

"I pray that we will not give in to panic," said Bruce Hardesty, pastor of the Chamblee, Ga., Brookhaven Church. "I want Nazarenes in my church to realize that AIDS patients are people who are hurting to whom we can minister, and I want us to minister to them actively rather than

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trying to avoid the problem until we are forced to deal with it."

There was something for you from this conference. Some key factors related to the Christian church and its response to AIDS are shared from this meeting: (1) Churches need to be informed. Pastors should take the initiative to inform themselves and their parishioners about this disease, showing sensitivity to those who have a strong fear of AIDS while seeking a compassionate response to those who are suffering. (2) Every congregation should establish a local church policy as to how to respond when the first AIDS sufferer walks in the door. This is best done before the fact rather than after. (3) Churches in the Wesleyan tradition have a heritage of ministry not only to those suffering from the disease of sin, but to those who are suffering from physical illnesses such as AIDS. Christ himself reached out to those with leprosy (which was the AIDS of His day). He expects us to show compassion just as He would if He were physically present. (4) The members of congregations should be mobilized to become involved in ministry to those with the disease and their families.

A book on AIDS is currently being edited and should be available from NPH in the near future. Also, a video presentation featuring some of the principal speakers from the conference will soon be available.

"This may indeed be the singular opportunity of our lives to show the positive nature of Jesus Christ," challenged Nazarene layman and President of the American Red Cross, Richard Schubert, who opened the conference. "The Church is confronted with an opportunity to make credible the New Testament image of God's people as a reconciling and redeeming community. If we fail on this endeavor, it will be a failure, not only of nerves, but of love." □

—NN

OUR COLLEGES AND SEMINARIES

NEW FACULTY AT ONU

Dr. Ivor G. Newsham, vice president for academic affairs at

Olivet Nazarene University, Kankakee, Ill., has announced several new faculty appointments for the 1988-89 school year.

Dr. Henry Smith will be chairman of the Department of Speech Communication and director of broadcasting services on Olivet's 35,000-watt FM radio station, WKOC at 89.7 mhz. The radio programs can be heard for 60 miles or more in all directions from Olivet, including most of Chicago.

Smith earned his Ph.D. at Ohio State University and was chairman of Speech Communication and Broadcasting at Mount Vernon Nazarene College.

Don Engel will be an assistant

professor of business. He has been an administrator at St. Mary's Hospital since 1978, most recently as vice president for finance. He graduated from Olivet in 1978 and earned the MBA at Northwestern University in 1987.

Angela Latham-Jones will be an instructor of Speech Communication. She graduated from Olivet in 1983 and earned the master's degree at North Texas State where she has been teaching.

Michael LaRue, assistant professor of counseling, has been a counselor at Bradley-Bourbonnais High School since 1985. He graduated from Illinois Wesleyan in 1964 and earned the M.S.W. at the University of Illinois.

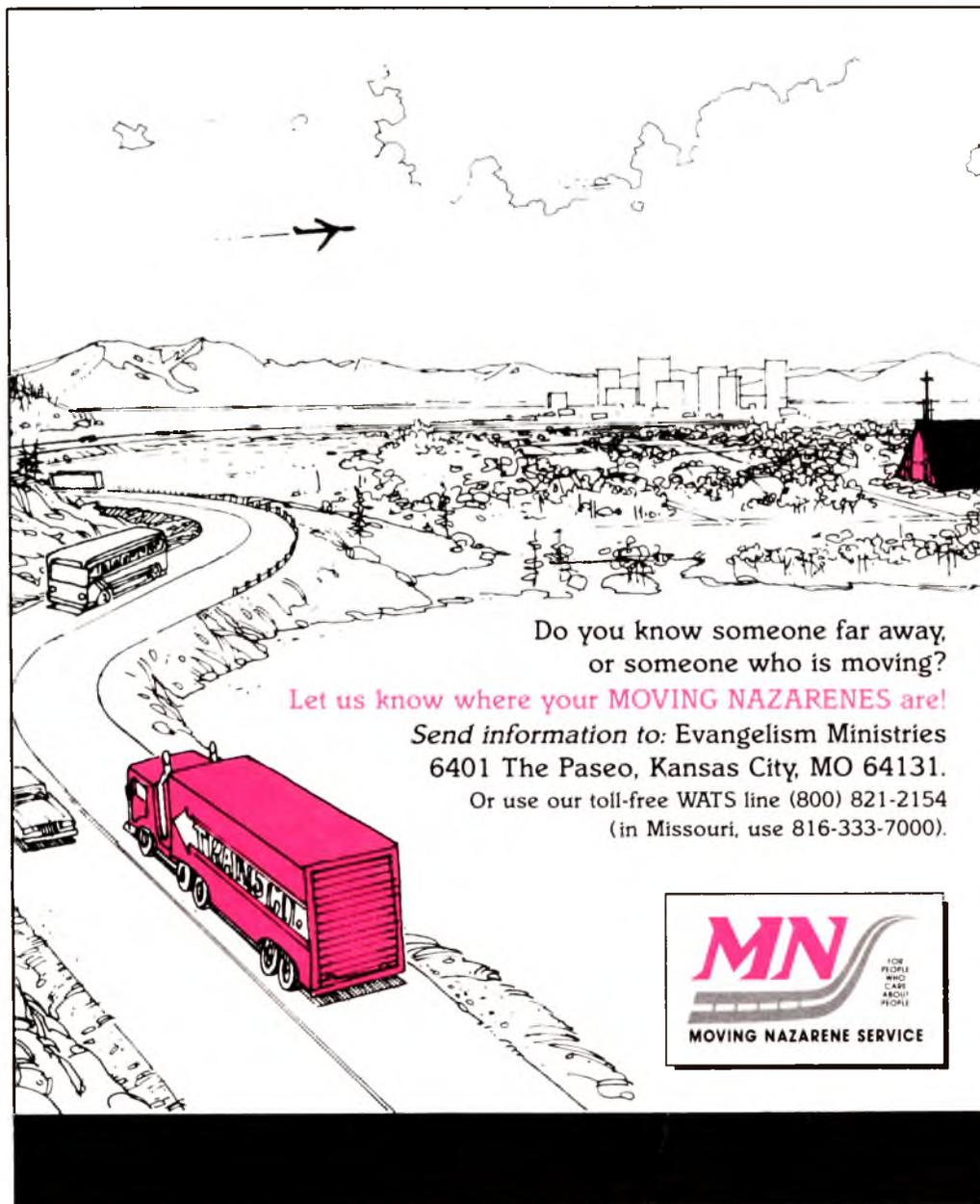
Dr. David M. Whitelaw will be

the new chairman of the Division of Religion and the Department of Theology. He holds the Ph.D. degree from the University of South Africa where he has been teaching.

Rev. Troy Martin, assistant professor of Biblical Literature, will complete his doctorate at the University of Chicago in December 1988. He has been associate pastor at Chicago First Church.

Dr. Henry Smith succeeds Prof. Don Toland, who taught broadcasting at Olivet since 1978 before retiring this summer.

Dr. David Whitelaw succeeds Dr. J. Ottis Sayes as chairman of the Division of Religion. Sayes, who has taught at Olivet since 1956, will continue teaching as professor of Christian education.



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NEWS OF EVANGELISM

EVANGELIST'S MESSAGE WORKED AT PEW LEVEL

Pastor Roger C. Outler of the Stockton, Ill., church said their recent revival brought changes in the pews, as well as at the altar.

As Evangelist Mark A. Brown preached and sang, the congregation, composed largely of senior adults, was aroused again by the love of their Savior.

There was an average attendance of 25 and 2 seekers, 1 person found Christ as Savior, and 1 confessed entire sanctification. But the spiritual impact at the pew level promised renewed outreach. □

REVIVAL BRINGS FOCUS TO MISSION OF CHURCH

Pastor Ralph Hysong of the North Haverhill, N.H., Trinity Church notes specific and lasting benefits from the evangelistic ministry of Rev. John Cayton earlier this year.

For one thing, the Saturday Soul Winning Seminar unified the people and inspired them to action. One farmer went out from that seminar to win two persons to Christ. These two persons became part of a "New Christians" Sunday School class while doing the "Basic Bible Studies" in their home.

As a result of the revival, the Wednesday night services have been restructured. Some remain

at church for intercessory prayer while others go out on "soul winning and friendship" calls. □

REVIVAL REKINDLES LOVE'S FIRE

Calling it the "greatest revival we have had," Rev. C. S. Fender of the Stafford, Va., church said their spring revival under the ministry of Evangelist E. Guy Wright was preceded by much prayer and a sense of desperate need.

With an average nightly attendance of 35, Pastor Fender reports that 8 persons confessed Jesus Christ as Savior and a number of church leaders and former attenders were renewed by God's love. □

CHURCH EXTENSION NEWS

CHICAGO CENTRAL

Chicago—"Most moving experience I've ever had in organizing a church," E. Keith Bottles said of the Uptown Vietnamese Church, organized May 8 with 15 charter members.

Pastor Ngan Thi Tran shared Christ at a fair booth, formed a group, and rented a third-floor apartment where she lives and holds worship services and Bible studies. As many as 50 have met there. Pastor Tran refused the district's offer of salary, but they help with the rent. "Their spirit, sincerity, and commitment are

commendable." Most are refugees and "boat people."

DALLAS

Carthage—Newly organized church with 12 charter members say new church building is a miracle—for \$50,000. It includes padded pews, carpeting, and furnishings. Rev. H. S. (Ruth) Hickman is pastor. The Henderson church is cosponsoring with the district. The zone is raising the \$10,000 down payment.

Gun Barrel City—Also claims a miracle building. This new church with 18 charter members has a new brick structure on six acres of land. Purchased for \$68,000, the sanctuary, 1,800 sq. ft., has annex with over 2,200 sq. ft. It is only nine years old and in excellent condition. A. O. Simmons is pastor. The Athens church and Dallas District are cosponsoring.

KANSAS CITY

Chillicothe—Two Bible study groups began the Chillicothe church, meeting on Wednesday and Sunday nights, led by Nazarenes who had been attending other Nazarene churches but resided in Chillicothe.

The first Sunday morning worship was held January 31 with new pastor, Rev. Dirk Prise, and his wife, Beth. Nineteen attended the first Sunday; five weeks later, 31. The group has moved to larger facilities and seminary student, Brian Hammons, directs a youth program for approximately 12 teens.

LOUISIANA

Leesville—"Save Leesville for me," said Daniel Lowe as he set off for Southern Nazarene University, and when he completed his education, District Superintendent Ralph West sent him there to plant a new church. It was organized in March 1988 with 15 charter members and average attendance of 39.

From a fire department building (with fire truck bays for Sunday School rooms), to converted duplex, to an A-frame building, they have now outgrown present facilities and are leasing a building next door. The pastor is bivocational. He and the mission church have been self-supporting except for the first six months.

MINNESOTA

Apple Valley—A new church is being planted in Apple Valley by Rev. Todd and Robin Barnes, both ordained this year at district assembly. Twenty-seven people now attend home Bible study, about half of them non-Christians, none of them former Nazarenes. There has been a physical healing and one conversion to Christ.

"The Phone's for You" telemarketing project is in progress with 40 volunteers from the district manning 13 phones made available by Bethel College, St. Paul. Roger Manning, First Church, opened facilities for the project. "Kickoff Sunday" is September 18. Twin Cities churches and the district are sponsors.



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Minneapolis—The first Cambodian church to be organized on the district celebrated its FOC status in the facilities of the mother church, First Church. Of the 39 charter members, 26 joined by profession of faith. Attendance averages about 75. Bun Song Rorth is pastor. Roger Manning is sponsor pastor.

OREGON PACIFIC

Eugene—Gary and Kathy Crawford have been working since 1983 to establish a viable church in an area where drugs and alcohol rule the lives of most parents. They built a church through ministries to children and reached enough parents to see it organized in March 1988 with 58 charter members, 46 by profession of faith. Much of the outreach was accomplished through the seven Vacation Bible Schools held in four summers, and the one three-day Christmas VBS.

With no tithing members, the Crawfords had some difficult times. Kathy says, "It is impossible to put all our miracles on one piece of paper. Strange and wonderful things happened to keep us financially afloat. For instance, our car was involved in three separate accidents. Not one of these was our fault, but each time the settlement paid for our rent that month."

Some of the converts are picking up more responsibility for finances and functions. Rev. Crawford reports, and there has been steady spiritual growth in their lives.

Waldport—Organized on Easter Sunday, meets in a Seventh-Day Adventist building. There were 12 charter members. The sponsoring churches are Eugene First and Corvallis.

Warrenton—New Church-type Mission, averaging 34, meets in a lodge hall. Astoria church is the sponsor.

Woodburn—New Church-type Mission, ministry to Hispanics, is pastored by Gonzalo Berho from Seminario Nazareno de las Americas in San Jose, Costa Rica, and his wife, Debbie, from Beaverton, a recent NNC grad, who speaks fluent Spanish. The Woodburn church and Pastor Bill Kitchen sponsor the mission.

SOUTHEAST OKLAHOMA

Norman—A bold planting

thrust has been launched with Rev. Harold Blankenship as district church planter and Rev. John de Groot as his assistant. The vision is for three Anglo churches, a Black church, and a Korean church in a 288 sq. mi. area called the Norman-Newalla Mission area, according to District Superintendent Ark Noel.

Two new works have been started: The Chapel on the Hill at I-40 and Anderson Road, and the Norman Church of the Nazarene, a group meeting in the living room of Jim and Jay Johnson, about 22 miles from the other group. The Johnsons were contacted during canvassing and offered their home for Bible studies to begin a new work. Both—not Nazarenes—work at Tinker Air Force base nearby. Rev. de Groot assists with this work.

"We have a very small district home mission budget," Blankenship said, "and we have started these works on a shoestring, but God has opened up a beautiful, commodious day-care center, offered to us free on Wednesday nights, Saturdays, and Sundays, by another denomination."

SOUTHERN CALIFORNIA

San Marcos—A new work was begun in February with "The Phone's for You" method, bringing 61 to a first service in a rented hall with Evangelist Norman Moore. Work is progressing with 45 to 50 in attendance, a good mix of ages, in a retirement community.

SOUTHERN FLORIDA

Lake Worth—The El Mesias (Spanish) Church was organized in April with 56 charter members. Sponsored by First Church and Pastor Paul Bickes, steady growth has been experienced since Rev. Ruben Cruz came as mission pastor in 1984. "His consistent Christian witness has been a powerful example among his people of God's all-sufficient grace," says District Superintendent Robert H. Spear, Jr. The church has shown remarkable fiscal responsibility.

VIRGINIA

Chesapeake—Twenty charter members, 13 by profession of faith, began the Chesapeake Campostella Church, organized June 1988. The Virginia Beach First Church loaned their only

Black members to give support to the New work—Mr. and Mrs. Joe Mariner. Aaron Blache is pastor, and the district is sponsor.

WASHINGTON

Del Marva Peninsula—continues to receive Haitian immigrants. Two new church-type missions have been opened in Salisbury, Md., and Federalsburg, Md. Federalsburg is presently without a pastor, with Rev. Roland Edouard as overseer. Siméon Valentin, recently from the Nazarene mission in Haiti and called to preach the gospel, has had some ministerial training from the Haitian Nazarene Bible School. He is pastor at Salisbury.

Federalsburg averages 54 in attendance; and Salisbury has 41 in Sunday morning worship.

WEST VIRGINIA SOUTH

Oceana—The Home Mission Board launched planting of Oceana church-type mission in April 1988. District churches helped with offerings, PA system, and Sunday School furniture.

Pineville church is sponsoring and supplying the beginning nucleus for the new church. The Home Mission Board policy requires churches to be self-supporting in 15 months. Church planters Rev. and Mrs. Jack Gilmore are working toward that end. □

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FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

NORTHEASTERN INDIANA

At the Northeastern Indiana district assembly District Superintendent Oval Stone was given a near-unanimous four-year recall vote. General Superintendent Raymond W. Hurn presided. He ordained seven men into the ministry.

Those elected to the Advisory Board included (elders) H. Gene Pool, Roland E. Dunlop, Theron H. Hanes, David E. Whiteberry, and Gilbert Hughes; and (laymen) Darrell Zimmerman, Fred Wenger, Allen Leatherman, Gene Snowden, and Kendall Browning.

Pastors honored with Great Commission Leaders Awards were: John Lutton Ligonier, Category I; Charles Craig Cowan, Category II; Kenneth Sparks, Fort Wayne Trinity, Category III; and Fred MacMillan, Anderson Columbus Avenue, Category IV.

Receiving the Church Excellence Award were Anderson Fifth Street, Angola, Bluffton, and Ligonier.

SOUTHWEST INDIANA

The 40th annual assembly of the Southwest Indiana District was held July 19-21 in the Vanderburgh Auditorium-Convention Center at Evansville, Ind., with General Superintendent Jerald D. Johnson presiding. District Superintendent B. G. Wiggs gave his 11th report and completed the second year of an extended four-year term.

The highlight of the assembly was the special Fortieth Anniversary Celebration Service, which featured all of the former district superintendents, a slide presentation of all the churches, special music, a message by Dr. Jerald Johnson, and a reception for all of the district superintendents and their wives.

Dr. Johnson ordained Paul R. Gates and William A. White, and recognized the credentials of Arthur Richards. Great Commission Leaders Awards were presented to pastors and churches; Joseph Mormino (Taswell), Albert Riggle (Clinton), and William Klakamp (Freetown).

WEST VIRGINIA SOUTH

The Sixth Annual Assembly of the West Virginia South District was held August 4-5 at Summersville. District Superintendent C. Harold Smith was reelected to a four-year term. General Superintendent William M. Greathouse recognized the credentials of James Luther Tipton. Rev. Norman K. Phillips was elected district secretary; Charles V. Williams was elected NYI president; Omajean Smith was elected NWMS president; Kenneth A. "Bob" Herdman was elected CL/SS chairman.

Pastors and churches that received the Great Commission Fellowship Award were: Norman K. Phillips, Belle; David C. Holstein, Charleston Elk River; Charles V. Williams, Charleston South Hills; James E. Barnett, Chelyan; Thomas W. Taylor, Clendenin; William Dawson, Craigsville; Allen Shortridge, Hurricane; Darryl Bogatay, Teays Valley; Timothy S. Dixon, Welch. Of these, four received the Great Commission Leaders Award: Craigsville—William Dawson; Welch—Timothy S. Dixon; Chelyan—James E. Barnett; and Charleston Elk River—David C. Holstein.



Shown at the Northeastern Indiana district assembly (l. to r.) are ordinands and wives: Randall and Jacquie Hartman, Wes and Cynthia Myers, Hubert and Rebecca King, Mike and Gloria Helms, Mike and Mary Lou Konkle, Rick and Lanette McFerrin, and Charles and Dixie Craig.



Pictured at the Southwest Indiana Fortieth Anniversary Celebration Reception (l. to r.) are: District Superintendent and Mrs. B. G. Wiggs (1977-88); General Superintendent and Mrs. Jerald Johnson; former district superintendents, Dr. and Mrs. Leo C. Davis (1948-66), Rev. C. R. Thrasher (1966-68), and Dr. and Mrs. W. Charles Oliver (1968-77).



Pictured (l. to r.) at the West Virginia South district assembly are District Superintendent C. Harold Smith; Great Commission Award winners, Timothy S. Dixon, Darryl Bogatay, Allen Shortridge, William Dawson, Thomas W. Taylor, James E. Barnett, Charles V. Williams, David C. Holstein, Norman K. Phillips; and General Superintendent William M. Greathouse.



Pictured at the North Central Ohio district assembly (l. to r.) is General Superintendent Stowe with the ordinands and wives, Rev. and Mrs. Timothy B. Hancock, Rev. and Mrs. Jeffrey S. Trotter, Rev. and Mrs. Jeffrey T. Croft, Rev. and Mrs. Willis L. Neff, Rev. and Mrs. John R. DiCamillo, and Rev. and Mrs. Paul T. Imboden; and District Superintendent Jack R. Archer.



Illinois District pastors who won the Great Commission Fellowship Award are shown (l. to r.): Charles Lewis, Bret Kuchar, Riley Powell, Ed Sprinkle, James Blue, Tim Carter, Terry Johnson, Doug Romine, and Mark Quanstrom. Pastors Bret Kuchar, James Blue, and Terry Johnson were also the Great Commission Leader Award winners.



Pictured at the Illinois district assembly are (l. to r.) District Superintendent John J. Hancock; ordainees and wives, Rev. and Mrs. Preston Palmer, Rev. and Mrs. Charles Lewis; and General Superintendent John A. Knight.



Pictured (l. to r.) are the pastors who received the Great Commission Growth Awards at the East Tennessee district assembly: Group III, John Euton, Kingsport First; Group I, Bob Hopkins, Jasper; Group II, Stephen Rutherford, Greeneville First; Group IV, R. E. Tarter, Oak Ridge First; District Superintendent Thomas M. Cox (behind); and General Superintendent William M. Greathouse.



Rev. and Mrs. S. M. Shaw (seated) are presented an engraved silver tray from District Superintendent Thomas M. Cox on the occasion of Rev. Shaw's retirement as district secretary after 40 years of continual service. The East Tennessee district assembly held a reception in their honor following the evening assembly service. The Shaws' children and grandchildren are also shown (standing).

ILLINOIS

The 45th Annual Assembly of the Illinois District convened in Springfield, Ill. Presiding General Superintendent John A. Knight opened with a challenging message on the Holy Spirit.

District Superintendent John J. Hancock, completing the second year of an extended term, launched the goal of organizing two new churches and reactivating the church at Jacksonville; and the "Illinois Idea"—a plan to enlist at least 500 people in a Home Mission Program to raise \$50,000 a year to plant new churches.

Elected were Mrs. Lorene Whittington, NWMS president; Rev. Larry Weihe, NYI president; Rev. James Blue, chairman of the Board of CL/SS; Advisory Board Members Rev. Riley Powell, Homer Grimm, Rev. Carl Allen, Rev. Mike Ice, Dr. Jim Reader, Rev. William H. Roddy, Kenneth Whittington, and Jim Yates.

NORTH CENTRAL OHIO

The 14th Annual Assembly of the

North Central Ohio District convened June 13-15 at Mount Vernon, Ohio, First Church. The presiding officers were General Superintendent Eugene L. Stowe and District Superintendent Jack R. Archer, completing his first year in office.

District Superintendent Archer reported one new church organization—Cleveland Lakeshore. There were 439 new Nazarenes added to the district's membership. Twelve churches received the Great Commission Fellowship Award.

The Great Commission Leadership Awards were presented to Thomas E. Weaver, Cleveland Lakeshore; David P. Flack, State Road Community—a 74% CL/SS increase; David P. Sullivan, Geneva—a 24% increase in membership; and William R. Kirby, Elyria.

EAST TENNESSEE

The East Tennessee District held its 41st assembly at Chattanooga First Church with General Superintendent William M. Greathouse presiding. Dis-

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trict Superintendent Thomas M. Cox brought his second annual report to the assembly. He was given a near unanimous four-year extended call. He reported the planting of a new church at Whitwell, Tenn. The Chattanooga Alton Park Church, a Black congregation; was declared a 10% missions project by the general church, and East Tennessee Nazarenes are endeavoring to raise \$40,000 this year to make repairs and renovations on the property.

General Superintendent Greathouse ordained Robert Hopkins and June Ballard.

MOVING MINISTERS

DONALD L. BIRD from associate, Baltimore, Md., to associate, Mount Vernon (Ohio) First

PAUL A. CRAIG from associate, Watertown, N.Y., to pastor, LaFargeville, N.Y.

WILSON L. DEATON from student, NTS, Kansas City, to pastor, Oscoda (Mich.) Huron Shores Mission

BRADLEY R. DYRNESS from pastor, West Branch, Mich., to associate, Colorado Springs (Colo.) First

DAVID FRAZER from Galway, N.Y., to Ogdensburg, N.Y.

CONLEY HENDERSON from El Paso, Tex., to Albuquerque (N.Mex.) Albuquerque Heights First

DALE E. HILKERT from Calvary Ridge, Ohio, to Akron (Ohio) Ellet

DAVE KROHN from Eagle River, Wis., to Manistee, Mich.

DONALD LAIN from student, NTS, Kansas City, to pastor, Springwater, N.Y.

FRED LaPLANTE from student, NTS, Kansas City, to pastor, Cordova, Alaska

ARNOLD LEIDY from pastor, Santa Fe, N.Mex., to evangelism

ARTHUR C. MAGNUSON from Framingham, Mass., to Watertown, N.Y.

DAN A. MILLER from Ashley-Hudson, Ind., to Watkins Glen, N.Y.

DAVID W. PITTENGER from associate, Sharon, Pa., to pastor, Fulton, Ohio

PHILLIP RHOADES from student, NTS, Kansas City, to pastor, Garnet, Kans.

JAMES A. RICCI from Cordova, Alaska, to associate Fairbanks (Alaska) Totem Park

DOUGLAS RUSSELL from pastor, Edmonton, Alta., to evangelism

RICHARD SCHENCK from North Miami, Fla., to Corning, N.Y.

DOUGLAS STUDE from associate, Porterville, Calif., to pastor, Sitka, Alaska

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*Specialized Assignment Personnel

inson, KS 67501; or phone (316) 669-8483.

Hays, Kans., First Church will celebrate its 55th anniversary November 12-13. General Superintendent Raymond W. Hurn will be a special guest with District Superintendent and Mrs. T. Dougharty. Included in the weekend will be an afternoon reception and an evening banquet and program. As a grand finale, there will be a presentation of pieces from the work by Larry Wolfe—"We Are the Church."

Please send all correspondence to Karen Crow Ohmart, 313 Skyline Ct., Hays, KS 67601.

A 70th anniversary celebration of **First Church of the Nazarene in Washington, D.C.**, will be held November 12-13, with Dr. Eugene L. Stowe as the speaker. Former members and others desiring more information may write: First Church of the Nazarene, Pastor Samuel N. Smith, 4401 16th Street, N. W., Washington, DC 20011.

The Skiatook, Okla., church will celebrate its 50th anniversary December 4. District Superintendent Jack Stone will speak in the morning service at 10:45. A fellowship dinner will follow, with 2:30 P.M. singing featuring Tony and Tricia Bailey.

Friends, former members, and pastors are invited to the celebration. Those unable to attend are asked to send greetings, and old or current pictures.

For more information, write Church of the Nazarene, 206 E. 3rd, Skiatook, OK 74070. Or call Pastor Roy Edwards (918) 396-4537 or Mr. Robert Kilpatrick (918) 396-1430.

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

VITAL STATISTICS

DEATHS

REV. WILLIAM A. HEUGHINS, 82, died June 3, in Bangor, Maine. He was born in Medway, Mass., April 13, 1906, the son of Salvation Army Officers, Lucian and Lucy (Riley) Heughins. He was a 1931 graduate of Eastern Nazarene College and was honored in 1981 as Alumnus of the Year.

Ordained as an elder in the Church of the Nazarene by J. W. Goodwin in 1938, he was the founding pastor of the Mechanic Falls, Maine, church. He also pastored churches in Brunswick, Lisbon Falls, Richmond, West Poland, Jackman, and East Machias, Maine; Trenton, Nova Scotia, Montgomery and East Richford, Vt.; and Nashua, N.H.

Surviving are one son, David W. Heughins, educator; and two grandchildren, Mary Beth and William of Wallingford, Conn. He was predeceased by his wife, Millie (Pettigrove), in 1974.

* * * *

HOWARD B. AUSTIN, 89, July 18, Vicksburg, Mich. Interment: Davison, Mich. Survivors: wife Leona; daughter Joann Sirtine; 7 grandchildren; 14 great-grandchildren.

L. MAXINE BENNETT, 57, Aug. 6, Blue Mound, Ill. Survivors: husband Robert; daughters Susan Klein, Penny LaFon, Lisa Logan; five grandchildren.

MARY ELEANOR BENNETT, 70, July 30, Texarkana, Tex. Interment: Fort Worth, Tex. Survivors: husband Clarence; sons David and Gary; daughters

IF YOU ARE PAST SIXTY-FIVE* A GIFT ANNUITY could be "tailor-made" for you.

- You receive a generous rate of return (unaffected by the stock market) ranging from 7.3% to 14%† depending on your age.
- A portion of the income you receive is **TAX FREE**.
- A substantial part of your investment is **TAX DEDUCTIBLE**.
- Payments come regularly without effort or expense.
- You have peace of mind in knowing you are guaranteed payments for your lifetime and, that when you depart, the charitable remainder will work for the kingdom of God through the ministry of the church you have chosen.



*If you are younger than 65, you might be interested in a deferred payment gift annuity.

†Rate is a little less for a two-life gift annuity.

Life Income Gifts Services
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131
Attn: Robert D. Hempel

In Canada: Church of the Nazarene
Executive Board
Box 30080, Station B
Calgary, Alta.
T2M 4N7

Rev. Hempel: Please tell me what a gift annuity would do for me at my age.

Rev. _____
Mr. _____
Mrs. _____
Miss _____
Address _____

City _____

State _____ Zip _____

Telephone () _____

Birth Date _____
(Month) (Day) (Year)

Birth Date of Spouse _____

Shirley Hargis, Barbara L. Louette, Beverly C. Brussow; 15 grandchildren; 7 great-grandchildren; 2 brothers; 2 sisters.

RUBY CARTER, 89, May 30, Upland, Calif. Interment: Greenville, Tex. Survivors: sons Emmett and James; daughters Louise Pelayo, Ruth Lowry, Lois Blake; 11 grandchildren; 4 great-grandchildren; 1 brother.

MRS. ELSIE L. HASTIE, 81, July 26, Massillon, Ohio. Survivors: husband Rev. M. LeRoy; daughters Mrs. Margaret Davidson, Mrs. Ralph (Marian) Heil, Mrs. Theda Mason; son John; five grandchildren; eight great-grandchildren.

LORIN HEABERLIN, of Mountain Home, Ark., 68, Feb. 29, McAllen, Tex. Survivors: wife Jimmie Harris Heaberlin; one sister.

MRS. DOROTHY L. IDE, 77, July 12, Grand Rapids, Mich. Survivors: husband Rev. Charles; son Dan; daughter Sandra Anderson; eight grandchildren; three great-grandchildren.

LILLIE M. MCKINLEY, 91, May 11, Truth or Consequences, N.Mex. Interment: Mountnair, N.Mex. Survivors: daughters Thelma Berryman, Audie Mae Brown, Inez Baker; son O. T. Watts; 10 grandchildren; 22 great-grandchildren; 6 great-great-grandchildren.

BIRTHS

to **JACK AND MARNA (COLE-STOCK) BEATTY**, Jerome, Ohio, a boy, Zane Clayton, July 23

to **BRENT AND KATHY (THOMPSON) CLAPP**, Olathe, Kans., a girl, Kelsie Ann, Aug. 10

to **JACKIE AND SHERI (WILLIAMS) JANNER**, Hermitage, Tenn., a boy, Cameron Michael, July 22

to **WAYNE AND CYNDI (DICK) HANKE**, Mesa, Ariz., a girl, Ashley Joel, July 24

to **MICHAEL AND RUTH (SPECKIEN) JOHNSON**, Grapevine, Tex., a girl, Michelle Louise, July 20

to **ARTIE AND RADWYN (PONSFORD) LARSON**, Medford, Oreg., a girl, Kimberly Marie, Mar. 21

to **ROBERT A. AND SHARON C. (HALL) LOWDEN**, Vancouver, British Columbia, a girl, Kristina Betty Bremner, Aug. 7

to **ROY AND MELINDA (BATTEN) RIGGS**, Andrews Air Force Base, Md., a girl, Sarah Renee, Aug. 2

to **DR. SCOTT AND ROSALYN (REYNOLDS) TURCOTT**, Manchester, N.H., a boy, Jordan Scott, Aug. 1

to **DALE AND MELISSA (FERRELL) TURNER**, Sumter, S.C., a girl, Jessica Esther, July 2

to **BILL J. AND KIMBERLY (HURST) WILSON**, Winder, Ga., a girl, Amber Lauren, July 14

MARRIAGES

MARION ELAINE SANDIFER and **CHRISTOPHER ALAN BUCKNER** at Brandon, Fla., Apr. 9

LOIS FAGAN and **REV. AMOS MEADOR** at Pampa, Tex., July 12

AMY SUZANNE BENNETT and **ANDREW JAMES KITCHEN** at Dallas, Tex., Aug. 5

FRIEDA DENSON and **REV. J. B. ROSE** at Lubbock, Tex., Aug. 18

ANNIVERSARIES

REV. ROBERT AND GERALDINE MILNER, Flint, Mich., celebrated their 50th wedding anniversary with an open house August 20 hosted by the family, held at the Richfield Church of the Naza-

rene. They were married August 21, 1938.

Rev. Milner pastored churches in Michigan 1954-80: Adrian East, Argentine, Millington, Flint West, Richfield, Detroit Taylor; was on staff at Flint Central, and presently has an interim/supply ministry.

The Milners have two daughters: Mary Jane Watters (Frank) and Arlene Chenoweth (Robert); seven grandchildren: Robert and Lynn Watters, April (Watters) and Delwin Curell, Thomas and Robin Watters, Janet Watters, Timothy Chenoweth, Eric and Andrea Chenoweth, Gregg Chenoweth; and four great-grandchildren. All of the family are involved in the church; seven are graduates of Olivet Nazarene University.

HENRY AND RUBY POTEET were honored in a celebration with friends and family for their 50th wedding anniversary Sunday, June 12, at Metroplex Chapel in Euless, Tex. The couple was married May 22, 1938, in Bethany, Okla., and moved to Euless, Tex., October 1983, after serving in various ministerial, teaching, and counseling positions around the world. The Poteets have three children: Lewis Poteet of Montreal, Canada; Jim Poteet of Austin, Tex.; and Dewey Poteet of San Antonio.

Rev. Poteet, an ordained elder of the Church of the Nazarene, pastored with his wife in Oklahoma, Kansas, and Texas, and served as missionaries to Africa for a five-year term. Other areas of ministry include, for Rev. Poteet, teaching and counseling in public school, and for Mrs. Poteet, legal secretary and church organist and pianist. The Poteets are members of Metroplex Chapel where Rev. Poteet is an associate minister and pastoral counselor.

DIRECTORIES

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

SHOWERS OF BLESSING'S

MASTER plan™

September 25
**"Traditions of Men:
 The Call of Traditions"**

October 2
**"The Traditions of Men:
 The Commandment of God"**

October 9
**"Traditions of Men:
 The Condition of the Heart"**

October 16
**"Mouth's Expression:
 Heart's Priority"**

by Stephen L. Manley, speaker

NATIONAL GROUPS SAY RELIGION SHOULD HAVE PLACE IN SCHOOLS

Religion should be part of a public school's curriculum, according to a diverse group of 14 national religious and educational groups. The organizations studied the place of religion in the public school and produced a brochure addressing that question.

"This publication demonstrates that people with widely divergent views about many other issues can and do agree that study about religion in public schools, when done properly, is both constitutionally permissible and educationally sound," explained Charles Haynes, project director for Americans United Research Foundation, a participating organization.

Brochure sponsors included the American Academy of Religion, American Association of School Administrators, American Federation of Teachers, Association for Supervision and Curriculum Development, Christian Legal Society, National Association of Evangelicals, National Conference of Christians and Jews, National Council of Churches, National Council on Religion and Public Education, National Council for Social Studies, National Education Association, and National School Boards Association.

The brochure was designed to help schools present teaching about religion in ways that are "constitutionally permissible, educationally sound, and sensitive to the beliefs of students and parents." The brochure emphasizes that teaching about religion must be academic rather than devotional. The school must not strive for acceptance of any one religion, must not sponsor the practice of any religion, and must not promote or denigrate any religion.

The brochure notes, "Study about religion is essential to understanding the nation and the world. Omission of facts about religion can give students the false impression that the religious life of humankind is insignificant or unimportant."—*EP News Service*

OVER 116,000 INMATES HEAR GOSPEL THROUGH NATIONAL PRISON OUTREACH

Over 116,000 inmates in federal and state prisons have participated in Prison Fellowship Ministries' (PFM) In-Prison Seminars since 1977, according to the ministry's just-released 1987 annual report.

The seminars, which are the core of PFM's prison outreach, teach inmates how to change their values and choose alternatives that ultimately can help them return to the community as more productive citizens. According to the report, 25,423 inmates, nearly a quarter of the total since 1977, took part in a record 508 Prison Fellowship seminars last year with the help of 5,984 trained volunteers from local churches.

"Since 1977, a total of 33,470 volunteers—from housewives to computer operators to dentists—have taken time out of their busy lives to go into prisons," says PFM founder Charles W. Colson. "Remarkably, they don't do it for recognition, but rather to help the inmates understand themselves better and get a glimpse of their potential, and to assist them in developing healthy relationships with their peers, their families, and with those in authority."

The report also shows the organization raised \$11.1 million in 1987 from about 80,000 contributors nationwide.—*EPNS*

HOLOCAUST EDUCATION

1988 marks the 50th Anniversary of Kristallnacht, the nights of terror that occurred in Germany between November 9 and 11, when the Nazis began violent attacks on the Jews.

The Interfaith Council on the Holocaust announces an international colloquium in commemoration of the 50th anniversary of Kristallnacht on November 10, 1988, in Philadelphia.

Service members' Retreats

31st Annual
European Retreat
31 October—5 November 1988

Berchtesgadener Hof
Berchtesgaden, Germany

Special Speaker: Dr. Bill Sullivan
Director of Church Growth Division

Registration begins 1300 Monday
Retreat begins 1930 Monday and ends 1200 Saturday
Registration Fee \$20.00 (includes lodging)
Reservation cutoff date 10 October

ALL MEALS ARE PAY AS YOU GO

For reservation contact:
Doris Bohall
Box 151, APO NY 09057
or
Süüdliche Ringstr. 195. 6070 Langen
Phone 06103-1529

Military personnel who wish to visit Salzburg should bring leave orders stating "Individual is authorized to visit Austria." Civilians should bring passports.

Retreat Coordinator:
Chaplain (MA) Larry Fenton
HHC 4th TRANSCOM, APO NY 09451-4006
Military phone 3253-807



Maria Gern Church
Berchtesgaden, Germany



Austrian mountain climber
Salzburg, Austria



Ancient royal burial mounds
Tumuli Park, Kyongju

Ten-story
stone pagoda
Kyongbokkung
Palace, Seoul



5th Annual
Far East Retreat
11-13 November 1988

Eighth United States Army
Retreat Center
Seoul, Korea

Special Speaker: Dr. Forrest Stone
Pastor of Whittier Avenue Church of the Nazarene
Whittier, Calif.

Retreat begins 1500 Friday and ends 1400 Sunday
Registration Fee \$10.00
(payable to Korea Nazarene Mission)

Send registration form and check to:
Chaplain (MA) Dave Bon
Office of the Chaplain
9th ASG (PROV) (USAGH)
APO SF 96343-0064

All **military personnel** in the Far East needing a well-earned rest from the stress and strain of field exercises, inspections, and administrative deadlines; all **missionaries** needing time for rest and spiritual renewal to gain strength to return to the call; and **anyone needing a retreat** from bus schedules, lunches, "taxi" services, coffee, and clocks . . .

COME AND ENJOY

Gospel music, preaching services, small-group Bible study, warm fellowship, tennis, hiking, shopping, and many other pleasures.

GENERAL SUPERINTENDENT STRICKLAND IS LAID TO REST

Hundreds of persons from around the United States joined together Saturday afternoon, August 13, to pay their last respects to General Superintendent Charles Henry Strickland. The 71-year-old leader died August 9 while undergoing open-heart surgery in Kansas City.

The funeral service was held at Olathe, Kans., College Church where he was a member. All of the members of the Board of General Superintendents participated in the service. They were assisted by General Superintendents Emeriti Orville W. Jenkins and V. H. Lewis, and College Church pastor Paul Cunningham. Cunningham read tributes from around the world as well as from Strickland's four sons. Special music was provided by musicians and vocalists from College Church. Burial was in the Oak Lawn Cemetery in Olathe.

The Strickland family wants to express appreciation through the following note:

Dear friends:

Thank you for the cards, flowers, food, letters, and expressions of your love and prayers during our time of sorrow. You have been a great consolation to all of us. We are also grateful to each one who has contributed to the memorial endowment fund for Dr. Strickland. We deeply appreciate it.

With grateful thanks,
Mrs. Strickland and Family

Donations to the endowment fund for ministerial training at Nazarene Bible College in honor of the late general superintendent may be sent to General Treasurer Norman O. Miller at 6401 The Paseo, Kansas City, MO 64131. □

—NN

VACANCY ON BOARD OF GENERAL SUPERINTENDENTS WILL REMAIN OPEN

The Board of General Superintendents has chosen not to call a special election to fill the va-

cancy created by the recent death of Charles H. Strickland.

The board has determined that it would be best not to replace Dr. Strickland at the present time but wait until the General Assembly can elect a successor in June 1989. Board secretary John A. Knight, in a letter to General Secretary B. Edgar Johnson said, "This seems to be the best procedure to follow since we are well over the halfway mark of this quadrennium and have less than a year until General Assembly."

The *Manual* provides the board with the option of deciding whether or not to call for a ballot of Phase Four district superintendents to fill such a vacancy.

In a related matter, the board has acted to deal with the responsibility for jurisdictions made vacant by the recent death. The following new assignments will run to the 1989 General Assembly (other existing jurisdictions will not be affected):

GENERAL SUPERINTENDENT	JURISDICTIONS
Eugene L. Stowe	Finance Division NBC NIBC Arizona District Louisiana District
Jerald D. Johnson	Church Growth Division Africa Region TNC Northwest Illinois District Pittsburgh District Washington District
William M. Greathouse	Dakota District Minnesota District South Arkansas District
John A. Knight	World Mission Division Dallas District New Mexico District New York District
Raymond W. Hurn	Central Florida District Eastern Michigan District Space Coast District

—NN

"MASTERPLAN" CANCELED

The denomination's long-running weekly radio program, "MASTERPLAN" (formerly "Showers of Blessings"), will be canceled as of the last Sunday of 1988, according to Ray Hendrix, director of international broadcasting for Media International.

The decision to eliminate the

For decades an offering for world evangelization has been received in the United States and Canada at the Thanksgiving season. The date this year is October 9 in Canada and November 20 in the U.S.A. As we recount our blessings, both spiritual and material, we must not forget those in the world who desperately need the gospel—many of whom have never heard it.

We are engaged in a spiritual mission and not merely in a denominational practice or tradition. Let us pray and obey God, who will enable us through the Thanksgiving Offering to bring \$9 million as a worthy expression of our love for Him and His Church.

JOHN A. KNIGHT, Secretary
BOARD OF GENERAL SUPERINTENDENTS

program is based on a review of the ministries and programs of the church, according to a statement released by Media International Director Paul Skiles.

"It has been agreed that the weekly English language radio program produced primarily for North America could be discontinued and the funds made available for reallocation," the statement reads. It goes on to note that the role of radio in the United States has changed over the years, and that it is no longer the significant supplier of information that it once was.

"It needs to be emphasized that the contrary is true in much of the rest of the world," the statement continues. "Radio is a daily, dominant, cost-effective communication channel in many places on earth where the church is at work."

"This decision in no way affects the 38 different language broadcasts produced and funded by the NWMS-sponsored World Mission Radio funds," emphasizes Hendrix. "That aspect of our global outreach strategy remains intact and unaffected."

The statement adds that the decision to cancel "MASTERPLAN" is "coupled with a conscious commitment to intensify efforts to radio communication in those languages and countries where radio is so very effective and promising."

Begun as "Showers of Blessings" in 1944, the program was once carried on more than 900 stations. Today it is carried by less than 200. It is sponsored by local churches and individuals.

There have been many speakers on the radio program, including such persons as T. W. Williamson, R. V. DeLong, C. Wil-

liam Fisher, W. E. McCumber, and, currently, Stephen Manley. □

—NN

WESLEYAN SYSTEMATIC NOW AVAILABLE



After 10 years of work, the book *Grace, Faith, and Holiness: A Wesleyan Systematic Theology*, by H. Ray Dunning,

chairman of the Religion Department at Trevecca Nazarene College, is off the press and available for pastors, laymen, educators, and anyone else interested in a clearer understanding of holiness theology.

"The publication of *Grace, Faith, and Holiness* is an 'event' in the history of Wesleyanism," said Rob Staples, professor of systematic theology at Nazarene Theological Seminary. "Wiley's *Christian Theology* has served the holiness movement well for the past half century and will continue to be of value, but holiness scholars have recognized for quite some time that a new text is needed in which Wesleyan theology is made to interact with the religious and intellectual forces of today.

The initial copy of the publication was presented to Dunning by General Superintendent William M. Greathouse at a meeting of the denominational book committee August 8. Another special presentation was made to the college professor by General Superintendent John A. Knight at the recent Tennessee District Assembly.

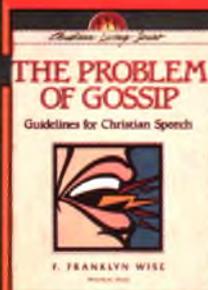
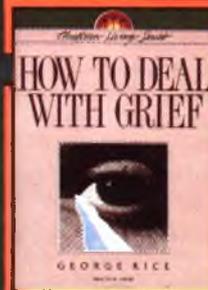
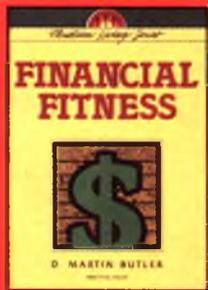
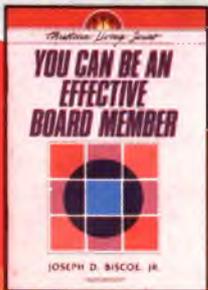
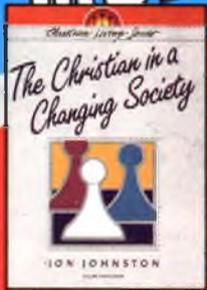
The book is available from Nazarene Publishing House. □

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8

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