

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / JUNE 15, 1987





## FATHER—PROVIDER AND PRIEST

*by General Superintendent Charles H. Strickland*

**I**n a society where the home is so dangerously imperiled, the emphasis of a special day to honor fatherhood is a most welcome one. Fathers really do deserve a special time to receive love and esteem from the family.

Father's lot in our modern world is not an easy one. The stress created by fierce competition in the marketplace, long hours on the job to fulfill schedules, uncertain economic conditions, and pressures to keep the bottom line in the profit area have subjected modern man to an endurance almost beyond his normal capacity. This is evidenced by the stress-oriented diseases, by the burnouts, and by a shorter life-span for the working man.

The father's role in the family unit is a vital one. One of his chief functions is provider for his family. Women, in this modern day, have entered the marketplace; some to supplement the family income, and many to provide for the family due to the absence of the father. It remains, however, the chief responsibility of the father to provide for the temporal needs of his family. This responsibility extends into the future of the family—in education, in

security in the event of accident or death. This role occupies the major portion of a man's life.

The father also has a role as the spiritual head of the family unit. His example will impact the lives of the children who tend to follow his model of discipleship. In an ideal Christian family, this is a shared responsibility between husband and wife. When this relationship does not exist, greater stress is placed on the Christian spouse.

The church recognizes these roles and becomes the instrument of God's supporting comfort and strength to busy men in this stress-ridden age. Christ desires to become the partner in our business affairs. Many Christian businessmen give good testimony to the strength and comfort of the "silent partner" in their professional lives. The church also becomes a means of grace to our fathers who are seriously attempting to meet their spiritual responsibilities to their families. On this special day we wish for all fathers the special grace and comfort of our Lord and a renewed strength for their assignment. May we also, as a loving and caring family, give you the love and esteem you deserve so much. □

# It All Begins at Home:

## A LETTER TO MY SON

Dear Son:

Let me begin by saying, "I love you!" This is another Father's Day for me—and also for you. Each of us has been blessed to be a parent. The joys are so many. What a privilege! What a challenge! What a responsibility! God planned for the family, and that makes it very important. It is in the home that basic principles for living need to be taught, learned, practiced, and continued from generation to generation.

Love begins at home. N. M. Dellinger wrote, "The home circle is the nursery of affection . . . here should be planted and tended all of the germs of love, every seed that shall ever sprout in the heart." Love grows at home. Love begins another home. Honesty begins at home. No deceit should be shown toward anyone inside or outside the home. Sham in conversation, action, love, money matters, relationships must never be practiced or insinuated. Like father, like son, in integrity and honesty is a much-needed quality.

Worship begins at home. Bible stories, prayer, conversation, and attitudes all make positive marks on impressionable children. Add to this the family faithfulness in public worship, and the pattern becomes a joy to the family and is honored by the Lord. Faith begins at home. Faith in our word, our love, our integrity, our religion, and our God can be best learned under our roof. Little feet follow in dad's footsteps. Our tracks lead our children toward the high and holy or in the opposite direction.

Respect begins at home. Judge Camille Kelley said, "The child's richest heritage is a well-ordered home. If every child had such an opportunity, delinquency would fade from court records." Respect for law, disciplines, property of others, parents, family, the opposite sex, sacred things, the Lord's Day, God, the Bible, church—even life itself—needs to be lived and taught at home. Dad can be the best teacher, example, and guide a son ever had.

Christian living begins at home. A young boy awakened his dad after midnight to pray with him. He wanted to "give his heart to Jesus." He had faith that his dad knew how, could, and would pray with him. What a trust! There is no better place for these Christian beginnings.

Education begins at home. From kindness, courtesy, table manners, care of toys and pets, to prayers, ABCs, and health habits, those preschool years are a vital period for dad and child or children. This relationship in learning continues as sane attitudes about play, life, sex, and daily living are explained. Teaching related to abstinence from nonprescription drugs, alcohol, tobacco, harmful associates and practices are vital. There is both the positive and negative to be taught and learned. The years of learning at home with dad are so important.

Son, your dad is thankful that God gave us to each other. Where I have been successful as your father, I am thankful. Where I have failed or could have done better, I ask your forgiveness today. My greatest joy on earth will be for you to achieve even better with your children. Then all of us can enjoy God's home together forever. Remember, it all begins at home, and it can all end in His eternal home.

by **NORMAN W. BLOOM**

NORMAN W. BLOOM is the director of funds for scholarship and expansion at Olivet Nazarene University in Bourbonnais, Illinois.

Love,  
Dad.





# HERALD of HOLINESS

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Contributing Editors: | EUGENE L. STOWE • CHARLES H. STRICKLAND  
WILLIAM M. GREATHOUSE • JERALD D. JOHNSON  
JOHN A. KNIGHT • RAYMOND W. HURN  
General Superintendents, Church of the Nazarene

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

### WANTS ACTION

Evangelism Conferences with workshops? Great! The church indeed needs to improve in this area and it is thrilling to hear of the increasing number who are doing so. However there remain far too many intellectuals in our midst, both preachers and laity, who like the idea of reaching the lost and of feeding and clothing the needy but who themselves will not knock on a door or pass out soup. They simply put ideas ahead of people. For them, talking is one thing but doing is another.

Perhaps it does us no harm to sit down and talk to them in our seminars, workshops, conferences, and

churches, but by all means let us keep those intellectuals away from the levers of power; let us not follow their examples.

New ideas and methods we need, but let us ever keep in mind that God's command to "tarry ye," then "go ye," still remains the best idea of all for keeping the growing edges on our souls and on our church.

*Charles C. Davidson*  
*Eustis, Florida*

### HOMOSEXUALITY IS SIN

There is only one description for homosexuality and that word is sin. There is no such thing as a Christian homosexual. Homosexuality is a state of sin, not a sickness.

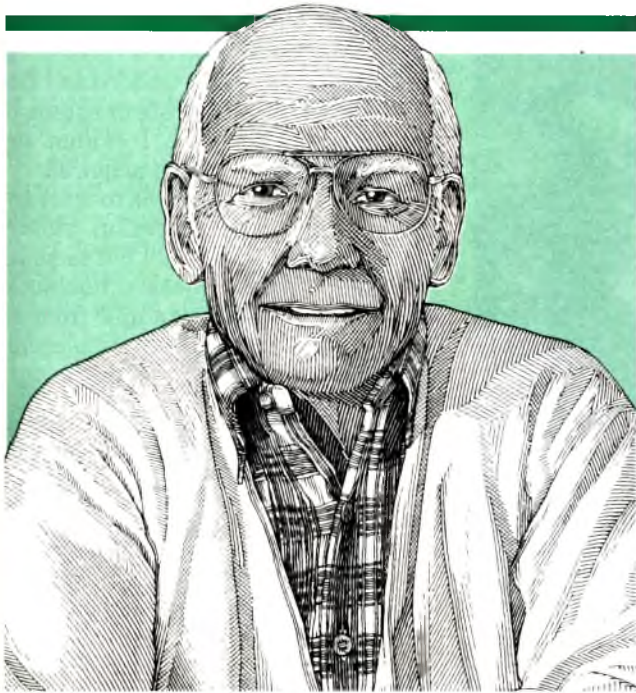
"Thou shalt not lie with mankind as with womankind. It is abomination" (Leviticus 18:22).

"If a man lie with mankind as he lieth with a woman, both of them have committed an abomination. They shall surely be put to death, their blood shall be upon them" (Leviticus 20:13).

"If a man lie with a beast, he shall be put to death; and ye shall slay the beast" (Leviticus 20:15). Other scriptures: Romans 1:24-32 bears more light on this subject—also 1 Corinthians 6:9. Sin is sin. Homosexuality is sin. "Their sins shall find them out." "The wages of sin is death." God will forgive anyone who

*(Continued on page 20)*

# SO BE IT!



by SUE KRUSE

Grace was not a characteristic of H. T. Weaver's early life. A son of the Great Depression, his philosophy of life was forged in Sammy's poolroom in Cameron, Ill.; on barstools across the cattle belt of the West; and in sale barns in cow towns like McCook, Nebr.; Abilene, Kans.; and Miles City, Mont. At home with saddles, boots, manure, and livestock, Dad felt that the lofty things of God were incompatible with what he thought it took to be a success in life. He believed that working hard, playing hard, and commitment to family were more accurate measures of a man's character than playing church. Unscrupulously honest, Dad had a deep distain for anything that remotely resembled hypocrisy. For that misguided reason, he avoided churches in general and the Nazarene church in particular. In spite of it all, God's grace was working and in due time prevailed in his heart.

Dad met Jesus as his Savior at the altar of the Northwestern Illinois district camp meeting when he was 63

*SUE KRUSE, a graduate of Olivet Nazarene University, lives in Oak Harbor, Washington, and is the coordinator of the Developmental Learning Center at Skagit Valley Community College.*

## CORRECTION

Edward F. Cox was chaplain at Mount Vernon Nazarene College, not Trevecca Nazarene College, as erroneously stated on p. 10 of the April 15 issue. Our apologies!

years old. Dr. Pounds, our district superintendent, and others prayed with him to victory. When he pulled his lanky 6'3" frame from his knees and testified to God's saving grace, it was apparent that Dad's life had been changed. Instead of avoiding church, he soon ordered his life so that he was available for camp meeting, Sunday School, Sunday night worship, Wednesday night prayer meeting, and even district assembly. I remember the year he was in charge of the *Herald of Holiness* subscription drive. That year the church sent in more subscriptions than ever. People were reluctant to say no to H. T. Weaver.

Before long the Galesburgh Church of the Nazarene, under the wise leadership of Dad's dearest friend, pastor Jim Hazelwood, elected Dad to the church board as the building and grounds chairperson. Dad was particularly suited to that position because he loved flowers and could make anything grow and bloom. Besides, he didn't object to spending the church's money to keep the building in tip-top condition. He spent his final years serving the church and eating doughnuts with Rev. Hazelwood.

Dad learned that he had cancer in January 1986. With characteristic courage, he accepted the situation with dignity. In times past I can remember him saying, "when you are in a bad deal, just grit your teeth, take your losses, and get on down the road." This time life had given him a bad deal, but the homespun philosophy and a wonderful measure of God's grace sustained Dad in the final months of his life.

Shortly before Dad left the hospital for the last time, his doctor told him that he could expect to live about three more weeks. Dad sat on the edge of the hospital bed, his swollen feet dangling. Some minutes later, drawing on his remaining reserves of strength and courage, he quietly told his doctor, "So be it." That was about all Dad had to say of any consequence before he died just two weeks before his 75th birthday.

I want to be so filled with God's grace that when I face death, I can say, "So be it." Dad gave me a wonderful legacy. □

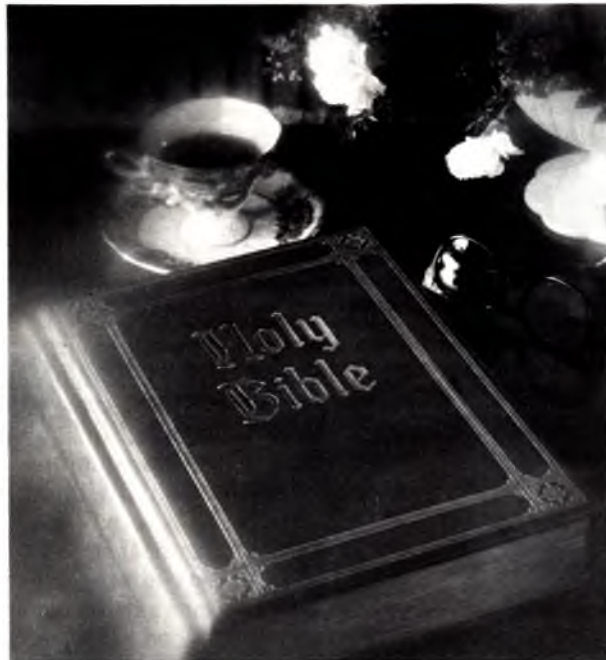
## MY HOPE

*Just to look into His eyes!  
just to see,  
just to recognize His acceptance.  
Just to know . . .  
all sorrow has ceased,  
all pain is past.  
Just to receive . . .  
the bliss,  
the eternal joys of heaven;  
That will be worth it all!*

—EUGENE A. RATZ  
*Airdrie, Alberta, Canada*

# How Do You Do It?

by LAUREN I. SEAMAN



Bob Taylor

**H**ow do you bring that babe from total spiritual ignorance at birth to the knowledge of the Divine and respect for the Word of God?

It's been a long time since we had that responsibility with our own children. How did we do it? How well? How do I teach that bundle of ignorance what I've learned about God, His revealed Word, and His saving power wrought in me? Some people seem to know just how and what to teach at each stage of development, while I, devoid of the gifts and methods of teaching, seemed so ignorant about effectual means of instruction and instilling an accurate concept of God and our Savior Jesus Christ in the days of their childhood and youth.

How did my parents do it? They had four to teach the way of the Lord with no formal skills in the principles of teaching, but they did a remarkable job.

Was their model of devotion to God the crucial factor in that teaching?

The word of the Lord to Abraham suggests something about that: "Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. For I have chosen him, so that *he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him*" (Genesis 18:18-19, NIV, italics added).

The Word, "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord" (Ephesians 6:4, NIV), also suggests the importance of modeling, for how can a father conscientiously follow that directive without himself being a pattern of godliness and obedience to God?

Reflecting on the knowledge of God and His Word

that accrued to me in the days of my childhood and youth, I am amazed at how much I gained with no effort on my part from my parents' model of serving God, their personal program of private, family, and public worship and instruction, to which we children were consistently exposed. No two children are going to understand God and His Word at the same rate or extent, or with the same response, so I cannot say how much the other children acquired.

Our parents left Kansas to start an apple orchard on a new irrigation project near Emmett, Idaho, in 1910. That same year the two-room Central Mesa schoolhouse was built, three-quarters of a mile from our new farm home. It was to figure importantly not only in our schooling but also in our spiritual destiny.

Mother came from a large, spiritually-minded family in Kansas and was regarded as the most religious girl in the community. Dad grew up in a home with high moral standards, but where prayers and Bible reading were unknown. Church services were never attended. He had an inner hunger for something more than the vain life of

this world. He married Mom, convinced that she could help meet this hunger. When they moved to Idaho, zealous church worker that she was, she spearheaded preaching services and Sunday School in the new schoolhouse. But her religious zeal consisted of more zeal than "the real," of more outer religion than inner salvation.

About five years later, something happened. Across the river, in another schoolhouse, a group of people had found the joy of assured salvation and the victory that comes to those who were sanctified through the work of the Spirit and belief in the truth (2 Thessalonians 2:13). That group of joyful people, called Nazarenes, sponsored a series of evangelistic meetings in our schoolhouse. My folks were invited to attend.

They heard that a person could be saved from sin and brought into the experience of the holy obedience of love made perfect by the sanctifying power of the Holy Spirit. That was all new to them, but they embraced it, and a new day dawned in our home. I was then about eight years old.

I don't recall them reading their Bibles before then, or hearing them pray, although Father always offered prayer before meals. Neither do I recall them telling us Bible stories, or praying with us, although they probably did.

I was ignorant of what was happening to our parents until that morning at breakfast when Mother stood with her new Bible open, tears streaming down her cheeks, serving notice on us that from here on out we were going to have "family worship"—whatever that was. I soon found out. It was to be the most important daily exercise of our lives.

Father would usually read the Bible and he or Mother would pray. We children were not required to

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LAUREN I. SEAMAN is a retired medical doctor and missionary who resides in Olathe, Kansas.

read or pray, but we had to pay attention and kneel for prayer.

The Sunday School quarterlies contained daily scripture readings relevant to the Sunday lesson. These became our regular Bible readings for family worship. They were read as personal messages from God. Their desire to know the Word, of which they had been so ignorant, was insatiable. Spiritual literature graced the table. Prayer was no formal repetition of words but earnest conversations with the unseen God. He became the center of their daily lives, reflected in their conduct and conversation.

We never missed midweek prayer meetings, Sunday and revival services. There was no children's church. We heard the whole gospel as pastors and evangelists preached, whether we were awake or asleep. We learned all the victory songs that were such a lively part of the services. We listened to the testimonies of God's people. Our Sunday School teachers expounded the lessons verse by verse and tried to make them applicable to boys less than interested. But the Word of God was sticking, and the love and concern of the teachers inescapable. As a result, I learned how people were saved and sanctified wholly, and I saw what a difference this made in their lives.

All this, with our daily family worship, instilled the Word of God into our minds more than we realized. We were getting sound religious instruction by precept and example. But I rejected it all, even as a child.

A little figuring shows that over a seven-year period I was exposed to about 21,000 verses of scripture at our family worship, in Sunday School, and in church services.

Our parents demonstrated their devotion to the commandments of the Lord, and saw to it that we heeded the same. Respect for authority was taught because the Bible said, "Children, obey your parents." They felt a divine urgency to implement that directive as needed.

When my day of surrender came, about two weeks before I was 17, I had a wealth of the knowledge of God's Word and an understanding of the way of salvation, much of which came from modeling by parents and God-fearing people in the church.

What about our own children? My wife and I tried to follow the same pattern of modeling, of family worship, of devotion to the church, and of love for God. We tried to teach them to keep the way of the Lord by doing what is right and just, as the Lord told Abraham to do.

What kind of a model have we really been? We will have to meet that question when we give an account to the Judge of all.

Have we been worthy examples to our children of love to God consistently expressed in devout worship, family, private, and public? Has our walk with God conformed to what the Bible teaches?

Our children could have learned the Word better had I used a programmed system of Bible teaching, but more important than that is the rule of God in saving and sanctifying power, worked out in daily practice, as the fixation point of their spiritual teaching.

How pertinent are the words of Paul as a teaching model: "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1, NIV). □

# Close to God, Close to Man

*A*mong men there is one who, in his likeness to Christ, stands tallest. & His greatness lies in that, in humble confidence, he faces any situation without fear or hesitation. He looks at life with an irrepressible optimism, a contagious optimism that makes one want to search for success. & He is able to inspire the most meek. & He is always aware of and enthusiastic about the attempts of others to achieve... always patiently understanding of their failures. & He is able to lead without dictating, follow without losing his identity. & He knows how to give himself in love. & He loves all of life with an everlasting youth; he loves his fellowman truly as himself; he loves his family with a selfless loyalty hard to imagine; he loves his God above all and serves Him in radical obedience. & He walks close to God and close to man. & He is our dad.

**Editor's Note:** This was written as a tribute to Ron Lush, Sr. (who died June 30, 1986), by his son, Ron Lush, Jr., who pastors the Biltmore Church of the Nazarene in Phoenix, Arizona.



Cambodian refugees Nuon and Navy Chan.

When Mark Killinger, a young man in our church, suggested we sponsor a refugee family, we were totally ignorant of what such a venture would cost in money, time, and commitment. A committee was formed and after discussion and prayer we decided to go ahead. From several lists of available refugees we narrowed our choice to a Vietnamese couple and a Cambodian family of four. One of our committee members suggested, "Let's take the family. That way we will be saving four lives instead of two." Thus we decided on the Nuon Chan family of Cambodia.

Questionnaires were distributed to our church people, asking for volunteers. Who would drive them to the doctor and dentist? Who could donate furniture? Who would help the children enroll in school? Who would see that the parents enrolled in English classes? Who would contact the necessary agencies and clinics to see that they received their food stamps, welfare checks, and immunization shots? The biggest question was how and where would they be housed.

Finally there were volunteers for all these tasks. Members of our church, the Keith Dunlevy family, offered to provide them with a basement apartment in their home, which featured a kitchen, small dining area, and a large sitting room/bedroom. Furniture, dishes, linens, clothes, and food were donated and carried in. All was in readiness for that phone call announcing the Chans were on their way! We waited expectantly for what was to become one of the most beautiful experiences of our lives.

Previously I had become acquainted with Sam Nang Nhel, a Cambodian translator who worked

# WE SPONSORED A REFUGEE FAMILY

by ELEANOR W. CUNNINGHAM

at the local Asian Refugee Clinic. She knew firsthand all that was involved in sponsoring a refugee family. I was to take her to the Washington, D.C., National Airport to serve as our translator when "our" family arrived.

Finally the phone call came. The Nuon Chan family would arrive from San Francisco on August 24, 1984. Excited, I picked up Sam Nang and we were soon on our way to the airport. There we met Mark Killinger as planned and hurried to the airline waiting area. Eagerly we scanned the faces of the many foreign people who disembarked from that flight. Several looked like refugees. When nearly everyone had walked past, my Cambodian friend spotted them coming through the far door. She knew them immediately. "There they are," she said quietly, and stepped toward them. Slowly and with uncertainty they made their way through the dispersing crowd, looking so weary and much older than their years. Short and dark, Nuon carried one small bag, all their worldly possessions. With his other hand he grasped the hand of a little dark-haired girl, so thin, so tiny! Beside him came his small wife, Navy, carrying a sleeping one-year-old baby boy. He was clad only in a shirt and wrapped in a towel. When Sam Nang spoke, using their language, they smiled and looked relieved that they had been identified.

Who of us in America can know the fear, sadness, homesickness, and loneliness that must have filled their hearts as they flew those long miles from Thailand? What courage that must have taken! And yet there was hope, in spite of coming to an unknown city, meeting strangers, and beginning life in a country where the culture was so very different from their own.

As we stepped out of the airport to go to our cars, the thin little Cambodian child, Nary, took hold of my hand and smiled up at me as

though she had found a friend. What trust!

As our new family stepped into their apartment that day, Navy looked at Sam Nang and asked, "All of this—for us?" It was almost impossible to believe, after being thrust together with thousands of refugees in the overcrowded, impoverished Thailand camp, that so much space was theirs.

A tour of the kitchen brought more surprises. How does a gas stove work? How do you use a rice cooker? A table—for eating? What is an ironing board? There was a TV in the corner, and even a sewing machine. Navy was a good seamstress and in the months to come would make good use of that. At the top of the stairs another wonder—a bathroom, with hot and cold running water. How do you use it?

In the weeks that followed, Keith and Jean Dunlevy went out of their way to help the Chans adapt. Keith gave Nuon driving lessons and odd jobs to do. Jean took them to stores, to the doctor, and to the dentist. The pastor gave Nuon an introductory ride on the bus that would take him to his English class and job training. Jean enrolled Nary in kindergarten. Navy was soon making rapid progress in her evening English classes.

Fortunately, Montgomery County, Md., has accepted with open arms thousands of refugees and consequently the food stamp, welfare, and medical assistance programs were in place. The Chans soon became recipients of all of these. In addition, the Church of the Nazarene in Gaithersburg subsidized their other needs. Later we found that Navy had started her own private savings account, under her mattress!

The Chans attended our church regularly, but as I looked at their faces I realized that they comprehended very little of what was going on. One Sunday morning during worship a puzzled Navy leaned over

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ELEANOR W. CUNNINGHAM resides in Gaithersburg, Maryland, and is a member of our church there.



to me and said, "I don't understand." Right away I knew we must provide something more for these speakers of another language.

Though I'd had no previous experience, I began teaching a Basic English Bible Class for them. I obtained a Cambodian Bible as well as a Bible in Basic English for their use. We were given a classroom with a table and a blackboard, and I began lessons on Sunday mornings. Our subject was the life of Christ. Going back and forth between their Bible and the Basic English Bible, with the help of pictures, simple words, drawings, and gestures, I saw them begin to understand this religion so new to them. What joy to see them understand a new word or grasp a new concept. My imagination and mental powers were stretched in attempting to bridge the language barrier. But what a blessing to try! How I loved sharing Christ with them! We discovered together that He, too, had been a refugee.

They attended the class faithfully, and as we came to know them we found them to be delightful and lovable people. Some of us invited them to our homes and shared



Nary Chan, 4, daughter of Nuon and Navy Chan.

meals with them. Their expectations were so simple, and they responded quickly to our love. And we knew also that we were loved in return.

After about six months, when the Chans had gained enough self-confidence and could communicate acceptably in English, the committee felt that it was time to move them away from their dependency into another apartment. Nuon was anxious to get a job and support his family. In the neighboring county there was an apartment complex housing several Cambodian families, and we could get an apartment

at an affordable rent. Then, to our delight, we found that the manager there is a Nazarene woman who attends our College Park, Md., church. Further, we discovered that the College Park church already had a ministry among these Cambodian families and a Cambodian-speaking pastor, Rev. Mary Lou Rorabaugh. We thanked God for His direction.

The time was right. Although the Chans were somewhat fearful about being on their own, we promised we would keep in touch, visit them, and continue to love them. Church ladies went over to help hang curtains, lay rugs, and arrange cupboards. Soon Nuon got a job in a large hotel in Washington. Navy did sewing in her home, and later she also got a job. Our church gradually decreased its support and today they are self-supporting. They own a car, have made new friends, and are doing fine. The last tie was not severed until we were certain that another loving church would take them to their hearts and love, teach, and care for them. Navy has now become a lovely Christian.

And that is another beautiful story. □

## BUILDING TIPS

by NINA G. GUNTER

**I**n his freshman year in college our son Dwayne sold Christmas trees during the holidays for one of the civic organizations in town. It was also during that time that he allowed himself to become involved in something greater than himself.

About 10:00 one evening, the kitchen door opened and there stood Dwayne with a look of "Where are the vittles?" As he and I sat at the table, following a prayer of thanksgiving for the food, he said, "Mom, on the way home tonight I decided what to do with my tip money I get from carrying the trees to peoples' cars and trucks." I listened carefully. He continued, "The tip money is going in my Alabaster box."

My heart beat faster and tears came to my eyes. In our home each family member had his own Alabaster box. It has always been given a place of honor. I re-

sponded gratefully, "Son, God will honor you for your obedience. People who have been praying for Alabaster funds to help build a church or parsonage will be grateful."

I knew that three times more Alabaster funds were needed to meet the requests on the approved priority field lists. The needs were great, even desperate in many areas.

I thanked God that day for our son's sensitivity to the Spirit's leading. This was followed by a prayer of thankfulness for Nazarenes worldwide who give to this pleasure-denial love offering that is used in its entirety to meet critical building needs.

"Because you gave, Son, and because many, many others gave, churches, parsonages, educational units, etc., will be built; land will be bought on which Work and Witness teams will construct buildings. Thank you. Stay sensitive to the voice of God. He will continue to show you the needs and provide the resources and opportunities for giving." □

*NINA G. GUNTER is general director of the Nazarene World Mission Society at international headquarters of the Church of the Nazarene in Kansas City, Missouri.*

# "Because YOU GAVE..."

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# A WILD MAN

**R**ecently, as I entered one of the California prisons, the officers asked if I would give special attention to one of their prisoners. I consented to their request, and later a man was brought to the conference room. He was tall, heavy, menacing, and his appearance made me think of a bear! He had not shaved or had a haircut in 15 years. His ragged, untrimmed beard was like a bush extending far down on his chest; his hair was a wilderness! When I looked into his piercing eyes, I shuddered, and it was easy to think of the demon-possessed man whom Christ met on the hillside of Gaddara. I felt strangely ill-at-ease. During my years of visiting prisons, I have never been apprehensive of any criminal, but this man filled me with revulsion. The longer I stayed with him, the more uncomfortable I became.

I listened to his terrible story, and three hours later, when he had finished, I was physically upset and thought I would vomit. This wild man from northern California had been sentenced to life imprisonment without possibility of parole. It was hard to understand how a businessman with his intellectual capabilities became so vile that his crimes cannot be described in this article. As he spoke of his evil deeds, every instinct within me cried out in protest. Never in all my 45 years of ministering to criminals had I heard anything to be compared with what he told me.

The Lord gave me courage to do what I did. I was so disgusted that unwittingly I raised my voice and said, "I will not talk with you. You should be thankful that you are living now and not in the days of the Old Testament. Do you know what would have happened to you had you lived long ago? You would not have been



## SAVED

by CHARLES PANOYAN

placed in a prison to be a continuing expense to the taxpayers. You would have been taken outside the walls of the city and stoned to death. The people would not even have given you a decent burial. You are a disgrace to your family, friends, and society. If you really wish to speak with me, then shave off that beard, get your hair cut, and wash your face. This is all I have to say."

Fiercely the man replied, "I'll never do it. That is my pride!"

When we parted, it seemed good to get into the fresh air. I had never been so disgusted in all my life. Even being in the man's presence made me feel dirty.

I remembered afterward how I had been so disturbed by his deeds that I

said to him, "You do not deserve to be forgiven; you do not deserve mercy." Then early in November of 1985, that prisoner wrote a letter to me. It was short and to the point: "Dear Brother Charles, May our Lord guide and keep you. I have done as you requested and shaved off my beard and trimmed my hair. I have no way to relay the disturbing effect that this had upon me. I am very anxious to have help, and you are the only chance that has been given me here. At your earliest convenience, I'd like to see you. Thank you. Yours in the hope of Christ . . ."

That request altered my routine. Every Monday I go to various prisons in California, and this allows me to make one visit to each per month. The remaining days are devoted to my ministry in Santa Barbara. During the daytime I counsel in my office, but every evening I counsel in my jail. To grant his request I arranged an extra visit to the place where he was imprisoned. The officers looked at me in unbelief when I entered, and asked why I had returned ahead of my regular time. I told them I wished to see this particular prisoner. I went to the conference room and waited for the arrival

*CHARLES PANOYAN is a prison chaplain from Santa Barbara, California, who conducts the "Brother Charles Prison Ministry, Inc."*

of the wild man from the north. Exactly at the time of our appointment, a young fellow walked in, and I thought I would have to ask him to leave. It was the right time, but the wrong man! I said, "Sir, I do not know you, and I am here to see someone else."

Surprised, he replied, "Brother Charles, I'm Mr. ——" I had momentarily forgotten that he had shaved and had a haircut. He appeared to be 10 years younger than when I first saw him. The change was astonishing.

I repeated what I had said during my first visit. "Friend, you should be thankful that you live now and not in ancient days when people like you were stoned to death. I do not understand why your wife did not divorce you. You were disgusting and loathsome, and a disgrace to every member of your family."

Quietly he replied, "My wife will not divorce me because, in spite of everything, she still loves me. I did what you advised; I shaved off my beard, and had my hair cut, but you cannot understand the terrible impact this made upon me. I hadn't shaved in 15 years. But now, Brother Charles, something has happened to me. Each time I wash my face after I have shaved, I

remember you and thank God for you. When I feel that water on my face, I am exhilarated and I tingle all over! Everything has changed. My wife is coming to see me next Wednesday, and she will not even recognize me."

We sat together for one and a half hours, and during that time I spoke about the amazing grace of God. I told him how the Savior had died that we might be forgiven and possess everlasting life. I do not know if angels ever shed tears of joy, but if so, they wept when that former wild man penitently said, "Lord, all these years nobody ever told me how cheap and lost I was. You opened my blind eyes. I want my wife and children to forgive me, but most of all, I want You to forgive the horrible crimes I committed."

I felt I was kneeling on holy ground. If nothing else had happened during my ministry in 1985, that one miracle would have been ample compensation for all the efforts made in visiting the prisons. Mine was the privilege of taking the Good News to someone in desperate need. John 3:16 provides a beautiful picture of the love that made this possible. If Christ had not come to help us, Mr. — would still be lost in the darkness of his evil past. □

## NAZARENE ROOTS

### MAN OF ZEAL AND COURAGE: THE METHODIST ROOTS OF B. F. HAYNES



B. F. Haynes around 1900.  
Taken from his book *Facts,  
Faith, and Fire*.

The editor of *Methodist Review*, Southern Methodism's respected literary and theological journal, wrote in 1890: "It is with pleasure that we review the financial history of the McKendree Church for the year 1889, under the pastoral charge of Rev. B. F. Haynes. The possibilities that lie dormant in many of our Churches should be developed into facts when the example of this Nashville Church is produced . . . Various sums united make \$6,431.94 for the cause of Missions at home and abroad . . . we find that only one Methodist Church in the United States raised a larger sum than McKendree has raised this year for Missions." He went on to note that under Haynes' leadership, the congregation's per capita giving of \$30.22 for 1,168 members "is an exhibit that is, we believe, without precedent in the history of Methodism in America."

Four years later, describing notable delegates at Southern Methodism's 1894 General Conference, the *Memphis Daily Commercial* reported: "Rev. Benjamin Franklin Haynes has been remarkably acceptable as a preacher in the Tennessee conference, very

successful in all church work during the nineteen years of his ministry. He has served all grades of appointments, from mountain circuits to McKendree Church, Nashville. From its first number he has been editor of the *Tennessee Methodist*—put in that responsible position, not at his solicitation, but by the will of his brethren. The vote he received for delegate [to this General Conference], 125, is the largest perhaps ever cast in the Tennessee conference. He represents it, and as its representative, he is heard not seldom in the general conference."

Pastor, founding editor of his annual conference's paper, and delegate to the General Conference—by the mid-1890s, B. F. Haynes had established himself as an active and aggressive leader in Tennessee Methodism. After a one-year term as presiding elder of the East Tennessee District, he founded in 1891 the *Tennessee Methodist*, which continued as an official conference organ until 1896 and then as an independent paper under the title of *Zion's Outlook* until it was sold in 1900 to J. O. McClurkan and the Pentecostal Mission of Nashville.

Reflecting years later on this decade, Haynes wrote, "Editorial work was the delight of my life and the joy of my heart; I really loved the work, and no work in which I ever engaged was so nearly to my taste and inclination. My love for the paper grew with every year of its history. My love for journalism is not only professional but the very issues which I felt the paper was divinely called to represent were such as appealed to the noblest instincts of my nature."

It was a decisive decade for the man who would one day become the first editor of the *Herald of Holiness*.

(Sources: *Methodist Review* [January 1890]; *Memphis Daily Commercial* [May 20, 1894]; B. F. Haynes, *Tempest-Tossed on Methodist Seas*.) □

STAN INGERSOL, Archivist

After my present wife, Emmor, and I married, we were often aware of our dead spouses' presence at the dinner table, because it was there that our children kept asking about their dead parents. My first wife was killed in an auto accident, leaving me with our two-year-old son. Emmor's husband was also killed in an auto accident, leaving her with their 22-month-old son and seven months pregnant. When we decided to marry, we maintained a policy of openness about the dead parents. We were comfortable with the children talking about them, but we did not anticipate a stage at which the children seemed engrossed with the topic.

About two years after we were married, when the children were 3, 5, and 7, they discussed their dead parents during the evening meal for a period of several weeks. We assured them that these parents were in heaven with Jesus. We answered many questions again and again as they slowly put those parents to rest. Our willingness to talk about the dead parents seemed to allow the children to flesh out their concept of them. Once that was done, they moved on with their lives.

Our problems with this issue were lessened somewhat because our children still had one birth parent with them. As a counseling therapist, however, I have worked with adoptive parents who had difficulty with an adopted child over this issue of birth parents. These children had neither of their birth parents to connect with and often acted out their frustrations in unproductive behavior. Sometimes in their teen years, adopted children have an identity crisis unlike that experienced by teens who live with their birth parents or with stepparents.

Some of these teens have worked through the issue in the following way: either in the counseling session or as a homework task, I ask the adoptive parents and

teen to create the adopted teen's birth family. The teen actually draws the family tree and assigns names and ages to the birth parents. The teen answers such questions as: Did your birth parents marry each other? Do they have other children? What are the names and ages of these children? What work does each parent do? Are your birth parents Christians? How do they look today? Where do they live? What is their house like? What characteristics of theirs do you have? Many other questions help fill in the fantasy history of the birth family.

With permission and support from adoptive parents, the teens can fantasize their birth family into being. Suddenly they have blood brothers and sisters who have names and ages. They can own physical characteristics of their birth parents. They gain a sense of biological roots. This may allow an increase in self-esteem for the adopted teen.

The adoptive parents and teen may also decide for each to write a letter to the birth mother and father. In this way, the child may get in touch with deep emotions regarding birth parents. Adoptive parents may benefit from expressing their feelings on paper to the birth parents. As the child and parents express and own their feelings regarding the birth parents, they gain control of those feelings and can better decide which feelings they want to nurture and keep. These letters would not be shared with each other and would be destroyed after completion.

Some adoptive parents will be reluctant to engage in this exercise with adopted children, thinking it will put distance between them. This might happen with some. However, if they fantasize with the children, parents are recognizing and validating feelings the child may already have regarding the birth parents. In this way,



they enter more intimately into the world of their adopted children. Allowing emotional space for these "missing" birth parents may draw the present family members closer together.

It could also be helpful to discuss the story of Moses as one who was adopted. At first he was with his birth mother, but we are told, "When the child grew older, she took him to Pharaoh's daughter and he became her son" (Exodus 2:10, NIV). His birth mother and father had a good reason for giving Moses away. As an adopted child, Moses grew, matured, and was obedient to God, just as his birth parents had wished.

"Why did my birth parents give me away?" is a nagging question for some adopted children. Adoptive parents can help their child see that birth parents did the best they could. In a great act of love, birth parents

gave the child away for reasons that made sense to them. Adoptive parents have willingly stepped in as parents to love and nourish the child where birth parents could not.

There are no easy answers to the plaintive cry, "Who are my real parents?" With God's help, adoptive parents can lead their children to respect their birth parents. As adopted children become aware of the space and respect given to birth parents, the question becomes less important. "Real" parents are both birth parents and adoptive parents. All of these special people share responsibility for the precious life entrusted to them. □

*JACK M. BARNELL is a counseling therapist in Olathe, Kansas, and is a member of College Church.*

# GOD'S WORD AND THE CHURCH BOARD

by JOSEPH D. BISCOE, JR.



Church boards have the opportunity to lead the way in stewardship and in proving God's promises.

A favorite stewardship text, "Give and it shall be given unto you . . ." (Luke 6:30), is as effective in the operation of the church as for individual stewardship. Interestingly, this command of Christ, with a promise, was presented in His teaching about judging others.

Demands on the operating budget of the local church are frequently more numerous than funds. Church boards may be tempted to withhold or, at best, grudgingly disburse money for the program of world evangelism.

Whenever the board is committed to "keeping what we have for what we need," the local church is assured of a lack of funds and has failed to fulfill the Great Commission.

The board of a medium-sized church made a commitment to give at least 10 percent of its income to missions. This decision was made not only as a desire to do God's will but also as an act of faith. Through two building programs, the purchase of a parsonage, a changing neighborhood, and a recession, the plan was followed. Admittedly, there were periods of apprehension, but the resolve remained firm. Difficulties were always found only on the human side; God kept His word! The record below indicates that the more given through Faith Promise (to the world evangelism program

of the church), the greater the amount given in tithes and offerings (funds the church could disburse for the local program).

Year	Tithe	Faith Promise
1979	\$75,300	\$11,881
1980	81,173	12,385
1981	75,158	11,874
1982	70,633	13,556
1983	81,633	11,855
1984	83,522	12,945
1985	92,731	14,640
1986	95,131	13,721

The amount given for Faith Promise is only the dollar figure. In addition, there was a Work and Witness trip to Antigua, three families have visited mission areas at their own expense, a missionary family on furlough lived in a church-owned house, and the church has responded to "Special Offerings." Each year, the treasurer reports, "All bills paid and the mortgage payments are ahead of schedule."

The truth that emerges is not, "give in order to have more," but (a) follow the biblical principle and God will supply the needs of the church, and (b) as the church sets the example in caring for others, God keeps His word.

Wisely, the board made a commitment and was spared the agony of a monthly decision, "Will we or won't we support world evangelism this month?" The size of the check disbursed for world evangelism has at times been a cause for concern (especially, when the treasury balance has been low), but the decision had been made. What is given for "others" is an act of faith in God who keeps His word—even to the local church. □

*JOSEPH D. BISCOE, JR., pastors the Victory Hills Church of the Nazarene in Kansas City, Kansas.*

# I'M SORRY,

# MY BABY

by NINA BEEGLE

**T**here. It's over. I never want to think about it again."

But it wasn't over. And Sandra Rabon thought about it many, many times. She tried to put the memory of her aborted baby on a high shelf and ignore it, but it kept falling off the shelf, demanding to be picked up. Every time it happened, the guilt, the confusion, the torment, the pain increased.

"When I went to Planned Parenthood and told them I did not want this man's baby, they explained that it was not a baby, but a mass of tissue; just some cells clinging to the side of my uterus," Sandra explains.

That was in 1974, and abortion had just been legalized the year before.

"If it hadn't been legalized, it would never have entered my mind to get an abortion. But there it was—so available, so easy. They told me to come back in three days and bring someone with me. 'No big deal,' I convinced myself. 'A blob. If I allowed it to become a baby, it will be fatherless. And anyway I don't want anything that is Gary's.'"

Sandra had married Gary when she was 18, but he was on drugs almost without interruption and involved in drug traffic. There was no way to build a meaningful relationship. Just two weeks after their separation she learned she was pregnant.

"There never was a marriage," she said. "I wanted to get away from him and everything he represented. I was so bitter against him. So angry with him. And I felt the same about what was happening inside me. It was easy to make the decision to end the pregnancy with them [Planned Parenthood] giving me the answers I wanted to hear and acting so friendly and solicitous."

Since the Roe vs. Wade Supreme Court decision, doctors in the United States perform 1.5 million abortions a year—a "surgical procedure" second only to circumcision.

The pros and cons of abortion have

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*NINA BEEGLE is Division of Church Growth editor at international headquarters in Kansas City, Missouri.*

been tossed about like tennis balls and with as much apathy. Churches have written resolutions, declaring their stance on the issue, and a few pastors have spoken out against it. Very few. Our president has spoken decisively on several occasions against the brutal practice. It has been referred to as The American Holocaust.

"Even though not much was being said against abortion back then, and people hardly knew what questions to ask, I knew it was wrong," Sandra says. "There is something inside that bears witness to our wrongdoing when we break one of God's laws, and we have to harden our hearts to silence it. My escape was alcohol and drugs. I drank to forget the crime I had committed against my baby, against my own body, and (I learned later) against God. It didn't matter how much was said about its being legal, my heart told me I had ended the life of my own baby. I tried to keep busy, to live more intensely—anything to keep it out of my mind. And I drank some more so I could sleep."

Finally it couldn't be put back on the shelf. Within a year following her abortion, like a paper boat turning around in the water, a certain, though involuntary, change had evolved in her thinking. Where a few months earlier Sandra had said to a friend, "It's no big deal. I'd do it again if necessary," now she was firm in her resolve that under no circumstance could she be persuaded to have a tiny human being vacuumed from her womb!

"That's what they did. They spoke nice words to me and gave me hot tea.



Rising Hope

They held my hand and put my baby in a jar for disposal!"

When it seemed she would drown in the agony of her guilt and regret, two important people entered the inner sanctum of her private suffering. The first was Hubert Rabon. The second was Jesus Christ. Hubert was a hometown boy who had attended a different high school than she. Neither of them were Christians, but together they had the experience of entering into the joy of the Lord through Jesus Christ. Several months later they were married.

Up to this point Sandra had rationalized, or tried to, that the circumstances surrounding her abortion justified the deed. Yes, she was sorry for it. No, she would never do it again. But she would never let herself really face the issue squarely or allow repentance to happen. It was as though the big, black cloud that hung over her might descend and engulf her. She had to ward it off for fear of what it contained.

Under the influence of God's Word both Sandra and Hubert were experiencing the formation of definite directions in their thinking regarding life and conception. Scriptures such as Jeremiah 1:4-5; Exodus 4:11; Psalm

139:13-16; Deuteronomy 32:39; and others convinced them of God's recognition of life's beginning in the womb and the value He put upon it. They read that John the Baptist was filled with the Holy Spirit while he was still in his mother's womb; and that an angel told Zacharias his wife would bear a son, naming him before he ever left her womb.

"I couldn't forgive myself for what I had done, so I knew, of course, God could not forgive me. Now the Word of God confirmed the awfulness of my sin, becoming both my sentence and my reprieve. But I became convinced that God *could* forgive me! God *would* forgive me! God *did* forgive me! It was the best news I ever heard. It seemed I had carried that awful guilt forever, and now it was gone!"

It was Hubert who recognized that Sandra was going through emotional stages similar to those that people go through after learning of a terminal illness, or after losing a loved one. She had been through the shock-denial stage, through the anger stage toward the Planned Parenthood people who, she said, had lied to her and betrayed her. She had been through the bargaining stage when she rationalized that under the circumstances she had done the best thing, and through the depression/resignation stage when she turned to drug abuse. Sometimes they had overlapped.

Hubert's own thinking had done a 180-degree turn, allowing him to empathize with her in her suffering. He supported her as she went through her "watershed" experience. It came with the birth of one of their children.

The doctor called for a sonogram for their unborn child in its first trimester, at about seven weeks. "I watched the little heart flutter, and I was so excited," Sandra recalls. But the excitement was tainted with the memory of another unborn who was even older when its life was suctioned away. Sandra knew now it was not without pain this little life had been cruelly terminated.

When her child was born, the wonder of it was so great she could not

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sleep the first night. "I was so totally in love with Jesus and with my baby that I was overwhelmed," she said.

Sometime later she read a pamphlet by Melody Green titled "Children: Things We Throw Away." It described the four methods of aborting babies and showed a baby burned and distorted by the saline injection method. "I can't explain what happened to me then," Sandra says. "It was grief and pain and loss and everything rushing in on me all at once, and I just went kind of crazy. Though I had accepted God's forgiveness, I still hadn't forgiven myself. I went to the bedroom, and I cried and cried and cried. For several days I couldn't do anything but cry. I had hurt for so long!"

After this "watershed experience," healing began to take place, and Sandra felt she must do something to keep other women from suffering as she had suffered. "I felt God nudging me to do something. It was not only to help *me*, for I knew God had forgiven me. Healing was going on in my own emotions. I just thought if there was any way I could help other women avoid the agony I had experienced, I must try to help them."

With the help of the Nazarene church they were attending, the Crisis Pregnancy Center in Charlotte, N.C., and interested residents and professional people in the town of Monroe, a crisis pregnancy hotline with a board of directors was instituted, called Union Crisis Pregnancy Services. It had its beginning in an appropriate place—Sandra and Hubert's home. Its

validity was proven by the many calls Sandra received at any hour, day or night. This invasion brought with it radio and newspaper reporters and gave Sandra opportunity to speak publicly on the issue of abortion. Even the local police found her door on occasion, such as the evening they didn't know what to do with an unfortunate pregnant girl who had run away from an abusive husband.

The pregnancy hotline venture is a story in itself, a story that is still being written in Monroe, though the Rabons are no longer there. They are in Kansas City, where Hubert is attending Nazarene Theological Seminary and working in the office of Nazarene Compassionate Ministries. Sandra runs a day-care center in her home and cares for her own two small sons.

Joseph Bayly said, writing on the abortion issue, "We blamed Christians in Germany during the Third Reich for their indifference to the murder of Jews. 'Why were you silent?' we ask. Some day we will be asked the same question. And a righteous God will not judge the German nation without also judging our nation. One reason for our indifference . . . is the silence of our preachers. Few are crying out against this great evil, pronouncing judgment on a nation of killers . . ." (*Eternity*, June 1984, p. 56).

"Abortion cuts off God's means of grace," Sandra says. "It takes a life out of the hands of God. Deuteronomy 32:29 tells us that only God has the right to take the life of the innocent."

One of the greatest privileges God has given us as human beings is that of sharing in His wonderful creation process. Dare we violate that trust? Dare we end life, even in the maturation process, when God is its author? Dare we be silent when our nation is involved and responsible for a carnage worse than war? Dare we do nothing to help the unfortunate co-creators of life who are overwhelmed by a problem that seems greater than life itself?

These are questions Christians must answer with judgment-day honesty. □

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# AN EXPRESSION OF CONCERN

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by STEPHEN W. NEASE

**M**any years ago I prayerfully determined that, insofar as possible, I would find a meaningful place of fellowship—even cooperation—with anyone who named Jesus Christ as Lord and Savior, regardless of whether I fully agreed with his theological suppositions or methodology in serving Christ. It has seemed to me to imply no diminution of holiness persuasion to take this position; rather, it reinforces the apostle Paul's observation to the Corinthian church, "I have become all things to all men so that by all possible means I might save some" (1 Corinthians 9:22, NIV). Surely fellow servants of Jesus Christ in other fellowships might be as effective as my beloved Nazarene collaborators in winning souls to Jesus Christ!

Thus, even while entertaining some troubling reservations regarding their methodology, I have had difficulty coming to a point of criticism of my brothers and sisters in Christ who, often independently, build great cathedrals, massive electronic networks, prayer towers, elaborate universities, or Christian theme parks. Only God can judge their motivation, and only He can know if by such means some are truly won to Jesus Christ!

Still, recent developments cry for an expression of concern even as we strive to maintain appreciation for those who seek to serve the Lord from a different perspective than ours. Recently the media was filled with references to prominent evangelical TV evangelists whose ministries are troubled. Questions are being raised regarding moral conduct, financial responsibility, fund-raising ethics, and more. One evangelist was accused of plotting a "takeover" of another's assets and ministry. A recent "Nightline" telecast featured two respected evangelists in dialogue with a skeptical news magazine reporter. Ted Koppel suggested that "civil war" was breaking out among media evangelists as, in seeking to build even larger enterprises for Christ, they compete for financial support on the same turf. While it seemed that both Robert Schuller and Jerry Falwell defended their ministries well, each acknowledged that the cause of Jesus Christ today is suffering from these troubles that doubtless have come as devices of Satan seeking to harm the gospel cause.

So much for background! Now for some observations regarding today's situation. Castigate the evangelists?

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*STEPHEN W. NEASE is president of Eastern Nazarene College. This article, with slight emendations, is reprinted from his "Perspectives" column in ENC's monthly publication, "The Christian Scholar."*

Write off their ministries? Pull robes of righteousness about my church and point the finger at those in trouble? NO! for we Nazarenes, too, experience our failures; even *our* methodology sometimes can be called into question. We must remember Jesus' words regarding the adultress, "He that is without sin among you, let him first cast a stone at her" (John 8:7).

But several observations seem appropriate. First, as I view these difficulties in other parts of the Body of Christ, I am glad that I serve in a church that over the years has developed a system of support for those who minister among us—support that undergirds, encourages, and helps their ministry, and also chastens, disciplines, and seeks to restore when infrequent ethical or moral lapses occur. While no humanly devised system is perfect, our Nazarene system of church polity that encourages local church responsibility while recognizing the need of a superintendency that "shall foster and care for churches already established" (*Manual*) provides a means of accountability that lessens the likelihood of such failures, while often correcting them before they rage out of control and do massive harm to the cause of Christ.

Second, as the present sordid drama unfolds, reference is made to what some see as a human quest for power within Christ's Body. Such power corrupts, it is observed, thus leading to cutthroat competition, unethical and immoral behavior. Let it be thankfully observed that ours is a representative form of government. Nazarene leaders are elected; there is no provision for a person publicly to campaign for place or office; seldom does a pastor, missionary, evangelist, or church administrator seek to establish himself in an independent ministry, and if someone does, the very system ultimately becomes a corrective force. Compensation levels almost universally require sacrificial dedication. Parenthetically, as one whose ministry has been primarily in the educational work of our church, I am glad that there can be no "Steve Nease Nazarene College." When my leadership has ended, someone else can take my place with but little disruption. And that is as it should be! In every endeavor—local church, missions, evangelism, or education—our church polity magnifies the holiness message and provides for its continuity. The individual who ministers, while honored and helped by other members of the Body, does not alone determine the ongoing success or failure of any given ministry. For this I thank God!

Finally, an editorial from the *Boston Globe* brings yet



another facet of the present problem into perspective, "To the extent that the [TV] preachers follow the gospel, their influence is benign . . . When they wander into the province of mammon, however, they find themselves acting like Pharisees. Poverty is seldom a chosen life-style of these evangelists and raising money is a constant endeavor. At stake is the unregulated fund-raising conglomerate known as PTL . . ."

Nazarene institutions, thankfully, have avoided the "bigger is better, more elaborate is more effective" syndrome. Nazarene colleges, for example, are controlled by boards of trustees that, while autonomous, have clearly defined lines of responsibility to the general officers of the church and ultimately to the General Assembly. Educational "budgets" paid by each local church in accordance with a formula established by the General Assembly, the highest legislative body of the church, nurture our colleges, even while they prevent unregulated grasping for greater support.

When our colleges are in need of added buildings and facilities, such plans are hammered out, first administratively, then by elected college trustees. Architectural simplicity and utility is the rule. When such plans are adopted, straightforward campaigns for development funds are conducted among Nazarenes and other concerned friends. Few "gimmicks" are used, and most such campaigns are free of any external pressures upon those who give. What pressure there is comes,

rightly, from within as college representatives urge prospective donors to seek the guidance of the Holy Spirit. And those who present the need to our people receive no special benefit other than the satisfaction of having a part in the ongoing of the kingdom of God. During ENC's current campaign for library expansion and associated campus development, for example, two-thirds of her faculty, staff, and administration have voluntarily traveled to our churches many weekends with no added compensation.

I have tried in these remarks to make a statement that may counteract the great damage that can be done to the legitimate endeavors of our church by the "ripple effect" of the unfortunate happenings in evangelical circles today. If our fellow servants in other fields have erred, it is our obligation prayerfully to seek to restore them. But we—and you who are concerned for God's work at our colleges—must not allow such excuses to adversely affect our support of holiness colleges.

Have you prayed today for your college? Are you supporting her beyond your tithe in a manner consistent with her great responsibility in the education of our holiness youth? I pray that you are, for I firmly believe that the safeguards provided by our church make your investment in the college—or any ministry of the Church of the Nazarene—more effective in fulfilling the prayer Christ taught us to pray: "Thy Kingdom come. Thy will be done in earth, as it is in heaven!" □

## Book Brief

### BEACON SMALL-GROUP BIBLE STUDIES: JOSHUA; EZRA, NEHEMIAH; 1 AND 2 SAMUEL



These are three of the books in the Beacon Small-Group Bible Studies, excellent for a Sunday School class, neighborhood Bible study, or family.

Each volume opens with an introduction on "How to Use This Study Guide," covering such topics as:

1. What should happen in small-group Bible study?
2. How to begin your first session together.
3. Key to success (regular attendance; date and location of meeting; length of meeting; choosing a leader; discussion rules; maximum number attending; weekly preparation; and evaluating commitment).
4. Guidelines (get acquainted on first-name basis; keep Bible open; what does the passage mean to me? avoid technical theological words; leader preparation;

discourage overtalkative members from monopolizing the time; reserve time at end for prayer).

5. Aids for study: books, commentaries, etc.

Each writer uses a slightly different but effective format. In *Joshua*, Glen Lewis Van Dyne begins with an introduction to the book as a whole. He then divides it into short study segments with its own introduction: People, Events, and Setting, followed by discussion questions and "Application to My Life." There are also personal assignments such as writing brief prayers and looking up topics in Bible encyclopedias and commentaries. He ends each section with "Some Verses to Remember" and "For Next Week."

Dr. A. F. Harper, author of *1 and 2 Samuel* (life of David), gives a brief outline before the study and closes with "Prayer Time" and "Things to Think About and Do."

In the *Ezra/Nehemiah* study, C. Neil Strait includes a "Reflections" chart with blanks for key phrases, key thoughts, and key words. He ends each study with "Care, Share, and Prayer Time" and "For Reading and Meditation."

In one lesson, Strait says, "God has a unique way of taking what is available, be it men or materials, and using it for His glory and man's good."

In this Beacon Bible study series, God has used outstanding writers to lead us into a deeper and richer knowledge of biblical truths. □

—Donna Clark Goodrich  
Mesa, Arizona

Beacon Hill Press of Kansas City  
Paper. To order, see page 23.

# the editor's STANDPOINT

## SO MANY CREATURES!

Sitting quietly under the tent, waiting for a camp meeting service to begin, I fixed my attention on a spot of grassy ground, a spot so small I could keep it in view without moving my head. Within minutes I was surprised by the variety of fauna that appeared.

I saw two kinds of spiders, ugly to me but probably attractive to each other. Three kinds of ants scurried hither and thither, pausing to greet one another when they met. A small common fly and a large horsefly buzzed into view. Two kinds of bugs I could not identify crawled about. A black-bodied wasp with yellow legs paid a brief, graceful visit. A big moth dropped in, clung for a moment to a blade of grass, then sank down on its back as if to say, "Ah! a cool place to rest." As I lifted my head a vividly marked butterfly fluttered by. In the adjacent woods I glimpsed a tiny brown bird, in full-throated song, perched on a limb.

I marveled at the variety of creatures there. Our earth is teeming and throbbing with ceaseless life. Form and energy surround us, symphonic with praise to the Cre-

ator. A lifetime of study could be devoted to any one specie without exhausting the possibilities of knowledge it supplies. To understand them all would require an eternity of inquiry and research.

Surely this, in part, is how eternity will be spent. I should say lived, for eternity cannot be spent.

As Bob Taylor preached I heard him say, "If you've stopped learning, you're dead." Throughout eternity we will be continuing to learn, enhancing our knowledge of God, ourselves, and the universe. To live is to learn; to live forever is to learn forever. And at any point in the ageless process, we shall be compelled to exclaim, "Indeed, these are the mere edges of His ways, And how small a whisper we hear of Him!" (Job 26:14, NKJV).

Our most powerful microscopes reveal a universe existing in a drop of water. Our telescopes hint of galaxies beyond galaxies awaiting discovery. What joy shall be ours to explore the ways of the Creator in His creatures forever! □

## DISTURBANCE IN THE CHURCH

In a much earlier editorial I wrote, "I go to church to worship God. What detracts from that distresses me. What assists in that pleases me."

Recently, in a Sunday morning service, I was severely distressed and distracted. I sat beside the most fidgety young man I've ever seen. From opening hymn to closing prayer he was in constant motion. He jerked, twitched, shifted, scratched, and grunted without letup. His breathing sounded like his sinuses were filled with Rice Krispies.

Inwardly, I prayed for him. What possessed him I don't know, but one so restless advertises an unhealthy situation. He could not control himself. Was the cause physical, emotional, chemical, or spiritual—or all of the above? I don't know, but as a distraction he was big league stuff. I prayed for him to find peace with God that could bring a healing strength to body, mind, and spirit.

Writing of it later in my daily journal, I described his distractions, but I also added these words, "Nonethe-

less, music and message found me and helped me." If we can only benefit from undisturbed worship we will have scant benefit! Movements and noises that distract occur in every service. Creatures human and non-human deliberately or unconsciously inject notes of chaos into the order of service. We must not fix upon the distractions and forfeit the benefits.

Part of my stewardship as a worshiper is to help create and foster an atmosphere in which the whole congregation finds it possible to speak to and hear from God. Another part of my stewardship is to so discipline my attention to the various components of the worship service that their intended blessings do not escape me. No one ever said it would be easy.

We owe reverence to God and respect to those who are worshiping Him. Our behavior should be conducive, not distractive, to worship.

A wise man cautioned, "Guard your steps as you go to the house of God" (Ecclesiastes 5:1, NASB). □

There is more to retirement than soaking sunshine into aging bones. There is continuing opportunity to serve God by helping people.

---

## A PRISONER'S GRATITUDE

Von Clark Davis found Christ as a death row prisoner in Ohio. To George Gaines, who conducts a special ministry to death row inmates, Davis wrote a letter expressing his deep gratitude for elderly Christians who had befriended him.

They found him "confused, bitter, vindictive, alone, and condemned." Undeterred, "they reached through the hell with letters, cassettes, literature," and touched him with an irresistible tenderness. People in their 70s, 80s, and 90s cared for his soul. Some could not walk. Others wrote with pain-filled hands, "unable to see clearly the paper on which they wrote."

Von Davis confessed, "I did not know what a true friend was until an elderly Christian and his precious wife wrote . . . 'We love you!'" In his bleak, lonely cell he had not heard from former drinking cronies and girlfriends. But people he had never met expressed to him a Christian love and concern. "This is when I discovered the true meaning of the word friend."

"These Christian seniors," he adds, "have made it pos-

sible for me to understand faith and carry hope, regardless of my situation." That situation is grim, indeed. But the cell of a condemned man is brightened by the presence of Christ and the hope of heaven. The quotation with which he closes his letter has special poignancy: "Hear my prayer, O Lord, and give ear to my cry; Do not be silent at my tears, for I am a stranger with you, a sojourner, as all my fathers were. Remove your gaze from me, that I may regain strength, before I go away and am no more." He follows it with a resounding "Amen!"

There are lonely, hurting, desperate people all around us. If some of them are reached for Christ, it will be through the compassionate ministries of elderly saints, who, as they near heaven, cannot relinquish the driving urgency to persuade others to make the journey too. There is more to retirement than soaking sunshine into aging bones. There is continuing opportunity to serve God by helping people.

"They shall still bring forth fruit in old age" (Psalm 92:14). □

## FOOD AND FAMINE

A man who travels much and preaches often gets to eat some of the best food, and some of the worst food, in the world.

I eat some of the worst on airplanes and in restaurants. Over the past 20 years I've noticed an appreciable decline in the quality of meals served on planes. Sometimes it would be a taste improvement to dump the food and eat the container.

But I have been served some of the best food on earth, occasionally in restaurants, usually in homes. Last night I feasted on one of Cindy Ivy's key lime pies. I smiled all night, a rare experience for me. Wherever I go, gifted cooks supply their specialties and frequently share their recipes.

Food is no obsession with me. Half the time I lunch on crackers, cheese, and fruit. But good food and pleasant company are two of life's simple joys, adding quality to what could be mere existence.

In my country nearly everyone can have these joys, but in many world areas people are always hungry and many are starving. To live simply in order to help those

who struggle to live at all is the responsibility of Christians in an affluent nation. We serve a Christ who willed bread for the hungry, as the miracle of multiplied loaves and fish demonstrated.

Sufficient food for earth's millions is easily within the capacity of countries. Why, then, do millions starve?

One reason is greed. In some countries the arable land is owned and controlled by a rich few. To enhance their fortunes, they exploit peasant labor to raise exotic crops for export, instead of staple crops for the needs of their own people.

In other nations corrupt, power-mad politicians have taken food, shipped into their ports to relieve famine, and converted it to weapons and ammunition. Ethiopia is a conspicuous example.

People starve, not because nature is capricious or exhausted, but because men are evil.

To eat well without gluttony should be the privilege of all persons. To relieve human suffering wherever possible is the responsibility of every Christian. □

will diligently seek His forgiveness and "go and sin no more."

Harold Cline  
Rawlins, Wyoming

#### PRISONER RELEASED

On page 11 of your February 1 issue, Joyce Roner wrote a story about me titled "Because You Were There!" I thought this story was very well written, and I would like to thank the staff at the *Herald of Holiness* for printing it.

I would like to follow up this story, by letting you and your readers know that I was released from Oregon State Correctional Institution on December 29, 1986. I am now doing very well and living in Portland, Oreg.

I am attending church regularly lo-

cally, and I am very involved in its Sunday choir and also handling the Prison Ministry and Outreach for the Emmaus Ministries of Oregon, which provides Bible correspondence courses to persons who are incarcerated as well as weekly Support Group Meetings to those who are just being released from either jails or prisons. We call this support group "Christian Inmates Anonymous" (C.I.A.).

I am able to keep in regular communication with my parents and family and Rev. Danny L. Pyles, who reside in my hometown of Salem, Oreg. Life for me has really changed, and it's a real blessing to share this with you now that I'm again free, and not just as an inmate sitting in a cell waiting for release.

My goals of the future include growing in faithful service of God

and sharing the message that was so freely shared with me.

Rodney H. Zwicker  
Portland, Oregon

#### WHAT A GUY!

I was walking through the sea of people at the General Assembly in Anaheim. Coming my way was Bud Lunn.

"Hi, Bud. Great to see you. That red NPH necktie you're wearing is really neat."

"Hi, Dale. How's Emmalyn? I'll send you the tie when Assembly's over."

What a guy! Remembers my name 10 years later. Calls my wife by name. Sends me a tie right off his neck.

C. Dale German  
Queensland, Australia

## BUS MINISTRY PAYS MORE THAN IT COSTS

by DAVID F. NIXON

**W**hen the call came alerting me to the tragedy that one of our young bus families had suffered, we sprang into action with a benevolent response. This family with four small children had lost all their belongings in a fire that destroyed their house. In addition to the monetary help our church gave, my wife and I donated the crib our children had used and all of their baby clothes. Others donated as the Lord directed.

We thought for sure that we would win the parents, but only their children were allowed to ride the bus. We could not interest the parents even though we had reached out to them in a desperate hour. Something else happened, however. On a Saturday visit, partly to rid herself of my relentless pursuit, the mother said that her sister might be interested, and suggested I call on her.

I immediately drove to the address she had given. At the door I met a warm and receptive woman who readily agreed to have her children ready to ride the bus to Sunday School the next day. In subsequent weekly visits, I encountered a confused but spiritually hungry family. Roger and Jolene made their way to the altar during revival shortly after their first visit. They

found joy and freedom in Christ and began to grow and mature as newborn Christians.

Roger and Jolene were the answer to prayer. Bus ministry had been all but discarded. No one really cared enough to continue it. The Lord first spoke to my wife about reviving it. She agreed to do the calling, if I would do the driving. For a year and a half, I called on regular riders and looked for new kids on Saturdays, drove the bus on Sunday mornings, led the worship service and preached, excused myself as quickly as I could, and ran down the fire escape and drove the waiting children home. It was difficult to carry the burden all by myself. A kind layman eventually felt sorry for me and occasionally shared the driving.

Soon after Roger and Jolene were saved, I introduced them to the congregation on a Sunday morning. With tears of joy I reminded the people that bus ministry pays. They stood on either side of me as I quoted God's promise, "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

Roger and Jolene were my payback. After a short while, I challenged them with the task of bus ministry, since they had been won to Christ through it. After initial reluctance because of inexperience, Roger began riding the bus with me. Then he learned to handle the bus by driving it around the parking lot. A few weeks later he was ready to get his feet wet. He grew in experience and confidence, and became so proficient that I turned the entire responsibility for bus ministry over to him.

Bus ministry costs, but it pays far more. □

**"By ALL MEANS...  
Save Some"**

# IN THE NEWS

## PEOPLE AND PLACES



**Corlis McGee**, associate professor of business at Trevecca Nazarene College, has completed all requirements for the Doctor of Arts degree at Middle Tennessee State University in economics.

McGee received her B.S. degree from TNC in 1975 and her M.B.A. from the University of Tennessee-Nashville. She has served on the faculty of Trevecca for 10 years and is chairperson of the Business Department. □

**Jirair S. Tashjian**, assistant professor of religion at Southern Nazarene University, has been awarded the Ph.D. degree in religion from Claremont Graduate School, Claremont, Calif.

Born in an Armenian home in Zerka, Jordan, Dr. Tashjian holds degrees from Pasadena College, Nazarene Theological Seminary, and Claremont Graduate School. After serving a stint in the pastorate, Tashjian served as an instructor and later, as director of the Nazarene Theological College in Taiwan from 1970-79.

He returned to the States in 1981 as a lecturer in New Testament at Azusa Pacific University, and joined SNU's religion faculty in 1983. Tashjian is the author of *Taiwan in Transition*, and is a member of the Society of Biblical Literature and the Wesleyan Theological Society.

He is married to the former Donice States of Enid, Okla. The Tashjians have two children, Tim, a sophomore at SNU; and Angela, a sophomore at Putnam City High School. □



**Rev. Donald Budd**, pastor of Appleton, Wis., First Church, graduated from United Theological Seminary of the Twin Cities, located in New Brighton, Minn., May 17, with the Doctor of Ministry degree. His thesis was titled, "A Contextual and Theological Study of District Leadership in the Church of the Nazarene."

He graduated from Bethany Naza-

rene College in 1975 with the B.S. degree; from Nazarene Theological Seminary in 1978 with the M.R.E. degree; and Olivet Nazarene College in 1982 with M.C.M. degree. □

A Mount Vernon Nazarene College history professor has authored a book analyzing the first face-to-face meeting of "The Big Three"—Franklin D. Roosevelt, Joseph Stalin, and Winston Churchill during World War II. Titled *The Eureka Summit* (University of Delaware Press), Nazarene history professor **Dr. Paul Mayle**, presents a comprehensive analysis of the Tehran Conference. □



## PRAYER PARTNERS

### Petitions

Continue to pray for the leaders of the Black Churchmen's Conference (Atlanta, June 26-28) and specifically for Rev. Edward Husband who leads our effort in Atlanta and for the Georgia District. Pray for extension schools throughout the U.S.A. where large numbers of black men and women are being trained for Nazarene ministry.

Pray for the quadrennial Laymen's Conference to be held in Fort Worth, Tex., July 1-5. Pray for Mr. Bud Tollie, chairman, a Kansas City businessman, as he leads the lay conference committee.

Pray for the Board of General Superintendents as they meet in July to coordinate the work of the church and lay plans for future world evangelism thrusts.

Pray especially for the em-

ployees at Headquarters and at Nazarene Publishing House. We are going through changes in Kansas City with the retirement of M. A. (Bud) Lunn and Mark Moore.

**Praisings**

Praise God for the fine young national who was ordained in the district assembly in Denmark in March. He is the first since Superintendent Niels Eliassen was ordained 20 years ago. All four churches on the Scandinavia District are now pastored by nationals, and the prospects for evangelism and church growth are bright.

Thank the Lord for the \$6,426,797.42 that has been given to date for Easter offering for world missions. It is believed that this offering will exceed \$9 million when all receipts are totaled.

RAYMOND W. HURN, Secretary  
BOARD OF GENERAL SUPERINTENDENTS

# BASIC BIBLE STUDIES FOR CHILDREN

A follow-up program to help the elementary-age child

- understand what it means to be a Christian
- discover how to live out this new relationship

## BASIC BIBLE STUDIES FOR CHILDREN PACKET

Provides the worker with six 8-page leaflets (5½" x 8½") for giving the child each week and a certificate of recognition for presenting to the child upon completion of the course. An envelope for storing leaflets not yet distributed may also be used for noting child's progress.

**PAVE-50** Packet of 6 leaflets. . . . . \$1.95  
 Leaflets are designed primarily for the older elementary-age child (grades 3-6); however, in situations where adult help is readily available, the leaflets may also be used with younger elementary children (grades 1-2).



## A GUIDE TO USING BASIC BIBLE STUDIES FOR CHILDREN

A 64-page booklet of instructions for introducing and carrying out this important program in the local church. *Every adult worker needs a copy; may be reused.*

**PAVE-51** . . . . . \$2.95



## COMMITMENT CARD

This full-color reproduction of a portrait of Jesus serves as a meaningful reminder of a life-changing commitment. Printed on the back is an assurance verse and space for personalizing with the child's name and date of conversion.

**PAVE-52** . . . . . Package of 25 for \$3.25

*A vital step in discipling children who have just become Christians.*

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**NAZARENE PUBLISHING HOUSE** • Post Office Box 419527, Kansas City, Missouri 64141



The Wurtland, Ky., church recently raised \$667.43 for repairs on the Casa Robles cottage of their adopted, retired missionary, Margaret Birchard. The money was raised through a contest between the Junior Church and the adult church, with the Junior Church donating the most money. Pictured (back row, l. to r.) are Pastor Carl Graham; Joe Barnett, Board of Christian Life chairman; Junior Church Director Connie Mauk; Judy Terry, helper; and the children of Junior Church.

## CHURCH QUADRUPLES ATTENDANCE IN ONE YEAR

Bible study in a yogurt shop? Yes, that's where the Rogue River, Oreg.,

church has established a weekly outreach to the community; and at the unlikely hour of eight o'clock on Tuesday mornings. Attendance runs from 18 to

24. The yogurt shop is in a small shopping complex in downtown Rogue River, a town of about 1,500 in a hunting-fishing resort area in the Rogue Valley.

Rogue River Church of the Nazarene has more than quadrupled its attendance since Pastor Ronald Pankey arrived in March 1986. Attendance the month before he arrived was down to 17 in morning worship and 9 in Sunday School. Average attendance a year later was 77, and on Easter Sunday 1987, a record 101 people attended morning worship. Membership is at 46.

Rogue River church was planted during the peak of the great "Oregon Plan" to organize 85 new churches on the Oregon Pacific District. "A new church building was erected through the hard work and sacrifice of the former pastor, but there was some finishing work to be done.

"The Lord was dealing with me about getting out into the public and I was spending less and less time in the office," Pankey said. "I began eating lunch at the yogurt shop. I got to talking to the owner, who said he was a Christian but hadn't found a church in town. The yogurt shop became a point



Military coordinator for the Nazarene Fellowships in Europe, Rev. Jerry Bohall, held the first pastors and leaders conference at Kaiserslautern, May 2. Four people were appointed to the coordinator's advisory committee. At this meeting, materials were provided, guidance given to the NWMS program, and financial procedures outlined. Shown are representatives from Kaiserslautern, Frankfurt, Mannheim, and Stuttgart who attended.

of outreach as clerks, shop owners, and customers came in. Of the seven shops in that center, four of the shop owners now attend our church, and two of them have received Jesus Christ as Savior for the first time."

Pastor Pankey also reports that he has trained five of his people in the Nazarene Personal Evangelism Training program and in nurturing new converts in Dr. Charles Shaver's *Basic Bible Studies*. "Most of the growth in Rogue River church is the result of one-on-one evangelism," Pankey affirms.

The church anticipates this growth to bring attendance to 150 in the next 12 to 18 months.

### DISABILITY ASSISTANCE AVAILABLE FOR CHURCH EMPLOYEES

Strong support of the Pensions and Benefits Fund allows the Church of the Nazarene to make available disability assistance for ministerial and lay employees of Nazarene churches and church agencies.

Long-Term Disability Income Protection is available to qualified individuals *through age 64* who are affiliated with a United States or Canadian district that is participating in the Pensions and Benefits Fund. An individual is eligible to apply if he is a Nazarene minister or lay person working 30 hours or more per week as the paid employee of a Nazarene church or church agency, or if he is a full-time evangelist or song evangelist in the Church of the Nazarene.

Additional information on this disability assistance program is available from Pensions and Benefits Services USA, 6401 The Paseo, Kansas City, MO 64131.

### GOOD NEWS FOR RELIGIOUS RETREATANTS AT BERCHTESGADEN

The Secretary of Defense has granted each soldier in Europe five weekdays of permissive TDY (at no expense to the government) each year to participate in a command sponsored spiritual retreat.

All Nazarene servicemembers desiring to attend the 30th Annual Nazarene Servicemembers' Retreat in Berchtesgaden, Germany, October 12-17, 1987, can take TDY to go to this Nazarene gathering.


Dr William M. Greathouse will be the keynote speaker.



Chaplain Curt Bowers (l.), Chaplaincy Ministries director, recently administered the oath of allegiance to Michael S. Tinnon, officially commissioning him as a 1LT in the Army. Mike went to the U.S.A. Chaplain School in Fort Monmouth, N.J., in June. Upon completion of school, he will report to Fort Leonard Wood, Mo., for active duty.



Chaplain Curt Bowers, director of Chaplaincy Ministries, and son Bill, a student at Nazarene Theological Seminary, share in pinning on 2LT bars for Steve Bowers, who was recently commissioned a 2LT in the U.S. Army at the University of Texas. Steve, who is presently majoring in graphic arts, will graduate in December 1987, and serve as a reserve army officer.



## Book Briefs

### ORDER COUPON

See page 17 for description.  
**BEACON SMALL-GROUP BIBLE STUDIES**

—	PA083-411-0989	<b>JOSHUA</b>	
		By Glen Lewis Van Dyne. 80 pages. Paper.	<b>\$2.50</b>
—	PA083-410-9344	<b>1 &amp; 2 SAMUEL</b>	
		By A. F. Harper. 104 pages. Paper.	<b>\$2.50</b>
—	PA083-410-9271	<b>EZRA, NEHEMIAH</b>	
		By C. Neil Strait. 72 pages. Paper.	<b>\$2.50</b>

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# FALL EMPHASIS—REACH THE REACHABLE

In order to reach those thousands who are outside of Jesus Christ, yet within reach, we must prepare our hearts with much prayer and make specific plans to reach the reachable—the children—in all of our churches.

## Here's how!



1. Plan a children's crusade along with your fall revival. To contact an evangelist, see the evangelists' directory in the Update section of the *Preacher's Magazine*, evangelists' slates in the *Herald of Holiness* dated the first of each month, or call Evangelism Ministries' WATS line 800-821-2154.
2. Plan to present the gospel and disciple all children 11 years and older who attend your church and Sunday School by using the materials available from Nazarene Publishing House.
  - A. *Winning Children to Christ*—Johnston/Troutman. PALG-7, \$1.00
  - B. *Basic Bible Studies for Children*—Fillmore/Troutman. PAVE-50, \$1.95/ Guide, PAVE-51, \$2.95
  - C. *Foundations of Faith*—Fillmore/Troutman—Catechism for Children. (Membership Preparation)
    - PACD-51 Pupil's Packet, \$2.95
    - PACD-53 Leader's Resource Packet, \$12.95
3. Receive children into membership on denominational membership Sunday, November 1, 1987.

Our children are the church of tomorrow. We must win them to Christ while their hearts are tender. These discipleship materials will help them to grow in the Lord and become established in the faith, thus conserving this great potential for our church. Make plans now to reach and teach the children in your church. Follow this three-point plan to Reach the Reachable.

For information, write or call Evangelism Ministries  
6401 The Paseo, Kansas City, MO 64131  
800-821-2154 or 816-333-7000



General Superintendent and Mrs. Jerald D. Johnson are joined by Rev. and Mrs. George E. Rench, Asia-Pacific regional director, and Burma District Superintendent and Mrs. Robin Seia and family at the recent assembly in Rangoon.

### THIRD ASSEMBLY IN BURMA

Burma held its third annual district assembly in Rangoon earlier this year. Dr. Jerald D. Johnson, general superintendent, presided at the meeting.

Burma was one of the five new fields

opened during the 75th anniversary year of the denomination in 1983.

1986 statistics for Burma showed a net increase of 100 members, bringing the total membership to 436. There are six churches and six Nazarene pastors on the district. Two other pastors are

training for the ministry in Evangelical Bible School in Rangoon.

Rev. Robin Seia serves as superintendent of this phase three (national mission) district.

—NN

### ABS ADVISORY COUNCIL MEETS



Dr. Eugene L. Stowe, general superintendent, represented the Church of the Nazarene at the American Bible Society advisory council meeting at the Bible House in

New York City, April 21-22. He was one of approximately 50 denominational representatives from a broad spectrum of groups including Roman Catholic, Lutheran, Episcopal, Methodist, Baptist, Presbyterian, Pentecostal, and Mennonite, among others. He and Bishop Bates of the Free Methodist Church were the only two representatives from Wesleyan holiness denominations.

The council heard reports of the current programs being administered by the ABS. Largely through the efforts of this group the Bible has now been translated into more than 1,800 languages. Of these translations, 550 have provided access to the Bible in lan-



guages understood by more than two-thirds of the world's population.

Two special items of interest discussed at the meeting were the progress toward the establishment of the Bible printing plant in the People's Republic of China. Almost \$7 million has been raised for the building of the plant and the purchasing of equipment. An additional \$500,000 is still needed.

The building will be dedicated in June and is expected to produce 250,000 Bibles, 500,000 New Testaments, and a tremendous number of Scripture portions in its first year of operation.

The second project is "Act Now—Go with the Word." This is a thrust to get the Scriptures to 1 million young persons in America during the coming year.

The Church of the Nazarene has traditionally supported the ABS in such programs as this with the annual offering in December sponsored by NYI. Last year's offering was \$59,000.

Contributions toward the China project may be made to:

American Bible Society  
1865 Broadway  
New York City, NY 10023  
—NW

## DENVER MAC PUSHED OUT OF NEST: FLYING HIGH

The Denver Mission Action Committee has nurtured plans for a church planting effort in the area for some time this year. One might say they were pushed out of the nest. Since the district was unable to sponsor a new work, they decided to start a new church alone.

"The Denver Mission Action Committee is doing this thing on their own," said Colorado District Superintendent Jim Diehl. "This is the first church planting the Denver area churches have sponsored in 15 years, and I am super-excited about the response."

April 1, the new work at Castle Rock was begun with the arrival of Rev. and Mrs. Jack Bradley, both of whom are products of Denver Nazarene churches.

A parsonage had been purchased, and Denver area churches pledged their support to the new project. Superintendent Diehl asked for \$10,000 in pledges for the first year. When \$12,000 was pledged by the first month, enthusiasm was high. Denver churches scheduled "Castle Rock Offering" days and raised an additional \$4,000. These offerings will cover house payments for the first year, hospitalization insurance for the bivocational pastoral family, and a small salary supplement. Denver Nazarenes are excited about what God is doing.

All 17 pastors in the Denver area



Beverly Burgess (r.), personal evangelism program manager for Evangelism Ministries, presents a copy of the new video, "A Personal Evangelism Call on Mike and Janet," to Missouri District Superintendent Hiram Sanders. Rev. Keith Wright, pastor of Kansas City First Church, and Rev. Bill Burke, pastor of Farmington, Mo., church and newly appointed church growth director for Missouri District, are shown (l. to r.). Burgess and Wright conducted a School of Evangelism April 6-7 to train Missouri district pastors, staff members, and spouses in personal evangelism. The school was conducted at Pinecrest Camp in Fredericktown, Mo.

have pledged a half-day each to work with Pastor Bradley in community canvassing and outreach.

When Jack Bradley marched up the aisle of Roe Bartle Hall during the Evangelism Conference in February, with 218 others representing sponsored churches, he held a sign announcing CASTLE ROCK as a targeted site. At

that commissioning service he held a piece of cardboard that represented God-given faith. Now he holds the destiny of many Castle Rock residents to whom God has called him to minister.

The Bradleys have been holding Bible classes in the parsonage, but at this writing expect to soon begin worship as a church-type mission. □



## LAYMEN'S TAPE CLUB

July  
Selections

Ltc

FOR  
YOUR  
Encouragement

**Side One**  
Bible Reading: Psalm 103—*John Corrigan*  
Bible Study: Psalm 16—*Richard Spindle*  
"Are You Washed in the Blood?"  
—Olivet University Choir  
Pause of Spiritual Refreshment—*Mendell Taylor*  
Devotional Nuggets

**Side Two**  
Stephen: A Spirit-filled Layman—*Jim Diehl*  
"Alleluia to the King"  
Sunday School Reflections—*Gene Van Note*

-----Mail today-----

Date \_\_\_\_\_

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# OUR COLLEGES AND SEMINARIES



## NBC STUDENTS ATTEND 16TH ANNUAL SCHOOL OF EVANGELISM

The 16th Annual School of Evangelism was held for students at Nazarene Bible College in Colorado Springs, February 2-6. Mrs. Ruth DeLong, minister of outreach at Phoenix Orange-wood Church, and Beverly Burgess, personal evangelism program manager, Evangelism Ministries, conducted the classes.

Students received at least six hours of classroom training in personal evangelism. A gospel presentation was dem-

onstrated for them on video and in an actual home setting.

Students were instructed to build bridges of friendship with friends, relatives, and people who visited their churches, before going to their homes to present the gospel. Before the week was over, they made 96 calls, and 36 persons invited Christ into their hearts.

Tim Martin, a student, said, "Our whole purpose in life is to share Christ with nonbelievers. I am 27 years old and have never been trained to lead people to Christ. I just must learn this plan!"

"We plan to continue training students in this important method of winning people to Christ," said Dr. Jerry Lambert, president of Nazarene Bible College. □



Mrs. Ruth DeLong's class in part of the 16th Annual School of Evangelism held at NBC.



Shown (l. to r.), Dr. Jerry Lambert, president of NBC; and Dr. Neil Wiseman, academic dean, converse with Mrs. Ruth DeLong and Beverly Burgess about future training classes.

# ILLUSTRATOR

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2LT Staff Specialist Greg Dawson (r.) presents to Dr. Bill Miller (l.), librarian for Nazarene Theological Seminary, five volumes of the History of U.S. Army Chaplaincy. Greg brought the books back from the U.S. Army Chaplain School in Fort Monmouth, N.J. He felt this addition to the school library would raise the awareness level of students to the potential for chaplaincy ministry.

**APPOINTMENT TO SEMINARIO NAZARENO MEXICANO**



Kenneth Bryant, professor of Spanish Language and Literature since 1969 at Eastern Nazarene College, has been elected by the board of regents of the Seminario Nazareno Mexicano in Mexico City as their new Academic Dean (Director Academico). He will be on a two-year leave of absence from ENC.

Professor Bryant holds a master of arts in Spanish language and literature from the University of Michigan and has finished all requirements except the dissertation for the Ph.D. in higher education at Boston College. He has ties with Latin America stemming from his childhood experience in Guatemala where his parents, Larry and Eunice Bryant, were missionaries for the Church of the Nazarene. Currently his father is an associate pastor at the Wollaston Church on the ENC campus, and his mother is a member of the faculty in the Department of Religion and Philosophy.

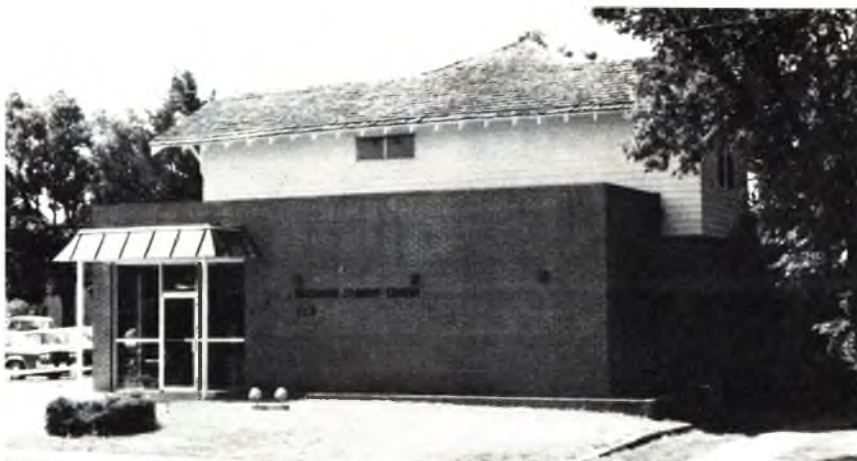
Professor Bryant and his wife, Karen, who was a systems analyst for a bank in Boston, have two daughters, both graduates of ENC, who will remain in the U.S. □

**NAZARENE STUDENT CENTER BURNS MORTGAGE**

The Nazarene Student Center at Oklahoma State University, Stillwater, celebrated 22 years of ministry to the campus of OSU, March 21. The day's activities included alumni receptions, a celebration banquet, and a burning of the mortgage. Representatives from headquarters present for the day's events included CH (COL) Curt Bowers, Chaplaincy Ministries director; and Rev. Dale Fallon, Youth in Mission coordinator for Nazarene Youth International. Rev. Jesse Middendorf, superintendent of the Northwest Oklahoma District, brought the message for the event, and Dan Steele, music minister at Kansas City First Church, provided special music.

The Nazarene Student Center at OSU was established and operated for several years by the University Church of the Nazarene. In 1980 the decision was made by the Northwest Oklahoma District Advisory Board that the ministry could best be accomplished under the direction of the district, thus beginning district sponsorship. Financial operations are provided by churches on the district. The center is a 10 percent missions special.

The center offers a variety of ministries throughout the week and touches



The Nazarene Student Center at OSU hundreds of students annually. Nearly 7,000 meals have been provided for students at a weekly luncheon during the past five years.

Rev. Wesley D. Meisner, an OSU alumnus and a 1975 graduate of Nazarene Theological Seminary, is the director of the center. □

—NN

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Lay people are also being trained in three existing Black churches. In this center, the district Christian Life board will teach courses to help teachers, ushers, and other church workers to be more efficient.

The district is planning on developing inner-city work in Detroit, Pontiac, Flint, and the Jackson/Ann Arbor area. □

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**MINNESOTA**—July 22. First Church, 1501 W. 54th St., Minneapolis, MN 55419. Host Pastor: Rodger B. Manning. General Superintendent: Dr. John A. Knight.

**SOUTHWEST INDIANA**—July 22-23. Vanderburgh Convention Center, 715 Locust, Evansville, IN 47715. Host Pastor: Garland Wallace. General Superintendent: Dr. William M. Greathouse.

**HOUSTON**—July 23. Houston Spring Branch, 1001 Campbell Rd., Houston, TX 77055. Host Pastor: Bill Coulter. General Superintendent: Dr. Jerald D. Johnson.

**EAST TENNESSEE**—July 23-24. First Church, Main & Willow Sts., Chattanooga, TN 37404. Host Pastor: John R. Andrus. General Superintendent: Dr. Eugene L. Stowe.

**NORTHEASTERN INDIANA**—July 23-24. District Center, 1950 S. 350 E., Marion, IN 46953. Host Pastor: Mark Hinshaw. General Superintendent: Dr. Charles H. Strickland.

**PITTSBURGH**—July 24-25. Mt. Chestnut Campgrounds, 177 North Road, Butler, PA 16001. Host Pastor: Mayne Minich. General Superintendent: Dr. John A. Knight.

**NORTHWEST OKLAHOMA**—July 29. First Church, 6789 NW 39th Expressway, Bethany, OK 73008. Host Pastor: Melvin McCullough. General Superintendent: Dr. Raymond W. Hurn.

**AKRON**—July 30-31. Akron District Nazarene Center, 8020 Nazarene Ave., Louisville, OH 44641. Host Pastor: Floyd O. Flemming. General Superintendent: Dr. William M. Greathouse.

### NAZARENE CAMP MEETINGS

**CANADA PACIFIC**—Aug. 1-9. Camp Charis, 51935 Hack Brown Rd., R. R. 1, Rosedale, B.C. V0X 1X0. Special workers: Gordon Wetmore, Arnold Airhart, and Terry Read. Charles J. Muxworthy, district superintendent.

**AKRON**—Aug. 2-9. District Nazarene Center, 8020 Nazarene Ave., Louisville, OH 44641. Special workers: Gary and Beth Bond, and Lenny and Joy Wisehart. Floyd O. Flemming, district superintendent.

**CANADA WEST (ALBERTA)**—Aug. 2-9. Camp Harmattan (22 km. west of Olds, Alta., on Hwy. 27). Special workers: Ross Price and Randall Denny, evangelists; John Swindells, song evangelist. Glenn Follis, district superintendent.

**EASTERN MICHIGAN**—Aug. 2-9. District Center, 6477 N. Burkhardt Rd., Howell, MI 48843. Special workers: Dr. Edward Lawlor, Stuart McWhirter, and Steve and Sue Caudill. Marselle Knight, district superintendent.

**NEW MEXICO**—Aug. 3-9. Bonita Park Nazarene Conference Center, Capitan, NM 88316. Special workers: Earl Lee and Jim Diehl, evangelists; Joe and Deletta Tompkins, song evangelists. Leon F. Wyss, district superintendent.

**WISCONSIN**—Aug. 4-8, evenings; Aug. 9, morning and afternoon. University of Wisconsin, Allen Center, Stevens Point, WI 54481. Special workers:

### EASTERN MICHIGAN CONDUCTS MINISTERIAL TRAINING: "RAISING OWN PREACHERS"

Dr. Marselle Knight, Eastern Michigan district superintendent, and his Ministerial Studies Board are establishing a district training program for teaching ethnic ministerial students. The existing denominational training schools are too remote from Michigan, and there are not funds to support their students in an away-from-home situation.

Teachers within the district are volunteering to teach one night a week

and Saturdays at the district center so that ethnic peoples, particularly the Blacks, who feel called to preach, can be trained in the Course of Study and other basic ministerial studies. Professors and consultants will be flown in occasionally, according to plan, as the program progresses.

"Right now we have three very sharp, young Black men," Knight said, "who are hungry to learn, and that is a challenge to us. It is very difficult to find educated Black preachers. We want to hang on to the Black ministers we have in our church-type missions, so we are going to have to raise our own ministers."

Howard Rickey, speaker; Rick and Lanette McFerrin, music. Laurel Matson, district superintendent. KANSAS—Aug. 5-8, evenings; Aug. 9, 5:00 P.M. only. First Church of the Nazarene, 1400 E. Kellogg, Wichita, KS 67211. Special workers: Nelson Perdue, speaker; Gary Reed, singer. W. T. Dougharty, district superintendent.

NEW YORK—Aug. 7-16. Camp Taconic, Red Hook, N.Y. Special workers: Richard Howard, Gary Reed, Kevin Doolittle, and Jonathan Salgado. Dallas D. Mucci, district superintendent.

PHILADELPHIA—Aug. 8-16. North East Nazarene Center, North East, MD 21901. Special workers: Leon and Mildred Chambers, Doyle Smith, and Dave and Dana Blue. Talmage Haggard, district superintendent.

WEST VIRGINIA NORTH and WEST VIRGINIA SOUTH—Aug. 9-16. Nazarene Campground, Hwy. 41, Box 2176, Summersville, WV 26651. Special workers: W. E. McCumber, Morris Wilson, and Pat and Larry Neff. John W. Dennis (North) and C. Harold Smith (South), district superintendents.

NORTHERN MICHIGAN—Aug. 10-16. Free Methodist Campground, Manton, Mich. Special workers: Richard Strickland and Larry Leckrone. Milton E. Hoose, district superintendent.

VIRGINIA—Aug. 10-15, evenings; Aug. 16 A.M. and P.M. Buckingham, HC-02, 373, Buckingham, VA 23921. Special workers: Gary Bond, evangelist; The Gene Wells family, song evangelist. C. L. Thompson, district superintendent.

OREGON PACIFIC—Aug. 11-16 (Southern Oregon). Rogue River State Park on I-5, Rogue River, Oreg. Special workers: Stephen Manley, speaker; Bill Green, music. Gerald A. Manker, district superintendent.

OREGON PACIFIC—Aug. 18-23 (Portland area). Jennings Lodge, Milwaukie, Oreg. Special workers: H. B. London, Jr. and Reuben Welch, speakers; Bill and Terri Cobb, music. Gerald A. Manker, district superintendent.

### MOVING MINISTERS

GARY L. BALL from Battle Creek (Mich.) to Venice (Fla.) First

RAYMOND E. BRUNET from Poplar Bluff (Mo.) First to Osawatomie (Kans.) First

BILL R. CHILDS to Anchorage (Alaska) First

CARL DAWSON from Anderson (Ind.) First to Ketchikan (Alaska) First

WILLIAM C. FOWLER to Arkansas City (Kans.) First

JAMES D. FOX from Malden (Mass.) to Beverly (Mass.) First

PAUL R. GEORGE from Clifton Springs (N.Y.) First to Saltsburg (Pa.) First

DAVID H. GREENE to Greensboro (Pa.) First

GARY W. HARTKE from associate, Dayton (Ohio) Beaver Creek to associate, Portland (Maine) South

VERNE A. HASKELL from Clarion (Pa.) First to Keene (N.H.) First

BYRON M. HUNT from Denver (Colo.) First to Lebanon (Ind.) First

CLYDE W. LOEW from Reading (Mich.) First to Worth (Ill.) First

SAMUEL A. MOUNTAIN from student, NTS, Kansas City to associate, Bel Air (Md.) First

JAMES S. PEARCE from student, Colorado Springs, to West Lebanon (Ind.) First

TERRY B. READ, from Missions to Education NTS, Kansas City (Mo.)

TERRY L. SCHNEIDER from associate, Monterey Peninsula (Calif.) to pastor, Monterey (Calif.)

WILLIAM A. WHITE from Scottsburg (Ind.) First to Cayuga (Ind.) First

### MOVING MISSIONARIES

REV. JOHN and DORIS ANDERSON, India, Field address: 4 Battery Lane, Delhi 110 054, India

REV. BOB and NORMA BRUNSON, Costa Rica, Field address: Apartado 3977, San Jose, Costa Rica

REV. KENN and MARSHA COIL\*, Australia, Furlough address: c/o Brown, 8941 Brynwood, Boise, ID 83704

REV. ROBERT and SHEILA HUDSON, Peru, Furlough address: 1445 Penrose, Olathe, KS 66062

REV. RON and LAURIE MOORE, Papua New Guinea, Furlough address: c/o Southern Naza-

rene University, 6729 NW 39th Expressway, Bethany, OK 73008

MRS. CAROLYN MYATT, India, Field address: Washim, Akola District, Maharashtra, 444 505, India

DR. KATHRYN REID, Swaziland, Furlough address: 2178 Nightingale Drive, Santa Rosa, CA 95401

REV. STEPHEN and IRENE RIEDER, Taiwan, Furlough address: 3 Wood Street, Warren, PA 16365

REV. MIKE and KATHY ROBINSON, Honduras, Furlough address: c/o First Church of the Nazarene, 2600 Avenue A, Council Bluffs, IA 51501

DR. JONATHAN and MAGDA SALGADO, Costa Rica, Furlough address: c/o Nazarene Bible College, P.O. Box 15749, Colorado Springs, CO 80935

REV. HENRY and GRACE STEVENSON, Spain, Field address: Apartado 4171, 41080 Sevilla, Spain

DR. ROY and SUE STULTS, Philippines, Field address: P.O. Box 556, MCC 3117, Makati, Metro Manila, Republic of the Philippines

\*Specialized Assignment Personnel

### ANNOUNCEMENTS

**Shreveport, La., First Church** will celebrate its 75th anniversary Sunday, August 2. The celebration will begin with the Sunday morning service. There will be a potluck at noon followed by a special praise service in the afternoon.

First Church extends a special invitation to all former pastors, members, and friends to attend the celebration or send letters of greetings. For more information contact the church office at 8429 Kingston Rd., Shreveport, LA 71108 or call 318-687-9467.

Choosing "Remembering Yesterday, Visualizing

Tomorrow" as the theme. **Topeka, Kans., First Church** will celebrate its 75th anniversary with a homecoming August 15-16. Festivities will include a homecoming banquet on Saturday evening, a "Walk Down Memory Lane" on Sunday afternoon, and an "Old-Fashioned Camp Meeting Service" on Sunday evening with former pastor and general superintendent emeritus Dr. Orville W. Jenkins as the featured preacher.

Other former pastors, Dr. Forrest Nash and Revs. E. S. Barton, Ralph Jared, Phil Riley, and Robert Leffel will participate. Dr. Eugene L. Stowe, general superintendent, will preach the morning message and dedicate the final phase of the church's educational unit in Sunday afternoon ceremonies.

All friends and former members are cordially invited to attend. Banquet and lodging reservations and further information may be secured by calling the church office at 913-232-3316 or writing to: Rev. Warren Koker, 1001 Buchanan, Topeka, KS 66604.

The **Chanute, Kans., church** will celebrate its 75th anniversary August 22-23. Activities will begin Saturday P.M. with a pit barbecue and will continue through Sunday afternoon. Special speaker for the Sunday morning and afternoon services will be Dr. John A. Knight, general superintendent.

All former pastors, members, and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings and if possible a picture of yourself and your family to Mrs. Oleta Schooley, 213 S. Western, Chanute, KS 66720. For further information contact the church office, 316-431-2040.

**Chattanooga, Tenn., First Church** will celebrate its 81st anniversary with a giant homecoming, August 30. The celebration observes the tenure of only four pastors, 50 years in the present location. Rev.



## When should you plan your will?



## (choose any 4)



- After the birth of your first grandchild.
- When one of the "old gang" expires suddenly.
- During your pastor's next sermon on heaven.
- Other \_\_\_\_\_

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

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Rev. \_\_\_\_\_  
Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone \_\_\_\_\_  
Birth Date \_\_\_\_\_  
(Month) (Day) (Year)  
Birth Date of Spouse \_\_\_\_\_

John Andrus, the present pastor, has served since 1963.

For further information contact the church: Main and Willow Streets, Chattanooga, TN 37404 or 615-624-2679.

The **Tillamook, Oreg., church** will celebrate its 75th anniversary September 5-7, 1987. All friends and former attenders are invited. There will be a banquet on Saturday evening with a program of remembrance. Former pastors will be taking part in all Sunday services. The celebration will conclude with the Labor Day Picnic at Cape Lookout State Park on Monday. For banquet reservations or information, write to Church of the Nazarene, 2611 Third Street, Tillamook, OR 97141.

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

## RECOMMENDATIONS

PASTOR TOM FLOYD entered full-time evangelism June 1. I am happy to recommend him to pastors and district superintendents. Tom is a gifted, strong Bible preacher with a new and innovative approach to spiritual renewal. It is very need-oriented, based on his many years of successful pastoral ministry. He will do any church good! Contact him at 7702 N. 60th Ave., Glendale, AZ 85301 or phone 602-939-3182.—*Bill Burch, Arizona district superintendent.*

REV. RICHARD BRUNNER, who is an elder on the Wisconsin District, is reentering full-time evangelism ministry. I am happy to commend him to pastors in the Church of the Nazarene, with confidence that his ministry will be a blessing and help. He may be contacted c/o New Life Retreat Center, Rte. 1, Manawa, WI 54949.—*Laurel L. Matson, Wisconsin district superintendent.*

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

## VITAL STATISTICS

### LONGTIME MINISTER DIES



Rev. Glen W. Williams, 70, retired, died of cancer April 23. He had served as minister of visitation at Seymour, Ind., First Church until he resigned in February because of illness.

He was a Nazarene minister for over 40 years serving as pastor, evangelist, and associate pastor. He was a graduate of Olivet Nazarene College (now University) and was ordained in 1946. He pastored churches in Kentucky, Illinois, Iowa, Indiana, and Oregon.

He is survived by his wife, Mary; son, Woodrow of Santa Barbara, Calif., and daughter, Rebecca of Indianapolis.

### DEATHS

H. RUSSELL CALVIN, 82, Apr. 18, Columbia, Mo.

## SHOWERS OF BLESSING'S

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June 28

**"Let Me Explain:  
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July 5

**"Let Me Explain:  
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by Stephen L. Manley, speaker

# NEWS OF RELIGION

**SOVIET ARTICLE SIDING WITH BELIEVER CALLED "REMARKABLE" BY KESTON COLLEGE.** A weekly newspaper in the Soviet Union has published a "remarkable article" sympathizing with a Russian Orthodox congregation that successfully fought with the government for registration, according to Keston College, England, the Center for the Study of Religion and Communism.

The article appeared in the *Moscow News* January 25, and described "the difficulties encountered by Orthodox believers wanting to register a congregation in the town of Oktyabrsky" in the southern Urals, according to Keston College.

The *Moscow News* article accused government authorities of "inventing all kinds of excuses" to refuse the registration, and said authorities began a campaign to intimidate Christians after 2,000 of them signed a petition supporting registration. The local government authority finally agreed to register the congregation, and that decision was ratified by the USSR Council for Religious Affairs, according to the *Moscow News*.

"Such a full treatment of the subject of registering religious congregations, and one which so decisively takes the side of the believer, is certainly a new development" in the Soviet press, concluded the Keston College News Service. □

**FCC MOVES TO RESTRICT INDECENCY, NFD SAYS THEY'LL WAIT AND SEE.** Responding to public complaints, the Federal Communications Commission (FCC) unanimously adopted policies to further restrict explicit language about sex and bodily functions on television, radio, and telephone services. The policy change goes beyond the famous "seven dirty words" prohibited by the FCC to restrict "language or material that depicts, in terms patently offensive as measured by contemporary community standards for the broadcast medium, sexual or excretory activities or organs."

The stricter standards will be relaxed during hours in which children are less likely to be listening, generally after 10 p.m., although it warned that even those hours will no longer be safe harbor for blatant indecency.

The commission found April 16 that three radio stations had made indecent broadcasts, and will send warning letters, asserting that punitive measures may be taken if indecency continues. One station was cited for carrying a program by host Howard Stern who is known for scatological humor, another played a song that used explicit language for certain sexual acts, and the third is being examined for possible prosecution because of a program that features detailed discussions of homosexual relations. No further action was taken against the three stations, and FCC general counsel Diane Kilory explained that the radio stations might not have been aware that they were airing indecency because of past FCC practices.

Rev. Don Wildmon, director of the National Federation for Decency (NFD), criticized the FCC's actions. "They've done nothing, trying to pacify everybody involved. They should have prosecuted," he said.

Kilory said the new broader definition of indecency will be enforced in the future with sanctions ranging from fines to license revocation. Commission members said they tried to strike a balance between concern for decency and respect for freedom of speech. □

**AFRICA'S FIRST RELIGIOUS STATION.** The first religious television station in Africa was opened last December in the independent republic of Ciskei by the Trinity Broadcasting Network of California. The station now broadcasts eight hours a day. □

Survivors: wife Thelma; sons David M., Donald G., Harold R.; 11 grandchildren; 4 great-grandchildren.

GEORGE G. CLINE, 71, Mar. 23, Carlsbad, N.Mex. Interment: Lacon, Ill. Survivors: wife Curriene; son Dick; daughter Jeannette Pettit; four grandchildren; two brothers; one sister.

REV. WALTER T. IRWIN, 93, Dubuque, Iowa. Interment: Andrew, Iowa. Survivors: daughters Dorothy Hoskins and Pauline Proctor; son Morris F.; two grandchildren; three great-grandchildren. Ministry: Los Angeles, Northern California, and Iowa districts.

NORMA KNOUSE, 82, Mar. 18, Selinsgrove, Pa. Survivors: daughters Violet Mull and Irene Day; eight grandchildren; eight great-grandchildren.

EUNICE M. LAYMON, 83, May 1, Kankakee, Ill. Interment: Casey, Ill. Survivors: husband Irvin; daughters Beth Klein and Ann Skinner; sons Rev. Riley and Philip; 10 grandchildren; 5 great-grandchildren.

CHARLES W. MASE, 80, Apr. 30, Sunbury, Pa. Survivors: wife Minnie; daughters Charlotte Hummel and Audrey Drake; son Charles; 11 grandchildren; 12 great-grandchildren.

MYRTLE E. RAY, 53, Feb. 17, Selinsgrove, Pa.

Survivors: husband John; daughter Gloria; son Richard; two grandchildren.

BEATRICE VALLOW SIMONSON, 89, Dec. 26, San Jose, Calif. Interment: San Francisco, Calif. Survivors: husband Dale R.; daughter Gladys Clifton; four grandchildren; two great-grandchildren; one brother.

MARY E. GRAY TAYLOR, 95, Apr. 29, Allentown, Pa. Interment: Syracuse, N.Y. Survivors: daughter Dora Oates; son Rev. Merwyn D. Gray; 4 grandchildren; 13 great-grandchildren; 1 great-great-granddaughter; and 1 sister.

CECIL COLBY VALLOW, 86, Feb. 6, Oakland, Calif. Survivors: wife Marguerite Clinton Vallow; daughter Helen V. Williamson; six grandchildren; five great-grandchildren; one brother.

#### BIRTHS

to TIM AND CAROL (REEVES) BEVINS, Borger, Tex., a girl, Melissa Renee, Nov. 30

to GREG AND MARIA (FRANK) BROOKS, Columbia, S.C., a boy, Benjamin Jacob, Feb. 17

to REV. DANNY AND SANDIE (WALDREP) GODDARD, Wilmington, N.C., a boy, Thomas Paul, Apr. 23

to REV. DENNIS AND LINDA MARKS, Lawrenceville, Ga., a boy, Jonathan William, May 19

to KEITH AND KAREN McLAUGHLIN, Salem, Ohio, a boy, Timothy Allen, Apr. 7

to PAGET AND JEANNE (COLLINS) MORRIS, St. Johns, Antigua, W.I., a girl, Chara Helen Marie, Mar. 25

to DAVID AND DEBBIE (THORSON) WALKER, Pasadena, Tex., a girl, Natalie Danae, Mar. 2

#### MARRIAGES

JANET SUE McKENZIE and HARRY C. WILSON at Lakeland, Fla., Mar. 21

STEPHANIE MARIE WALKER and PAUL DAVID FRANK at Nashville, Tenn., Apr. 4

#### DIRECTORIES

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## THE ANSWER CORNER

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.

**In a recent Bible study on Romans 7:14-25, our pastor stated that the person depicted in those verses could not possibly be a Christian. There was much controversy about this since most of us have always been taught that these verses referred to a converted person struggling with his carnal nature prior to sanctification. Give us your opinion please.**

In this "autobiographical" section, where Paul frequently uses the first person singular pronoun—"I"—he is probably setting forth his own experience as a man awakened through the law (which he approved) to the power of indwelling sin (which he deplored) and frustrated by his futile struggles to overcome sin and obey the law.

However, the ease with which Paul reverts to plural pronouns justifies W. M. Greathouse's comment that Romans 7 is also the experience of "Mr. Everyone."

If you interpret Romans 7 as the converted man's struggle against carnality, how do you reconcile the powerlessness against sin that is bewailed here with the clear teaching elsewhere in the New Testament that in regeneration the power of sin is broken? The point Paul is making is essentially this, that the law cannot sanctify any more than it can justify, which was the burden of his earlier chapters. We are sanctified, just as we are justified, by faith—in response to which the life-giving Spirit accomplishes what the law could not.

Dr. Greathouse, in his commentary on Romans, would allow your understanding of the passage as a "secondary" application, but the primary significance is the one I have described above.

Paul, as a sincere Jew, desired to keep the law, which he approved as "holy," "just," "good," and

"spiritual." His earnest attempts failed because his heart was "carnal," and enslaved. Deliverance came, not through human effort but divine grace—through Jesus Christ, whose crucifixion condemned sin and provided the indwelling Spirit to believers.

The crisis and process of sanctification is elsewhere explicated. Here the lesson is man's inability to become holy by his own moral effort at law-keeping, since his inner life is weak, corrupt, and enslaved by sin. □

**A friend told me that the "Berkeley Bible" describes Rahab as an innkeeper. This seems to me to be a much more likely occupation for this woman, since it is not likely that those Hebrew spies would have been caught dead in a place where they would be subject to temptation. What do you think?**

Scholarly opinion has long been divided on this matter.

Some insist that the Hebrew and Greek words translated "harlot" can only be properly translated by this term. Others hold that both Hebrew and Greek (*zona*; *porne*) can also yield the meaning "innkeeper."

Adam Clarke long ago argued for "innkeeper" on exegetical, historical, and psychological grounds. His contentions, briefly, are these: (1) The Greek word has the basic meaning "to sell." What Rahab sold was her *goods*, not her body. (2) Hebrew spies, for whom detection would mean death, would more likely visit an inn than a brothel, especially if Rahab had already married Salmon, a Hebrew (Matthew 1:4-5). (3) It is unlikely that God would permit a prostitute to enter the lineage of Christ.

But many scholars are unconvinced by such arguments and prefer to retain "harlot." They insist that a prostitute was no worse a sinner than some of Christ's ancestors; for example, Manasseh.

I like "innkeeper," but my reasons are more emotional than exegetical.

If I see Rahab in heaven I plan to ask her, "Weren't you an innkeeper?" Her answer will decide the moot issue. □

# THE CHURCH SCENE



## SOCORRO'S FIRST NAZARENES START A CHURCH

Socorro, N.Mex., population 8,000, was one of the last towns of significant size in the state without a Church of the Nazarene. Then Bill and Mary Kayser moved there from another church on the district, the first Nazarene family to reside in Socorro. Superintendent Wyss began planning with them for a new church. April 12, 1987, they were organized with 18 charter members.

With some help from the grapevine and newspaper ads asking those interested in a conservative, evangelical church of Wesleyan persuasion to meet at the Kayser home, "We turned up six adults and one child in the first meeting," Rev. Wyss explained. Wyss conducted a Bible study, returning for two more Sundays. A young man in Albuquerque was then asked to conduct Bible studies on Sunday mornings. For



The Sikeston, Mo., Eastside Church dedicated its new church building March 29. Rev. Hiram E. Sanders, district superintendent, brought the dedicatory message with Pastor James A. Mapes, Rev. Lawrence Oelger, and Rev. LaVerne Wilson assisting. The old church was totally destroyed by a tornado on May 15, 1986. The new building has 4,500 sq. ft. of floor space, with a sanctuary, fellowship hall, nursery, seven classrooms, and rest rooms. The old building was totally insured and the new church was built debt-free. The new church, which is valued in excess of \$200,000, was erected for a total cost of \$135,500. Rev. James A. Mapes has been pastor of the Eastside congregation since August 1, 1984.

three months the meetings were held in the Kaysers' living room.

For the next four months the new group met in a Seventh Day Adventist building. Recently a large house of 3,000 sq. ft. was purchased. The 16' x

42' living room has been converted into a chapel.

"It doesn't look like it was ever built to be a home," Wyss says. "It really looks like the first unit of a home mission church with its four archways across the front."

Rev. Richard Stafford, fresh out of Nazarene Bible College, is pastor of the new church. Stafford is bivocational, working for one of the city councilmen to support his wife and four children. The councilman's wife and two teenage children are among the 12 charter members who came by profession of faith. □



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## NEWS OF EVANGELISM



### CHURCH "DARES TO BE ANDREWS"

"Dare to Be an Andrew" is the coordinated effort by the Christian Life/Sunday School Division and Evangelism Ministries. But it is more than a slogan for the Savannah, Ga., First Church. During their recent revival with Evangelist Ron Taylor, church members accepted that challenge. According to Pastor Gary W. Jakes, "Several people new to our church found help at the altar because some of our members dared to be Andrews, and invited their friends and neighbors to the revival."

Rev. Jakes reports that the church spent time prior to the special services in prayer and fasting, "asking God to rekindle within us a spirit of unity and a burden for the lost." As a result, three people were saved, and six others sanctified during the meetings. □





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The Glendora church and congregation in 1937.

### MINISTRY CONTINUES FOR MANY AFTER RETIREMENT

Over 2,900 retired ministers and widows are members of the "Basic" Pension Roll. Many of these individuals, like Rev. Lyle K. Potter, continue in vital service after retirement. The contributions of these men and women add important and needed depth to the ministry of the Church of the Nazarene.



Rev. Potter, a retired elder, has returned as pastor emeritus to the church he started in Glendora, Calif. Ordained in 1935, Rev. Potter has distinguished service as a pastor, evangelist, and Sunday School worker.

In 1935, Dr. A. E. Sanner, superintendent of the Southern California District, appointed Rev. Potter to establish the Glendora church. The work began with three Nazarene families living in the area. Services were held in homes with 8 to 15 people present. God blessed, prayer was answered, and interest grew. October 6, 1935, the Glendora church was officially organized with a charter membership of 21.

Growth followed, and over the years several building programs were launched. The Glendora church also helped start three new congregations.



Present facility of the Glendora church

In 1975, worship services were held for the first time in the present facility.

Today, the Glendora church reports a membership of over 550 and an annual budget of approximately \$250,000. □

### HAWAII SEEKS REGULAR DISTRICT STATUS

Dr. Darrell B. Teare, Hawaii Pacific district superintendent, announced that his district will seek to move to regular (Phase Four) district status this

year at the recent district assembly in Honolulu. In his report to the assembly, Dr. Teare noted a 12.6 percent growth in giving for all purposes with a 37.4 percent increase in giving for general church interests; membership increased 156 or 10.32 percent; Sunday School enrollment grew by 707.

Nazarene work in Hawaii was begun in 1946 by missionary Rev. Leo Baldwin. The first district assembly was held in 1952 with Rev. Cecil Knippers as district superintendent. □

—NN

## BREAD PRAISED AT EPA

*Bread* magazine, the official youth publication of the Church of the Nazarene, was given an "Award of Merit" by the Evangelical Press Association at the EPA's annual convention in May. The judges described *Bread* as "a model of what a youth magazine should be."

This is the second year in a row that *Bread* has received an award from the EPA. *Teens Today*, the Sunday School take-home paper for teens, was also given its second consecutive "Award of Merit."

The EPA is comprised of the editors, publishers, designers, and staffers of more than 300 Christian publications.

—NN

## FIRST REGIONAL COUNCIL IN SOUTH AMERICA

The first South America regional council was held April 27-30 in Campinas, Brazil. A total of 81 official participants represented the 10 nations of the region, including Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela. The meetings were led by Dr. John A. Knight, general superintendent; Dr. Robert Scott, World Mission Division director; and Rev. Louie Bustle, South America regional director.

The council was preceded by a leadership conference involving almost all of the superintendents of the 41 districts and pioneer areas from across the continent, mission directors, and the directors of the seven theological education institutions.

Church growth and the present challenge to the church in South America were the dominant themes of the meetings. Rev. Bustle challenged the superintendents to organize at least 100 new churches during the coming year.

Another major emphasis was a new commitment to the Great Commission, involving a new system of monthly Great Commission offerings by all churches, and the challenge to South America to become involved as never before as a missionary-sending agency.

Dr. Knight presented a paper, "Transmitting the Nazarene Heritage," in which he cited the statistics from the last four years in South America. These include the reception of 15,226 new members by profession of faith, the organization of 222 new churches, the creation of 23 new districts, and the ordination of 131 elders. During this same time 6 districts have achieved regular district status.

The regional council is a new semi-legislative body created by the 1985 general assembly. It is authorized to deal with matters affecting the region. Three resolutions were approved by the South America regional council for presentation to the 1989 general assembly.

—NN



Author Chuck Colson, one of the featured speakers at the Sixth International Laymen's Conference, July 1-5, in Fort Worth, Tex.

## ILC ONLY DAYS AWAY

The Sixth International Laymen's Conference is only days away, but it's not too late for persons to be a part of this exciting event in Fort Worth, July 1-5.

Chuck Colson, Tony Campolo, Dennis Kinlaw, Steve Green, the Speers, and others will be at the Tarrant County Convention Center.

Registration for the entire conference is \$40.00 per person, but daily tickets will also be available at the door for \$10.00. Tickets authorize admittance to seminars, sessions, and late-night concerts.

ILC Six promises to be one of the best with 15 informative seminars featuring some of the denomination's most talented personalities to complement the services, concerts, and a gala 4th of July picnic.

—NN



Guests and participants at the first regional council in South America



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