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Wesley D. Tracy (Editor)
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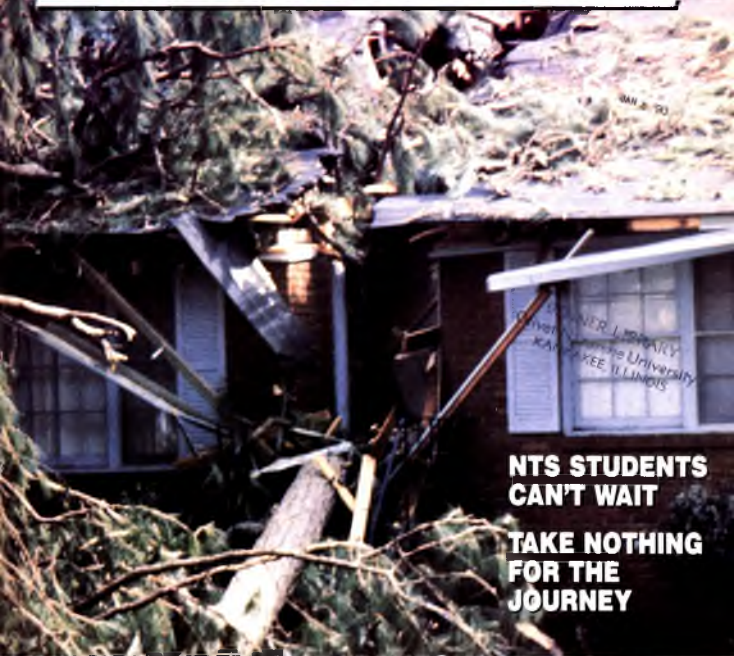
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Herald of Holiness



**NTS STUDENTS
CAN'T WAIT**

**TAKE NOTHING
FOR THE
JOURNEY**

**NAZARENES
RESPOND TO
HURRICANE
HUGO**





Board of General Superintendents (left to right): John A. Knight, Donald D. Owens, William J. Prince, Raymond W. Hurn, Jerald D. Johnson, Eugene L. Stowe

PROCLAMATION

1990 is our Year of Sabbath. The next 12 months we are calling Nazarenes around the world to prayer—"THAT THE WORLD MAY KNOW!" The appeal was first made at the General Assembly this past June when we gave the following background for our request:

The Old Testament relates to us that on Mount Sinai God spoke to Moses and said, "When you enter the land I am going to give you, the land itself must observe a sabbath to the Lord" (Leviticus 25:1, NIV). . . . A sabbath for the land would result in a rejuvenation of the soil, replenishing it with necessary nutrients so that its usefulness would continue to be assured.

We know the word *sabbath* signifies rest. After God had created the world, He rested, declaring a sabbath for himself. He then chose to bless this day and set it apart as a day of rest and worship. It was then that God appointed the observation of what would be known as the sabbatical year. This would give cause for God's people to acknowledge His sovereign authority over all things . . . wean His people from an unholy love of worldly goods . . . help them depend upon God alone as well as upon His blessings for their very existence. Further, it would tend to remind them of the eternal rest God has provided for His own.

In the Quadrennial Address we shared our burden as follows:

We desperately need . . . a revival today . . . to save us from . . . the diabolical revolution, experienced the world over, which is lowering moral standards everywhere. We see the results in homes being destroyed and children suffering abuse. Today traditional sexual mores are being abolished, resulting in abortion on demand, the interna-

tional AIDS crisis, and now serious consideration of doing away with civil marriage ceremonies—let alone religious ones. In some countries euthanasia is actually being practiced. It now appears that in certain areas drug testing may become mandatory, even in elementary schools. Treatment centers for alcoholism are overcrowded and now new ones are needed for the care of teens and even younger people. There was a time when we felt we were somewhat immune to all of this in our own families, but no more.

Now the time has arrived. We will ask all our leaders, local and district as well as general, to set aside the usual emphasis on program and promotion for one purpose, that we might give ourselves to prayer and intercession. "During this year we will not look to new slogans, new methods, and new slick promotional pieces; rather, we will stay on our knees before Him until the international Church of the Nazarene experiences a new touch of God bringing renewal and revival everywhere."

Because we feel spiritual preparation of depth and intensity is necessary for a fruitful harvest in the last decade of century 20 and the onset of century 21, we hereby proclaim January 1 to December 31, 1990, as the Year of Sabbath for the Church of the Nazarene.

BOARD OF GENERAL SUPERINTENDENTS

Eugene L. Stowe *Jerald D. Johnson*
John A. Knight *Raymond W. Hurn*
William J. Prince *Donald D. Owens*

Herald of Holiness

CHURCH OF THE NAZARENE

FEATURE ARTICLES

Volume 79, Number 1
JANUARY 1990

2

Nazarenes at Their Best: The Aftermath of Hugo

MARK GRAHAM



20

Take Nothing for the Journey

NORMA MILLER



26

Alex Deasley— Teacher, Preacher, and Scholar

CAROL WEXFORD



22

NTS Students Can't Wait ... for Ministry

ED ROBINSON



28

On the Road with the Seminary President

TERRELL C. SANDERS, JR.



10

John Wesley's Prayers

14

Meet William J. Prince

PERSONAL EXPERIENCE FEATURE



44

Ordeal in the Atlantic

DOUGLAS I. SHERWOOD

CONTINUING COLUMNS

11 When You Pray
E. DEE FREEBORN

12 Into the Word
REUBEN WELCH

16 Rhythms of the Spirit
MORRIS A. WEIGELT

17 In a Woman's Voice
REBECCA LAIRD

19 Family Matters
DOROTHY TARRANT

47 Observer at Large
W. E. McCUMBER

DEPARTMENTS

6 The Readers Write
8 Editor's Choice

WESLEY TRACY

30 NEWS

MARK GRAHAM,
TOM FELDER

37 Etcetera

38 Reviews

40 Evangelists' Slates

41 Question Box

48 Late News

MARK GRAHAM,
TOM FELDER

NAZARENES AT THEIR BEST:

The Aftermath of Hugo

BY MARK GRAHAM

Nazarenes pulled together to put their faith into action in the wake of catastrophic Hurricane Hugo. The late-September storm, with sustained winds in excess of 150 miles an hour, wiped out most of the island of St. Croix before side-swiping Puerto Rico and slamming into Charleston, S.C. At least 400 Nazarene families were affected in one way or another. Thirty-six families (11 of them in South Carolina) lost their homes. The storm knocked out power for days (months in some areas), impacted water supplies, destroyed billions of dollars in property, and created a situation that had never been imagined in many communities.

The storm hit St. Croix the hardest, leaving few structures untouched. Seven Nazarene buildings (three churches, two school buildings, and two parsonages) were damaged on the island. Almost all of the 400 Nazarenes of St. Croix suffered damage to homes or personal property. Despite this kind of devastation, no Nazarenes are known to have been killed.

In Puerto Rico, six local churches, the district parsonage, and seven homes were damaged. The district campground was virtually wiped out.

In St. Croix and Puerto Rico, Nazarenes wrapped themselves in bedding before clinging to plumbing in the bathrooms of their homes waiting for up to six hours for the storm to blow over.

In Charleston, some sought safe harbor in Nazarene churches. Others temporarily moved inland to more secure places only to return to find their homes and churches damaged. A number of homes of Nazarenes and parsonages were affected. The sanctuary of the Dorchester Road church was condemned; however, despite this drawback, parishioners of that church were pacesetters in the effort to provide relief to those hurting in their community.

Representatives from Nazarene Compassionate Ministries and Work and Witness were immediately sent to the impacted areas. Monies were authorized to provide food and supplies and to assist the persons who had

been thrown out of work by the storm as a result of the hurricane. Churches outside of the devastated areas also began gathering supplies for their fellow Nazarenes—some held fundraisers, others volunteered to travel to the stricken areas to offer their help in rebuilding, and others sent money to Nazarene Compassionate Ministries to be passed along to the storm's victims to help in the recovery.

Perhaps the greatest impact of Hugo was not in the devastation it rendered but in the way it showed that Nazarenes—many of them victims themselves—chose to serve fellow sufferers in their own communities. In short, the story of Hugo in Nazarene circles is a tale of how seriously Nazarenes are committed to showing their faith in the nitty-gritty day-to-day life that may erupt in disaster at any moment.

In Puerto Rico, the churches not seriously impacted pledged to match funds provided by the Hunger and Disaster Fund to help cover the costs of repair for those Nazarenes who had incurred damages. World Mission Di-



"Old Blue," a truck loaned to Compassionate Ministries, was used to transport materials to South Carolina. Here, workers at the Methodist church in Ridgeville disburse supplies.

Hugo's winds tossed homes and cars like toys in some areas.





Much of the damage in Puerto Rico was caused by falling trees. District Superintendent Pedro Cruz (second from right) is assisted by friends in the removal of debris from the street in front of his home.



A resident of St. Croix begins to recoup after the storm.

The remains of what was once a single-family home in Charleston.



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(Upper left) South Carolina District Superintendent Jim Bearden (*right*) and Jim Taylor, Bearden's assistant, initially brought relief supplies from Columbia to South Carolina via automobile.

(Upper right) The late Charles Morrow (*in blue striped shirt*), who was killed in a plane crash while on a Work and Witness project in Honduras just weeks after the hurricane was on St. Croix doing damage assessment for the Church of the Nazarene shortly after Hugo hit.

(Middle right) A young Charleston man who needed electricity for medical treatment was provided use of a generator from Compassionate Ministries until the power was restored.

(Middle left) A Nazarene elementary school in Christiansted, St. Croix.

(Lower left) South Carolina pine trees snapped like toothpicks in the shifting winds of Hugo.

(Center) Mary Anne Bloom, wife of Byron Bloom, Charleston St. Andrews church pastor, shows how many residents prepared their meals during the days and weeks following Hugo.

(Lower right) Nazarenes assist in the unpacking of nonperishable items, which were later distributed at church relief centers.



rector Robert H. Scott was in the country October 1 to present checks to start the ball rolling toward reconstruction. At the same time, Puerto Rican pastors pledged their time to help rebuild the homes, parsonages, churches, and campground of their district.

"I found it very gratifying to be able to go there and to represent the church and to be able to say to them, 'Your Nazarene family cares and wants to show that care through this monetary gift.'"

St. Croix and Antigua are two of

the four islands that make up the Leeward-Virgin Islands District. Although the people of Antigua came through the storm surprisingly unscathed, one of the first actions of the Antiguan Nazarenes after Hugo was to gather together to determine ways in which they could help their

stricken friends. The result was a pledge of money and assistance to help reconstruct the impacted properties of their fellow district members.

In South Carolina, community relief centers were established in six Nazarene churches almost immediately after the storm struck. District Superintendent Jim Bearden traveled from the district office in Columbia to survey churches in the aftermath of the storm. He also served as a liaison with Compassionate Ministries to target needs. Eight churches continue to serve as relief centers for the community.

"There has been an amazing response of neighbors helping neighbors," said Bearden. "Many times I have seen persons forgetting their own needs to care for those of others."

"We expected a major psychological impact of this disaster on the people, but that hasn't occurred. There has been a really positive attitude among the folks. All of the churches and Christian action councils of many different denominations have worked together to establish a program of assistance beyond anything we had dreamed of."

Nazarenes and other churches of South Carolina have joined together to participate in an "adopt a family" program. As a part of this project, churches across the South Carolina District have chosen to voluntarily "adopt" families that suffered severe losses as a result of Hugo.

Stories of Nazarenes coming to the rescue in response to Hugo abound. Charleston First Church came through the storm relatively untouched. They staffed a relief center for 12 hours a day. Upon receiving a request for assistance from a Methodist church in Ridgeville, about 30 miles away, the Nazarenes of Charleston First packed 200 large bags of food and transported them to the Methodist church where they were distributed to anyone who had need. The bags were gone in less than two hours.

Nazarenes at the Charleston Dor-

chester Road and St. Andrews churches delivered food to victims on the nearby islands and to shut-ins. Three of the area churches organized work crews to help elderly persons in tree and brush removal—a major problem in the aftermath of the storm.

Outside of the affected areas, Nazarenes were ready to help as well. The Philadelphia District responded by loading an 18-wheeler with food, baby products, and some clothing. Three churches in the Kansas City area donated two tons of food and dry goods, which were transported on a truck donated by Roland Weber, an employee at Nazarene headquarters. Compassionate Ministries staffer

plies from the Akron, Ohio, Kenmore church were routed to the scene. The afternoon after the truck arrived, St. John's pastor, Eddie Sipp, phoned Nazarene Compassionate Ministries sobbing, "I had no idea people cared so much."

"What we saw as we assessed the situation in Charleston was people, who were themselves victims, willing to reach out to help others," said Bob Prescott of Nazarene Compassionate Ministries. "They went far beyond what could be expected in providing assistance to other communities."

Nazarenes were among the very first groups to spring into action to provide relief to those devastated by the fury of Hurricane Hugo. Our den-

omination was in St. Croix and South Carolina with assessment crews days before most other nonprofit agencies. In fact, the Church of the Nazarene's infrastructure in these areas was so good that we were able to plug into other agencies, such as World Relief and the Red Cross, thus becoming able to receive items from them for distribution.

"I have to sing the praises of our people here at headquarters," said Scott. "Steve Weber, David Hayse, and their staffs have shown

incredible ingenuity in their ability to stimulate contacts and facilitate delivery of aid to those impacted by the storm. But at the same time, I was thrilled to see the response of Nazarenes in South Carolina, Antigua, and Puerto Rico, who, although they, themselves, were victims, have been willing to give of themselves for others."

Power outages, which lasted for weeks in some cases, prevented individuals as well as restaurants from being able to prepare meals. Also, banks were unable to reopen as a result of the lack of power.

More than 500 phone calls have been received at headquarters and the South Carolina District office since the disaster. Many of these were from Nazarene churches or individuals wanting to know how they could help.

Continued on page 35



The church sign at the St. Andrews church was powered by a generator for several hours every night to show persons in need where they could find assistance.

Hubert Rabon drove the truck to Nashville where he was met by a Nazarene layman, Jesse Mellinger, a retired truck driver and layman from Lancaster, Pa., First church. Together, they drove through the night to get five generators and the donated supplies to Charleston.

A Nazarene Church in Louisa, Va., led a community-wide fund-raiser that netted \$5,000. This money was used to purchase building supplies from a wholesale lumberyard. The supplies were then shipped to the Summerville, S.C., church, which, along with some of its members, sustained damages.

Nazarene churches in Dayton, Akron, and Chillicothe, Ohio, shipped food, blankets, and baby items to South Carolina. When it was learned that a need existed at the Florence St. John's Church of the Nazarene, sup-

THE READERS WRITE

Best Yet

A comment about your *Herald of Holiness*. I have been receiving this publication for many years now; and you know what? The publishers are continually making improvements.

At one time in years past, I attended the Church of the Nazarene for a short time. This was a great experience. The Church of God was near my home and more convenient. I find these two congregations are very similar, both built on complete holiness.

Your magazine is one of the best I have ever read.

May God keep publisher and staff in His care.

*Rev. Marguerite Rupert
East St. Louis, Ill.*

October on Target

May I commend you for the splendid handling of the TV issue in the October *Herald*. From your excellent editorial to the Test Pattern (p. 27), every article was on target. And thanks for such a full coverage of the "Latchkey" program in Gladstone, Oreg. After all, Jim Healy and Vonnice are my pastor and wife.

*Richard S. Taylor
Milwaukie, Oreg.*

Holiness, Not TV

If I am reading the October issue of the *Herald of Holiness* correctly, you are removing the evangelists' slate from the *Herald*. Believe it or not, but some of us still like to go to other churches to hear our good evangelists. . . . Also, I would like to see more articles on good old-fashioned holiness or sanctification instead of about one-half of the *Herald* devoted to television. I still believe in getting people really saved and sanctified, and God will take care of the rest. I believe in speaking out against the evils of our day, but if people have the blessing of second blessing holiness, they will do that without devoting our holiness paper to it. Awhile back we had a great *Herald* because it had a lot of articles on holiness, especially from the ministers in England. I don't mean to complain. May God help you in your work.

*Goldie Weddington
Wheelersburg, Ohio*

Dyed Hair!

We are to be a separate people.

The Christian is to be blonde one day, redhead the next? Yes, people fell for the new look why, because these are the last days. They like the new era. A reader only until my subscription runs out in December. It's no more pleasurable to read. There are plenty of people who agree with me, make no mistake.

*Unsigned
Salem, Oreg.*

Editor's note:

The writer of this letter clipped two pictures of Julie Gaylord (p. 19, Oct.). One was shot outside in sunlight. The other in a dimly lit sanctuary. Both pictures were taken on the same Sunday morning just minutes apart by the same photographer. The difference in hair color is strictly a difference in lighting.

No Ruts for Me

These days some people get most of their exercise jumping to conclusions.

Everything changes. The *Herald of Holiness* has not always been called the *Herald of Holiness*. The King James Version is not the only translation of the Bible and to cancel a subscription to one of the best Christian magazines because of some part being omitted or renamed (Answer Corner to Question Box) is a little narrow and petty (my opinion). Another thing—if we are

not trying to reach the long-haired hippie type, who are we trying to reach. 1 Samuel 16:7—"for man looketh on the outward appearance, but the Lord looketh on the heart."

If we don't watch it, we old-time Christians are going to get in a rut and that's a grave with both ends knocked out.

The reason I am writing is because I don't like criticism of a good thing trying to be made better. . . . I say more power to you.

*Frieda Bowman
Monterey, Tenn.*

Herald Heritage

While expressing appreciation for the new-look *Herald of Holiness* as it addresses issues of our day head-on and broadside, I want to remember the one all the way back to before I could read myself.

My mother always read to our father. His eyesight had become so poor that he could only make out the headlines of the newspaper. Since he had been an avid reader, it was a great help for him for another good reader to take over. My two little sisters listened as I did when Mama read Uncle Buddy Robinson's letters. Too, sometimes there was something from ministers who had stayed in our home during revival meetings. Papa was host to all the evangelists who came to the little Eschol Valley Church of the Nazarene there in Southwestern Oklahoma even before he and our mother were married. After that he had a faithful helper as the traveling ministers came and went.

The *Herald* has always been a means of keeping in touch with our preachers, superintendents, educators, what our church believes, is doing, and on and on. I'm sure it will continue to be so. However, amidst the excitement of the new format I do feel a twinge of sadness.

Thanks for keeping Dr. McCumber on for a one- or two-page spot. Also for the Nazarene Roots page. We hope to continue hearing from our general superintendents also. May God bless all of you.

*Mary Bales Palmer
Independence, Kans.*

TV's Impact

The October issue of the *Herald* is outstanding. I am reading currently Carl Henry's *God, Revelation, and Authority*, his great theological treatise. The opening segment is the most outstanding analysis of the impact of TV on modern life that I have read.

However, this *Herald* is outstanding in outline in a profound/simple way [about the] impact of TV.

*Dallas D. Mucci
Yorktown Heights, N.Y.*

Wants His Money Back

Please cancel our subscription to the *Herald*.

Too many pictures of earrings, etc. I will not read the October issue as we do not have a TV and would not want an interview with Julie Gaylord.

We used to circulate *Herald of Holiness* but cannot consider it second blessing holiness or godly living any longer.

Please remit the unused part of the subscription.

*Earl Cheesman
Boca Raton, Fla.*

Mandatory!

I'm now 80 years old. I have read the *Herald* since . . . Dr. Chapman was editor. I joined the Nazarene church when I was eight years old.

I love the *Herald* and feel that it should be mandatory that each Nazarene family should have it.

June (Parrish) Owen
Springfield, Oreg.

Beyond Words

I just finished reading my *Herald* and being a very long subscriber, I always enjoy the whole paper. The last *Herald* thrilled me beyond words. So many wonderful remarks were said by Becky Laird, I just felt God wanted me to write and add my praise. You see, Becky is my granddaughter, and I love her very much. She is such a blessing to me, and I'm so proud of her. First, because she is such a wonderful Christian and also for her ability as a writer.

She is very precious to me.

Bertha Ashline
Plattsburgh, N.Y.

Nothing Worth Reading

I for one am not very thrilled with the new *Herald*. For this reason, you have taken the spiritualness out of the *Herald* and commercialized it to the point that the new *Herald* is just like any other church magazine. The cost is way too much, and I no longer can buy it through my Nazarene church. There is nothing of interest in the new *Herald*. For example, you have taken the churches out of it and many other areas as well. I will never buy the new *Herald*, and I know of 15 other people that feel the same way. The new *Herald* is a waste of money, for there is nothing in it worth reading. The question and answer area is gone. It won't be long and our denomination as a whole will lose holiness altogether because it is starting with the *Herald of Holiness*.

I'm sorry, but I don't like it period, and 98% of the people in my church say they won't support the *Herald* any longer.

Jack Kelley, Sr.
Harrison, Mich.

Bravo!

Thanks for the great articles on bad TV. Three cheers for Rev. Wildmon. I write letters, not as many as I should, but I get answers.

If only there was some way we in small towns could join with others and make people understand we do count.

Most people I talk to say one person can't do any good, but the answer is "hit them in the pocketbook," the sponsors.

Keep up the good work. God bless.

A. J. Ridgley
McArthur, Ohio

Thanks a Lot

Thank you, thank you, thank you. The new *Herald of Holiness* is great. I have never read an entire issue before, but now I can't stop reading until I've finished the whole issue. I like everything about it: all of the "continuing columns" and especially each story about how the Nazarene church is ministering in many diverse ways throughout the U.S.A. and around the world. Reading the HOH is now a part of my spiritual journey.

Rebecca Belt
Kansas City, Mo.

TV Issue

Received the October issue of the *Herald of Holiness* and it's great. . . . Love your paper, and I truly loved what you had to say about TV. You may have stuck your neck out, but don't back down. . . . You were right on target, but you will get mail on this one. You would have gotten more if you suggested it be thrown out.

Lee Powell
Oxford, Mich.

I can't wait to make my own personal discovery of the new *Herald*!

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Inspires Us Old Nazarenes

Please continue my *Herald of Holiness* subscription. New format is great. Content . . . excellent. A real inspiration to us "old" Nazarenes.

Rolland W. Mars
Show Low, Ariz.

Full Circle

I am so excited about the new look of the *Herald*. We have subscribed to the magazine for over 50 years. The new format, pictures, and thrust of the personal touch happening across our denomination is rewarding.

I feel we are coming full circle back to the objective of Dr. Bresee in ministering to the poor, the needy, and the troubled society in which we live.

Dorothy Madden
Tempe, Ariz.

Always Good

I agree that the NEW *Herald* is very good, and that I, too, usually turned first to the back of the OLD—to catch up on the news. But, then, I read the rest—because I enjoyed it.

The *Herald* has always been GOOD and helpful—and interesting, for the most part. And that's all I can say for it now.

I pray God's CONTINUED blessing on the *Herald* and on all those who have anything to do with "getting it up" and getting it out.

Elsie DeRuiter
Youngtown, AZ 86363

1990—A Sabbath Year

A sabbath year of prayer—that is what our Nazarene leaders have called us to. The church has been “on the stretch” for God. Nazarenes have been putting their money, time, and energies where the needs are. Vigorous strides in compassionate ministries, energetic “thrusters to the cities,” vital programs in evangelism, education, and Sunday School have consumed energies eagerly given but becoming drained. And what of the human resources poured into our year of church planting—732 churches planted by September 20.

A sabbatical year beckons us. Not a year to drop everything and snore, but a year of prayer, of rest, of worship. A period of time for consolidating gains, nurturing converts, assimilating members, and leading believers into sanctifying grace is due for our community of faith. It is time for introspection, self-examination, and reflection on our identity and our mission. A call to “come ye apart” for meditation, prayer, and supplication for a new outpouring of the Holy Spirit could not be more timely.

God himself created the idea of Sabbath. He rested the seventh day from His creation labors. His people, in Bible times, celebrated the principle of sabbath, not only in the days of the week but also every seventh year was a sabbath for the land. Every seventh sabbath year was the Year of Jubilee when all debts were forgiven, all indentured persons set free. The idea of the Sabbath is deeply rooted in sacred history.

The Nazarene celebration of a sabbatical year of prayer is to be similar in some ways to the ancient Hebrew sabbatical year. The agricultural society of our spiritual ancestors observed a sabbatical year for the farmland. During the seventh year, the soil was not asked to yield yet another crop but was to lie fallow, restoring its rich nutrients.

It was an ancient program of crop

rotation to be sure, but it was much more than that. The sabbatical year had deep religious significance.

More and more evidence is being discovered that indicates that when the sabbath year came not only did you not plant a crop but you also moved to another farm. In each township the families rotated to a randomly chosen different farm on the sabbath year. This musical farms arrangement reminded the people, one and all, of the sanctity of the land. It reminded them that the land

**What fools we
would be to strut
about like lords of
the harvest.**

belonged by covenant to God and God alone. No Hebrew farmer could own the land. He certainly could not put a “For Sale” sign on it—it wasn’t his to sell. The sabbatical year practice acknowledged God’s sovereignty, His ownership, and His kingship.

In those ancient cultures, the land belonged to the king—all of it. He could do with it what he pleased. Israel’s king was Yahweh, the Lord God. Moving off of the plot of ground you had farmed for six years acknowledged that you were a mere tenant, a mere steward, and that God was both Landlord and King.

You may recall reading in the Old Testament about the stress the Hebrew nation went through when the change was made from the judge system to the king system. The point of contention had to do with this matter of God’s ownership of the land. In all the surrounding nations the king owned the land. Would Is-

rael’s new king own the land? Or would it still belong to Yahweh? In the end a compromise was used. Yahweh would still be King, and the person wearing the crown would be called “head” not king. Even David and Solomon were called “head” and not “king.” Not even the “head” was allowed to own land. Land was sacred and belonged to God the real King.

The sabbatical farm rotation apparently worked for some time, but then under the reign of David, it met the beginning of its demise. David, in unifying the country by defeating Ishbosheth, Saul’s son, had hired Philistine and Cretan mercenaries and Egyptian bureaucrats or managers to help him win the war. David paid off his war debt with permanent land grants. They owned their land, but the devout Israelites still had to rotate every seventh year.

It was not long until Israel’s greedy citizens were saying, “If they get to own land, so do we.” The land grab was on. And it was led by the kings. They eagerly “joined field unto field” and were roundly condemned for doing so by prophets like Isaiah. Businessmen and mortgage brokers joined in pushing the weak, the widowed, and the poor off the land, seizing it for their permanent possession. Many of the poor became debt slaves to the land-grabbers.

God’s ownership of the land was part of the Covenant. But who cares about the Covenant when you can get rich by flexing a little muscle? “God owns the land? Well, I’ve got it now. Do you think He will repossess it? That Covenant idea went out with ‘23 skidoo’ anyway,” they seemed to say.

The theology of God’s kingly ownership of the land undergirds many Old Testament events. Some of them cannot be properly understood unless you interpret them in terms of the theology of the sanctity of the land.

MINISTRY—ANY WAY YOU SPELL IT —IT COMES OUT N-T-S

For example, look at the story of Naboth (1 Kings 21). There is more here than first meets the eye. Ahab, the king of Israel, tried to buy Naboth's vineyard. He offered a fair price. But old-fashioned Naboth believed in the Covenant; he believed that God was King, not Ahab. He responded to Ahab's offer, "The Lord forbid that I should give you the inheritance of my fathers." This was not a demure "I don't think I want to sell it" statement. It was a direct challenge to Ahab's claim to be king and to his covenant-breaking assumption that he had the right to buy land. It was Yahweh's, not Ahab's, not Naboth's. Naboth had smacked Ahab with both a political and a religious challenge.

When the seething monarch got back to his palace, Jezebel, understanding the issue clearly, asked, "Dost thou now govern the kingdom of Israel?" She was saying, "Show him you are the king, even if that old-fashioned Naboth still believes in that outdated Covenant notion."

Naboth died a martyr to the covenant. Ahab got the vineyard—he thought. When he and Jezebel arranged the judicial murder of Naboth, the word of the Lord came to Elijah. The prophet confronted Ahab in the vineyard. God, through Elijah, brought the charges against Ahab. One had to do with the *sanctity of life*, "killing," and the other had to do with the *sanctity of the land*, "taking possession" (1 Kings 21:18-19).

Notice how seriously God takes the sanctity of His land. God's prophet pronounced a curse upon Ahab and his descendants. His crime had violated the sanctity of the land, and his punishment likewise had to do with the land. "Any one belonging to Ahab who dies in the city the dogs shall eat; and any of his who dies in the open country the birds of the air shall eat" (1 Kings 21:24, RSV). In other words, Ahab not only did not get to own or possess the stolen land, but when he and his descendants died they would not even be granted the use of the land for a decent burial.

I spent 11 of the best years of my life as a member of the faculty at Nazarene Theological Seminary. During that time, every now and then, someone would chirp up and say to our students, "Just wait until you get out into the real world. Wait until you get out there where the action is."

What rankled us about such uninformed epithets was the assumption that NTS students were lolling about in an ivory tower waiting for some distant time when ministry, like a foxhound, would track them down. The fact is that NTS students are far too serious about Christ's mission in the world to relegate ministry to a postgraduation affair. As Dr. Ed Robinson says, "NTS students can't wait" (pages 22-25).

NTS students don't wait for ministry, and they don't wait until it is convenient to make the sacrifices

necessary to get a seminary education. Most seminary students are married and have one or two children. They move their families to Kansas City and then live for four years on a budget that would make Scrooge look like a spendthrift. Commitment? It's knee deep at NTS.

NTS students commit about a decade of their lives to ministerial education. Four years of college, 3 or 4 years of seminary, then 2 years of professional parish experience. Ten years and then what? Ordination? No, after 10 years one is eligible to be *voted on* for ordination. There are no guarantees. Yet year after year, NTS students commit themselves to the most thorough preparation offered by our church. And where would we be without them? Show your support on Seminary Sunday, January 28, 1990. H

WHAT DOES THAT MEAN TO ME?

We live under the New Covenant written in the blood of Jesus Christ. The "new Israel" is the Church of Jesus Christ. The Old Testament doctrine on the sanctity of the land and the sabbatical year teaches us some things about how we should relate to the "land" of the new Israel, that is, the Church.

The Church is not ours to *own* or *possess*. The Church is God's, not ours—and He is very serious about His ownership of the "land." We do not own our church, we cannot own it. We are day laborers, not landlords.

As with the land of old, we cannot "sell" the land of the "new Israel" for gain. That is to say, we dare not use God's church for profiteering. The church is not an arena for personal empire building. It is no place for career addicts or corporate ladder climbers.

Further, we dare not neglect or abuse the "land" of the "new Israel." We cannot divert into cars, clothes,

and fancy vacations the tithes and offerings needed to maintain the sacred land. We cannot give it only the scraps and leftovers of our time and energy. We dare not lounge in a hammock under a shade tree while it becomes overgrown with wisteria and ragweed. Surely, we must not manipulate the "lambs" who graze there. We cannot sow seeds of disunity in its furrows.

What fools we would be to strut around like kings, like lords of the harvest, trying to grab credit for every uptick on the graph. We must know by now that even the most talented among us are not lords of the harvest—we are but day laborers working in it.

During this sabbatical year of prayer, let us humbly acknowledge our God's sovereignty over all things, Christ's Kingship over the Church, and the Holy Spirit's Lordship over the harvest. And let us pray that, in His mercy, God will grant each of us the privilege of working in some corner of His vineyard. H

JOHN WESLEY'S PRAYERS

As the Methodist revival swept over England in the 18th century, John Wesley led his people in developing meaningful methods of prayer. They had prayer meetings galore, especially cottage prayer meetings. Wesley collected prayers all his life. He published both personal and family prayers for every day of the week as well as prayers for public worship.

For all his written prayers, Wesley was not a formalist. He encouraged his people in public worship and private devotions to use both "forms" of prayers (memorized or read prayers) and extemporaneous prayer. Wesley explained the dual prayer program by telling his people that when we are under the sway of

sickness, grief, doubt, temptation, trouble, or weariness, we are apt to pray only about the current distress and therefore "not pray as we ought." The believer is, even in times of stress, to pray printed or memorized prayers followed by spontaneous or extemporaneous prayer. Here are a few of the prayers through which the Wesleyan holiness revival was energized.

During this first month of the sabbatical year of prayer, make these prayers a part of your private devotions. You may find that they will become special doorways to God that will enrich your spiritual life for as long as you live.

A Prayer of Repentance

Lord Jesus, here I am, a lost creature, an enemy to God, under His wrath and curse. Wilt Thou, Lord, undertake for me, reconcile me to God, and save my soul? Do not, Lord, refuse me, for if Thou refuse me, to whom then shall I go? . . .

Since I come at the command of the Father, reject me not. Lord, help me. Lord, save me.

I come, Lord. I believe, Lord. I throw myself upon Thy grace and mercy. I cast myself upon Thy blood. Do not refuse me. Here I will stay. On Thee I will trust, and rest, and venture myself. On Thee I lay my hope for pardon, for life, for salvation. If I perish, I perish on Thy shoulders. If I sink, I sink in Thy vessel. If I die, I die at Thy door. Bid me not go away, for I will not go . . .

O most holy God, I beseech Thee, accept the poor prodigal prostrating himself at Thy door.

Prayer for Perseverance

Fix Thou our steps, O Lord, that we stagger not at the uneven motions of the world, but steadily go on to our glorious home, neither censuring our journey by the weather we meet with nor turning out of the way for anything that befalls us.

A Prayer of Consecration

To the King, eternal, immortal, invisible, the only wise God, who is the ever-blessed and adorable Trinity, be all honor and glory, now and ever!

O Lord Jesus, I give Thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me and of all that is mine, as it seems best to Thee.

I am now not mine, but Thine; therefore claim me as Thy right, keep me as Thy charge, and love me as Thy child. Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed.

A Prayer for Holiness of Heart

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid:

Cleanse the thoughts of our hearts
By the inspiration of Thy Holy Spirit,

That we may perfectly love Thee, and worthily magnify Thy holy name.

Through Christ our Lord, Amen.

—From the Collect for the Communion Service

A Prayer for Community

O Father of mercies, grant that I may look on the defects of my neighbor as if they were my own, that I may conceal and be grieved for them; and that making Thy love to us, O blessed Jesus, the pattern of my love to them, I may above all things endeavor to promote their eternal welfare. . . .

Teach me to have compassion for the weakness and frailties of my brethren; to put the best construction on all their actions; to interpret all doubtful things to their advantage, and cheerfully to bear with their real infirmities.

Sanctify the friendship which Thou hast granted me for these Thy servants . . . that our prayers may be heard for each other while our hearts are united in Thy love and graciously unite them therein more and more.

A Prayer of Benediction

Pardon, O gracious Jesus, what we have been:

With Thy holy discipline correct what we are.

Order by Thy providence what we shall be, and in the end crown Thine own gifts.

H



THE PRAYER OF INTERCESSION

The question haunts me still! In some ways I wish I had not read it. Maxie Dunnam said it, and I can't get away from it. It's a "what if" question. "What if there were some things God either cannot or will not do until people pray?" (*The Workbook of Intercessory Prayer*).

To be honest with you, I've picked this topic this month because I need it. I can only remember a few times when I have been "called" to intercessory prayer—at least in the way I am coming to understand it. Intercessors do pray, but not all of us who pray are intercessors in the true sense of the word—even when we are praying for other people.

For one thing, I am coming to believe that *when I become involved in intercession it is not necessarily my own idea, rather it is God who calls and draws us to intercession*. Through His Holy Spirit He teaches us what to pray on behalf of others. Lloyd Ogilvie puts it this way, "When He is ready to give reconciliation, salvation, healing, strength, guidance, or the resolution of a seemingly unsolvable problem, He enlists us into partnership for the accomplishment of His will" (*Praying with Power*).

My second belief about intercession is that *it is likely to involve us in action or service beyond prayer*. If I think that being an intercessor is a way to stay on the sidelines and be safe, then I had better take another look at the Cross! The Son, who continues to make intercession for us (Hebrews 7:25), was totally involved! If intercessory prayer is "God putting His burdens on our hearts," as Ogilvie says, then the intercessor not only agrees to pray but also is willing to

become a part of the answer. And that may be no small challenge!

When we encounter God and discover His will and plan, we should not gape in slack-jawed surprise when He urges us to give practical assistance to those for whom we have been praying. Kenneth Leech puts it boldly, "Intercession means literally . . . to become involved in the conflict" (*True Prayer*).

We should not gape in slack-jawed surprise when God urges us to help the folks we have been praying for.

I believe this too. *Even though it is God who calls me to it, I can purposely open myself to the ministry of intercession*. I can do more than sit around waiting for God to speak from heaven. Start a list. What significant others come to mind who are in need? What about your spouse, children, other family members, friends? What about those who have done you wrong?

As I come before the Lord, He will be faithful to lead me to those for whom I should intercede. Could it be true that after being converted, our most important ministry is to pray for others? Jesus certainly connected love with prayer when He said, "But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in

heaven" (Matthew 5:44-45, NIV).

Prayer is never an excuse for not helping others, but when the circumstances are beyond us, one thing we can do is pray. It may be the most loving thing we can do.

A nagging question about intercessory prayer remains. *Can my prayers for another person really make a difference?* Though a good question, maybe it misses the point of intercessory prayer as we have been discussing it. Ogilvie helps me when he says, "The real question is: Can God implant in our minds the maximum expression of His will for another person? Can we cooperate with Him in the accomplishment of His will by praying for him or her? Yes!"

If cooperation is the key, then does that mean that my freedom is minimized? Does it mean that I am just an inert channel through which God works if and when He takes a notion? W. Bingham Hunter, in his book *The God Who Hears*, cites an illustration by T. C. Hammond that may be helpful. A mother cat transports her kittens by grabbing them by the nape of the neck. They go where she goes, whether they like it or not. A baby monkey travels with its mother also, but by clinging to her neck or back. The mother monkey does the work, but the young one consciously clings. The little monkey goes where the mother goes because it wants to, and this is what happens when Christians pray according to God's will. What God wants, we want; and we seek to pray according to His will.

Back to the original question, "What if there are some things God either cannot or will not do until people pray?" What if, indeed!

HH

How Do God's People Get Ready for God's Good Thing?

But the angel said to him, "Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth; for he will be great before the Lord, and he shall drink no wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared" LUKE 1:13-17 (RSV).

Two of the Gospels tell the story of the birth of Jesus, but all four introduce the life and teaching of Jesus by telling of the ministry of John the Baptist. I wonder why. What makes this strange person so vital to the gospel story? I think Luke gives us part of the answer. John's task was to "make ready . . . a people prepared" (1:17).

God's way has always been to prepare His people for His great redeeming acts in history. The key figure in the Exodus was Moses. At the close of the conquest it was Joshua who introduced a new day by a call to covenant renewal (Joshua 23). It was Samuel who interpreted the radical life change Israel experienced when kings reigned instead of judges (1 Samuel 10:25; chapter 12). Amos and Hosea were God's spokesmen of judgment when, at the hands of the Assyrians, Samaria and Israel faced destruction. Jeremiah and Ezekiel were His messengers before the fall of Jerusalem and Judah's exile into Babylon. The oracles of Isaiah

40—55 lifted the hearts and the vision of the despairing exiles with the promise of God's new creative act of deliverance out of Babylonian bondage into their restored homeland.

And then, before God did His best thing in sending Jesus, He commissioned John Baptist to "make ready . . . a people prepared" (Luke 1:17). For centuries, the prophetic voice had been silent in Israel. Now, with the breaking in

**Every faction
was there,
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grasping tightly
its private cause.**

of God's new day of salvation, "the word of God came to John the son of Zechariah in the wilderness" (Luke 3:2, RSV). Looking like Elijah and sounding like Amos, this last great prophetic voice thundered the word of judgment, readying an old and tired people for a fresh new rain of grace and hope.

I want us to think about this in the context of our desires for God's good thing in our personal lives this new year, and also in the context of our leaders' call to a sabbatical year of prayer and worship in anticipation of God's new and gracious work in our church. Our common conviction is that God wants to do "something beautiful, something good." Is there any way to discern God's way for us to get ready? We cannot force His hand or manipulate His actions, but it is

His will to "make ready a people prepared" for His coming.

Well, John's whole life was devoted to this one task. What is his continuing message for us in terms of our own preparation for God's good work? His first word is the announcement of judgment. The burden of his message was the wrath to come (Luke 3:7-9). The day of doom was at hand for the obsolete dispensation, the old way of thinking and living. God's Messiah would winnow the wheat from the chaff, judging His people in preparation for His coming in grace.

I haven't always liked the word *judgment*. It was too harsh, too condemning. But I am learning better. The judgment of God is our salvation! My perception is that the word does not mean simply damnation. It is not a synonym for condemnation. God's judgment in this case means His verdict, His evaluation, His decree. God's declaration of judgment is the command to stop. It is the order to bring things to an abrupt halt and let our lives be exposed to the eyes of God. Only such exposure to His perspective can save us.

Why were the first pronouncements of the prophets always declarations of judgment? Israel did not want to hear the unmasking words of those crochety men of doom and gloom, declaring the end of their safe and controlled world. Nor do we. Truth is, their harsh word of judgment was the only thing that could save them. Otherwise, they would go on in the same old ways of cover up and compromise and rationalizing.

Gradual capitulation to the destructive ways of the world around them was leading inexorably to ruin. Consumed as they were with



What good thing does God have for us during this sabbatical year of prayer and worship?

self-protection and self-fulfillment, they were both blind and insensitive to their fate.

The word of judgment had to break into their inevitable downward drift. To hear that word, to open up their way of living and thinking to God's vision, would be to submit to the saving, healing surgery of God. Only in that received judgment was there any hope of salvation.

Remember the story Jesus told of the rich man and the beggar Lazarus (Luke 16:19-31)? Dives lived a magnificent life in his magnificent home, arrayed in magnificent garments. Right outside his door, there by the gutter, lay miserable Lazarus, covered with miserable sores. The oblivious rich man went on his magnificent way until his death and magnificent funeral. And then he went to hell. Something of an anticlimax to his sumptuous earthly heaven.

What could have saved this wealthy, self-centered, luxuriating wretch? The judgment of God! He never saw himself, never saw Lazarus, never saw God or God's way of looking at things until his eyes were opened in hell. The word of judgment exposing his life-style to God's point of view is the only thing that could have thrown his distorted values and inverted priorities and his blatant self-indulgence into relief—and given him a chance to change.

Look at John there by the Jordan in the Judean wilderness. It seems that all Israel had gathered, drawn by the magnet of his fearless, probing word. Every faction was there, holding fast its treasured turf, grasping tightly its private cause. The Messiah was in their midst; the promised new day was dawning. But how could any saving

change be made if His work and words only fell on the hard shell of their contrived and managed system? What if they simply integrated His miracles and His teaching into their unmolested, self-protective order? Where would the saving be?

Only by bringing the whole system under the judgment of God could there be any hope of gathering a people ready to be remade on the pattern of God's Messiah. And

What could have saved this wealthy, self-centered, luxuriating wretch?

there you have the work of John and his saving word of judgment.

But what of ourselves, we whose hearts long for some new and creative work of God? We who long to be conformed to Christ's image, is there a word for us? There is. It is the harsh word that heals, the "severe mercy" (C. S. Lewis) that saves. Our conformity to Christ's image certainly won't come by adding acts of piety or experiences of emotion to a style of life that is basically integrated to the self-centered, unabashed greed of today's culture. Where can we get the perspective to restructure our fundamental assumptions and order our lives after the Jesus model? What can get us beyond the perpetual "born again" stage and into the long obedience that leads, however haltingly, to maturity in

Christ? What can get us unhinged from our unrecognized patterns of thinking; what can ever illuminate our prejudice and egotism?

Only our willingness to become vulnerable and say a deep yes to the judgment of God! For that matter, what saves us in our temptations and waverings and detours through the journey of our lives except the divinely given insight into the perspective of God. Nothing will save us except the borrowed vision of God's reality portrayed in the cross of Jesus. No wonder John promised the gift of the Holy Spirit! How else may we see or know or stand exposed to the standpoint of God.

We want, oh, how deeply we want our church to be Christ's authentic body in our artificial world. What will "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just"? (Luke 1:17). What can free us from our wretched pettiness and adolescent worldliness? Is there any liberating word for our pitiful power grasping and our dreadful conformity to the structures of our fallen and falling culture?

Only one thing can save me, can save you, can save us together. It is the revealing, piercing judgment of God, the word that radically exposes our whole existence to His reality. Without that word of judgment we will just keep drifting, explaining here, defining there, congratulating ourselves here, defending ourselves there, carrying always in our lonely hearts a longing for the new and gracious thing we instinctively know God waits to give us.

So, Lord, let the axe fall! Open us to Your saving, healing, revealing word of judgment. Set us free by Your Spirit to receive Your good thing.

HH

General Superintendent's Viewpoint

Meet WILLIAM J. PRINCE

On June 28, 1989, the delegates to the 22nd General Assembly elected Dr. William J. Prince to the Board of General Superintendents. Dr. Prince became the 27th general superintendent of the Church of the Nazarene.

Dr. Prince served as the fourth president of Mount Vernon Nazarene College from September 1980 until his election as a member of the Board of General Superintendents. He was elected to the presidency of Southern Nazarene University May 5, 1989, and had planned to assume that position at the close of General Assembly. Earlier this year, he had received a unanimous four-year recall from the MVNC Board of Trustees.

He is a graduate of Bethany Nazarene College and

holds the M.Div. from Nazarene Theological Seminary. The D.D. was conferred upon him by BNC in 1975.

A former superintendent of the Pittsburgh District, Prince also served as president of European Nazarene Bible College from 1970 to 1976. He served pastorates in Lone Pine, Reseda, and Ventura, Calif., as well as Minneapolis, Minn., and Dayton, Ohio. Prince was ordained in 1957 on the Los Angeles District.

Prince and his wife, Evelyn, have one son, Shelburne.

The Herald invites you to read this interview and become better acquainted with this new general superintendent.

Dr. Prince, where were you born and raised?

I was born in Altus, Okla., to Mr. and Mrs. L. K. Prince and grew up in Altus.

I worked in the circulation department of the Altus Times-Democrat newspaper and later, while in high school, I worked in the make-up room.

My mother and father attended the Altus Church of the Nazarene. This was the first Nazarene congregation established in western Oklahoma. My mother's parents and other relatives were a part of this congregation.

Tell us about your conversion experience, and your experience of sanctifying grace.

I attended the church throughout my years of growing up. I was at the altar many times through those years. The people in the church cared for me, supported me, and prayed with me no matter how often I went forward. While a senior in high school I made a commitment to the Lord and sought to be sanctified. I remember it was an evening service on February 1 during a revival that I went forward to surrender myself, my will, and my future to the Lord, and by faith in Jesus Christ I received the fullness of His Spirit and was sanctified.

Through what events, experiences, persons did God reveal to you a call to preach?

While I was seeking to be sanctified, the Lord began to deal with me about a call to preach. Part of my commitment was the willingness to submit to the call to preach. The call was confirmed by my testifying to the call.

Tell us about your first sermon—the place, congregation, number of hearers, text—whatever makes it interesting.

My first opportunity to preach came as a jolting surprise. On Saturday before Easter Sunday, following my testifying to a call to preach, our pastor's wife phoned me and informed me that the pastor was ill and could not be in the pulpit on Sunday. They asked me to preach on Easter. It was frightening, yet a challenge, to pull together an Easter message on one day's notice. I am sure that it was simple and short. My mother sat on the front seat and encouraged me with her tears of joy. The people were kind and patient and very encouraging to me, not only on that Sunday but from time to time as I preached in my home church. The pastor at that time was Rev. E. E. Orton who helped me by giving me opportunities to

preach. He also took me to Bethany to visit the college and make preparation for enrollment.

How and when did you meet your wife?

In my sophomore year at Bethany, I met a very nice and sweet young lady by the name of Evelyn Imel from Lawrence, Kans. Someone introduced us, and she bought me a cup of coffee—and we have been friends ever since. We became engaged at graduation time in the home of Dr. and Mrs. Fred Floyd. We were married on August 24 of that year, 1952. Evelyn taught school in Kansas City, Kans., while I attended Nazarene Theological Seminary.

If you had not been called into the ministry, what vocation would you have entered?

I had an interest in newspaper publishing. Because I had worked at the local newspaper office since junior high school, I had a strong interest in that profession. The practice of law also had an attraction for me.

You have served as president of more than one college. What is the toughest part of a college president's job? The more rewarding aspect?

In 1970, Dr. Samuel Young invited me to accept the presidency of the Eu-



***“Christ’s
redemptive work
is the only hope
for our world.”***

ropean Nazarene Bible College. At that time, I was pastoring Minneapolis First Church. We felt that it was the Lord’s will to accept that position. The college serves all of our churches in continental Europe. My wife and I served in Europe for six years. In 1980 I was elected president of Mount Vernon Nazarene College.

Both of these institutions have a strong commitment to the Church of the Nazarene and to the kingdom of God.

One of the challenges of the college president is financing the institution. However, two other parts of the mission of our colleges weigh heavily upon the president’s shoulders. One is the challenge of excellence in education. A Nazarene college must do everything possible to be as good or better than secular institutions. The president must do whatever it takes to see that high quality education takes place in the school for which he is responsible.

Also, we have the challenge of spiritual concern and Christian values. The world constantly tries to press us into its mold. One challenge to our colleges is to become the type of school at which students encounter the transforming power of Christ, rather than absorb worldly values.

The decade of the ’80s has passed. Looking back over that decade, what gave you the most encouragement during that period?

The decade of the ’80s is so close to us, it is difficult to appraise this decade for the church. Many encouraging things have come about: the worldwide expansion of the ministry of the church, the largest number of missionaries in our history, the largest number of students in our schools, the great compassionate ministries expansion, continued evangelism, and our participation in holiness emphases with other holiness denominations. I am greatly encouraged by what has happened, and I have even greater hope for the future.

As we enter a new year and a new decade, what are your hopes and dreams for the Church of the Nazarene?

As we enter a new year and a new decade, my prayer for the Church of the Nazarene is that it will fulfill the purposes of Christ for His Church. His redemptive work is the only hope for our world. Our church has an opportunity to preach internationally the Good News to a hurting, violent, and sinful world. We can share the treasure of redemption that can change the hearts of people.

What do you believe the “sabbatical year of prayer” can do for our church?

I am very pleased for the call of the General Assembly to the Nazarenes to a “sabbatical year of prayer.” Activity is often viewed as spiritual success, and organization may be perceived to substitute for spiritual growth. But in truth, prayer, fasting, and obedience to words of Christ are vital to the depth of character and strength of the church. My own heart longs for a renewal of God’s Spirit, concentrating on the creation of pure hearts and holy living. Even good activity cannot meet the heart’s longing for God’s purity and presence in our churches and in our lives.

This is probably a great time for the Church of the Nazarene to fulfill its work in the kingdom of God on earth. We have an international presence, we have the church buildings, the educational institutions, the publishing capabilities, the headquarters and district support teams, pastors, evangelists, laity to mobilize under the Spirit of Christ to change the world.

More than 5 billion people populate the earth. They need Christ. What a challenge and opportunity! I pray our sabbath year of prayer will prepare us to rise up as one people to fulfill our redemptive calling. H

Of Landmines and Landmarks



While studying the Epistle to the Philippians, I was arrested by Paul's optimism. Here he was in prison, uncertain of the outcome of his trial, and as lonely as a pelican in the desert. Yet he exudes optimism.

Listen to some of the clues to his central faith story from that Epistle: "He who began a good work in you will carry it on to completion until the day of Christ Jesus" (1:6, NIV); "For to me, to live is Christ and to die is gain" (v. 21, NIV); "Rejoice in the Lord always. I will say it again: Rejoice!" (4:4, NIV).

Paul's basic understanding of the reality and work of God in human life rises up to defend him. His God-given optimism greets the most adverse circumstances with a hammerlock that disarms the threat of prison and even death. He is not even frustrated by the persons who are preaching "Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains" (1:17, NIV).

Paul's life is so hidden in Christ that he is no longer worried about life circumstances. He trusts himself totally to the God who, even when they killed Christ, raised Him from the dead. He believes that the same energy that raised Christ will also enable him to handle whatever stresses barge into his life—or death.

There is a powerful life script or master story at the core of Paul's being. Researchers, such as James Fowler, have suggested that each person has a central faith story or structured imagery by which he makes sense out of life. Basic pessimism or optimism are determined by that script. Spiritual development is enhanced or curtailed by that core pattern.

Frequently, we are unaware of those patterns in our thinking. It is often easier to identify the patterns in the lives of others than to recognize our own.

"Landmines are those unexpected events that have forever tragically affected us."

A spiritual journal is a ready-made place to begin gathering the data to identify your own core patterns. In your journal gather insights, prayers, significant events, emotional responses, primary questions, and other clues to your personal life script.

Periodically set aside time to review the gathered information in the presence of the Lord. The Holy Spirit will help to identify the patterns that are spiritually crippling. Those crippling patterns can then be brought to the Savior for transformation.

Such searches for patterns will also uncover our constructive and valuable master-stories. The Holy Spirit will then enable us to strengthen those patterns that make our lives richer.

It is also important to collect the information from our whole life history in a journal. Frequently the almost forgotten pieces will provide significant clues to the patterns of our lives. Fortunately, those crucial events are usually recorded in our memories.

One intriguing way to capture that information is to list the "landmines" and "landmarks" of our lives. Landmines are those unexpected events that have forever tragically affected us. The loss of a parent, a divorce in the family, a betrayal by a good friend, rejection by a person important to us, or a primary disappointment fall into the category of landmines.

Landmarks are those important events that forever provide direction and stability. When the pioneers crossed the Western plains they often identified landmarks by which they could guide their travels. In our spiritual travels each of us has identification points that direct and protect us.

Landmarks include moments of wisdom in a conversation with a friend or parent. They include those special moments when we sensed the divine presence. They may include materials from a book that produced an "aha" moment of insight at a strategic time.

Take the time to write a paragraph about the significance of each landmark or landmine. Assign each landmark a number and each landmine a letter. Then draw a timeline of your life marked off into decades and plot the landmarks and landmines along that line. Written reflection about the groupings of those events will give helpful clues to an understanding of your underlying life script.

I would like to offer Paul's prayer for the Philippians for you as your search for the core patterns in your life: "And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ" (1:9-10, NIV).

HH



Spiritual Friendship

As 15 lively women settled around a fire at a recent retreat, I posed the question: "What comes to mind when I use the phrase, 'spiritual friendship'?" They began to make word associations, "vulnerability," "intimacy," "accountability," and "mutuality." The women knew what to expect of a spiritual friendship, yet agreed that a spiritual friendship was hard to find.

A friend can be defined is one who is intimate with and fond of you. A friend is one who is on the same side in the struggle of life. A spiritual friendship is distinct in the sense that this relationship is enhanced by a deep understanding that the Spirit of God is a third party in the friendship. One of the early records of this idea is found in the 12th century writings of St. Aelred of Rievaulx. When speaking to a brother monk, Aelred says, "Here we are, you and I, and I hope a third, Christ, is in our midst."

Historically, spiritual friendship has been expressed in at least three distinct ways.

Mutual Encouragement

The first way spiritual friendship is shown is through the simple coming together of likeminded souls for mutual encouragement. Antoinette Brown Blackwell had such a friend. Antoinette was ordained as the first clergywoman in America in 1853. Antoinette enrolled in Oberlin College, determined to get theological education. Women were welcome to sit in on classes but were prohibited from speaking. One of the ways Antoinette persevered was to rely on her soul friend, Lucy Stone. After a death in the family and a refusal at the

seminary, Antoinette writes to Lucy:

... My heart has been called back to the time when we used to sit with our arms around each other at the sunset hour and talk and talk and talk ... till both our hearts felt warmer and lighter for the pure communion of spirit.

Lucy's response says, in part:

... there are few, very few who can understand, and enter into the soul's holy of holies, but the few, or that human one, is needed, and any one is better who shares his [sic] soul's holiest emotions, aye and stronger too.

These two weathered the storms of spiritual friendship for nearly 50 years.

Commitment to a Shared Vision

The second way spiritual friendships can develop is from a mutual commitment to a way of life. From the earliest days of the monastic movement, spiritual friendships were formed around a shared vision. In the early 500s, all who joined St. Benedict's monastery agreed to a life of daily prayer, physical labor, and Christlike hospitality.

In my own experience, I've been blessed with a spiritual friendship with two people in San Francisco. Bonnie and Steve were two of a small group who committed, as I did, to building community, offering worship opportunities, and providing mission services to the poor of Haight Ashbury. While working side-by-side for eight years, the Spirit has melded us into deep, abiding friends.

Spiritual Guides

The third way that spiritual friendship can be expressed is through

spiritual direction, a Catholic tradition for many centuries. Protestants usually refer to this as discipleship or spiritual guidance rather than direction. This kind of friendship is initiated as one person seeks out another whose spiritual life is trusted. The seeker asks the other to gently guide her through a difficult time. The director, or guide, is a friend who is present to listen, pray for, hold accountable, and mirror back what God may be doing. A director shouldn't decide anything for the seeker. The director simply watches closely enough to help the other sense God's hand at work. A spiritual guide chooses to put aside his own needs in order to be present for the seeker's benefit.

Several years ago, a seminary course introduced me to spiritual direction. I prayed for a director, and several months later I overheard a classmate talk about her work as a spiritual director. I asked her for the names of others I could contact. When we met a week later to exchange the list of names, she told me, "As I prayed this week, I felt God leading me to ask you if you would like me to direct you." I'd felt the same confirmation in my prayers. God drew us together, and for two years Barbara, a United Methodist clergywoman, met with me monthly, greeted me with a hug, lit a candle to symbolize the Spirit's presence with us, and gently reflected the ways God was working in my life.

Carefully and prayerfully formed, spiritual friendships are gifts from God. As Aelred wrote, "A friend is called a guardian of love, or as some would have it, a guardian of the spirit itself."

HL

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Reducing Financial Stress in the Family

Teresa and Mike had been married only six months, but married life was not living up to Teresa's dreams. She and Mike were quarreling often—usually about money. Teresa had worked hard to put herself through college and had managed a tight budget and heavy work load in order to pay for the wedding. Things should have been getting easier with two incomes, but she discovered that Mike had large outstanding bills. Then he bought a computer without consulting her.

After 10 years of marriage, Maureen and Frank came for counseling because Frank felt their marriage was crumbling. He was working two jobs to support Maureen and their four young children. He left the house early in the morning, and four nights a week he worked till ten o'clock. Maureen did not appreciate Frank's sacrifices for the family, and she complained that he spent too little time at home. Because Frank handled all of their finances, Maureen did not know what their income or expenses were, so she could not judge how necessary his long work week was to the family's survival.

Finance is one of the top four factors contributing to divorce. I discussed the relationship of finances to marital stress with Dr. Richard Fish, director of ENC's graduate program in family counseling. Dr. Fish believes that one of the chief reasons for financial difficulties between couples is that they have been raised with differing attitudes and expectations about money and life-style. Though Mike's relaxed attitude toward

money was attractive during courtship, Teresa now felt he was being selfish and irresponsible. Couples need to talk about their differing expectations and be ready to make some compromises.

Dr. Fish remarks, "Often finances aren't the real issue, but rather the power struggles in a rela-

**Financial stress
is one of the
top four causes
of divorce.**

tionship that get acted out around finances. A spouse who feels a lack of power in other areas of life may use finances to gain some power." In the case of Maureen and Frank, the fact that Frank earns the money and controls spending makes Maureen feel very dependent. Their situation is common, but Dr. Fish feels that neither partner should be in the dark about the family finances. Even with many Christian couples, neither spouse knows exactly how much money is coming in or where it is going. "Budgeting," he says, "is a basic Christian principle. If we believe that our financial resources belong to God, then making decisions about spending becomes a matter of stewardship. It's

hard to justify not having a plan for spending our own money, but that's untenable when the money belongs to God."

"Even Christian families are impacted by our culture," Fish says, "which measures success by how much we make, what kind of car we drive, the clothes we wear, the kind of vacations we take. It's easy for Christians to get caught up in those kinds of values, and live a life-style beyond their means. This can put great strain on a marriage, particularly if it involves going into debt in order to keep up with the people around them."

Dr. Fish stresses that, "When people are working more and more hours in order to live a higher and higher life-style, whether it's a husband or wife, they need to look at what they are giving up in terms of time with the family or for other pursuits. At some point they have to decide, 'This is as high as we are going.' Some families deliberately decide to live at a lower life-style in order to have more time with their families."

In some parts of the country, it is essential for both spouses to work full-time in order to buy a home—"and that is the tradeoff necessary to live in certain areas." A major theme in my discussion with Dr. Fish was the choices that Christians are called upon to make as they periodically evaluate their financial situation. We must strive to be responsible stewards of our time and our money as we live lives of service to God and others.

Richard Fish's parting tip for reducing financial stress was, "Desire less!"

H

What is it that Jesus is calling you to leave on the 1989 side of New Year's Day?

TAKE NOTHING FOR THE JOURNEY

BY NORMA MILLER

What would He have in store for them this time? Jesus had called the Twelve together. They sat in a circle on the grass with a sense of anticipation arcing like electric waves among them. They spoke in whispers tinged with reverence.

Jesus had called them together many times before. Sometimes they would journey with Jesus and listen as He talked about the kingdom of God. Always, they would try to tend to Jesus' needs and listen carefully as He taught and healed the sick and drove out demons from the possessed. They hadn't had much time alone with Him lately—there seemed to be crowds of people everywhere He went. They hoped that this time Jesus would spend time with just the 12 of them.

When Jesus arrived, He began to tell them of His plans. We read in Luke 9:1-2, "When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick" (NIV). This was something different. It was one thing to watch Jesus preach and heal the sick. The Twelve looked at each other in shock and with fear. Wait a minute, He said. He had given the power and authority—power means we have the ability to do it and authority means we have the right to

do it. He's never lied to us before. Well, maybe we could try . . .

Jesus said, "Take nothing for the journey—no staff, no bag, no bread, no money, no extra tunic." There seemed to be a note of urgency about it. Can't we even go home and get an extra tunic? an extra pair of Levis or our new Reeboks? Take nothing for the journey—this may have been possible in Jesus' time. They had been in Galilee for quite a while, and the people liked Jesus and were eager to follow Him. They would welcome His disciples and would be happy to provide for their needs. In fact, there were some religious sects, such as the Nicenes, that made it a practice to travel without any provisions. They would enter a stranger's house as if they were intimate friends.

It may have been possible for the disciples to take nothing for the journey, but what does this message say to us today? Take nothing for the journey. Surely, we are not to go without taking our clothes and a little money . . . and what about all the books we've bought? What about the equity in our homes? What about the career, the savings account, and the new carpet we've been saving for? Surely, He doesn't mean we are to leave all of this behind. Take nothing for the journey.

Many years ago, when I was about eight years old, the circus came to town. My parents consented when a family down the street asked if I could

go with them. I was so excited. Finally, the big day arrived. I had never been to a circus before, and I had no idea what to expect. I looked around in wide-eyed wonder. Huge elephants with red-costumed men riding on them loomed above me like mountains. Lions roared ferociously as they paced back and forth behind what looked to me like too-flimsy cages. There were clowns with their faces painted, acting silly. It felt so good to laugh and be silly. I hadn't been allowed to laugh at home much. A black cloud of sadness had engulfed my home for the last three years since my baby sister had died. My father was often absent, and when he did come home, he seemed drunk. My mother cried all the time, or else she would be furiously scrubbing the floor or doing something that shut me out. I felt alone, abandoned.

But at the circus I had fun! I had cotton candy and a hot dog with catsup on it. I had a little money so I bought a souvenir—a toy whip—just like the one the lion tamer used.

After the circus, they drove me to my front door. I thanked them for taking me, as I had been taught, and I told them I had a wonderful time. I ran to the door excitedly. I wanted to tell my mom and dad about the elephants, the lions, and the clowns. I wanted to show them my whip. As I walked in, I felt fear rising up inside me. My mother sat crying in the big

chair. My father was standing on the other side of the room, and I saw the anger on his face.

Looking more fierce than the circus lions, he stormed toward me. He grabbed the whip from my hand and began beating me on the back with it. What had I done? All I could hear was something about being late and worrying my mother. It wasn't my fault! Finally he stopped.

Mother was crying even harder now, and my father was angry with himself as well as with me. He yelled at me to go to my room, and I ran as fast as I could and shut the door behind me. I leaned against the door, my heart pounding. I was too confused and hurt to cry. I crept into my bed and pulled the covers over my head to shut out the world.

Now, decades later, there are times I want to tell someone about Jesus, but I begin to pull back. The little girl inside me becomes fearful, afraid that enthusiasm will be beaten out of me. I am too cautious in telling people about the good news of Jesus. This baggage I carry deep inside me from my childhood sometimes hampers my ministry, and I am not free to preach about the Kingdom joyfully, enthusiastically!

I notice that every time I tell this

story, my hands are in fists. I was fascinated by the imagery in Henri Nouwen's book *With Open Hands*. He says:

"He stormed toward me and grabbed the whip from my hand and began beating me on the back with it."

When you dare to let go and surrender one of those many fears, your hand relaxes and your palms spread out in a gesture of receiving. You must have patience, of course, before your hands are completely open and their muscles relaxed. You can never fully achieve such an attitude, for behind each fist another one is hiding, and sometimes the process seems endless. Much has happened in your life to make

all these fists . . . At any hour of the day or night you might clench again for fear.

God has called each of us, and we are sent by Jesus to preach and heal. Is this inner baggage what Jesus was talking about when He said, "Take nothing for the journey"? Is there inner baggage we need to surrender to Christ? What excess baggage are you carrying that needs to be left on the 1989 side of New Year's Day?

Is Jesus gently telling you to face the new year minus some old defense mechanism behind which you have taken refuge for too long?

Is He calling you to own, name, and confess a nourished hatred on which the dark side of you so often feeds?

And what of the excuses that have served you so well?

What, do you think, does He want you to do about your deeply scarred self-image? Do you think He wants you to drag it along like an overstuffed suitcase all through 1990?

Are you willing to own, name, and surrender all those past injustices that mold in your soul?

Can you turn over to Christ the aching memories of past wounds that have squelched your spirit for so long?

Can you hear Jesus asking you to drop those old crutches of cherished grudges, hurt feelings, and lingering disappointments? Those crutches and baggage not only squelch your spirit and poison your soul but hinder witnessing and service too. There's no need to drag along the old crutches and the excess baggage anyway. If you truly trust Him, Jesus is all you really need for the journey that opens before you. Can you hear Jesus gently urging you to "take nothing for the journey" that is 1990?

H

Photos: Wesley Tracy



Norma Miller is chaplain at the Rose Brooks Center, a shelter for battered women and their children in Kansas City, and a student at Nazarene Theological Seminary.

(Above) Chaplain Miller ministers to a resident, a battered wife.

(Right) Norma Miller goes over a case history with Katherine Parker, Women's Services coordinator for the center.



NTS STUDENTS CAN'T WAIT... FOR MINISTRY

BY ED ROBINSON

Professor of Religious Education
Nazarene Theological Seminary
Kansas City

*"A decision to attend
Nazarene Theological
Seminary is not a decision
to postpone ministry."*

I had an opportunity recently to talk to a young college student who had received a call to ministry. We rejoiced together in the ways God was opening doors of opportunity for him to preach, teach, and demonstrate "pastoral care" to people in his local church. I could tell by his excitement that he could hardly wait to accept his first full-time pastoral assignment. I don't know of many per-

sons who feel the call to ministry who don't experience that same enthusiastic anticipation.

In the course of our conversation, I mentioned the possibility of including Nazarene Theological Seminary in his preparation plans. What else would one expect of an NTS professor? My friend hesitated a moment (I imagine he wanted to spare my feelings) and then replied, "I don't know if I can



wait three or four years to get involved in ministry. I'm so excited I want to get started as soon as I can."

My young friend was living with a common misconception that Nazarene Theological Seminary is a place of passive preparation—a waiting period before a minister "really gets involved in ministry."

I'm not sure how the idea that NTS students have to wait to be involved in ministry got started, but the truth is that men and women who are preparing for ministry at Nazarene Theological Seminary have something in common with my young college friend. They can't wait to get involved in ministry. In fact, they don't wait at all!

Bob, Eileen, Alex, and David are students who couldn't wait for ministry. Each came to NTS with a different call, each with different experiences, but with the same commitment to involvement in ministry while preparing academically.

Bob Ogden, a senior in the School of World Mission and Evangelism, came to NTS in 1986 after pastoring in Idaho for six years. Bob and his wife, Karla, are preparing for ministry as career missionaries. Bob pastors the Church of the Nazarene in Gardner, Kans., on the outskirts of metropolitan Kansas City. The Gardner congregation has been honored at the last three district assemblies with the Great Commission Award. Bob's leadership has contributed significantly to the church's progress. The local church has become Bob's sacred



Pastor Ogden and Bert Smith look over a potential building site.

laboratory for putting into practice the principles and skills he is learning in the classroom.

Attending seminary and pastoring a church could present an imposing emotional, physical, and spiritual challenge. Yet, Bob relates that "the laymen have learned to accept responsibility for certain areas or those needed ministries just don't get done." The Gardner church has become a model of pastor *and* laypersons involved in ministry to build the Kingdom through God's grace.

Eileen Ruger, a senior from Hermosa Beach, Calif., came to seminary in 1986 with an interest in children's ministry. She had served as a volunteer and part-time staff member in local churches near her home. While in

Kansas City, Eileen developed a compelling burden for victims of the AIDS virus. She volunteered to "minister to people with AIDS and their families by providing the acceptance, care, and love that Christ affords."

Eileen participates in Life Groups that offer support, encouragement, guidance, and friendship. By attending to physical needs of transportation, hospice care, and nutrition programs, Eileen is endeavoring to "present and live out the gospel, with the Holy Spirit's guidance." She is not waiting for the "someday" of ministry to come. Eileen is realizing her commitment to share the gospel through her ministry with persons who need the love of God.

Alex Mason came to NTS in 1987

Eileen Ruger confers with several NTS students who work with her in the AIDS support group.



Charles Paddock

Pastor Ogden cares for the children in his church too. Here he chats with Amy Gabehart.

Dale Sass





Charles Paddock

Alex Mason mixes evangelism and theological study successfully while at NTS.

with a call to full-time evangelism. Actively involved in his local church in Sacramento, Calif., he sensed a need for further theological education. He came to NTS with his wife, Lyndell, to pursue his vision to spread the Good News to those who had not yet encountered the message of salvation.

While at seminary, Alex has put his evangelistic zeal and training into action. He has served as the outreach director for the Stony Point Church of the Nazarene in Kansas City, Kans. He has preached in revivals in San Diego, Boston, and Sacramento, and has led youth retreats for a number of local NYI groups.

Alex attended state universities for his college education. While there, he

sensed a particular burden for effective discipling ministry on secular campuses. After coming to Kansas City, Alex initiated an outreach ministry at Kansas City, Kans., Community College, which is located near his local church.

Mixing active ministry and seminary education is a natural for Alex. "I don't know how anyone can be preparing for ministry and ignore the opportunities presented in the immediate situation." He states further, "The practice of evangelism has been a chance for me to internalize the message of salvation. And I am understanding that message more clearly through my studies. As I present the gospel to people, I feel more confident that what I am presenting is

true and essential. NTS has helped me solidify my call and develop that call into action."

David Busic was an established youth minister in the Oklahoma City area. His youth group was growing both in spiritual maturity and numbers. David was an active part of the district NYI leadership team. But he was feeling the call to pastoral ministry and wanted to include Nazarene Theological Seminary in his plans. David moved to Kansas City with his wife, Christi, and their two children to enroll at NTS in the fall of 1989. But David didn't postpone his involvement in ministry. The zeal that had motivated him in his previous assignment drove him to find a ministry while a student. "I am committed to ministry," he said, "and I wanted to become involved in a church where I could put that commitment to work."

David is now the associate minister at the Shawnee Church of the Nazarene. He is responsible for ministry with youth and for a variety of pastoral duties such as calling, hospital visitation, teaching, and occasional preaching. During his first two months on the job, David was responsible for planning and directing a youth Work and Witness trip to Twin Wells Indian School in Sun Valley, Ariz.

David is not a student-in-waiting for ministry. He is a minister actively utilizing the gifts and understandings for service.

Continued on page 29

Dave Busic (left) counsels two young men at the altar.

Charles Paddock



Dave Busic and his Work and Witness team take a day off from their work at the Twin Wells Indian School, Sun Valley, Ariz., for a hike in the desert.





Charles Paddock

Alex Deasley with the official published version of the Dead Sea Scrolls called *Discoveries in the Judean Desert*. He holds in his hand a volume called *The Community Rule*, a book describing the life-style of that pre-Christian holiness movement colony, Qumran.



ALEX DEASLEY—TEACHER, PREACHER, and SCHOLAR

BY CAROL WEXFORD

Alex Deasley is one of those teachers whom serious students seek out. If the seminary were to schedule his classes at 3 A.M., his classroom would be filled to the doors by students who know it is worthwhile to do whatever is necessary to get in Dr. Deasley's courses. Even though Deasley has a reputation of being a "tough prof" (no cheap A's here; no cheap B's, either) students enroll in his classes in droves. He is a leading New Testament scholar in the Church of the Nazarene and a professor of New Testament at Nazarene Theological Seminary.

NTS students know of Deasley's own superior education at two of the best universities in England—Cambridge (M.A.) and Manchester (Ph.D.). Hearing this gifted servant of the Lord go through a New Testament book step by step, syllable by syllable, leaving no stone unturned to reveal the meaning of Holy Writ is a privilege that NTS students and local pastors are careful not to squander.

Dr. Deasley is paradoxically intellectual and practical. That is to say, while some top scholars have a reputation of being at home in academics but lost in the practical world, such a

description would not fit Dr. Deasley. Deasley's mastery of preaching is one example of his adeptness in practical matters. He demonstrates both the science and the art of preaching. Dr. Wesley Tracy, former professor of homiletics at NTS, says that Deasley is "the finest model of classical, expository preaching I have ever heard."

Deasley reports that his teacher at Hurler Nazarene College in Glasgow transmitted to him the intense "conviction that the proclamation of the Word in preaching is the primary method that God has ordained for communication of His saving mes-

sage." Mitchell himself was, according to Deasley, "aglow with that conviction."

"That experience taught me," Deasley says, "that the best thing a teacher can do is to 'infect' the student with the 'disease'—that is, with the teacher's own enthusiasm and conviction of the truth."

Deasley says he was "immensely fortunate" in having superior models in the British pulpit to learn from. He got to hear Leslie Weatherhead, W. E. Sangster, and James S. Stewart many times. "Sangster and Stewart in the pulpit were the epitome of verbal incandescence," Deasley says. "They were *alive*, and you knew the power came from beyond themselves." Many have remarked that they see these same qualities in Deasley's own preaching.

To his students, Deasley often says, "My primary calling is to *preach*, but I have been on loan to *teaching* all my working life. I greatly enjoy teaching, but I have to preach."

Dr. Deasley and his wife, Joyce, are members of the Church of the Nazarene in Overland Park, Kans. Alex is a member of the church board; Joyce is the director of volunteer services.

In recent years, the greatest documentary discovery of this century has dominated Deasley's scholarly pursuits. I speak of the Dead Sea Scrolls. In the late 1940s, some 600 ancient Hebrew manuscripts were discovered in some caves near the Dead Sea. They were accidentally discovered by an Arab shepherd boy who was trying to round up some stray goats near the ruins of the ancient Qumran community.

Apparently the scrolls were produced by a separatist community of Essenes. The Essenes were one of four religious parties in Israel during New Testament times. We know a great deal about the Pharisees and Sadducees. We know less about the Zealots and the Essenes. We shall know more about Qumran Essenes when Dr. Deasley's book on the theology of the Dead Sea Scrolls is published.

We already know that they believed that Isaiah 40:3 directed them to become separatists: "In the wilderness, prepare ye the way of the Lord." In the desert they sought to preserve Judaism in its purity and to await the Day of the Lord.

The scrolls have importance for the Christian faith in a variety of ways.

"My primary calling is to *preach*, but I have been on loan to *teaching* all my working life. I greatly enjoy teaching, but I have to preach."

For one thing, they testify to the accuracy of the transmission of the text of the Old Testament. Until the discovery of the scrolls at Qumran, the oldest manuscript of the Old Testament we possessed dated from around A.D. 900. This inevitably raised the question whether, over that long period of time, the Old Testament had been copied accurately. We knew that the Jewish scribes were very careful in their copying, but nobody could be sure of this because the scribes were so convinced of their accuracy that whenever they made a new copy they destroyed the old one on the assumption that the new was better.

Now, with the discovery of the Qumran scrolls, we are able to see that the copying of the Old Testament was done with a very high degree of accuracy. In fact, when the translators of the *Revised Standard Version* did their final revision in 1952, they were able to use the Dead Sea Isaiah scrolls as their basis for translation. The Dead Sea Scrolls validate the authenticity and authority of the Scriptures, in which modern Christians have anchored their faith.

There may be some connection between Christianity and the Qumran community through John the Baptist. John baptized persons at the point in the river Jordan where it enters the Dead Sea. From this place the Qumran community buildings would have been plainly visible. Further, we are told by Luke that John lived in the wilderness area in which Qumran is located.

It also seems as though the Qumran group may have admitted children to

their community in order to train them as members of their own sect. John's father and mother were very advanced in age at the time of his birth, and it has been suggested that John might have been one of these children. Even if John did grow up in the Qumran community, he broke with it emphatically when he began his ministry, for the one thing the Qumran sectarians would not do was preach to the rest of the world. As far as they were concerned, the rest of the world was simply fuel for the fires of hell.

The theological affirmations that Dr. Deasley has derived from the 600 documents in the Dead Sea Scrolls include a very interesting doctrine of holiness or perfection.

The Qumran settlers believed they were living on the eve of the Messiah's coming. Further, they believed that all Israel had turned from God except for them. They spoke of their way of life as "making atonement for the land."

By "walking in perfection of way" they believed they could perfectly keep the Law. They taught that the Messiah could not come until their group walked in "perfection of way." But while they believed that the Law could be perfectly observed, they were aware of and mourned a depth of inward sin for which they knew no cure other than the coming of the Messiah. When Messiah comes, they believed, this inbred sin would be "rooted out of their flesh." God will then "purify every deed of man with His truth; He will refine for himself the human frame by rooting out all spirit of falsehood. He will cleanse . . . with the spirit of holiness; like purifying waters He will shed upon him the spirit of truth . . ." (*The Community Rule*).

Deasley, who wrote his Ph.D. dissertation on "The Idea of Perfection in the Dead Sea Scrolls," understands this passage and other similar ones to reveal that the Qumran community was a pre-Christ holiness movement that looked forward to the redeeming work of the Messiah. Only the Messiah could bring purity and holiness. He believes the modern holiness movement can claim these devout folk as spiritual ancestors.

God has richly gifted Dr. Deasley, and he has consecrated those gifts to God and the church. He is one of the Lord's servants who helps make NTS an exceptional place to prepare for a lifetime of ministry.



Charles Paddock

On the Road with the Seminary President

This past summer, Timothy, our youngest son, and I were talking about my many trips made in 1989. Since he is completing his degree in film and video production, he suggested that it would be nice to travel with me for a year and record the trips on film. We agreed that this would be a delightful experience for both of us.

I would like to have taken him along on my recent journeys as I visited people who have graduated from NTS and are now serving God and the Church around the world in many crucial capacities. It would be a pleasure for me, and I know the contact with our NTS grads would do him good.

We would have visited five Nazarene college campuses where he would have met four presidents, three deans, five religion department chairmen, and many faculty members who are graduates of your seminary. What an illustrious group of servant leaders these educators are. Perhaps they do more in shaping the future of ministry in the Church of the Nazarene than any other group. Who can measure their tremendous contribution? They reminded me of our

1990 theme—"Any way you spell MINISTRY, it keeps coming out N-T-S."

We would have visited Rev. Riley Hunter in Anchor Point, Alaska; Rev. Robert Wilson, Monroe, Mich.; Rev. Ed True, Troy, Mich.; Rev. Winn Allison of Mason, Mich.; Rev. Dennis Brenner of Lansing, Mich.; Dr. Marselle Knight, D.S., Eastern Mich.; and Rev. Cecil Jones of Pataskala, Ohio. They, too, reminded me of "Any way you spell MINISTRY, it keeps coming out N-T-S."

Tim would have spent time with Rev. Riley Layman, Chaplain Paul Pusey (colonel, U.S. Army, retired), and Rev. Marvin Appleby as we spent a day in Kentucky fishing and reminiscing about the great days we spent together at NTS and in our various ministries across the years.

We would have flown 22 hours across the Pacific to Manila, in the Philippines, where he would have enjoyed a delicious breakfast on the porch of a Swiss Chalet overlooking the great city of Metro Manila. Around the table he would have enjoyed the fellowship with President LeBron Fairbanks, Dr. Floyd Cunningham, Dr. Dean Flemming,

Dr. Albert Fraser, and Dr. Roy Stults. Four of these excellent missionary educators at Asia-Pacific Nazarene Theological Seminary are graduates of Nazarene Theological Seminary. "Any way you spell MINISTRY, it keeps coming out N-T-S."

While in Manila, we would have attended the Lausanne II Congress on Evangelism. Some outstanding NTS grads were present. Among them were Dr. Padu Meshramkar, who is principal of our Bible college in India; Dr. George Rench, director of the Asia-Pacific Region; Rev. John Moore, of the Australasian Nazarene Bible College; Dr. Franklin Cook, editor of *World Mission* magazine and the director of the Eurasia Region. "Any way you spell MINISTRY, it keeps coming out N-T-S."

What a privilege it was to meet and fellowship with these missionaries in what was perhaps one of the greatest gatherings of Christian leaders in the history of the Christian Church. Our hearts burned within us as we strategized as to how we could preach the gospel to every unreached people group in the world before the year 2000.

Tim would have traveled to "Smokey Mountain" (the city garbage dump) along with Dr. Chic Shaver, Dr. Chuck Millhuff, and Dr. Gary Morsch, M.D. (presently an NTS student). Our hearts were broken as we saw 20,000 squatter people who have built homes on this mountain of smoking garbage. He would have accompanied Dr. Gary Morsch and Dr. Chuck Millhuff and me as we rode a bus six hours up into the mountains to visit missionary Eunice Marlin, who is a teacher at the Bible college at Baguio City. While there he would have experienced what it was like to be in a South Pacific typhoon. "Any way you spell MINISTRY, it keeps coming out N-T-S."

As we neared the end of this journey, Tim would have filmed me as I preached a weekend revival for Pastor Danny Stroud in the church at Bolivar, Mo. We would also have gone northeast to South Portland First Church for a Sunday with Pastor Jim Mullen. Tim would have gotten some footage of Jim Mullen and me posing at the base of the historic lighthouse in Fort William Park, which was commissioned by President George Washington.

Last Sunday he would have enjoyed being home for the first weekend in two months. What a joy it was to hear Pastor Paul Cunningham, another graduate of NTS, preach the Word of God in his unique and powerful manner.

Tim would have been exhausted, but in the process he would have produced a valuable documentary about a few of the many graduates of NTS who are effectively serving God and the church as competent servant leaders around the world. Through its thousands of graduates, the influence of NTS reaches nearly every corner of the earth. There was no way that Tim could make a tour of the church extensive enough to tell all their stories, but if he could, I would suggest a title for the documentary: "Any way you spell MINISTRY, it keeps coming out N-T-S."

It was my pleasure, however, to visit all of the above-mentioned places and people, a few of the former students or graduates of Nazarene Theological Seminary.

God has used NTS in powerful ways. I trust you will help NTS meet its divine destiny by fervent prayer and a generous offering on Seminary Sunday, January 28, 1990. We can't do it without you—not even God can do it without you.

—Terrell C. Sanders, Jr.

5 REASONS WHY YOU NEED A WILL

1. Without a personal will, the State, not you, will determine to whom, and in what proportions, your assets will be distributed.
2. . . . do you really need the other four reasons?!

Why not write for help with your will today?

Rev.

Mr.

Mrs.

Miss

Address _____

City _____

State _____

Zip _____

Telephone (_____) _____

Birth Date _____

(Month)

(Day)

(Year)

Birth Date of Spouse _____

Better yet, your church may wish to have our representative conduct a Wills Seminar. There is no charge, although a freewill offering is suggested for the representative. Our representative may be contacted directly, or you

may contact me at headquarters

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

Can't Wait

Continued from page 25

Bob, Eileen, Alex, and David are four examples of students involved in the daily practice of ministry while preparing for a lifetime of ministry. Their stories are not unusual. They represent scores of students who are finding fulfillment in giving of themselves during the rigor of preparation for ministry at NTS. Our students serve as Sunday School teachers, youth workers, prayer group leaders, counselors at halfway houses, workers with retarded children, helpers at shelters for abused children and battered women. Some work with the Salvation Army, some with church planting projects and other traditional and innovative outreach ministries. NTS students can't wait—can't wait to get involved in ministry.

I want my young college friend to know that a decision to attend seminary is not a decision to postpone ministry. On the contrary, it is a decision to become involved in the best of ministerial preparation while involved in the daily practice of ministry through preaching, teaching, witnessing, caring, loving, healing . . . all expressions of theological education in action.



Raymond W. Hurn, general superintendent, brings greetings to participants in the Compassionate Ministries Conference.

NAZARENES GATHER FOR COMPASSIONATE MINISTRIES CONFERENCE

Approximately 350 persons participated in the second Nazarene Compassionate Ministries Conference November 3-5 in Overland Park, Kans. Sponsored by the Church Growth Division and Nazarene Theological Seminary, the conference focused on the theme "The Church Meeting Human Need."

Plenary speakers included Ron Benefiel, senior pastor of Los Angeles First Church; Timothy Smith, professor of history at Johns Hopkins University; and Cheryl Sanders, professor, Howard School of Divinity. Tom Nees, director of Community of Hope, Inc., Washington, D.C., presented the keynote address at Friday's banquet, and Larry Lott, senior pastor of the Kansas City Blue Hills Community Church of the Nazarene, presented the message for Sunday's worship service.

"As we've been looking toward the future of compassionate ministry in the Church of the Nazarene there are many challenges," Nees told the Friday evening crowd. "How are we going to finance all of the things we want to do? I want us to be reminded that in its formative time, the Church of the Nazarene had a global mission. It was not only the neglected corners of the city with Phineas Bresee, but it was Swaziland with Schmelzenbach. Both of those things were happening together and both of them can happen together

now. It's not either/or, it's both/and. We can do everything that we are called upon to do in the far-flung corners of the world and do everything that God is calling us to do in the United States and Canada."

"The plenary speakers were prophetic," said Al Truesdale, academic dean at NTS and one of the organizers of the conference. "They were alert and articulate persons who challenged the church to expand its vision."

Truesdale also praised the workshop leaders for the quality and professionalism of their presentations. The 16 workshops covered topics ranging from AIDS and health care to addictive and abusive behavior. There were also workshops dealing with job training, housing the homeless, networking with other churches, and the relationship between social compassion and personal salvation. "These were, for the most part, Nazarenes resourcing other Nazarenes," Truesdale added.

Nees, who also served as a member of the organizing committee, noted a greater confidence and capacity to deal with controversial issues. "We have been able to reexamine the church's mission as a whole and are more inclusive than we tended to be in the past," he said.

The conference included pastors, professors, compassionate ministry practitioners, and at least 120 students from Nazarene colleges and the seminary, according to Tim Mastin, program and promotion coordinator for

Nazarene Compassionate Ministries. In addition to the workshops, 18 exhibitors were present including various local Nazarene ministries as well as other organizations like World Relief and Bread For The World.

Joe Bell, a student at Nazarene Theological Seminary, had attended the first Compassionate Ministries Conference four years ago. "I was looking forward to hearing again the stories of what our church was doing, but instead of just another session of encouraging ourselves, I found myself looking at a lot of new issues in my life, like how I feel about undocumented aliens, women, and blacks and their position in worship."

"I feel inspired to go back home and do something drastic," said Marjorie Serio. The day-care director from Toronto noted that the conference had provided a lot of information that would help her church expand some of the services they offer to parents in their community. She was also looking forward to exploring new areas of compassionate ministries based on what she learned at the conference.

SNU COMPTROLLER VICTIM OF CANCER



David E. Minnix, 46, comptroller of SNU since 1972, died October 30 of cancer at Deaconess Hospital in Oklahoma City.

Services were held November 2.

Survivors include his wife, Sharon, and two children, Diane and Matthew.

A 1968 graduate of Trevecca, Minnix was employed by Eastern Airlines, the Kentucky State Department of Personnel, and TNC before coming to SNU.

He had served as treasurer of the Northwest Oklahoma District since 1982 and was an active member of Bethany First Church and the Bethany Kiwanis Club. He was selected as the "Manager of the Year" at SNU for 1986-87.

LAY PASTOR KILLED/D.S. INJURED IN ACCIDENT

A young lay pastor of the Brazil Paulistano (São Paulo) District was killed and superintendent Adalberto Leite was injured in an automobile accident November 10. The accident reportedly occurred when the car that Leite was driving broke an axle and rolled several times, stopping just short of a river.

Both men were knocked unconscious and were rushed to a hospital. Jose Aguado, a lay pastor at the Santo Andre church, died after several surgeries without regaining consciousness. Leite received 10 stitches in one ear and was kept under observation at the hospital for several days.

The men were returning from working on the electrical installation at one of the 11 newly organized churches on the district when the accident occurred.

Aguado and his family were brought to the Lord as a result of the Thrust to the City of São Paulo.

MVNC AWARDED \$25,000 GRANT

Mount Vernon Nazarene College has been awarded a \$25,000 grant from the GAR Foundation, according to LeBron Fairbanks, president. The grant will be used to establish a business scholarship endowment for juniors and seniors who have demonstrated high achievement and scholarship in business.

The GAR Foundation is a private charitable trust established in 1967 by Galen Roush. Roush was the principal founder and former chief executive of Roadway Express, Inc.

DELEGATES NEEDED FOR CHA CONVENTION

The Christian Holiness Association will hold its 122nd national convention at the Lexington, Ky., Radisson Plaza Hotel, April 17-19, 1990. B. Edgar Johnson, general secretary, has issued a call for 50 volunteer ministers and laymen who would like to serve as delegates for the Church of the Nazarene without expense to the General Board.

NAZARENES RESPOND TO NEEDS FOLLOWING EARTH- QUAKE

Nazarenes have been responding to needs following the devastating earthquake that shook Northern California October 17. Clarence Kinzler, Northern California District superintendent, reports that Nazarenes from around the country have been calling and offering support.

"There has been a tremendous response," said Kinzler, and "we are really, really grateful for that. It is great to be a part of a great network."

Nazarenes in Santa Cruz and Watsonville have been providing temporary housing and distributing food, clothing, blankets, and other necessities.

"Santa Cruz is the hardest hit in terms of displaced people," said Fred Shepard, senior pastor of the Santa Cruz Church of the Nazarene. He noted that at least 13,000 people in the area are thought to be homeless.

The most severe damage to Nazarene property also occurred at the Santa Cruz church. The quake destroyed the



The Marina district of San Francisco, near Golden Gate Community church, was heavily damaged in the earthquake.

front wall of the building causing at least \$100,000 in damages. The congregation will be meeting in the fellowship hall until the wall is rebuilt.

Nazarene Compassionate Ministries has been working closely with Nazarenes in Northern California, according to Steve Weber, Compassionate Ministries coordinator. Thousands of dollars have been collected and sent to the area, Weber said.

Individuals and churches who would like to help may make contributions to the Hunger and Disaster Fund. Be sure to mark checks for Earthquake Relief.

Interested persons should submit their name, address, and name of their local church to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. The delegation will be selected from names submitted and notified on or about March 1, 1990.

THEOLOGICAL COLLEGES IN AFRICA MERGE

The four Nazarene Theological Colleges in the Republic of South Africa will merge into one campus this month, according to Ted Esselstyn, missionary coordinator for theological education in Africa. The 54-acre site of the new institution is located in Muldersdrif, north of the Johannesburg suburb of Roodepoort.

The four old campuses will be closed and sold, while the 120 students and 18 faculty members of those institutions will join together in Muldersdrif for classes beginning in March.

The rustic campus includes well-equipped conference and classroom facilities, as well as a furnished dining room, kitchen, and lounge. Multiple buildings located on the site will be used for student housing. The site also includes recreational fields and facilities, complete with furnishings and equipment.

"We thank God for providing us with the opportunity to purchase this unique facility," said Esselstyn. "Once again we are reminded of the fact that our united Nazarene Theological College has come into being as a college born in prayer."

Soaring land prices in Tokyo resulted in the church realizing a gain of more than 1,600 percent on this piece of property, which was originally purchased for \$2,500.



ALABASTER INVESTMENT PAYS BIG DIVIDENDS

A small house on the outskirts of Tokyo was one of the first projects purchased by Alabaster funds 40 years ago. That \$2,500 investment provided a retreat center for missionaries to that country for many years. More recently, the church had rented the facility to other mission agencies. When the decision was made to sell the home, it was expected to bring about \$300,000 to \$400,000. Instead, the small, structurally damaged house sold for more than \$4 million.

Japanese Nazarenes who had a voice in how the money was distributed were burdened for the opening of the work of the denomination in Thailand and decided to provide \$1 million for those efforts. Another \$1.5 million was designated for new works in other mission areas. The remainder of the money went to work in Japan: providing a new gymnasium at Japan Christian Junior College, refurbishing mission homes, and establishing a fund for evangelism and new works for the Japan District.

"This love gift to Jesus has indeed been returned 'pressed down and shaken together,'" said Nina Gunter, general NWMS director. "In the true spirit of Alabaster, the little seed that was planted so many years ago is growing and spreading around the world."

The denomination's Alabaster Offering was established to help with the building needs of a rapidly growing church. Contributions to the offering continue to underwrite the building of new churches and other buildings around the world.

FINAL RESULTS OF FALL EMPHASIS

Central Florida, Northeastern Indiana, Georgia, and Kansas City led all the other reporting districts in the U.S.A. and Canada at the conclusion of the fall Sunday School emphasis, "Fishers of Men."

Central Florida was the top district in new enrollees, while Northeastern Indiana led in average attendance for the six weeks. Georgia and Kansas City each led reporting districts in new units.

Overall, 20,513 persons were enrolled in Sunday School classes during the six weeks, while an average of 411,167 attended. Of the 866 new units, 818 were new classes, 23 were satellites, and 25 were extension Sunday School classes.

Here are the top districts in the respective categories for the fall emphasis.

<u>DISTRICT</u>	<u>NEW ENROLLEES</u>
1. Central Florida.....	1,133
2. Southern Florida.....	1,072
3. Dallas.....	1,014
4. Southwestern Ohio.....	1,013
5. Kansas City.....	804

<u>DISTRICT</u>	<u>AVG. ATTENDANCE</u>
1. Northeastern Indiana.....	9,131
2. Southwestern Ohio.....	8,883
3. North Central Ohio.....	8,801
4. Kansas City.....	8,722
5. Colorado.....	8,677

<u>DISTRICT</u>	<u>NEW SS UNITS</u>
1. Georgia.....	33
Kansas City.....	33
3. Joplin.....	31
4. Colorado.....	30
5. Washington Pacific.....	27

CHANGES AFFECT PASTORS

New Social Security (FICA) tax rates go into effect January 1, 1990, according to Dean Wessels, director of the Board of Pensions and Benefits USA.

Lay employees will have 7.65 percent of their wages withheld for Social Security (FICA) taxes. The employer will also pay a matching amount. The combined amount of 15.30 percent will be turned in for each employee.

These new rules will affect all Nazarene churches who employ laymen, said Wessels. However, the minister's situation will be different. Although employed by the local church, elders and district-licensed ministers are required to pay Social Security (SECA) at the self-employment rate. For 1990, the S.S. self-employment rate will be 15.30 percent. However, the tax laws allow an income tax deduction of 50 percent of the self-employment Social Security tax when filing tax returns for the 1990 tax year and thereafter.

Wessels added that ministers are individually obligated to pay the Social Security tax quarterly, along with estimated income taxes. He added that nearly all local church boards are "helping" their ministerial employees with the payment of Social Security taxes by way of a taxable cash allowance equal to the full amount due.

Local churches should follow the instructions found in their copy of IRS Publication 15, "Circular E—Employer's Tax Guide," for 1990.

In another action, Wessels says the IRS has raised the standard mileage rate for figuring tax deductions. The new rate for business use of automobiles is 25.5 cents per mile for the first 15,000 miles of business use during the year. The new rate is retroactive to January 1, 1989, and can be used for the entire 1989 tax year.

The increase will affect Nazarene pastors who use their cars for church purposes and church boards who reimburse pastors for personal automobile expenses, according to Wessels.

Wessels adds that every local church in the United States should issue a Form W-2 to each of its employees no later than January 31, 1990. Although ministerial and lay employees of a local church are treated differently for in-

come tax and Social Security purposes, the IRS has stated clearly that both types of employees are to receive a W-2 by the January 31, 1990, deadline.

Questions on these and other benefit-related matters may be directed to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284; telephone: (816) 333-7000, ext. 405.

Deacons may request MEMO: CHURCH MANAGEMENT No. 12 from the Pensions office to find out more information about their tax status.

MISSISSIPPI DISTRICT HOLDS MINISTRY INTERNSHIP WORKSHOP

Thirty-two persons attended a Ministry Internship workshop at the Mississippi District campgrounds, conducted by Wilbur W. Brannon, Pastoral Ministries coordinator. The workshop, held in August, was designed to show participants



Thirty-two persons participated in the Ministry Internship workshop held at the Mississippi District campgrounds.

how new ministers may be mentored by qualified ministers in a covenant relationship.

The workshop was a followup to action taken at the 22nd General Assembly in which supervised field education experience for those in the course of

study was made a requirement.

In the covenant relationship, the new pastor and mentor agree on learning goals and objectives, according to Brannon. The results are reported to the Ministerial Studies Board, which evaluates their work.

"Twenty-seven districts have already installed this program. Several districts have seen remarkable changes taking place in young pastors as a result of such a supportive relationship," said Brannon.

College	Year	Total	Under-Graduate	Graduate	FTE*
CNC	1989	99	99	--	53
	1988	90	90	--	
ENC	1989	912	750	162	830
	1988	972	771	201	
MANC	1989	1,189	1,161	28	1,262
	1988	1,121	1,121	0	
MVNC	1989	1,061	1,061	--	990
	1988	1,087	1,087	--	
NBC	1989	408	408	--	338
	1988	407	407	--	
NTS	1989	383	--	383	308
	1988	378	--	378	
NNC	1989	1,133	1,064	69	1,046
	1988	1,148	1,130	18	
ONU	1989	1,875	1,609	266	1,659
	1988	1,875	1,621	254	
PLNC	1989	2,221	1,837	384	Not Available
	1988	2,165	1,854	311	
SNU	1989	1,402	1,324	78	1,200
	1988	1,358	1,240	118	
TNC	1989	1,759	1,049	710	1,436
	1988	1,946	1,016	930	
TOTAL	1989	12,442	10,362	2,081	8,248
	1988	12,547	10,337	2,210	

*FTE represents full-time equivalency. Figures are not available for 1988.

NAZARENE COLLEGE ENROLLMENT SHOWS SLIGHT DECLINE

Nazarene colleges and universities in the United States and Canada have reported a total enrollment of 12,442 for the current year, according to Stephen W. Nease, education commissioner for the church. Nease noted that, while this represents a slight decrease from 1988-89, seven of eleven institutions reported enrollments similar to or higher than last year.

According to statistics provided by each institution, MidAmerica and Point Loma reported the largest numerical increases, with 68 and 56 respectively. Point Loma had the largest total enrollment with 2,221 students. Olivet and Trevecca followed with 1,875 and 1,759 students respectively.

"Holiness higher education is alive and well," said Nease. He added that enrollment at Nazarene institutions has increased by 706 during the last decade, despite sharp decreases at many other colleges and universities.

VITAL STATISTICS

Deaths

PAUL BRESEE ALTON, 75, Colton, Calif., Aug. 18. Survivors: wife, Mildred; sons, Paul David, Bill, and Darrell; daughter, Lelia; six grandchildren; two great-grandchildren; two sisters.

ANNIE I. BARTRAM, 89, Milwaukie, Oreg., June 10. Survivors: husband, Rev. Percy Bartram; daughters, Gladys Borden and Lois Dikes; six grandchildren; and four great-grandchildren.

JIM BETZ, 65, Chandler, Ariz., Sept. 21. Survivors: wife, Letitia; sons, Steve and Stan; and four grandchildren.

LYDIA BREDHOLT, 74, Vicksburg, Mich., October 25. Survivors: husband, R. D. Bredholt, Sr.; sons, Russ and Mark; and two grandchildren.

IDA C. BRUNKAU, 99, Bethany, Okla., May 20. Survivors: husband, Rev. Harrison Brunkau; daughters, Erlene Brunkau, Verla Sullivan, Roma Taylor; nine grandchildren; and eight great-grandchildren.

CHARLES WESLEY CLARK, 48, Des Moines, Iowa, Aug. 5. Survivors: wife, Jean; daughter, Julie; son, Charles Wesley, Jr.; parents, Mr. and Mrs. A. D. Clark; and one sister.

EMMETT B. (SLICK) DINKINS, 75, Jacksonville, Fla., July 22. Survivors: wife, Alice; son, Clyde; daughters, Peggy Goff, Permelia Rogers, Carolyn Dean, and Linda Oliver; eight grandchildren; and five great-grandchildren.

EDWARD H. EDWARDS, 88, Los Altos, Calif., Sept. 19. Survivors: sons, Dick and Don; daughter, Dorothy Farrand; nine

grandchildren; and eight great-grandchildren.

HARKLESS ESTEP, 76, Ashland, Ky., Aug. 16. Survivors: six children: Emanuel, Harkless, Jr., Morton, David, Michael, and Kathy; and 12 grandchildren.

ETHEL MAE GRAY, Lewiston, Ill., Sept. 27. Survivors: sons, Earl, Gerald, Charles, Arthur, Harry, and Clifford; daughters, Eileen, Carol, and Linda; 34 grandchildren; 47 great-grandchildren.

FAITH HATHAWAY, 62, Miramar, Calif., Oct. 26. Survivors: husband, Capt. Dudley Hathaway; and children, David Wesley, Daphne Joyce, and Janet Susan.

HELEN LEE HAWKINS, 78, Waldron, Ark., Aug. 28. Survivors: husband, Rev. Gilbert Hawkins; sons, Don and George; two grandchildren; two brothers; and two sisters.

ALICE J. HOLLIS, 79, Sterling, Ill., Aug. 21. Survivors: husband, Rev. Willard Hollis; sons, W. Cavitt, Berton, John; daughter, Rosemary; 14 grandchildren; and 11 great-grandchildren.

CLARA A. HURSH, 90, Springfield, Mo., Aug. 28. Survivors: daughters-in-law, Maude Burgess and Joy Lou Hursh; four grandchildren; and three great-grandchildren.

EDITH MARIE JONES, 72, Corning, Calif., Sept. 5. Survivors: husband, Fred; son, Bob Jones; daughter, Mary Evelyn; one sister; nine grandchildren; and nine great-grandchildren.

ELSIE HOLLOWAY KING, 82, Waverly, Tenn., Aug. 9. Survivors: daughters, Janice Holloway and Becky Minix; son, Harold; 8 grandchildren; 13 great-grandchildren; 1 sister.

EVELYN FORD LEE, 68, McAlester, Okla., Apr. 1. Survivors: husband, Curtis; daughter, Sharon; sons, Elmer and Lindon; 8 grandchildren; 10 great-grandchildren; 2 brothers; and 4 sisters.

EUNICE MCCLAIN, 86, Nashville, Tenn., Aug. 29. Survivors: daughters, Barbara McClain, Ruth Boothe, Carol Parr; five grandchildren; four great-grandchildren; two sisters.

H. E. McCULLOUGH, Dallas, Tex., Oct. 30. Survivors: wife, Glenna; children, Melvin McCullough and Nancy Bennett; and five grandchildren.

JOHN P. McINTOSH, 64, Cottonwood, Ariz., Aug. 9. Survivors: wife, Mary Ruth; daughters, Cheryl Myers, Denise Murphy; stepchildren, Sharon Dahler, David Smith, Diane Musselmann; 13 grandchildren; and 2 great-grandchildren.

OLLYE V. MALONE, 85, Pasadena, Tex., Aug. 4. Survivors: daughter, Nelrose McKay; three grandchildren; six great-grandchildren; three sisters and one brother.

PEARL MARTIN, 86, Denton, Md., Aug. 28.

TRAVIS MOORE, 63, Percy, Ark., May 12. Survivors: wife, Ethel; sons, James Noah, David Andrew, John Mark; three brothers, four sisters; and four grandchildren.

STEPHEN E. RIST, 46, Anthony, Kans., Aug. 16. Survivors: wife, Barbara; son, Steve Rist; parents, Raymond and Clara Rist; and one brother.

ELLA JANE RUSSELL, 59, Lake, Mich., Sept. 13.

ASHLEY LAUREN RYCZEK, infant, Kansas City, Mo., Aug. 24. Survivors: parents, Tom and Barbara (William) Ryczek;

one brother.

LEONARD W. SCHENDEL, 72, Reedley, Calif., Aug. 9. Survivors: wife, Lillian; sons, Ron, David, and Norman; four grandchildren.

WILBUR N. SIMMONS, Phoenix, Ariz., July 31. Survivors: wife, Maxine; daughter, Carole Sweet; son, Earl Simmons; two sisters; and two brothers.

DANELLA "NELL" SMITH, 65, Coalgate, Okla., July 1. Survivors: husband, James; sons, Charles and Russell; one sister; three brothers; and four grandchildren.

WANDA JEAN SMITH, 26, Williamsburg, Ind., Sept. 2. Survivors: husband, Richard; son, Allen Richard; parents, Harold and Naoma McGough; and one brother.

RUTH A. SPIKER, 82, Ephrata, Pa., Aug. 6. Survivors: husband, G. Thomas "Tom" Spiker.

ETHEL K. TAYLOR, 78, Donnelly, Minn., July 30.

BEULAH B. TILLOTSON, 74, Nampa, Idaho, Sept. 7. Survivors: husband, Donald; daughters, LaDonna Readmond and Carol Manley; four grandchildren; one brother; and one sister.

TONY TROXELL, 42, Broken Arrow, Okla., Aug. 27. Survivors: wife, Jan; sons, Brian and Brent; daughter, Ashley.

M. CURTIS WALKER, 76, Yuma, Ariz., Sept. 22. Survivors: wife, Lois; daughters, Sondra Tucker and Margaret Aldridge; four brothers; two sisters; four grandchildren; and one great-grandchild.

CRAIG S. YATES, 29, Fort Worth, Tex., Aug. 30. Survivors: wife, Misty; three sons; parents, Rev. and Mrs. Charles Yates; and two brothers.

NAZARENE SNAPSHOT



Provided by ANSR (Association of Nazarene Sociologists of Religion)

Births

to NEAL AND CRYSTAL AUCKER, Selinsgrove, Pa., a girl, Janelle Christine, Sept. 22
to RICHARD AND LISA (INGRAM) CHERRY, Arlington, Tex., a girl, Kristin Lanae, Aug. 8
to RONNIE AND JILL (JOHNSON) DUNCAN, Orlando, Fla., a boy, Bradley Curtis, Sept. 22
to MARK AND PEGGY (JOUSMA) JOHNSON, Lowell, Mich., a girl, Lisa Marie, Sept. 13
to CHRISTOPHER AND TONI (NORRIS) DAVISON, Bluffton, Ind., a boy, Christopher Todd II, Sept. 1
to JIM AND DANA (HAUSERMAN) KERR, Olathe, Kans., a girl, Jadhken Edward, Sept. 15
to JACK AND SHERREE (SMITH) KISER, a girl, Marissa Jenel, Sept. 17
to DAVID AND CHONDA PIERCE, Smyrna, Tenn., a boy, David Zachary, Sept. 6
to PHILLIP AND JULIE (HINKLE) ROSS, Barrington, Ill., a girl, Ruth Lynn, Sept. 3
to REV. RON AND HEATHER SCHERMERHORN, Seaford, Del., a boy, Benjamin Tyler, Sept. 15
to REV. JEFF AND JOYCE (HARDY) WATERS, Westchester, Ill., a boy, Joshua Jason Deane, Aug. 12
to TIM AND ROXANNE (KREIE) WILHITE, Council Bluffs, Iowa, a boy, Jonathan Ryan, Sept. 8

to PHIL AND AMY (McKEITHEN) WILLIAMSON, Sulphur Springs, Tex., a boy, Joshua Brandt, Sept. 1
to JEFF AND JOAN (QUANSTROM) WOOD, Grand Rapids, Mich., a boy, Jacob Allen, Dec. 20

Marriages

JO ANN BAILEY AND LEONARD EARL McCALLUM at Walla Walla, Wash., July 1
SUSAN FAYE FECHNER AND DARRIK ALAN ACRE at Bethany, Okla., June 10
ELIZABETH GRACE REAM AND JOHN MARK WILSON at Oklahoma City, Okla., Sept. 30
JODY LYNN SORENSON AND KELLY DEAN SCHWARTZ at Red Deer, Alberta, July 29

Anniversaries

Dr. and Mrs. E. Drell Allen of Port Richey, Fla., were honored on their 50th wedding anniversary at a reception given by their sons, Marshall and David Allen, August 5. The Allens were presented with two large scrapbooks containing cards, letters, and pictures from acquaintances representing each decade of their married life.

Dr. and Mrs. Allen held pastorates in Michigan, Missouri, Canada, and Minnesota.

ta. Dr. Allen retired after 20 years as professor at TNC. He also taught at CNC and ENBC. Mrs. Allen is retired as principal clerk from Nashville General Hospital.

Rev. and Mrs. Claude Chilton celebrated their 50th wedding anniversary at an open house hosted by their three children and five grandchildren August 12.

Rev. Chilton's ministry includes 24 years as a military chaplain and 29 years as pastor, associate or supply pastor. They are currently members at Glendale, Ariz., First Church.

FOR THE RECORD Moving Ministers

DANIEL M. ARNOLD, from Des Moines, Iowa, Southside to Burlington, Iowa
DAVID R. BAGBY, from pastor, Forest City, N.C., to student, Duke University
JAMES F. BATESON, from Dayton, Ohio, West Acres to Dayton, Ohio, Grace
WAYNE BELL, from pastor, Prescott, Ark., First to Evangelism
BRYON W. BROWN, from student, SNU, Bethany, Okla., to pastor, Hamlin, Tex.
ROBERT BUCHANAN, from Huntingburg, Ind., to Columbus, Ind., Calvary
RICHARD L. CHAMBERS, from Chester, W.Va., to Congo, W.Va.
LARRY C. COLEMAN, to pastor, Ritzville, Wash.

WILLIAM P. COVEY, from Versailles, Ky., Huntertown to Huntingburg, Ind.
DARRELL T. COX, from Sheridan, Ill., to Erie, Ill.

SCOTT E. DELBRIDGE, from student, NTS, to pastor, Grand Coulee, Wash.
MARTIN DENNIS, from student, TNC, Nashville, to pastor, Cincinnati, Ohio, Fairfax

RANDALL S. DILLON, from St. Marys, Pa., to Harrisonville, W.Va.

CHARLES GAMES, from student, NBC, Colorado Springs, to pastor, Ellisville, Ill.

GEOFFREY S. GUNTER, from Longview, Tex., to Junction City, Kans., First

RONALD P. HATFIELD, from education, Leeward/Virgin Islands to pastor, Elizabeth, W.Va.

PHILIP J. HEAP, from Stillwater, Okla., First, to Harlingen, Tex., First

BOB D. HUFFAKER, from Hereford, Tex., to Grove City, Ohio

RAYMOND L. JONES, from Warren Chapel, Tenn., to Winchester, Tenn.

CHARLES L. LAMBERT, Sr., from Loudoun Valley, Va., to Farmville, Va.

MARK LEUELLAN, from associate, Orange, Calif., to associate, Westminster, Calif., Community

KYLE MCGRAW, from associate, Lakeview Park, Okla., to student, SNU, Bethany, Okla.

DWIGHT E. MEAD, from student to pastor, Farmington, Ill.



Hugo

Continued from page 5

Compassionate Ministries went to work with haste, making contacts

with other agencies that might be able to help provide relief to our people affected by the storm. One example of the outcome was the donation of a month's worth of free shipping by a company in Florida to provide assistance to the people of St. Croix. At press time, two containers filled with building supplies and household items had been shipped.

Hugo may have been overshadowed by the Northern California earthquake of October 17, but the needs of the people of South Carolina continue to exist. Officials estimate that it will take at least two years for South Carolina to recover to full normalcy. The hard-hit islands may take longer. Almost \$100,000 has been committed by the church's Hunger and Disaster Fund to assist those im-

pacted by this disaster. Much of this was money given on faith that Nazarenes would see the need and provide contributions to help cover the costs.

"Money is still the best thing persons can send to help these people," says Steve Weber, Nazarene Compassionate Ministries coordinator. "Persons may send their contributions to the Nazarene Hunger and Disaster Relief. One hundred percent of everything that is received will go toward providing assistance to the people who are rebuilding their lives, which were changed by this terrible storm."

One sidelight on the situation in Carolina that should be mentioned in closing is the affect the power outage had on people. "Darkness affected people the most," says Bob Prescott. "When the power went out, much of the ordinary noise that we take for granted stopped in Charleston—there was only darkness and silence. There was no TV, no radio, and, with the curfew, there was no one on the streets. The people were largely prisoners in their own homes with only

candles for several days. They almost went bonkers. But when the lights came back on one person said, 'I feel like I'm born again.'" Prescott added that one church used a generator donated by Compassionate Ministries to power its church sign for several hours each night just to serve as a beacon to those in need in the community. "It served as a way of telling their neighbors that the church was a place where they could find comfort," Prescott explained.

Nazarenes can be justifiably proud of the way their denomination and its individual members responded in the wake of Hugo. The Church of the Nazarene showed itself to be a beacon in a darkness created by nature's forces. Hugo brought out Nazarenes at their best. It showed them as an active part of Christ's caring, reconciling community on earth. H

Nazarene Compassionate Ministries is a service of the World Mission and Church Growth divisions. It is funded through General Budget giving and donations.

NEWS OF RELIGION

Most Students Are Church Members, but Attendance Is Sporadic

Two-thirds of America's college students say they are church members, but only comparatively few will be active in campus religious organizations or will attend worship services weekly, according to a recent survey released by the Princeton Religion Research Center.

The on-campus survey conducted in October 1988, shows that membership in a church or synagogue was claimed by 67% of the college students. At the same time only 34% of those students reported attending at least weekly. An additional 18% said they attended monthly, while 25% attended only sporadically throughout the year. Twenty-three percent said they almost never attended worship services. In recent years, Gallup Surveys have found that about 40% of adults in general attend worship services in any given week.

Young women in college were more likely than young men to attend services (39% to 30%), while attendance declined among upperclassmen (30%) in comparison to that of freshmen and sophomores (36%). The survey also reveals that "A" students (43%) generally attended more often than "B" (30%) or "C" (35%) students.

Supreme Court Allows RICO to Be Used Against Pro-Lifers

The Racketeer Influence and Corrupt Organizations Act (RICO), intended to help crack down on organized crime, may be used against pro-life organizations, the U.S. Supreme Court has ruled. The court refused to overturn a lower court ruling that abortion protesters in Philadelphia were liable for damages to an abortion clinic that the protesters had been trying to force out of business. That ruling ordered 26 members of the Pro-Life Coalition of Southeastern Pennsylvania to pay \$108,000 in fines and legal fees to the Northeast Women's Center.

Because the court's action merely let a lower court ruling stand, the case has no official application outside Pennsylvania, New Jersey, and Delaware. Other cases involving application of RICO statutes to abortion groups are pending and may provide an opportunity for the court to rule on the issue. —EP

Con Man Uses Money Order to Dupe Churches

The Sacramento Fraudulent Documents Bureau has issued a warning to churches about a new scam in which someone posing as a minister asks a church to hold a sum of money in trust for a relative who is to be released from prison soon. In at least one case, the church agreed, after which a money order for \$12,000 was sent to the church and deposited in their bank account. Fortunately, the pastor was suspicious and investigated. He discovered that the money order was actually issued for \$12.00.

Later, the con man called and asked for the money to be returned to him since the relative would not be coming to their area. Instead, the pastor called the police.

JAMES J. MINDLING, from student, NTS, Kansas City to pastor, Norristown, Pa.
GARY L. MORGAN, from Eaton, Ohio, First to Cincinnati, Ohio, Norwood
GLENDELE RAINS, from Ropesville, Tex., to Shiloh, Tex.
KENNETH G. RICE, from Pittsburgh, Pa., Lincoln Place to Portsmouth, Va.
RUSSELL A. RITCHIE, from pastor, Benton City, Wash., to student, NTS, Kansas City
SCOTT M. SCUTT, from Port Huron, Mich., No. Hills to Saginaw, Mich., Central
HOUSTON E. THOMPSON, from pastor, Muncy, Pa., Twin Hills to associate, New Albany, Ind., First
LAVERNE D. WILSON, from Sikeston, Mo., First to Esther-Flat River, Mo.
JAMES SHEARER, student, NBC, Colorado Springs, to pastor, Sheridan, Ill.
JAMES WEST, from McCoy, La., to Dallas, Tex., Lake June
CLAUDE D. WILSON to Spring Valley, Ind.

Moving Missionaries

MR. BRIAN and CAROL BETT,* Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea
REV. RUSSELL and THELMA BRUNT, Trinidad, Furlough address: 1107 Del Norte Circle, Pascagoula, MS 39567
REV. GEOFFREY and JEANNE BURGESS,* Australia, Furlough address: c/o R. Leaman, 4227 SW 315th Street, Federal Way, WA 98003
REV. ROBERT and MYRNA DIPERT, Papua New Guinea, Furlough address: c/o Peterson, RR #1, Sylvan Lake, Alberta, T0M 120, Canada
REV. LEE and CAROL EBY,* Papua New Guinea, Field address: P.O. Box 416, Mt. Hagen, WHP, Papua New Guinea
REV. DAVID and CAROLITA FRALEY, France, Field address: 18, avenue du Bois Bataille, 78450 Villepreux, France
REV. JEREMIAH and LYCIA GRANT,* Zimbabwe, Furlough address: P.O. Box 324023, Kansas City, MO 64132
DR. JOHN and NATALIE HOLSTEAD, Hong Kong, Field address: 1 Sugar Street 20/Floor, Causeway Bay Commercial Bldg., Causeway Bay, Hong Kong
REV. MERLIN and ALICE HUNTER,* Israel, Field address: P.O. Box 1567, 16000 Nazareth, Israel
REV. RICHARD and JEAN KNOX, Thailand, Field address: 121 Soi 3, Seri 6, Ramkhamhaeng 26, Bangkok 10250, Thailand
MR. RALPH and BETH McCLINTOCK, Namibia, Furlough address: 153 Tomagene Drive, Bourbonnais, IL 60914

MRS. CAROLYN MYATT, India, Field address: Reynolds Memorial Hospital, Washim, Akola District, Maharashtra 444 505, India
MISS LOLIS ROSBRUGH, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
DR. RUTH SAXON, Trinidad, Field address: P.O. Box 1245, Port of Spain, Trinidad, W.I.
REV. KURT and SUSAN SCHMIDLIN, Chile, Field address: Casilla 744, Antofagasta, Chile
REV. MIKE and JULIE SHALLEY, South West Africa, Field address: P.O. Box 23037, Windhoek 9000, Namibia, South West Africa
MR. WILLIAM and SHERRILL WAGNER, South Africa (ACC), Furlough address: 254 Honeysuckle, Casper, WY 82604

RECOMMENDATIONS

The following have been recommended by their respective district superintendents:
REV. DAVID FULKS, JR., evangelist, by Herbert L. Rogers, Central Ohio District.
REV. C. LEE GAMBLIN, evangelist, by Forrest E. Whitlatch, Iowa District.
REV. TIMOTHY B. HANCOCK, revivalist, 415 South Edgewood Rd., Mount Vernon, OH 43050; (614)397-8117, by Jack R. Archer, North Central Ohio District.
DR. J. WILMER LAMBERT, evangelist, by Herbert L. Rogers, Central Ohio District.
REV. JUDITH STEENSLAND, evangelist, 407 S. 5th, Apt. 120, Ames, IA 50010, by Forrest E. Whitlatch, Iowa District.
CANDICE WILEY, evangelist/youth evangelist, 1412 Central Circle, Olathe, KS 66061; (913)782-3712, by Forrest E. Whitlatch, Iowa District.

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ANNOUNCEMENT

The 1989 *Manual* of the Church of the Nazarene has now been published and is available to our people; therefore all provisions of this *Manual* become effective as of this date, January 1, 1990.

Eugene L. Stowe, Chairman
Board of General Superintendents

CHRISTENSEN RESIGNS FROM GOLDEN GATE

Michael J. Christensen, founding pastor and director of Golden Gate Community and Golden Gate Compassionate Ministries in San Francisco, has resigned from his daily responsibilities with those ministries. Christensen, who founded Golden Gate Ministries more than eight years ago, plans to remain in the San Francisco area and continue serving as an AIDS ministry chaplain. He also plans to devote time to writing, speaking, consulting, and program development.

Pictured (*l. to r.*): Sue Kinzler, Clarence Kinzler, Northern California District superintendent; Christensen and Rebecca Laird Christensen are honored at Golden Gate's 8th anniversary Vision Banquet last fall.



DeLONG TAKES NEW ASSIGNMENT

Ruth V. DeLong has joined the staff of Norman Moore Ministries as Personal Evangelism coordinator and Development associate. DeLong, an ordained deacon and commissioned Christian education director, has served as the minister of evangelism



and outreach at Orangewood Church of the Nazarene in Phoenix, Ariz., for the past nine years. She is a certified teacher of the Evangelism Explosion School and serves as Southwest Region Personal Evangelism coordinator for the Church of the Nazarene. She and her husband, Willard, live in Chandler, Ariz.



NAZARENE RECEIVES TEACHING AWARD

Charles Downing, biology teacher at Monte Vista High School in Spring Valley, Calif., received the Exemplary Secondary Teaching Award at the National Science Teachers Association in Seattle, April 8, 1989.

Downing, who serves as Christian Life chairman and church board secretary at Spring Valley Church of the Nazarene, received the award in recognition of creativity and effectiveness in teaching techniques. His program includes a series of biology exercises called "Cranial Creations," designed to encourage critical thinking while incorporating skills generally relegated to art, English, and math.



WINTER HAVEN CHURCH CELEBRATES FIRST YEAR ON TV

Winter Haven, Fla., First Church of the Nazarene celebrated its first anniversary on national television in August. The church began televising an edited version of its morning service in 1988 and the program, called "The Exciting Life," is being carried by the Christian Television Network, according to Charles L. Kirby, senior pastor.

Pictured: Warren Brown, director (*seated*) and Darrel Gash, executive producer of "The Exciting Life," in the church's production studio.

Quayle that the Church of the Nazarene prayed for him often. The vice president expressed thanks, adding, "I believe in the power of prayer."



FIRST SOUTHEAST ASIAN ORDAINED IN U.S.

Ung Ty, pastor of the New Life Church of the Nazarene in Long Beach, Calif., was ordained in 1989, becoming the first Southeast Asian in the United States to become an elder in the church. Ty (*shown here with his wife, Susan*) was ordained on the Anaheim District by Eugene L. Stowe, general superintendent.

Ty was converted three years ago and began working with the New Life Church soon after. Within the first year attendance reached 500, and now approximately 1,200 are present each week in one of three Sunday School and worship sessions.

Send your items for ETCETERA . . . to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

Etcetera...

WORDS AND MUSIC

Reviews of recently released books and music

A MATTER OF LIFE AND DEATH,

Albert L. Truesdale, Beacon Hill Press of Kansas City, Kansas City, 1990, 108 pp.

HH083-411-3287 \$5.95



As *Herald of Holiness* editor Wes Tracy says, "Al Truesdale's book is not one you pick up to read during the halftime break on Monday Night Football."

Indeed. *A Matter of Life and Death* is not exactly leisure reading. It is, however, a consuming look at the life and death issues generated by advances in medical science. Many of us don't fully understand the implications of the rapid advances being made in medical technology today, but in varying degrees, each of us will someday deal with the questions raised by Truesdale.

Only recently, advances in biotechnology have made possible surrogate motherhood, easy abortion, genetic engineering, and the extension of life by extraordinary means. These possibilities have created a new dimension of moral dilemma—bioethics.

Truesdale, who is dean and professor of philosophy of religion and Christian ethics at Nazarene Theological Seminary, boldly confronts the questions surrounding bioethics. What is "meaningful" life? Must physicians do all they are capable of doing to save life, regardless of the quality of that life? Who has the right to make those decisions?

The questions are endless, and Truesdale reminds us that there are no easy answers. He sojourns with the reader through the immutable truth of human suffering, and the journey is a learning process. He presents the issues, but makes few judgments. Some readers will see this as a weakness in the book—for me it was the sign of a deep commitment to truth.

—Bonnie Perry

EVERYDAY STRENGTH, Randy

Becton, Baker Book House, Grand Rapids, 1989, 157 pp.,

HH080-100-9758 \$6.95



Cancer patients share a bond of doubt, despair, and depression that accompanies their diagnosis. Randy Becton has provided a devotional guide of 33 meditations and prayers designed to offer strength and comfort to those living with cancer. Each meditation focuses on a specific topic and closes with a simple prayer, such as:

Father,
Fear haunts me
As an enemy.
Your perfect love
Drives my fear out.
Warm me
With your secure presence.
My security comes
In full trust
In your trustworthiness.

A cancer patient himself, the writer knows firsthand the assault cancer makes on the human spirit.

Becton's primary purpose is to equip the sufferer with the emotional and spiritual strength necessary to battle the disease—strength that can be gained only from the believer's source of hope and peace—God's Word.

Christians experiencing cancer and cancer treatment should have this book within easy reach.

—Judi Perry

BEHOLD THE MAN, Joseph Linn,

arranger, Lillenas Publishing Company, 44 pp.,

HHME-40 \$4.95

Last year Easter came so early that many churches and publishers were led to consider works that were short and easily performable. This year Easter is a little farther from Christmas, but if you haven't yet chosen your Easter music by now, "easily performable" may still apply for you. Joseph Linn is a master at creating

musicals that sound rich and full, yet are quite manageable vocally for the average choir.

Behold the Man is in the tradition of another great Linn work, *Call Him Jesus*. It is a narrator-based choral commentary on the meaning of Easter. Not a chronological retelling of the Easter story, it



moves through such topics as the blood, the Cross, the rejection of Christ by way of familiar hymns ("And Can It Be?" "On the Cross of Calvary"), past favorites ("Lamb of Glory," "Behold the Man"), and newer selections ("He's the Lord of Glory" and "We Shall Overcome"). The part-writing is fairly easy and logical (soprano, alto, tenor, bass) with many unison passages. Narration by one or more persons does not attempt to dramatize the story but rather to highlight the meaning of the songs. You don't need a huge production to pull this off either.

The range of styles in music is good. You are led from Bach to Crouch without any apparent incongruity. There are some places (these may be noted in the full written score, which was not available at the time of this writing) that allow for some meaningful congregational participation, such as in the praise choruses "He's the Lord of Glory" and "We Shall Overcome." Teach them to your people a few weeks ahead of the musical and watch their eyes light up when you arrive at these moments! Provision is made at the end for an invitation. Length of the musical is 30 to 35 minutes.

Use of drama is possible in such a work as this, but you are on your own. That's OK, because many times a budding playwright in your congregation can add just the right touch for your presentation. Believe it or not, it really is permissible to alter a musical work from its printed version, adding

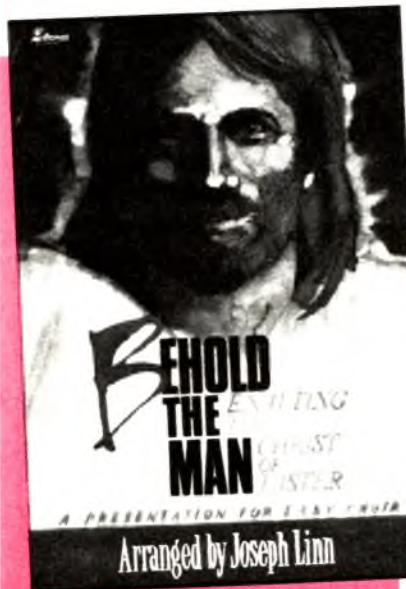
or deleting songs and rewriting drama or narration as needed. Just don't "Xerox" the parts or edit the scriptures, and you'll be all right!

I missed seeing some scored opportunities for solo or duet work. That again is not the end of the world, because passages that may be meant for choir could just as easily be picked up by one of your strong voices as a solo with the choir not singing or just "ooo"ing in the background. Here again, fit the score to your own musical tastes and needs.

Easter, unlike Christmas, which tends to carry us through several weeks of music and celebration, is a singular event on the church calendar. It should be planned with great care, using only the "finest ingredients." *Behold the Man* should very well be considered as a tool for leading your people into the worship of the Man who is a "risen in glory, coming to reign." TH

—Harlan Moore (A composer and arranger. Moore is minister of music at Nashville, Tenn., First Church of the Nazarene.)

Exalting the Christ of Easter



BEHOLD THE MAN

Joseph Linn brings the style and format of his best-selling Christmas cantata, *Call Him Jesus*, to the Easter Season. Arranged in flexible 4-part hymnal style *Behold the Man* can be sung by full SATB choir or adapted to any size group, no matter how limited their resources. Current favorites, gospel songs, and standard hymns are combined with narration to present a warm and powerful picture of Christ as Lamb, Lord of Glory, and living Savior. Titles include: "Behold the Man"; "Lamb of Glory"; "And Can It Be?" "He's the Lord of Glory"; "The Blood Will Never Lose Its Power"; "O Sacred Head, Now Wounded"; "Nobody Cared"; more.

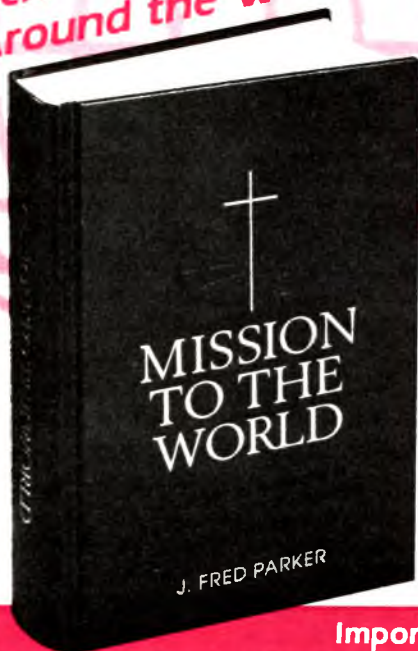
HHME-40	Book	\$4.95
HHTA-9112C	Stereo Cassette	\$8.98
HHL-9112C	Choral Director's Preview Pack (Limit 1 per church)	\$5.00
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Mary L. Scott

Executive Secretary, NWMS, 1950-75

MISSION TO THE WORLD By J. Fred Parker

From the primitive beginnings of mission through to today's modern methods of transportation, communication, and advanced technology, the Church of the Nazarene has responded to Christ's mandate of "Go ye ..." with ever-expanding frontiers.

Here in this extensive volume is a careful, informative, and satisfying account of the structure and development of the World Mission enterprise and the histories of the individual fields through 1985.

Of added interest is the final section in which Dr. Parker presents 10 pages of enlightening statistics and an alphabetical listing with dates and fields of service of the over 1,700 who have ministered through missions in the Church of the Nazarene. Indexed for ready reference. 684 pages. Clothboard.

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EVANGELISTS' SLATES

ARMSTRONG, LEON, LINDA, & LANCE: Florida Concert Tour, Jan. 30—Feb. 11; Orangeburg, SC (First), 13-18; Greensboro, NC (Southeast), 20-25; Chicago Heights, IL, 27—Mar. 4; Creve Coeur, IL, 7-11; Canton, IL (Maples Mill), 13-18; Princeton, IL, 20-25; Sandwich, IL, 27—Apr. 1

BAGGETT, DALLAS W.: Vero Beach, FL (First), Jan. 14; Lake Placid, FL, Feb. 13-18

BAKER, RICHARD C.: Clendenin, WV (Quick), Feb. 27—Mar. 4; Newell, WV (Glendale), 13-18; Elizabeth City, NC, 20-25; Dunbar, WV, 27—Apr. 1

BALLARD, DON: Houston, MS (Pearson Chapel), Feb. 21-25; Morriston, AR, Mar. 7-11; Millington, TN, 14-18; Pelham, TN (Chapman's Chapel), 21-25

BELZER, DAVE & BARBARA: Deming, NM, Jan. 30—Feb. 4; Cle Elum, WA, 20-25; Green River, WY, 27—Mar. 4; Craig, MO, 6-13; Udall, KS, 14-18; Minong, WI, 20-25; Fairfield, IA, 27—Apr. 1

BENDER FAMILY, TIM: Indianapolis, IN (Southport), Feb. 21-25; Scottsboro, AR, Mar. 20-25; Charleston, WV (Campbells Creek), 27—Apr. 1

BLTYHE, ELLIS G.: Deltona, FL, Jan. 2-7; Concord, NC (New Life), 23-28; Auburn, IN, Mar. 6-11; Ravenswood, WV, 13-18

BOICOURT, MARLA J.: Portage, IN (First), Jan. 28; Wray, CO, Feb. 1-4; Defiance, OH, Mar. 20-25

BOND, GARY & BETH: Moultrie, GA (First), Jan. 10-14; Baton Rouge, LA (First), 30—Feb. 4; Carrollton, TX, 7-11; Bloomington, IN (First), 13-18; Tyler, TX (Lakeview), 24—Mar. 4; Dayton, OH (First), 7-11; Fayette, OH, 14-18; Flint, MI (Central), 20-25; Roseville, MI (Metropolitan), 28—Apr. 1

BOQUIST, DOUG & DEBBIE: Tulsa, OK (Central), Jan. 5-7; Denton, MO, 10-14; Huntington, IN (First), 17-21; Philadelphia District NYI Convention, 26-27; Warren, OH (First), Feb. 2-6; Worthington, OH (Columbus Northwest), 7-11; Indiana, Heritage Christian School (Spiritual Emphasis Week), 12-16; Ludington, MI, 22-25; Battle Creek, MI (First), 28—Mar. 4; St. Bernice, IN (First), 7-11; Reed City, MI (First), 14-18; Big Rapids, MI, 20-25

BOWDEN, AL: Port Charlotte, FL, Feb. 13-18; Pinellas Park, FL, 20-25

BRAATEN, DANIEL: Alva, OK, Jan. 14; Eureka, KS, Feb. 1-4; Taloga, OK (Camp Creek), 7-11; Whitney, TX, 14-18; Blackwell, OK (First), 25—Mar. 4; Ottumwa, IA, 11-18; Rockton, IL, 20-25; Falls City, NE, 28—Apr. 1

BROWN, MARK: Farmland, IN (Concert), Jan. 7; Geneva, IN (Concert), 14; Dunkirk, IN, 21, 28; Uhrichsville, OH (Rush Community), 30—Feb. 4; Fort Wayne, IN (Elmhurst), 6-11; Trenton, MO, 13-18; Austin, TX (First), 20-25; Van Buren, IN, Mar. 6-11; Elkhart, IN (Northside), 13-18; Montpelier, IN (Collett), 20-25; Montpelier, IN, 27—Apr. 1

BURKHALTER, PAT: Denver City, TX, Jan. 23-28; Lyons, CO, 30—Feb. 4; Lufkin, TX (First), 6-11; Mena, AR, 13-18; De Queen, AR, 20-25; Miami, OK, 27—Mar. 4; Dallas, TX (Bruton Terrace), 6-11; Winfield, KS, 13-18; Franklany, MO, 20-25; House Springs, MO, 27—Apr. 1

BYERS, CHARLES & MILDRED: Jacksonville, TX, Mar. 13-18; Sand Springs, OK, 20-25; Moravia, IA, 27—Apr. 1

CANFIELD, DAVE: Chillicothe, OH, Jan. 24-28; Middletown, OH (First), 31—Feb. 4; Manchester, OH, 7-11; Graceland, KY, 14-18; Winchester, KY, 28—Mar. 4; Concord, NC (First), 7-11; Alpha, OH, 14-18; Harrison, OH, 21-25; Cincinnati, OH (Cathage), 28—Apr. 1

CASWELL, GERRY: Cleveland, OH (Zone Holiness Crusade), Feb. 21-25

CAYTON, JOHN: Lakeville, MA, Jan. 16-21; Ocoee, FL, 30—Feb. 4; Jacksonville, FL (First), 20-25 (Central), 27—Mar. 4; (North), 20-25

CERRATO, ROBERT J.: Macomb, IL, Mar. 6-11; Sedalia, MO, 20-25

CHAMBERS, LEON & MILDRED: Vicksburg, MS (First), Jan. 12-14; Cleveland, MS (First), Feb. 6-11; Somerset, KY (Lake Cumberland), Mar. 13-18

CHASE, FRANK: Phoenix, AZ, Mar. 2-11; Holbrook, AZ (First), 20-25

CHEATWOOD, HENRY B.: Medford, OK, Mar. 13-18; Cedar Falls, IA, 20-25; Scott City, KS, 27—Apr. 1

CLAY, D. E.: Laurinburg, NC, Mar. 14-18; Havelock, NC, 21-25; North Ridgeville, OH (Calvary Ridge), 27—Apr. 1

CLAY, M. E.: Huntington, WV (Central), Mar. 6-11; Bluefield, WV (First), 13-18; Alderson, WV, 20-25

COVINGTON, NATHAN A.: Locust Grove, OK, Jan. 2-7; Sublette, KS, 9-14; Kilgore, TX, 16-21; Shreveport, LA (First), 23-28; Mount Pleasant, TX, 30—Feb. 4; Deridder, LA, 13-18; Mountain Grove, MO, 20-25; Shawnee, OK, 27—Mar. 4; Yuma, CO, 7-11; Knoxville, IA, 13-18; Waldron, AR (First), 20-25

CRANDALL, VERNON & BARBARA: Bisbee, AZ, Jan. 16-21; Laurel, MS, Feb. 13-18; Marlow, OK, Mar. 6-11

DALE, TOM: Huntington, WV (First), Jan. 3-7; Logan, WV, 10-14; Lamoni, IA, 17-21; Crescent City, CA, Feb. 4-8; Idaho Falls, ID, 25; North Bend, OR (Bay Area), Mar. 7-11; Newberg, OR, 18; Canada; Edmonton (Southside), 20-25; Red Deer (West Park), 27—Apr. 1

DANIELS, M. BERT: New Zealand District, Jan. 1-31; Kualapuu, HI (Molokai) Feb. 2-4; Lahaina, HI (Mau) 6-11; Central Florida NIROGA, 26—Mar. 3; Many, LA, 11-14

DELL, JIMMY: Phoenix, AZ (Monte Vista), Jan. 7; Oakdale, CA, 13-17; Denair, CA (Turlock), 18-21; Clovis, NM (First), 24-28; Livermore, CA (Vineyard Community), Feb. 4-7; Atascadero, CA, 8-11; Sacramento, CA (North), 13-18; Chanute, KS, 21-25; Kennewick, WA, Mar. 3-7; Manhattan, KS, 8-11; Portsmouth, OH (First), 14-18; Ponca City, OK (St. Luke's), 24-28; Texarkana, AR (First), 29—Apr. 1

DENNIS, JAMES: Garfield Heights, OH (Cleveland Garfield Heights), Jan. 20-21

DOOLITTLE, KEVIN: Virginia Beach, VA (Tidewater Zone Crusade), Jan. 31—Feb. 4; Stuart, FL (Teen Retreat), Mar. 9-11; California, PA (Calvary), 16-18; Newcomerstown, OH, 20-25; Wadsworth, OH, 27—Apr. 1

DUNMIRE, RALPH & JOANN: Eustis, FL, Feb. 13-18; Syracuse, OH (Indoor Camp), Mar. 5-11; Arcola, IL (Indoor Camp), 20-25

DUTTON, BARRY & TAVIA: Arvin, CA, Jan. 7 a.m., Bakersfield, CA (East Hills) p.m., Bakersfield, CA (Faith), 9-14; Shafter, CA, 18; San Ramon, CA (Valley Christian Fellowship), 21; Molalla, OR 23-28; Eagle Point, OR, 30—Feb. 4; San Ramon, CA (Valley Christian Fellowship), 11; Dallas, OR, 13-18; Elgin, OR, 20-25; Kuna, ID, 28—Mar. 4; Fort Collins, CO (First), 6-11; Page, AZ (Lake Powell), 13-18; Elk City, OK, 20-25; Mason, MI (First), 27—Apr. 1

ESSELBURN, BUD & MIRIAM: Florian, LA (Cenchrea), Feb. 13-18; Mineola, TX, Mar. 6-11; Alva, OK, 20-25

FISHER, C. WILLIAM: Kenya, AFRICA, Jan. 10-30; Pomona, CA (First), Feb. 11-18; Manteca, CA (First), 20-25; New Castle, IN (Southside), Mar. 6-11; Gahanna, OH (Columbus North Land), 13-18; Newcomerstown, OH, 20-25; Columbus, OH (Whitehall), 27—Apr. 1

FLOYD, TOM: Tucson, AZ (Catalina Vista), Jan. 19-21; Albuquerque, NM (Rio Vista), Feb. 16-21; Great Falls, MT (First), 23-28; Watsonville, CA, Mar. 2-7; Phoenix, AZ (North Phoenix), 9-14; Waco, TX (Trinity Heights), 16-21; Overland, MO (St. Louis Overland), 23-28; Sapulpa, OK, 30—Apr. 1

FRANK, RICHARD A.: Titusville, FL (First), Jan. 3; Trinidad, 5-30

GARDNER, JOHN M.: Tampa, FL (Westside), Jan. 9-14; Auburndale, FL, 16-21; Dade City, FL (Chapel of Hills), 23-28; Tampa, FL (Town and Country), 31—Feb. 4; Belleview, FL, 6-11; Jamaica, 20—Mar. 4; Hampton, VA, 13-18; Knox, PA (Faith), 20-25; Easton, MO, 27—Apr. 1

GAUTHORP, WAYLAND W.: Marksville, LA, Feb. 20-25; Lexington, AL (Mary's Chapel), 27—Mar. 4; Montgomery City, MO, 13-18

GREEN, JAMES & ROSEMARY: Auckland, New Zealand, Jan. 3-7; Brisbane, Australia, 8-12; Three Rivers, MI, 21; Sanford, FL (First), 28; Largo, FL (Seminole 1st), Feb. 4; Naples, FL, 7-11; Bethany, OK (Williams Memorial), 28—Mar. 4; Selma, IN (Harris Chapel), 28—Apr. 1

GRIMES, W. ANDREW: Rockford, IL (Samuelson Rd), Mar. 27—Apr. 1

HAINES, GARY: Tulare, CA (Wayside), Jan. 6-10; Modesto, CA (First), 12-14

HARRINGTON, F. MILTON: West Sacramento, CA, Jan. 7-21

HAYNES, CHARLES & MYRT: Whiting, IN (Robertsdale), Jan. 16-21; Geneva, FL, Feb. 5-11; Winslow, IN, 20-25; Chesterton, IN, 27—Mar. 4; Owensboro, KY (First), 13-18; Casey, IL, 20-25; Mount Carmel, IL (First), 27—Apr. 1

HELMS, MIKE & GLORIA: Jacksonville, FL (Faith), Jan. 9-14; Port St. Joe, FL (First), 23-28; Cairo, GA, 30—Feb. 4; Gadsden, AL (East Gadsden), 6-11; Knoxville, TN (Faith), 13-18; Indianapolis, IN (Eagleland), 20-25; Hoisington, KS, Mar. 6-11; Council Bluffs, IA (Community), 13-18; Hartford City, IN (Olive Branch), 20-25; Goshen, IN, 27—Apr. 1

HICKS, JOHN DAVID: Prineville, OR, Jan. 10-14; Othello, WA, 17-21; Camas, WA, 24-28; Norwalk, CA, 31—Feb. 4; Pasadena, CA (Bressee Avenue), 7-11; Sacramento, CA (Cordova), 14-18; Arden, 21-25; Eugene, OR (Fairfield), 28—Mar. 4; Westminster, CA (Community), 7-11; Salem, OR (South), 14-18; Escondido, CA (First), 21-25; Yorba Linda, CA (Faith Community), 28—Apr. 1

HIGGINS, CHARLES & MARJORIE: Taft, CA (West Hills), Jan. 4-11; Caldwell, ID (Canyon Hill), 14-18; Eureka, CA (First), 28—Feb. 1; Napa, CA, 4-8; San Diego, CA (Penasquitos), 11-15; Prescott, AZ, 18-22; Elko, NV, Mar. 4-8; La Grande, OR, 11-15; Moscow, ID, 19-25; Snohomish, WA (Clearview), 27—Apr. 1

JOHNSON, RON: Concerts, Jan. 3-21, 28-31, Feb. 4

JONES, GRACE L.: MEXICO, Jan. 1—Mar. 31

KEENA, EARL E.: Pakuranga, Auckland, NEW ZEALAND, Jan. 13—Feb. 4; Culver, OR, 11-18; Lovington, NM, Mar. 4-11

KRATZER, RAYMOND C.: Pomeroy, WA, Mar. 21-25

LaSALLE, RAY: Riverton, KS (Galena Parkhill), Jan. 17-21; New Matamoras, OH, 23-28; Sumter, SC (First), 31—Feb. 4; Okeechobee, FL, 6-11; Joplin, MO (Calvary), 13-18; Dayton, OH (Northridge), 20-25; Fulton, MO (Heartland), 28—Mar. 4; Tuttle, OK, 6-11; Branson, MO, 21-25; Atwood, KS, 27—Apr. 1

LAWSON, WAYNE T.: Woodland, WA, Feb. 4-9; Yelm, WA (Bible Camp), 11-16; Whitefish, MT, 18-23; Addy, WA, 25-Mar. 2; Colville, WA, 4-9; Denver, CO (Heritage), 18-23; Wheatridge, CO (Denver Wheatridge), 25-30

LAXSON, WALLY & GINGER: Kennesaw, GA, Jan. 7-10; Ashland, KY (First), 17-21; Melbourne, FL (Indoor Camp), 24-28; Rock Island, IL (Indoor Camp), 31—Feb. 4; West Chester, OH, 7-11; Lexington, KY (Lafayette), 14-18; Madison, AL (First), Mar. 1-4; Vance, AL (Wallace Chapel), 7-11; Mount Vernon, OH (First), 14-18; Gahanna, OH (Columbus North Land), 21-25

LEAF, JOHN D.: Minerva, OH, Mar. 20-25

LOMAN, H. LANE: Washington, IN, Jan. 21-24; Rock Mills, AL, 28-31; Antioch, TN (Nashville Calvary), Feb. 4-7; Lawrenceville, IL, 18-21; Greenville, IL (College Revival), 26—Mar. 2; Franklin, OH (First), 4-7; Birmingham, AL (Forestdale), 11-14; Old Hickory, TN, 18-21; Muncie, IN (First), 25-28

MANER, ROBERT E.: Ellenwood, GA (Rehoboth), Mar. 2-4; Georgia District Pastor's Retreat, 6-8; Rome, GA (First), 11-18; Dover, TN (First), 20-25; Grenada, MS (First), 27—Apr. 1

MANLEY, STEPHEN L.: Nazarene Bible College, Jan. 1-3; Wichita Falls, TX (First), 4-7; NBC, 8-10; Ridgefield, WA (Pleasant View), 10-14; NBC, 15-17; Pueblo, CO (Belmont), 16-21; NBC, 22-24; San Antonio, TX (Valley-Hill), 24-28; NBC, 29-31; Oklahoma City (Western Oaks), 31—Feb. 4;

NBC, 5-7; Wray, CO, 8-11; Richmond, VA (District Revival), 13-15; Lakewood, CO (Denver Lakewood), 15-18; El Paso, TX (First), 21-25; Canton, OH (First), 27—Mar. 4; Loveland, CO, 7-11; Hemet, CA, 14-18; Chino, CA (First), 28—Apr. 1

MANN, THURL & MARY KAY: West Palm Beach, FL (First), Jan. 17-21; Miami, FL (Central), 23-28; Anniston, AL, 31—Feb. 4; Ashland, KY (Grace), 7-11; Springfield, IL (Trinity), 14-18; Urbana, IL (Faith), Campaign Zone Indoor Camp, 21-25; Pittsfield, IL, 27—Mar. 4; Joliet, IL (First), Joliet Zone Holiness Convention, 7-11; Elkhart, IN (First), 14-18; Rising Sun, IN, 21-25; Manteno, IL, 28—Apr. 1

MARLIN, BEN F.: Largo, FL (Seminole First), Feb. 4; Fort Lauderdale (Faith), 6-11; West Columbia, SC (First), 28—Mar. 4

MAY, JOHN W.: WMTC Radio (Vancleave, KY), Radio Revival, Feb. 19-23; Bruceton Mills, WV (Lay Retreat), 24-25; Wheeling, WV (Mar-Win), 27—Mar. 4; Werner Robins, GA (First), 6-11; New Cumberland, WV, 16-18; Bloomington, IN (First), 25-29

McCORKLE, ROBERT: Marysville, OH, Jan. 24-28; Sioux City, IA (First), Feb. 9-11

McGEE, JERRY E.: Brookville, FL, Jan. 7-11; Punta Gorda, FL, 21-25; Brunswick, GA (First), 28-31; Greensboro, NC, Feb. 4-8; Bradenton, FL (Bay shore), 11-15; Clayton, NC, 18-22; Virginia Beach, VA (Tidewater Central), 25—Mar. 1; St. Sturges Draft, VA (Good Shepherd), 4-8; Richmond, VA (Southside), Zone Camp Meeting, 11-15; Greensboro, NC (Zone Camp Meeting), 18-22; Augusta, GA (First), 25-29

MELICK, RANDY: Gladstone, MO, Jan. 7; Shawnee, KS, 14; Mexico, MO, 21; Kansas City, KS (Rainbow Boulevard), Mar. 4; Cameron, MO, 11; Marshall, MO, 18

MEREDITH, DWIGHT & NORMA JEAN: St. Mary's, OH (First), Mar. 13-18

MEYER, VIRGIL & DOROTHY: Venezuela, Work and Witness, Jan. 15-28 and Revival, 29—Feb. 4

MIZ MAUDIE MINISTRIES: Women's Retreat (Canada Pacific District), Feb. 23-25; (Birmingham, AL), Mar. 9-10

MONCK, JIM: Glendora, CA, Jan. 7; Elkhart, KS, Feb. 7-11; Vero Beach, FL (First), 21-25; Tillamook, OR, Mar. 7-11; Grand Ronde, OR, 14-18; Annapolis, MD, 21-25; Hartford City, IN, 27—Apr. 1

MOSS, UDELL: Lewisville, TX, Jan. 2-7; Fort Worth, TX (Haltom City), 9-14; Kingsville, TX, 23-28; Corpus Christi (Flour Bluff), 30—Feb. 4; Ruston, LA, 6-11; DeLand, FL, 27—Mar. 4; Greenville, TN, 6-11; Benton, IL (First), 20-25; Poplar Bluff, MO (First), 27—Apr. 1

MYERS, HAROLD L.: Lake Mary, FL (First), Jan. 16-21; Winter Park, FL, 24-28; New Port Richey, FL (Trinity), Feb. 6-11; Tampa, FL (Forest Hills), 13-18; Arcadia, FL (First), 20-25; Largo, FL, 28—Mar. 4; Bartow, FL (First), 6-11; Valdosta, GA (First), 20-25

OYLER, CALVIN & VIRGINIA: Lawrenceburg, TN (Grace), Feb. 27—Mar. 4; Crowley, LA (First), 6-11; Wabash, IN, 13-18; Parkersburg, WV, 20-25; Hurricane, WV (First), 27—Apr. 1

REED, SHERMAN R.: Chaplaincy (Army Reserve), Jan. 6-7; Feb. 3; Beaverdam, MI, 6-11; Lake Geneva, WI (Army Seminar), 13-16; Fox Lake, IL, 16-18; Morris, IL (First), 20-25; Chaplaincy (Army Reserve), Mar. 3-4; Tyler, TX (First), 6-11; Osawatimie, KS, 12-18; Lee's Summit, MO, 20-25; Lexington, KY (First), 27—Apr. 1

RICHARDS, LARRY & PHYLLIS: Shelbyville, IN (First), Feb. 5-11; Bucyrus, OH, 28—Mar. 4

RICHARDSON, KEN: Peoria, IL (Golden Acres), Mar. 6-11; Allen Park, MI, 13-18; Rushville, IL, 20-25

ROSE, WAYNE: Wewoka, OK, Feb. 14-18; Tulsa, OK (Calvary), Mar. 4-11; Carl Junction, MO, 13-18; Nixa, MO, 20-25; Neodesha, KS, 27—Apr. 1

ROTH, RONALD W.: Caney, KS, Jan. 16-21; Cheryvale, KS, 23-28; Gorham, IL, Feb. 6-11; Brookhaven, MS (First), 13-18; Manchester, TN, 20-25; Waynesville, MO, 27—Mar. 4; Chaleston, MO, 6-11; Pratt, KS, 20-25; Tulsa, OK (Southwest), 27—Apr. 1

RUSSELL, J. REYNOLD: Jonesboro, LA, Mar. 6-11

SMITH, DUANE: Perry, FL, Jan. 9-14; St. Augustine, FL (First), 16-21; Griffin, GA (First), Feb. 6-11; Trout, LA, 13-18; Robeline, LA (Friendship), 20-25; Belle Chasse, LA (New Orleans Westbank), 27—Mar. 4; Rolla, MO (First), 6-11; Indianapolis, IN (Meridian Street), 27—Apr. 1

STANIFORTH, KEN: BELIZE (Revivals), Jan. 7-26; Stockton, CA (First), Feb. 11-18; Lancaster, CA (First), 20-25; Zillah, WA, 27—Mar. 4; Sunnyside

THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

Sunday Barbecue

Recently our church had a big barbecue after the morning worship service. Tickets were even sold to it. Some of our people thought it was too much like a holiday diversion on the Sabbath and did not feel free to attend. Should we stop having such events?

Your letter reminds me of the great food and fellowship that used to accompany the "all-day service and dinner on the grounds" events that I enjoyed so much in my childhood. Of course, the "dinner on the grounds" was as much a convenience as a celebration due to the fact that transportation for many was by horse and wagon. Today, transportation is not such a problem, but fellowship is just as important.

I'm sorry that some of your people were offended. Perhaps it was the selling of tickets in the church or on Sunday that made it seem inappropriate to them. Many churches use the "ticket" method (even on Sundays) to help with planning and preparation that, they believe, is quite different from the unnecessary "buying and selling for gain" that is proscribed by the Bible. Be patient with those who do not feel comfortable with selling anything (including tapes and records) on the Lord's Day.

The tradition of Christians sharing a meal on the Lord's Day, however, has a long and meaningful history, going all the way back to the Early Church. I believe it can be preserved with profit today. In our complex society it is hard to

get the body of believers together even on Sunday. Therefore, it may be a good idea to share mealtime fellowship from time to time after worshipping together.

Who Is Lenski?

I have just read a book by Robert A. Schuller in which he refers to C. H. Lenski. Are his commentaries reliable?

I was not acquainted with Lenski, so I spoke to one of my friends who is a biblical studies professor. He tells me that Lenski was a very conservative Lutheran scholar. He died about 1940. Therefore, his commentaries do not have the benefit of recent textual and archeological discoveries. Lenski looked at the Bible through Lutheran eyes, seeing Lutheran doctrine in just about every passage of the Bible—whether it was there or not. His full name was Richard C. H. Lenski.

Can a Church Subscribe?

Our church used to subscribe to the Herald of Holiness for all the members (and prospects) of our church. I understand that under the new individual subscription plan this is not possible. Is this true?

It is not only possible for a church to subscribe to the *Herald* for all the member and prospect households in your congregation, it is vigorously encouraged. We hope that many of our churches handle *Herald* subscriptions in this way.

In fact, the church can subscribe for its members and prospects for

extended subscriptions at a reduced price. One-year subscriptions cost \$9.00; two-year subscriptions are available at \$17.00; and three-year subscriptions are \$25.00. These rates are available, both to individuals and churches, for the first time in January 1990.

If a church wishes to underwrite the subscriptions for the households of its congregation, it should follow these simple steps.

1. Prepare a mailing list that includes the name and address of each person who is to receive the *Herald*.

2. Prepare a cover letter which:

- (a) states the name of your local church

- (b) states that the church is paying as a *donor* for its people. (If the church has simply collected the funds and subscriptions and forwarded them along with a church check, we need to know that, too, so we can send renewal/expiration notices to the individuals rather than the church.)

- (c) states whether the subscriptions are for 1, 2, or 3 years.

3. Send the mailing list, cover letter, and a check for the appropriate amount to

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The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene. The editor is not able to send replies to questions not selected for publication. Address: Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131

WA, 6-11; Moscow, ID, 13-18; Carson City, NV, 27—Apr. 1
STARK, EDDIE: Bethany, OK (First) Children's Crusade, Jan. 17-19; Atwood, OK, Mar. 14-18
TAYLOR, CLIFF: Riverview Youth Camp, Jan. 3-7; Spokane, WA (First), Mar. 10-11; St. Helens, OR (Lecturing), 29-31
TAYLOR, ROBERT W.: Hollywood, FL, Jan. 10-14; Dinuba, CA, 17-21; Clearwater, FL (First), 24-28; Grand Island, NE, Feb. 1-4; Holdrege, NE, 7-11; Greeley, CO (First), 15-18; Valley City, ND, 28—Mar. 4; Valley City, ND, 6-11; Marietta, OH (First), 14-18; West Chester, PA, 21-25; Fort Wayne, IN (Lake Avenue) 28—Apr. 1

THORNTON, WALLACE: Petersburg, IN, Mar. 23—Apr. 1*

TRIPP, HOWARD: Blantyre, Scotland, Jan. 10-14; Larne, Northern Ireland, 15-21; Port Glasgow, SCOTLAND, 24-28

TURNER, BEVERLY A.: Union City, IN, Mar. 6-11

WELLS, D. EUGENE: Centralia, IL (First), Jan. 3-7; Taylorville, IL (First), 10-14; Bradenton, FL (First), 21-26; Virginia Beach, VA (Tidewater Central), 31—Feb. 4; Portsmouth, VA, 6-11; Virginia Beach, VA (First), 13-18; Roanoke, VA (Eastgate), 21-25; Columbiana, AL, 27—Mar. 4; Seymour, IN (First), Indoor Camp, 6-11; Collinsville, IL (First),

14-18; Chattanooga, TN (First), Indoor Camp, 20-25; Louisville, KY (Southside), 28—Apr. 1

WELLS, LINARD D.: Sallisaw, OK, Jan. 9-14; Baxter Springs, KS, 16-21; Cisco, TX, 23-28; Jonesboro, AR (First), 30—Feb. 4; Fort Scott, KS (First), 6-11; Texas City, TX, 13-18; Henderson, TX, 20-25; Evansville, IN (First), 27—Mar. 4; Harrah, OK, 6-11; Manhattan, KS, 13-18; Great Bend, KS, 20-25; Bedford, IN (Davis Memorial), 27—Apr. 1

WHITWORTH, MARCUS A.: Locust Grove, OK, Jan. 2-7; Sublette, KS, 9-14; Kilgore, TX, 16-21; Preachers Retreat (Akron District), Feb. 6-9; Deridder, LA, 13-18; Mountain Grove, MO, 20-25;

Shawnee, OK, 27—Mar. 4; Yuma, CO, 6-11; Knoxville, IA, 13-18

WRIGHT, E. GUY & LIL: Orangeburg, SC (First), Jan. 3; Jacksonville, FL (Westside), 9-14; Gulfport, FL, 16-21; Sneads, FL, 23-28; Tampa, FL (Calvary), 30—Feb. 4; Palm Bay, FL (Mims), 6-11; Melbourne, FL (Eau Gallie), 13-18; Tampa, FL (Forest Hills), 20-25; Fort Valley, GA (First), 27—Mar. 4; Barberton, OH (Mount Summit), 6-11; Hagerstown, IN, 13-18; Greens Fork, IN, 20-25; Hartense, GA, 27—Apr. 1*

*Denotes Non-Nazarene Church

★ 1989 STEWARDSHIP HONOR ROLL ★

Director D. Moody Gunter says that to qualify for the Stewardship Honor Roll, a church must pay all budgets in full and meet the formula for 10% Giving.

Listed below are the churches which have qualified for the Stewardship Honor Roll for 30 or more consecutive years:

Consecutive

Years	Church
42	ALEXANDRIA (ALEXANDRIA, IND.)
42	BETHEL (ARENZVILLE, ILL.)
42	ELKHART FIRST (ELKHART, IND.)
42	HARRIS CHAPEL (SELMA, IND.)
42	KANSAS CITY FIRST (KANSAS CITY, MO.)
42	MONONGAHELA (MONONGAHELA, PA.)
42	MOUNT HOPE (BERNE, IND.)
42	SUBLETTE (SUBLETTE, KANS.)
42	WARREN FIRST (WARREN, OHIO)
42	WINCHESTER (WINCHESTER, OHIO)
42	ZION (BRITT, IOWA)
41	MARION FIRST (MARION, OHIO)
40	BEARDSTOWN (BEARDSTOWN, ILL.)
40	CHATTANOOGA FIRST (CHATTANOOGA, TENN.)
39	COLUMBIANA (COLUMBIANA, OHIO)
39	NEW BRIGHTON (NEW BRIGHTON, PA.)
38	HARMATTAN (OLDS, ALTA.)
38	LOWELL (LOWELL, MICH.)
38	PEORIA FIRST (PEORIA, ILL.)
37	CONCORD (CONCORD, CALIF.)
37	EAST ROCKAWAY (LONG ISLAND, N.Y.)
37	WARREN (WARREN, PA.)
36	BERNE (BERNE, IND.)
36	BRADFORD FIRST (BRADFORD, PA.)
36	DINUBA (DINUBA, CALIF.)
36	DURANT (DURANT, OKLA.)
36	ELKHART (ELKHART, KANS.)
36	GRAND HAVEN (GRAND HAVEN, MICH.)
35	OTTAWA FIRST (OTTAWA, ILL.)
34	BELLE (BELLE, W.VA.)
34	BETHEL (BETHEL, KANS.)
34	CLAYTONIA (WEST SUNBURY, PA.)
34	FORT RECOVERY (FORT RECOVERY, OHIO)
34	PENIEL (HUTCHINSON, KANS.)
34	WESTBROOK (INDIANAPOLIS, IND.)
33	IRONTON FIRST (IRONTON, OHIO)
33	MUNCIE SOUTH SIDE (MUNCIE, IND.)
33	NYSSA (NYSSA, OREG.)
32	BETHANY (HUTCHINSON, KANS.)
32	COLLEGE (NAMPA, IDAHO)
32	EVANSVILLE FIRST (EVANSVILLE, IND.)
32	GEORGETOWN (GEORGETOWN, ILL.)
32	LANGLEY (LANGLEY, S.C.)
32	NORTH PLATTE (NORTH PLATTE, NEBR.)
32	ROANOKE FIRST (ROANOKE, VA.)
32	SOUTH PORTLAND (SOUTH PORTLAND, MAINE)
32	WASHINGTON FIRST (WASHINGTON, D.C.)
31	OSKALOOSA (OSKALOOSA, IOWA)
31	UNION CHAPEL (CLAY CITY, IND.)
31	BETHANY JERNIGAN MEMORIAL (BETHANY, OKLA.)
30	BUCYRUS (BUCYRUS, OHIO)
30	HANOVER (HANOVER, PA.)
30	HAWTHORNE (HAWTHORNE, CALIF.)
30	KANSAS CITY ST. PAUL'S (KANSAS CITY, MO.)
30	LOGAN (LOGAN, OHIO)
30	MONTICELLO (MONTICELLO, ILL.)
30	OIL CITY (OIL CITY, PA.)
30	ROCK HILL WEST MAIN (ROCK HILL, S.C.)

Listed below are the ten churches on the Stewardship Honor Roll with the highest percentage of giving to General Budget and Mission Specials:

Percentage of Giving	Church
169.51	MCDONALD GROVE (BATESVILLE, MISS.)
100.00	FLUSHING KOREAN (FLUSHING, N.Y.)
75.98	COLUMBUS (COLUMBUS, KANS.)
71.70	LONGUEUIL (LONGUEUIL, QUE.)
71.49	HOUSTON DENVER (HOUSTON, TEX.)
67.34	GREENVILLE (GREENVILLE, ALA.)
57.68	MATTOON (BIRNAMWOOD, WIS.)
51.25	STETTLER (STETTLER, ALTA.)
49.56	LaCROSSE (LaCROSSE, WIS.)
48.65	DECATUR OAK GROVE (DECATUR, ILL.)

Listed below are the districts with 50 percent or more of their churches qualifying for the Stewardship Honor Roll:

Church Percentage	District	District Superintendent
65.0	HAWAII PACIFIC	DARRELL TEARE
56.0	SOUTH CAROLINA	JAMES BEARDEN
56.0	WASHINGTON	ROY E. CARNAHAN
55.0	NORTHWESTERN OHIO	J. E. SHANKEL
54.0	ALASKA	ROGER J. WEGNER
54.0	NORTH CENTRAL OHIO	JACK ARCHER
54.0	SACRAMENTO	WALTER M. HUBBARD
50.0	ALABAMA SOUTH	R. PHILLIP SESSIONS
50.0	CANADA WEST	GLENN E. FOLLIS
50.0	INTERMOUNTAIN	RONALD KRATZER
50.0	KANSAS	W. T. DOUGHARTY
50.0	NORTHWEST	WALTER LANMAN
50.0	PHILADELPHIA	TALMAGE HAGGARD

Listed below are the top ten districts who reached or overpaid their accepted General Budget for 1989:

Percentage	District	District Superintendent
105.04	SOUTHWEST INDIAN	JULIAN GUNN
104.38	FLORIDA SPACE COAST	L. WAYNE QUINN
102.78	SOUTH CAROLINA	JAMES M. BEARDEN
101.79	HAWAII PACIFIC	DARRELL B. TEARE
101.27	SOUTHERN CALIFORNIA	B. MAURICE HLL
101.04	SACRAMENTO	WALTER M. HUBBARD
100.55	PHILADELPHIA	TALMAGE HAGGARD
100.45	KANSAS CITY	MILTON PARRISH
100.22	NORTHWESTERN OHIO	J. E. SHANKEL
100.00	ALASKA	ROGER J. WEGNER



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ORDEAL IN THE ATLANTIC

BY DOUGLAS I. SHERWOOD

On Saturday morning, March 21, 1987, I went fishing in the Atlantic Ocean with two choice friends and a beloved brother-in-law. We didn't get to wet a hook or catch a fish. Tragedy struck.

A slight hitch occurred before we even got underway. Marshall had the boat in the water when John, Charlie, and I met him at Wrightsville Beach, N.C., at 5:30 A.M. We got aboard, but Marshall couldn't get the 150-horsepower motor to reverse. We pulled the boat out of the water and drove to Marshall's house for repairs. Fifteen minutes later he announced, "We're in business." Marshall knew boats and motors. I trusted him completely.

About 6:50, we were on our way out of the inlet, cutting through two to four foot swells. Charlie grinned at me. He and I had spent most of our lives on the banks of the Mississippi River. Deep-sea fishing in the Atlantic was an exciting prospect.

We headed for Twenty-Three Mile Rock, a popular fishing spot off Wrightsville Beach. On their last trip there, Marshall and John had filled the cooler with fish in less than two hours. John exclaimed, "There's a 50-pound grouper out there with my name on it." Marshall was eager to try out a new electricity-driven reel. He sang snatches of his favorite song, "One day at a time, Lord." I plied him with questions about various gadgets on the boat—probably the same questions I had asked on a similar outing a year before.

Fifteen miles out we began to have problems. The 150-horsepower motor conked out. Marshall removed and checked the fuel filter and primed the fuel line. The motor cranked up immediately, and we were on our way again.

This happened twice more, the last time when we were about 24 miles out. Sailboats were visible a mile or two from us. We were in the Gulf Stream now, and the swells were considerably larger. Marshall fastened a 25-horsepower auxiliary motor in place just as a large wave broke over the stern. The bilge pump refused to work—a fuse had blown. John replaced it, and the second one blew. The boat was now at a 45-degree angle and steadily going vertical.

At Marshall's shouted command, the three of us clambered onto the bow as he came forward to start the motor. By the time he reached the controls, both motors were submerged. The boat suddenly went vertical, hurling us all into the 51-degree water. The boat was now submerged except for about a foot of the bow pointing skyward. The time was approximately 9 A.M.

We had blundered seriously. Our life jackets were in the boat. We had not put them on. Marshall managed to grab a four-foot Gott cooler. A green Coleman and small red lunch-box cooler were swept beyond our grasp by the swift current. "We'll need that green cooler," Marshall shouted. I knew Charlie couldn't swim, and I wasn't sure John could, so I headed for it. When I spotted it, I was 50 yards from the others.

I caught up to both coolers and headed back to my friends. By now I could see them only when the swells raised us all at the same time.

The current was too strong for me, and I seemed to be drifting farther from them. Yelling to Marshall, I asked if he thought the boat would stay up. He said yes, so I released the coolers, which impeded my swimming. However, my efforts to swim back were foiled by the strong current, and I was rapidly tiring. I turned to swim back to the coolers. The green one was almost out of sight, but with aching muscles I reached the little red one. I had swallowed a lot of water and was gasping for air.

Shoving the cooler under the water to counter my weight, I could stay afloat by kicking slightly. When I was rested a little, I shoved the cooler under my large, purple sweatshirt, enabling me to stretch my

arms, which were beginning to cramp.

Only when it crested on the waves could I see the white cooler to which the others were clinging. I thought I heard them calling me, and I shouted as loud as possible, not sure they could hear me.

Riding the swells on that tiny cooler, I was tempted to give up, to just let go and allow the ocean to take me. But I fought the feeling, telling myself that the God I served would not honor a quitter. I had to trust Him and exert myself to the limit.

I began to pray, thanking the Lord that He had forgiven my sins and blessed my life. If I had to die, I was ready. I prayed for the others. John and Marshall were strong Christians. Charlie was not, and I prayed that these frightful circumstances might lead him to Christ. A sense of peace engulfed me. Some words from my pastor came to mind: "The Lord is bigger than what's the matter."

About an hour passed, and I decided to try again to reach the others. If rescuers found them, they might not spot me in my dark sweatshirt. Pushing the cooler ahead of me, I swam until I was tired, then rested awhile on the cooler. By repeating this process I made it back to where they were hanging on to the big

What would happen when I died? Would my body ever be found?



Roland Miller

cooler. I remember joking with them about how well I could swim, then pulling the red cooler from under my sweatshirt, revealing the secret of my buoyancy and endurance. They laughed.

The boat had sunk, but somehow they had gotten the life jackets. When I tried to strap one around my waist, I floated away from the cooler, so I settled for stepping through it with one leg. My hands were losing dexterity in the cold water.

It was now about 11 A.M. We were trying to move enough to offset cramps and yet remain still enough to conserve energy. It was important to remain conscious and alert, and Marshall checked us every few minutes.

Some "honeybuns" and soft drinks had somehow stayed in the cooler. We decided to save them as long as possible, but urged

John to drink a little. He was starting to shiver and his teeth were chattering.

We discussed our plight. How long could we last in 51-degree water? Marshall's wife would not expect us before sunset, so she would not be alarmed sooner. Neither would my wife, Debbie. Unless some unexpected fisherman happened along, we were in for a long wait.

As time passed, we prayed. John was suffering from hypothermia. I gave him another Pepsi to get sugar into his system. He was chattering badly, and his words were slurred.

John was 21 years old and planning to be a medical missionary. Well-grounded spiritually, he was a source of strength in our church's youth group. In the short time I had known him, I had learned to love and respect him immensely.

He lost consciousness, and I tried to boost him into the cooler as Marshall held the split lid open. Each time I tried to lift him out of the water I went under and soon exhaustion forced me to give up. I placed him between the cooler and myself, propped his head on my shoulder, and tried to keep it above water. The swells kept splashing over our heads in spite of my efforts.

About that time, Marshall yelled, "Another one is gone." Charlie was now unconscious. Shortly afterwards, as we floated helplessly, John died.

I could do nothing for him, so I tied his life jacket to the handle of the cooler and went around to the other side to help with Charlie. I propped the little red cooler under his back to keep him out of the water as much as possible. Before long, he was gone, too, and Marshall fastened his body to the cooler.

About two o'clock, judging by the sun, we decided to try to get into the cooler. For an hour we struggled, but each time we thought we were making headway the box would flip from under us. As hard as we tried, nothing worked. We could neither get in it or on it. In the attempt, we lost all the food and drinks except one Pepsi. Charlie's body was bumped loose, but I swam after it and retrieved it. We were back again to floating and waiting.

Marshall and I shared the Pepsi we had salvaged. As we floated, his sentences became drawn and slurred. He was now succumbing to hypothermia. Soon he couldn't hear me yell to him, and I had to swim around to his side of the cooler to get his attention. He kept losing his grip on the cooler, and he even slipped out of his life jacket. Pulling him back through it, I grabbed the cooler handle, holding him between myself and the cooler, his head resting on my shoulder. He died soon after this.

Alone now, I experienced a brief period of terror. It was about 3 P.M. It would be hours before anyone raised an alarm about us. What would happen when I died? Who would tie me to the cooler? Would my body ever be found? I prayed, asking God to make me aware of His presence. Suddenly, I was. I could really feel His presence, and I never felt alone again throughout the ordeal.

As I floated, I recalled the weather report. The temperature would drop to 30 degrees that night. I could feel the air and water growing colder as the sun disappeared over the horizon. My only chance of surviving the night was to somehow get into the cooler.

After nearly an hour of fruitless efforts, I made it. I managed to slide sideways into the cooler, most of my torso in, my legs dangling in the water. I rocked the cooler upright. My position was terribly cramped. My right shoulder was jammed into a corner and almost immobilized. My left arm was up around my head.

This allowed me to filter through my sleeve the air I breathed, raising its temperature. The life jacket cushioned my head. My legs were submerged, but I could kick them slowly and freely to avoid cramps.

I did everything I could to stay alert through the night. I counted, sang, talked to Debbie, and prayed—all of it aloud. Every few minutes I checked my feet, knees, hips, shoulders, elbows, and finally my hands.

From time to time I cracked the cooler lid to check the moon's position and estimate the hours remaining before sunrise.

The night was cloudless, the sky beautiful.

I catnapped, hoping to be aroused by the sound of an approaching motor. Water trickled in and slowly filled the cooler. I was becoming submerged again, and water was freezing the side of my head. Muscle cramps in my arms and legs were agonizing. I wanted to get out and empty the water from the cooler, but I was afraid I could never get back in.

Somehow, the longest night of my life passed and the sun finally rose. I kept the lid closed, waiting for the atmosphere to warm. Everything was now routine—counting, praying, conversing with Debbie and assuring her I would survive. I dozed.

When I awoke, the sun was high. Now I was disoriented.

Was it late morning or early afternoon? Assuming the worst, I tried to prepare myself mentally for another night afloat, but it was hard to do.

The weather station had forecast rain for Monday. I didn't

want to be caught out there in a storm.

Once more I prayed. Some time later I heard a motor. Pushing open the lid, I saw a helicopter about 200 yards away, flying parallel to the cooler's drift. As I watched, heart sinking, it flew on by. "Lord," I prayed, "I can't believe You kept me alive this long to let me die now."

Just as the words escaped my lips, a Coast Guard cutter was bearing down on me. Surely those aboard would see me. The boat came within a hundred yards then veered right. Again, I prayed desperately.

A third time I heard a motor. A Coast Guard helicopter was approaching. When they landed on the water I jumped out of the cooler, knocking Charlie's body loose again. I grabbed him and tied the life jacket back to the cooler.

Coast Guard personnel lowered a rack into the water and dragged me into the helicopter. Once aboard, I tried to stand and collapsed. I couldn't straighten my cramped arms and legs.

Miraculously, I had survived 25 hours in 51-degree water without hypothermia. In fact, when my vital signs were checked, my temperature was 99.2 degrees. However, my enzyme count was 23,000, due to the damaged muscles. At first, the doctors thought I had suffered a heart attack. Within three days, though, the enzyme count was back to normal. My left arm remained numb for about a week, but there have been no long-term complications.

I am presently in college, studying for the ministry. I am still shaken and puzzled by the death of my friends and brother-in-law, and I grieve with their families. Why they were taken and I was spared, only God knows. Certainly not because I was better than them. I have a sense, however, of overwhelming debt to God and His amazing grace. I want to spend my life in His service.

HH

Douglas I. Sherwood currently serves as pastor of the Highland Church of the Nazarene, Nashville.



THE AFTERMATH

Christmas is over. Half the presents have been returned or exchanged. Half the toys are already broken. Half the cooks are serving leftovers. The trees are down and the decorations stored. A spasm of excitement and expense has subsided, and life is back to normal.

From the Christmas story three little words are appropriate—"The shepherds returned."

Wonderful things had happened to those shepherds. Angels had appeared to them with a message of incredible beauty, power, and hope. They had worshiped the infant Jesus at the manger. They had thrilled gaping crowds with a recital of those stirring events.

Now they were back at work. Was their task easier? Their pay higher? Their clothes less ragged? Did their sheep smell any better?

Well, if things were the same again, did all the sacred hullabaloo have any value?

But things were not the same and never would be. Christmas was more than a brief emotional upheaval. New dimensions had been added to those shepherds' lives—and will be added to ours if we really believe.

For one thing, the shepherds had a new Master. The angel had said to them, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Jesus came not only to remit our sins but also to rule our lives.

The real master of these shepherds was not the owner of their flocks or the governor of their land. Their Lord was Jesus Christ. With Him in charge, their lives would never lack challenge and direction, however ordinary and humdrum their work.

The unseen was more real to

them now than the visible, the eternal more real than the historical. Their world and their work were permanently altered because Jesus was Lord.

That is also the meaning of Christmas for us. You can't toss that away with a dead tree. You can't store that in an attic with boxes of ornaments. You can't lose that when the glow of Christmas has faded into normalcy.

**The Good News
does not cease to
be appropriate
even when "Merry
Christmas" does.**

When Jesus is Lord, life never lacks meaning and peace and joy, whatever our circumstances. "I have learned," said Paul, "in whatsoever state I am, therewith to be content."

When preaching, he was an "ambassador for Christ." In jail, he was a "prisoner of Christ." He never thought of himself as in the hands of men or fate, but always in the good hands of Christ.

So, we return to the normal, to the ordinary—but there with us is Christ, and Christ is better than Christmas.

The shepherds not only had a new Master but also had a new mission. They had become evangelists—"they made known abroad the saying which was told them concerning this child."

"All they that heard it wondered at those things which were told them by the shepherds." As in the case of all crowds who hear the

gospel, some believed, some scoffed, and some crowded into middle ground between—not yet persuaded but waiting to hear more on the subject.

Do you suppose those shepherds ever quit telling the story? Do you suppose anyone ever happened by as they tended their flocks without getting an earful of gospel?

Those shepherds now had a new purpose in life—to share the Good News: *God had visited the world in order to redeem it.*

You cannot give your life to a nobler cause than that. People need Jesus more than they need breath and bread. To know Him and to make Him known is to live for the highest and best of all possible missions.

This evangelistic mission is the enduring benefit and blessing of Christmas. It cannot be lost in the torn wrapping paper and crumpled bows. It doesn't go away when order is restored to the living room and kitchen. It doesn't cease to be an appropriate message when "Merry Christmas" does.

So, we go back to normal days and routine tasks. But, if the meaning of Christmas has really gripped our minds and changed our lives, we have a Person and a purpose that make every day worthwhile.

It's over? No, it's never over! As long as Christ is Lord, as long as our lives are spent among those who need to learn of Him, it's never over. Christmas is not a brief celebration but a renewed commitment. Because God gave His Son for us, we give ourselves to Him.

"The shepherds returned," not moping, not grieving, not complaining, but "glorifying and praising God." The aftermath of Christmas, for those who believe, is praise!

HH



SPINDLE INAUGURATED AT MANC

Richard L. Spindle was inaugurated as the third president of MidAmerica Nazarene College, November 28, at the Olathe College Church of the Nazarene. Nearly 1,000 people, including representatives from more than 20 colleges and universities, attended the ceremony in which Spindle emphasized academics and a continued commitment to the Word of God.

SPICER APPOINTED TO ALASKA



Kenneth G. Spicer, 54, has been appointed superintendent of the Alaska District. The action was taken

on November 11 by General Superintendent Eugene L. Stowe. The appointment was made with unanimous approval of the Board of General Superintendents and in consultation with the Alaska District Advisory Council. The appointment is effective January 1, 1990. He replaces Roger J. Wegner who resigned to accept the superintendency of the Dakota District.

Spicer has served as senior pastor of the Oregon City, Oreg., Church of the Nazarene since 1982. He has also pastored churches in Spokane, Wash., Klamath Falls, Philomath, Sweet Home, and Sutherlin, Oreg. A graduate of Northwest Nazarene College, Spicer was ordained in 1961 on the Oregon-Pacific District.

Spicer and his wife, Dorothy, have three children, David, Lucinda, and Keith.

NAZARENE LOSES LIFE IN TORNADO

A man who regularly attended Huntsville, Ala., First Church of the Nazarene was among the 18 persons killed when tornadoes ripped through that community in November.

Allen Dale Cruse, 46, was driving his pickup truck across town at 4:35 p.m. on the afternoon of November 8

when he was sucked from his truck and thrown into the median. His truck was not found for three days.

Cruse had regularly attended Huntsville First Church for about two years, according to pastor Ralph Brown. Survivors include his wife, Annette, two stepsons, a son, father, and three sisters.

The twisters cleared a ten-mile-long, quarter-mile-wide swath through parts of the Northern Alabama town, injuring almost 500 and leaving 500 persons homeless.

Brown said several families in the church faced major repairs before they could move back into their homes.

NIELSON IS NEW APNTS PRESIDENT



John M. Nielson, 46, has been elected president of Asia-Pacific Nazarene Theological Seminary, according to Robert H. Scott, World

Mission Division director. Scott made the announcement November 21 following the receipt of ballots which had been sent to members of the APNTS board of trustees.

He replaces E. LeBron Fairbanks who was elected president of Mount Vernon Nazarene College in July 1989.

Nielson moves to the post from Eastern Nazarene College where he had served as assistant to the president since 1982. Prior to this, he served at Nazarene headquarters from 1980 to 1982. Before this, he pastored churches on the Upstate New York, Philadelphia, Kansas City, and Middle European districts. He pastored in Denmark from 1975 to 1980.

Nielson earned a B.A. and M.A. from ENC and a B.D. from Nazarene Theological Seminary. ENC honored him with a doctor of divinity degree in 1989.

He is expected to begin his new assignment around the first of the year.

NAZARENE MEMBERSHIP GROWS IN '89

Membership in the Church of the Nazarene grew by 45,284 (5.18%) to 919,262 in 1989, according to statistics prepared by the general secretary's office. This compares to an increase of 4.28% in 1988. Membership gain in the United States regions was 1.63% (8,989) compared to 1.56% (8,502) in 1988. The Canada region recorded a gain of 3.83% (403) compared to a 2.47% (253) in 1988, while other world regions recorded a gain of 11.53% (35,892).

The Sunday School responsibility list (enrollment) declined in 1989 by 1,873 to 1,297,407, while the weekly

average Sunday School attendance increased by 1,137 to 642,676.

Accessions by profession of faith numbered 74,191, a gain of 18,076. With 4,608 received from other denominations, there were 78,799 new Nazarenes.

The number of ordained elders grew by 223 to 11,080. There were 4,390 licensed ministers (a gain of 175), while the number of deacons increased by 47 to 104.

The total number of churches increased by 363 to 9,294.

Nazarenes paid a total of \$436,191,126 for all purposes, an increase of \$24,493,051 (5.95%) more than the previous year. Per

capita giving was \$474.51, an increase of \$3.45. Distribution of this amount translates to \$380.07 for local interests, \$26.57 to district interests, \$13.40 to educational interests, and \$54.47 to general interests.

Distribution of membership by regional sub-totals is as follows:

REGION	MEMBERSHIP	PERCENTAGE
Africa	65,527	7.13%
Asia Pacific	55,751	6.06%
Canada	10,916	1.19%
Caribbean	82,933	9.02%
Eurasia	23,854	2.59%
MAC	62,680	6.82%
South America	56,348	6.13%
United States	561,253	61.06%

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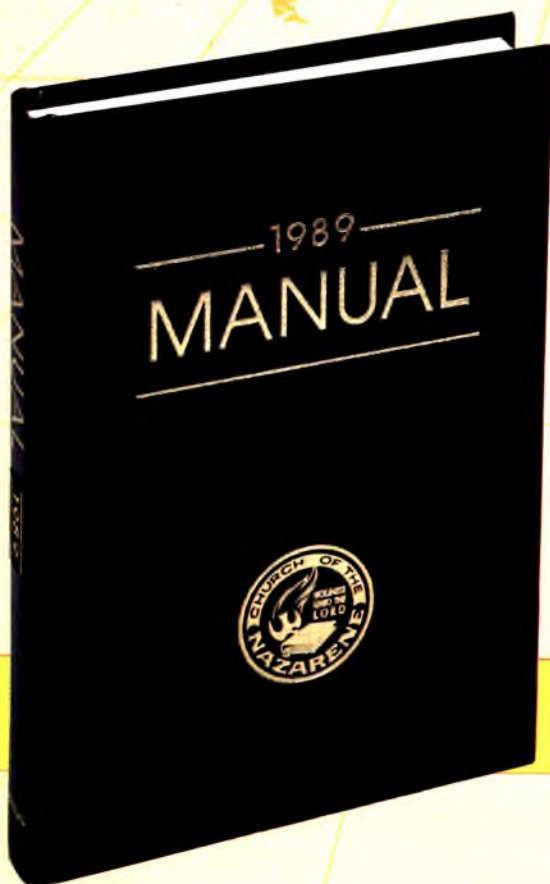
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