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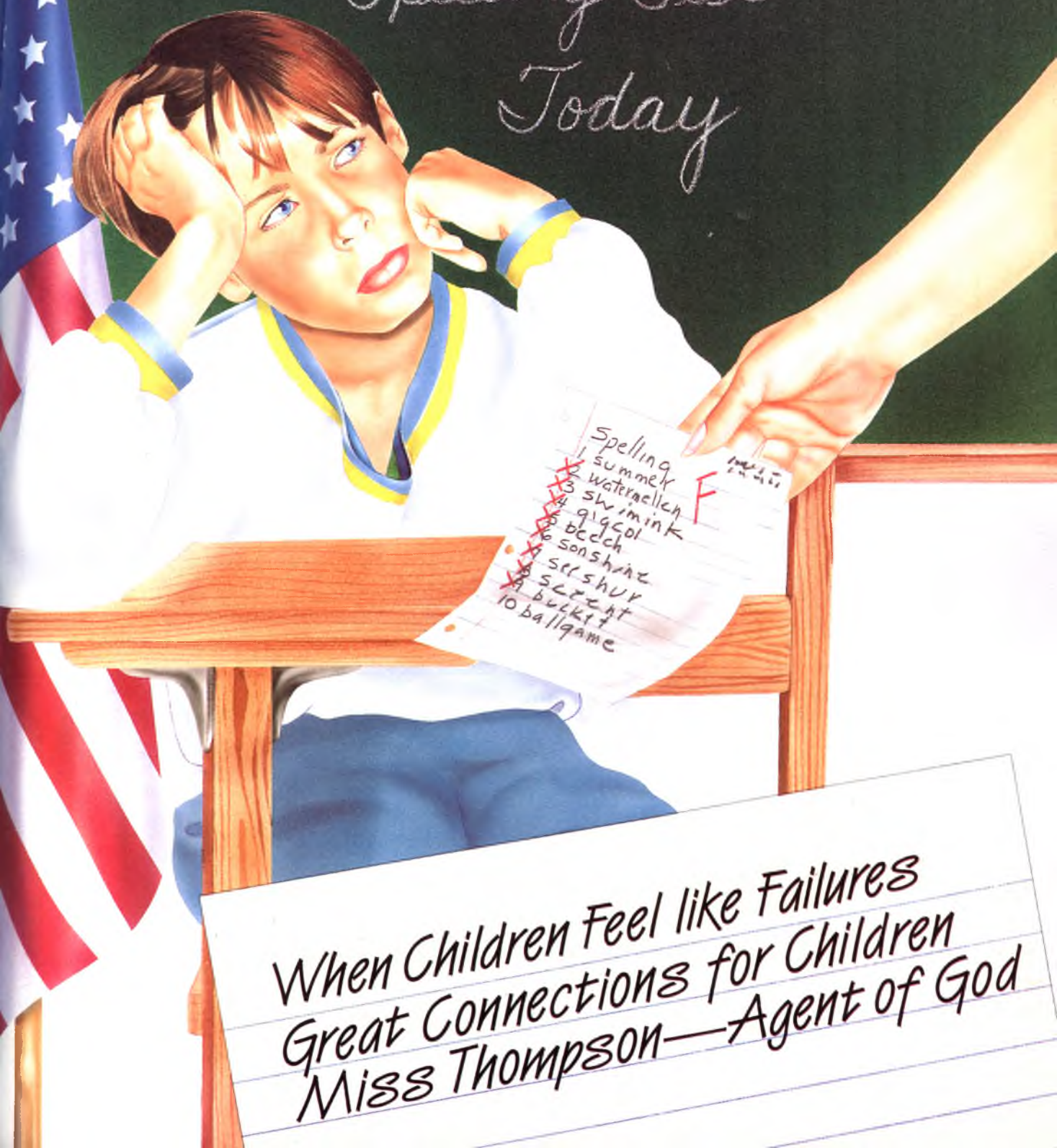
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Herald of Holiness

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*Spelling Test
Today*



*When Children Feel like Failures
Great Connections for Children
Miss Thompson—Agent of God*



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Herald of Holiness

CHURCH OF THE NAZARENE

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Editor's Choice

LOVING THE

Her name was Mrs. Muse. She lived in Belfast, a little town about five miles from the middle Tennessee community of Lewisburg where I was raised.

For some reason (I like to think it was Providence), she left the school in Belfast to teach at McCord Elementary School for a year or two. She was my fifth grade teacher.

I have often thought of Mrs. Muse—her bright red hair, warm smile, and tasteful clothes. But the reason for my fond remembrance is because I know she loved me. To her, I was more than a loud-mouthed 11-year-old. I was a person.

When I read the story of Teddy Stallard (see p. 22), my mind went back to my childhood and to Mrs. Muse. My fifth grade teacher didn't delight in marking up the papers of her students, but she did find great joy in helping boys and girls value themselves and others.

I also thought back to other teachers I had. I remember that my sixth grade teacher called me "impertinent" and slapped me in the face. She was a sarcastic lady who seemed to enjoy making kids look foolish before the rest of the class. I have never forgotten her words spoken in anger . . . or the slap.

Some of the coaches, whose P.E. classes I had the misfortune to attend, seemed to consider paddling some of us guys their favorite form of exercise. One particularly sadistic coach in junior high seemed to delight in seeing the "second string" guys suffer. I remember this mainly because he left me to walk home after football practice one day with two broken bones in my left ankle. He wouldn't even help me off the playing field.

But Mrs. Muse was another story. She wasn't just kind and encouraging, she knew how to whet

our appetites for learning by making it fun. We did a lot of hands-on projects. If we weren't making models of Shakespeare's Stratford theater, we were frosting candles or carving soap. Almost daily, we spent time discussing current affairs. John Kennedy was president, Khrushchev was busy banging his shoe on tables, and Muhammad Ali was still Cassius Clay.

I can relate to Teddy Stallard. I knew what it was like to be on the outside looking in. I was a wiggly child—the class clown who liked to make other people laugh. I talked too much and alienated peers and some teachers.

My mom and dad were salt of the earth folks who gave their four sons everything they needed, but some people in our town looked down on us. My dad worked at a factory and was the janitor at our church. We didn't get a car until the year I went to the fifth grade, and the Studebaker we got was the same age as I and my twin brother.

We were on the fringe of the "in group" at school during our elementary years, and my self-esteem was generally low.

The 1964 school year was growing to a close. It was about 3:30 in the afternoon. I had stayed late to help Mrs. Muse straighten up the classroom. I enjoyed being near her because she always made me feel better about myself. The next day, I was to play the role of an attorney in a mock trial. My low self-esteem came through.

"I'm sure I won't win the case," I moaned. "Bill (the opposing attorney) is much more popular than I. I'm sure the class will take his side instead of mine."

"Mark, you must not put yourself down!" chided Mrs. Muse. "You are a very intelligent young man, with some exceptional talents. You're witty, and you are able

UNLOVELY

to convey your thoughts so well with a pencil and paper. God has created you for some wonderful purpose.

"Don't worry about what the other children think or say. Young people can be cruel at times, but you just have to believe in yourself—I do."

She closed by saying that she thought I would do an excellent job in "court" the next day. I did.

As Teddy Stallard never forgot Miss Thompson, neither did I forget Mrs. Muse. A few years ago, when I served on the staff of the governor of Tennessee, I sent her a letter. I thanked her for believing in me when I didn't believe in myself, and for instilling within me the confidence that God had created me for some special purpose.

Look for the best in your children. Love them unconditionally.

Whatever success I have achieved in life, I owe to God, my parents, to the Nazarene role models in my hometown, and to a few loving teachers like Mrs. Muse.

Now that I am a father with a son of my own, who is very much like I was when I was young, I long to tell teachers everywhere, "Look for the best in your children. Love them unconditionally. Encourage them. Recognize that they are just little persons on their way to becoming big persons—with real feelings and bundles of raw potential.

Like Mrs. Muse, a good teacher can challenge a child to go beyond his greatest expectations. A bad one

can make a child feel more worthless than last month's newspaper.

I can recall Mrs. Leverette, Mrs. Adcock, and others who taught my Sunday School classes as a child. They didn't receive any earthly rewards for their efforts, but I think they will have a special place in heaven as compensation for their willingness to love kids who, many times, weren't all that lovable.

Thankfully, there are many loving, compassionate teachers in our churches and schools. My wife, Cathy, is one of them. A third grade teacher at a public school in our neighborhood, she looks for the best in kids and tries to discipline them without damaging their egos. She makes a special effort to

love them, and they know it. I can tell by the way they (even the boys) crowd around to hug her at the close of the day and by how they flock to our home after school.

Evangelist Charles Higgins, in revival at Kansas City First Church, declared that we are stewards of God's grace. In other words,

God's grace is freely given to us (even though we were quite unlovable ourselves) so that we might be gracious to others. God loves us unconditionally, and that's the way we are to love others—even when Tommy puts Play-Doh in Suzie's hair or when Billy shouts the Lord's Prayer at a decibel level that would drown out a 747.

Kids won't necessarily remember who taught them to read, write, and do math; however, they will never forget those persons, like Mrs. Muse, who love them without conditions. It's a good idea for all of us to remember—even if we're not teachers.



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Portraits of Jesus in John

Freedom in the Son



*Therefore, if the Son makes you free, you will be really free (John 8:36).**

Freedom is on everybody's mind. The events unfolding in Eastern Europe and the Soviet Union, as well as the liberation of Kuwait, have focused worldwide attention on the desire for and the cost of freedom. Nobody wants to be in bondage; everybody wants to be free. The question is how freedom can be obtained.

Jesus offered the possibility of freedom in John 8:31-32. His Jewish audience rejected the idea of slavery with a defensive assertion of their freedom in verse 33. Jesus responded in verses 35-36 by more precisely defining their bondage and the fact that true freedom is only found in the Son of God.

Jesus' promise, "The truth will set you free," in John 8:32 is the climax of three results promised to those who abide in His word. Jesus began His sentence in verse 31 with the word *if*. "If you abide in my word." Freedom is always conditional; it has a price that must be paid. In this text, freedom requires that the word of Jesus become the center and source of life. "Abiding" in the word of Jesus does not mean many hours reading the red-lettered words in the New Testament. When Jesus spoke of abiding in His "word," He meant more than the Bible. His word is the whole message and impact of both His life and His teachings. When the meaning of Jesus becomes the center of our lives—when the whole reality of Jesus becomes our dwelling place—several results will take place.

The first result of genuine abiding in Christ's message is that we

become authentic disciples. In the New Testament world, a disciple was one who learned by living with a master teacher. The teacher's life and the teacher's mouth team-taught the disciple. Until we center our life around the message of Jesus, true discipleship will never happen. As the words of Christ and life of Christ are formed in us, our discipleship becomes authentic and we can model as well as proclaim Jesus.

The second result mentioned in verse 32 is that we will know the truth. In John's Gospel, the truth is ultimately Jesus himself, as John 14:6 shows, "I am the way, the truth, and the life." Knowledge of the truth is not the mastery of facts but participation in Christ. Only as we find the meaning and center of our lives in Christ do we authentically know God, and thus the truth.

The third result is that this trusting, obedient relationship with God sets the believer free. Ironically, the meaning of freedom is always dependent upon the bondage that is being enforced. The Jews immediately responded in verse 33 that they had never been in bondage. One wonders how they could make such a statement. The Romans occupied Palestine at the very moment, and the Jews had only enjoyed 100 years of political independence in their previous 600 years of history. However, Jesus ignored the issue of political freedom and spoke of the bondage of sin in verse 34, "Everyone who practices sin is a slave of sin." Regardless of one's definition of sin, Jesus declared that sinning enslaves a person to sin. Obedient, trusting relationship with God sets

a person free from that enslaving power of sin. Both verse 32 and verse 36 point to Jesus as the Agent of freedom from the bondage of sin. In fact, verse 36 declares that the only real freedom is the freedom from sin's bondage that comes from Christ.

We are easily attracted to these verses because of the appealing power of the words, *truth* and *free*. But the *truth* is Jesus and the *freedom* is not freedom in general, but freedom from sin. 1 John 3:8 indicates that Christ came "in order that he might destroy the works of the devil." The purpose of Christ's coming is freedom—freedom from sin. That freedom is a result of a trusting, obedient abiding in the word of Christ.

The truth is Jesus, and the freedom is not freedom in general, but freedom from sin.

For further study: (1) Read Romans 6:12-23. Jot down several ways in which Paul gives specific applications of Jesus' words in John 8. (2) Read Galatians 5:1-15. List several ways freedom can provide an opportunity for self-centered living. (3) Ask the Lord to help you abide in the word of Christ and experience the promised results.

*Scripture quotations are the author's own translation.

Roger L. Hahn teaches New Testament at Southern Nazarene University.

TH

Harvest from the Sea

BY EUGENE L. STOWE

*A fisherman on a
rainy Rio beach
models timeless truths
about becoming
fishers of men.*

The year of "Harvest Now" is well underway. Across the world, a great group of new Nazarenes were received into membership on Easter Sunday—the first-fruits of the 94,000 whom we believe the Lord is going to add to His Church through the doors of our church this year. We're praying that every congregation will be involved in the harvest—that every pastor will report at least one received by profession of faith.

I've been wondering what Jesus would have told us about how to get the harvest in. He couldn't quote such experts as Peter Wagner, Win Arn, or Michael Green (all good men). He couldn't endorse "Evangelism Explosion"—it hadn't been written.

I think that He would tell us the same things He told His disciples in the first century. His words were deceptively simple. The only authorities He quoted were Bible writers. He told lots of stories. His teachings were easy to understand. They still are.

Take harvest, for example. On occasion He did speak about sowing and reaping grain. But He spent much of His time on and near the Sea of Galilee. The first disciples who answered His call were fishermen. It's only natural that the first evangelist's commission He gave was, "I will make you fishers of men" (Matthew 4:19).

Later on, when they had fished all night and brought in no harvest from the sea, He instructed them to change their technique—"Throw your net on the right side of the boat" (John 21:6, NIV). And they caught more fish than they could handle!

On my most recent trip to South America, the Master taught me some

lessons about harvesting. I was staying in a hotel in Rio de Janeiro. My room overlooked the bay. It was raining, and very few people were on the beach. One of them was a man who was fishing with a hand-thrown net. As I watched him, I noted four timeless techniques that he demonstrated.

1. Timing is important. Early morning was the best time to fish. Later on, crowds of people would fill the beach and go swimming. The Holy Spirit will give us guidance in finding the most opportune time to witness. His timing is always right.

2. Conditions are not always ideal. This fisherman didn't let the rain stop him. He didn't wait until the sun came out. And there will always be situations that don't seem ideal for evangelism. But we dare not put off this vital work. If it is God's time, He will help us overcome obstacles.

3. Don't give up. There were times when the net came in empty, but he kept on throwing it out. Satan's most effective weapon is discouragement. If we don't see immediate results, he will do his best to convince us that there is no use to try again. My parents taught me this important lesson: "If at first you don't succeed, try, try again." This fisherman finally caught fish because he wouldn't quit. God will give us souls if we don't give up.

4. Keep the small fish too. While I was watching, he didn't bring in any big fish. But the small ones seemed important to him, and he kept them. It's wonderful when we win important people to Christ. But Jesus reached out to the poor, the uneducated, the sick, and even the children. Every person is valuable in God's sight.

May all our nets bring in a rich "Harvest Now."

✠





Fundamentals for a Life of Prayer

Recently, a seemingly simple question has captured my attention. "What are the elements necessary to a life of prayer?" In other words, what's the bottom line to an effective prayer journey with God? The question assumes a saving relationship with the Lord Jesus Christ. But beyond that, what cannot be left out if one is serious about developing prayerful communication with God? Maybe the query is not so simple after all!

I don't think I have all the answers, but let me share some of the clues that have been dawning on me. You can improve on these ideas, but let's at least think together on this vital issue.

The most crucial element to a worthwhile prayer life is **Intentionality**. Without intention, prayer will not happen, except in moments of life's emergencies. We are all acquainted with "foxhole" prayers of one kind or another. When life comes crashing in, the human spirit instinctively calls out to its Creator. But that is not the kind of praying we are giving attention to in this column from month to month. A life of prayer happens only when we *intend* to pray.

The prayer life of Jesus is always instructive. In Mark 1:35 we read, "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed" (NIV). No happenstance praying here. You can feel the purposeful, deliberate choice He has made to pray.

The trouble with "intentionality" is that it sounds so much like

"commitment" or "discipline," and we don't like those words. We don't want them to apply to the life lived in the "freedom of the Spirit," but they do! If I am going to develop a mature life of prayer, then I will *intend* to do it. I will make the commitment necessary! If I do not begin here, then I should not be too surprised if I end up with a spasmodic prayer life that goes nowhere.

It's interesting—I have no trouble with this concept when it comes to anything else worthwhile in life. If I dream of becoming an artist, musician, teacher, minister, mechanic, or whatever, without intentionality, without commitment, it will never happen. Why, then, is intentionality in prayer such a problem?

Another vital element to an ongoing prayer life is **Consistency**. I am not suggesting a regulated timetable that others "ought" to follow. The issue is pattern. When viewed over a given length of time, is prayer evident in any consistent manner? The design may have "holes" and "gaps" here and there, but a visible pattern should appear.

Again, Jesus sets the pattern. Not only did He pray early in the morning, but He prayed at other times too. "After leaving them, he went up on a mountainside to pray. When evening came, the boat was in the middle of the lake, and he was alone on land" (Mark 6:46-47, NIV). "One of those days Jesus went out to a mountainside to pray, and spent the night praying to God" (Luke 6:12, NIV). "But Jesus often withdrew to lonely places and prayed" (5:16, NIV).

Prayer was such a consistent occurrence in His life that it was evident to anyone who knew Him at all. His life of prayer invited the disciples to ask Jesus to teach them how to pray. His intentionality and consistency were compelling! There was a rhythm of prayer to His life and ministry. It was into the crowds to heal and restore, getting alone to pray, back to ministry with the multitudes, withdrawing to be with the Father.

Whereas, intentionality speaks of commitment, consistency points to obedience. Intentionality is only "good intentions" without the follow-through of consistent obedience. Do I respond to Jesus' call

What do those Christians who pray so effortlessly and constantly know that the rest of us don't?

to prayer with any pattern at all?

I have come to realize that those who seem to pray so effortlessly and constantly have built their prayer sojourns by intention and consistency. They made a commitment and were obedient. What I am privileged to witness is the overflow!

E. Dee Freeborn teaches practical theology and spiritual formation at Nazarene Theological Seminary.

HH



The Dangers of Fragmentation

In an increasingly complex world, fragmentation becomes a potent enemy of the spiritual life. Fragmentation weakens focus and destroys peace. Joy and effectiveness are seriously depleted.

The effect of fragmentation is quickly visible in computers. Most computers store information on a hard disk. Files are stored in the next available open sector. If the file is too long for the open sector, the next empty unit (however far away) is identified, and the remainder of the information is stored there.

During the course of many erasure and/or storage procedures, information is no longer stored in contiguous locations. The computer must spend more and more time searching for the information that is now stored in widely separated locations. The efficiency of the computer decreases. Soon, a normally speedy computer gets bogged down in *search and find* operations, and it functions at a frustratingly slow speed.

The analogy is painfully clear. We live in an increasingly complicated world. There are so many demands upon our lives that we get involved in far too many activities. We find ourselves stretched in every direction. Soon, the efficiency of our lives decreases. We find ourselves frustrated and ineffective. Normal operations take an inordinate amount of time.

Thomas Kelly, in *A Testament of Devotion*, writes: "We feel honestly the pull of many obligations and try to fulfill them all. And we are unhappy, uneasy, strained, oppressed, and fearful we shall be shallow. . . . We have hints that there is a way of life vastly richer and deeper than all this hurried existence, a life of unhurried serenity and peace and power. If only we

could slip over into that Center!" (New York: Harper and Row, 1941, 115).

We are keenly aware of the struggle that Kelly so succinctly summarizes. We know that temptation has greater power when we are weary. We know that God did not design us for such a labored existence. Spiritual development crashes to a standstill.

It becomes quickly and painfully obvious that our lives are not centered in God—that we are not *living from the Center*. We are struggling just to cope from day to day. All the while, we are longing for the creativity and peace and poise for which God designed us.

A number of writers talked about Christian simplicity. The Danish philosopher Kierkegaard wrote that purity of heart is to will one thing. Augustine wrote that our hearts are restless until they find their rest in God.

A contemporary writer, Richard Foster, defines simplicity in Pauline terms: "It is one thing for God to come into us (and a very necessary thing), but it is quite another for us to come into God. . . . When God comes into us we still have a certain autonomy; when we come into God we have come IN. He is in all and through all and above all. When we are in Christ, truly in Christ, our deeds and words are of one piece, because they both flow from a single Spring" (*Freedom of Simplicity* [New York: Harper and Row, 1981], 82).

Jesus invited us to "seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matthew 6:33, NIV).

Paul echoed this teaching when he wrote: "But one thing I do . . . I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:13-14, NIV).

Fragmentation on the hard disk of the computer is solved by a program that rewrites all of the stored information in contiguous sectors. Fragmentation in human beings is solved by reordering and rearranging life.

Richard Foster suggests several steps in the process. First, he recommends the discipline of silence, in which we learn to listen afresh to the voice of God himself. Second, he recommends that we get in tune with the God-given cycles of

Who can find a life of stable simplicity in the whirlwind of contemporary life?

life. A third step is to learn to refuse to live beyond our means emotionally. When we give out more than we take in, we are headed for disaster. Fourth, he suggests that we reflect regularly on the significance of events and ideas (*Freedom of Simplicity*, 89-93).

A life of stable simplicity before God brings a rich harvest in spiritual formation. Certainly such simplicity is at the heart and core of holiness!

Use your journal to reorganize and reprioritize your life in light of your allegiance to Christ!

HH

PRACTICING THE PRESENCE OF GOD

Brother Lawrence Teaches Us the Secret of the Life of Holy Devotion

BY ROBERT E. COLEMAN, PROFESSOR OF EVANGELISM, TRINITY EVANGELICAL DIVINITY SCHOOL

Truth is most beautiful when clothed with humility. And it is never so profound as when making plain the way of holiness.

Perhaps that is why Brother Lawrence's *The Practice of the Presence of God* has been read by millions of people seeking the highest good. With captivating simplicity, unconscious sainthood is seen in the daily, routine, tasks common to every man and woman. There is no fanciful theory; no strutting with pious words. Just the gentle witness of one, unlearned in the ways of the world, who found how every experience of life can be filled with the glory of God's presence.

Sometimes called Lawrence of the Resurrection, Nicholas Herman was born of lowly parents at Herimesnil, Lorraine, France, in 1611. He was raised in poor circumstances with no formal education. As a youth, he served for a time in the army, fighting in the bloody church wars that ravaged Europe during the period. A wound he received in battle left him with a limp the rest of his life.

At the age of 18, he experienced a remarkable awakening while gazing upon a barren tree standing dormant against the snow on a midwinter day. The sight stirred thoughts of the change coming in the spring when the tree would bring forth leaves and fruit. Gripped by the

fact of God's power and providence, he set about to free himself from this world, and so to live each day that "he might perform all his actions for the Love of God."*

In the following years, Lawrence worked as a domestic servant, and for a while was an aid to the treasurer of the King of France. He was described as "a great awkward fellow who broke everything," suggesting a cumbersome manner about his work—a trait that makes us even more aware of our affinity with his humanness.

Moved by a desire to renounce all for Christ's sake, he became a lay brother of the barefooted Carmelites, and entered the monastery at Paris. After serving a period of time in the stables, he was assigned to the kitchen, where for the next 30 or more years he was the cook, being relieved of this duty only because of blindness before his death. It was while serving in this capacity that he became known as Brother Lawrence.

Though the love that was kindled in his heart at his conversion never left him, for years he experienced periods of vacillation and doubt. There were seasons when temptations overwhelmed him, and he even despaired of his salvation. Despite all his efforts to concentrate upon God, he could not seem to maintain the constancy he so earnestly sought.

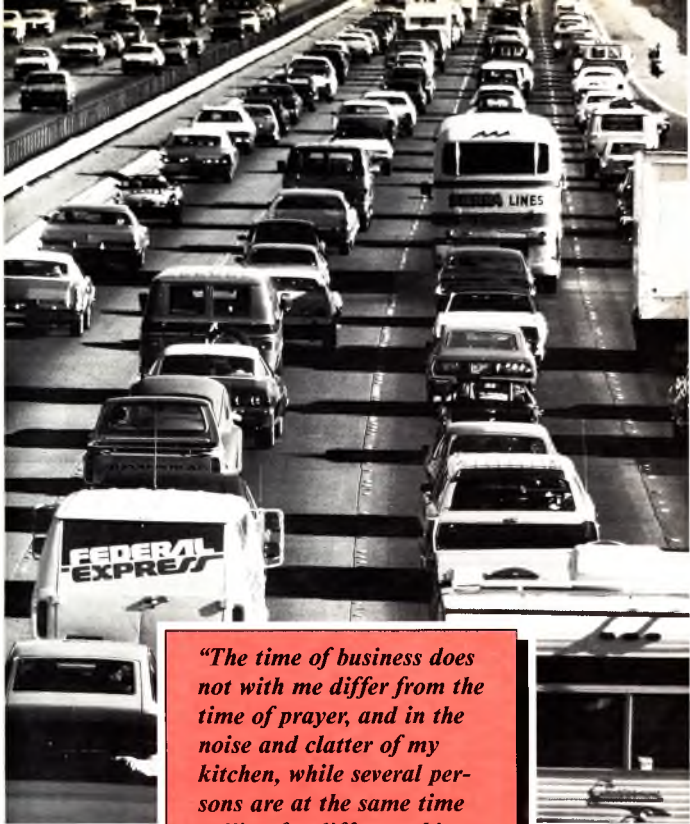
This period of spiritual incon-

sistency and suffering seems to have extended over at least 10 years. In his *Second Conversation*, reference is made to four years in which he suffered much, which led him to the realization that his "trouble arose from want of faith." Even so, in his *Second Letter*, he speaks of suffering still after 10 years. It is interesting that an interval of time passed between his conversion and the point of his complete spiritual rest.

Out of this soul-searching came a deeper illumination and trust. As he put it, "When I thought of nothing but to end my days in these troubles, I found myself changed all at once." Relying entirely upon the faithfulness of God, he "found a profound inward peace," as if he were in the "center and place of rest."

Thereafter, Brother Lawrence walked "before God simply, in faith, with humility and with love," applying himself "diligently to do nothing and think nothing" that might displease his Lord. He was so resigned to the will of God that he "would not take up a straw from the ground against His order, or from any other motive than purely that of love to Him." His one desire was for God to form His perfect image in his soul.

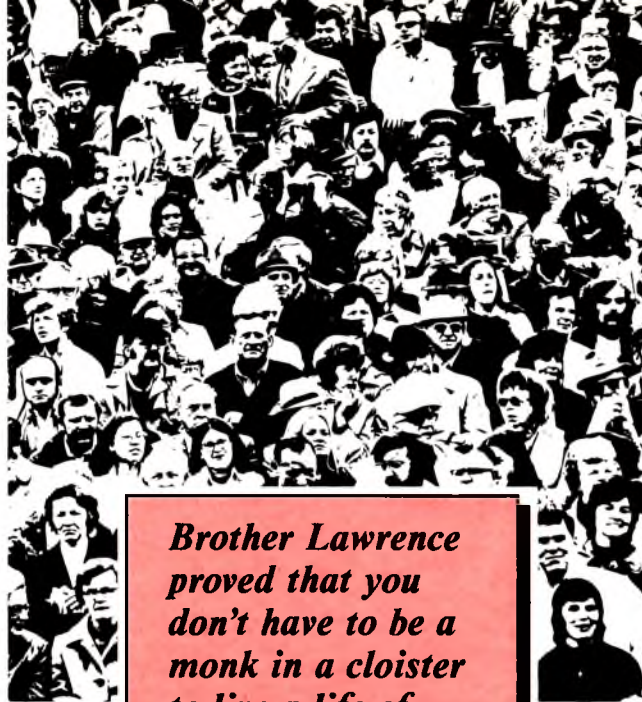
This was not a passive resignation to the divine will, but rather an active perseverance in the presence of God, wherein he kept



"The time of business does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the blessed sacrament."



Harold M. Lupton



H. Armstrong Roberts

Brother Lawrence proved that you don't have to be a monk in a cloister to live a life of prayer. Even in the "crowded ways of life" you can constantly be in touch with God.

himself by constant attention. When he saw his faults, he freely confessed them to God, then returned immediately to his accustomed adoration. Sanctification included for him an earnest growth in truth, because, as he put it, "not to advance in the spiritual life is to go back."

In this pursuit, he made his work an occasion of praise. "The time of business does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the blessed sacrament."

John Wesley translated *The Conversations* into English. They became "required reading" for Wesleyan preachers. Lawrence's way of prayer is what attracted Wesley. Lawrence learned to make all of life a prayer by being consciously aware of the moment-by-moment presence of God.

At first, this simple man tried to pray the monk's way. But such regimented prayer did not work for him. He retired to pray, according to the directions of his Superior; but he did not need such retirement because his busiest work did not divert him from

God. "We need only to recognize God intimately present within us," Lawrence advised, "to address ourselves to Him every moment . . . praising, adoring, and loving Him incessantly." This communication with God need not be fettered with punitive exercises, penances, or rituals, but the disciple should "act with God in the greatest simplicity, speaking to him frankly and plainly." Practicing the presence of God in Lawrence's way became something that Wesley was to promote in his preaching and in his writing. Wesley believed that Brother Lawrence had proved that you don't have to be a monk in a cloister to live a life of prayer. Rather, even in the crowded ways of life, one can constantly be in touch with God.

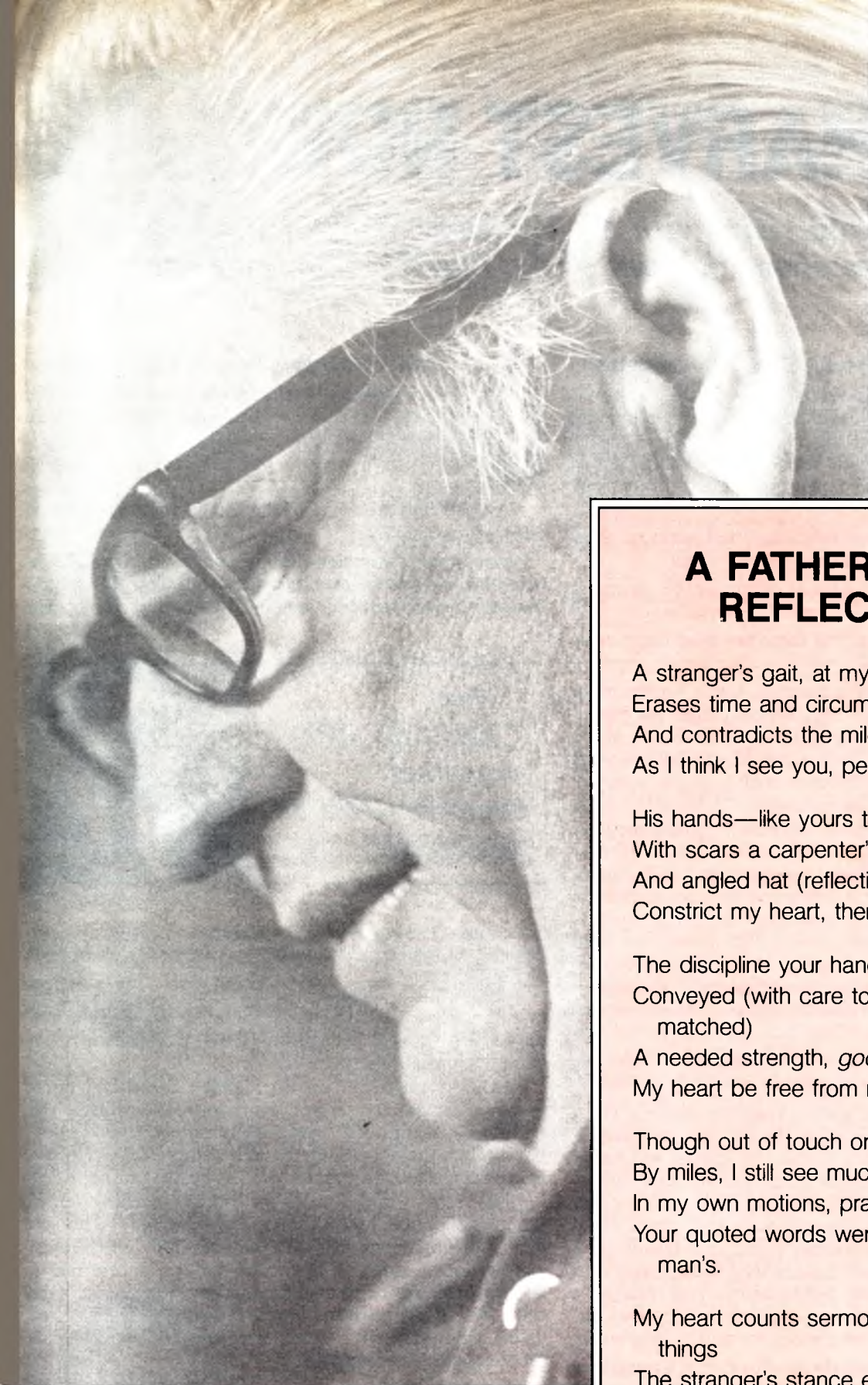
Physical infirmities that came to Brother Lawrence in his last years did not diminish his joy. Sufferings were regarded as a paradise so long as they could be shared with his Lord, while "the

greatest pleasures would be hell" if he had to "relish them without Him." He knew that God's love was in everything and thus could accept "the sweet and the bitter" as from the same loving Hand.

On February 12, 1691, in perfect peace, this humble servant of the Lord quietly left his earthly tabernacle to enter into another dimension of the Presence he knew so well. Shortly before he died, he was asked what was in his mind. The dying saint replied characteristically, "I am doing that which I shall be doing through eternity, thanking God, praising God, adoring God, offering Him the love that fills my heart."

Three centuries have passed since his writings first appeared, but spiritual pilgrims still sit at the feet of this unassuming teacher who all his life sought to avoid public attention. But "were I a preacher," he said, "I should, above all other things, preach the practice of the presence of God; and were I a [spiritual] director, I should advise all the world to do it, so necessary do I think it, and so easy, too."

*Quotations in this article are taken from two translations of Brother Lawrence's teachings published in French in 1691 by Joseph de Beaufort. (1) John Wesley's translation, "Conversations with Brother Lawrence" in *A Christian Library* (London: T. Cordeux, 1819), 23, 18, 20, 21, 24. (2) *The Practice of the Presence of God* (New York: Fleming H. Revell, 1895), 7, 9, 10, 24, 31, 43.



Dave Anderson

A FATHER'S DAY REFLECTION

A stranger's gait, at my first glance,
Erases time and circumstance
And contradicts the mileage maps
As I think I see you, perhaps.

His hands—like yours that move just so,
With scars a carpenter's might know—
And angled hat (reflecting heat)
Constrict my heart, then speed its beat.

The discipline your hands dispatched
Conveyed (with care too seldom
matched)

A needed strength, *good* grief that let
My heart be free from real regret.

Though out of touch or sight of you,
By miles, I still see much you do
In my own motions, prayers, and plans;
Your quoted words were more than
man's.

My heart counts sermons, gifts, and
things

The stranger's stance evokes—and
sings.

Of all the words you taught (a host!),
I benefit from "Father" most.

—Wilma Dean Williams

HARVEST NOW!

The Herald visits with M. V. (Bud) Scutt of Evangelism Ministries about the aim of the Harvest Now campaign.

Herald: Dr. Scutt, what is the Harvest Now campaign?

M. V. Scutt: Harvest Now is the name for the plans, materials, and efforts that Evangelism Ministries is providing in an effort to implement the Year of the Harvest goals. Last year, we celebrated the Year of the Sabbath. It was just what we needed to prepare us for the Year of the Harvest, for Harvest Now.

Herald: Are there other indicators that seem to show that the time is right for an evangelism thrust?

Scutt: A new spiritual vitality seems to be sweeping North America. Some call it a spiritual renaissance.

Herald: Does this mean that there are good times coming for the U.S. churches?

Scutt: Not necessarily. For example, Leith Anderson, in *Dying for Change*, reports that "85% of America's Protestant churches are either stagnating or dying. Many of the sincere and committed Christians who still faithfully fill the family pews in these churches hold on to the nostalgic hope that tomorrow will be yesterday."

Today's American is more interested in religion than ever before. But he or she does not care much for institutionalized religion. The baby boomers are suspicious of most institutions, and their skepticism includes distrust of the denominational institutions. They see them as interested in corporate survival, power, and money. It's hard for them to see how a multinational corporation can really care about people. We see this expressed in the church by the way institutional authority and control are systematically ignored.

Herald: I understand you to be saying that a "from the top down" approach to evangelism is not likely to work.

Scutt: That's right. To quote Anderson again, "Hierarchical churches, with clergy at the top, are increasingly out of tune with the times. Those that persist will either face conflict, decline, and change, or will attract a shrinking congregation of passive followers." That is to say that in today's society, evangelism can start and spread effectively as a grass roots movement. But if a bishop or a board or a church bureaucrat declares it to be evangelism season, he or she will likely not be heard. This teaches us what we have known all along—the real church exists primarily at the local level, not the district and general levels.

Herald: I hear you saying that as director of Evangelism Ministries, you know you can't just give an "evangelize now" order and get an automatic positive response. But you do have hopes, even dreams, about what the Church of the Nazarene can do during the Year of the Harvest.

Scutt: Yes, indeed. We hope that throughout the church, Easter 1991 to Easter 1992 will be a sacred season of sal-

vation. Our goal is 94,000 new Nazarenes. That is not my goal. We have announced and published it, but that is not a headquarters-generated goal. It is the cumulative total of goals established by districts and regions. No district or region will be subject to accountability for my expectations.

Herald: What are some of the things you hope happen during this campaign?

Scutt: I hope that a new definition of evangelism will be accepted. This definition does not count new converts by the number of people kneeling at the altar, nor by the

"Many Christians still hope that tomorrow will be yesterday."



Media International

number of people who prayed at a personal evangelism encounter.

The definition includes leading a soul to Jesus Christ, discipling that one into church membership, and the employment of his or her spiritual gifts. Evangelism is not complete until a disciple is made!

Further, I hope we can learn that "side door" evangelism is just as necessary as "front door" evangelism. The traditional "front door" approach attempted to bring people through the door of the church with visitation, advertising, special events, etc., to hear the gospel on the *inside*.

"Side door" evangelism is the church reaching out to the lost, as opposed to pulling the lost inside. The hope is that of getting the church into the lives of people through various means such as fellowship groups, sports teams, service projects, compassionate ministries, church-type cells, etc. Bringing those who are spiritually needy into loving fellowship with Christians earns the right for the presentation of the gospel.

Herald: What else is on your evangelistic wish list?

Scutt: I hope that our church will become "people-centered" rather than "program-centered." A people-centered church naturally discovers a multitude of opportunities to witness. We are trying to say this in a dozen ways in our Harvest Now materials. All that is to say that evangelism



***The goal for
the Year of
the Harvest is
94,000 new
Nazarenes.***

is a life-style—and not just a program.

Herald: How does a people-centered church find all these opportunities to witness?

Scutt: A people-centered church is already geared to “web evangelism.” That’s a lot different from “availability evangelism,” which has proven to be inadequate in these times.

Many churches have invested vast sums of money in advertising through radio, television, and newspapers. They have used fliers, newsletters, posters, invitations, and door-to-door calling. These methods are expensive and seldom effective.

The Church Growth Institute reported that 86% of the new people who come to church were brought by friends or relatives.

Throughout the Book of Acts, we see two strategies employed. First, missionaries found the most receptive in a new community and preached the gospel to them, and second, when new converts were won, attention was directed to winning those within the new convert’s social web or network (Acts 16:31-32; 18:4). Reaching out to the web or network of family, neighbors, personal contacts, and friends is one of the most effective evangelism *methods* used today.

Herald: What does this do to our revivalist tradition?

Scutt: I hope we reinforce the emphasis on revival—but upon revival as preparation of the church for evangelism, and not necessarily as evangelism itself.

The effectiveness of the evangelistic crusade as an outreach tool submitted to pragmatic analysis tells us that this method enjoys, at best, only a limited effectiveness at this point in history.

Nevertheless, revival may be the best tool we have for evangelism today. Some have suggested that revival is not worth the cost when people are not saved during the course of the meeting. But the church that is not experiencing periodic spiritual renewal will not be evangelistic. These times of spiritual search and concentration can pro-

duce evangelistic fervor and zeal if they are used correctly. Revival times are also excellent times for concentrated doctrinal teaching and holiness emphases. When a Christian is led to examine his or her devotional life, stewardship, employment of spiritual gifts, and human relationships, evangelism results. This may be the best time to promote genuine revival we have ever known. But we must learn that revival is not evangelism; rather it is evangelism preparation.

Herald: Evangelism can best be done today in its face-to-face forms (life-style, friendship, and web evangelism)

***“Web evangelism
produces 86%
of the new
converts.”***



at the local level. How is this concept built into the Harvest Now campaign?

Scutt: We hope to focus the goals and dreams and the accountability toward the local church. Let the local church pray and plan and lead people to Christ. Let them state and work toward their own goals and dreams. Let there be not the slightest hint of engaging in evangelism to make a district or general leader look good. Even doing the work of evangelism to make the Church of the Nazarene look good is an unworthy goal. We serve Christ and the people He died to save.

Further, I pray that we can truly personalize evangelism. I hope we will risk a closer view of “the fields.” When I think of harvest fields, I see throngs of nameless, faceless people. If the “ones out there” are lost and go to hell, I may cluck my tongue to shame “the church” for its ineffectiveness. But if I dare look at someone I love with a view of lostness, it hurts me deeply enough that I am moved to action.

If I genuinely love Jesus Christ, I love what He loves. That loved one is not “going to be lost”; that loved one is lost now! For that reason, the theme for the “HARVEST NOW” campaign is “Someone you know needs JESUS now!” Think of it for a moment. Someone *you* know needs JESUS now! Who comes to mind when I say that? That is where the vision must begin.

HH



***Someone you
know needs
Jesus now!***

CHAPLAIN SAYS "THANK YOU" TO NAZARENES FOR PRAYERS AND SUPPORT

LCDR Chris E. Fosback, Nazarene chaplain, returned from the Persian Gulf recently with a message of thanks to the denomination.

Fosback arrived in the U.S. Mar. 11, after six months in Saudi Arabia. While in the Gulf, he served as chaplain for the Marine's First Surveillance, Reconnaissance and Intelligence Group. Since returning, he has been telling Nazarenes "thank you" for their prayer support and letters during Operation Desert Storm. Fosback credits the prayers of Nazarenes and other Christians as a primary reason for the spiritual victories in the Gulf.

"In 20 years of military service, this is the first time that I have seen the church mobilize in prayer and support as it did during the Gulf War," Fosback said. "The best word I can use to describe it is 'fantastic!'"

Fosback returned to the States reporting hundreds of conversions and a heightened interest in spiritual things among service personnel.

Fosback was one of 22 Nazarene chaplains involved in the Gulf War. He was responsible for ministering to more than 3,000 Marines, in addition to hundreds of troops from other branches of the military, scattered throughout the Saudi desert. This required numerous services each week at 15 to 20 different military posts.

Like other chaplains, Fosback was responsible for leading services and counseling soldiers on a one-to-one basis. He said that his services included many of the same elements as worship back in the U.S., including hymns, Scripture reading, and preaching. Communion was celebrated at each service.

Despite news reports of restrictions being placed on chaplains in Saudi Arabia, Fosback said that he was able to function with little interference from his superiors. The only major restriction he had was that services could not be held outdoors. However, Fosback said this was a blessing, because soldiers had to make a conscious effort to attend worship indoors, rather than just wandering by and dropping in. He estimated that 85 to 90 percent of the troops at each post attended services.

In addition to his message of thanks, Fosback is also concerned that churches continue their prayer support for troops as they return home. He said soldiers will be returning as heroes, but personal problems still exist.

"Troops are coming back to deteriorating family situations," Fosback said. "Without the prayer support and encouragement of the church for these soldiers to seek out and attend a church, we are going to lose a lot of these men and women who made decisions for Christ in the desert."

Fosback is encouraging Nazarenes to report the names and addresses of soldiers to the Chaplaincy Ministries office. Chaplaincy Ministries sends these names to pastors and "host" churches in the communities where soldiers are stationed. These churches will then follow up through contacts with individuals.



LCDR Chris E. Fosback, Nazarene chaplain, spoke at a special chapel service at Nazarene International Headquarters recently. He told the group about his experiences in Saudi Arabia during the Gulf War and thanked them for their prayers and support.

Fosback was one of 22 Nazarene chaplains who served in the Persian Gulf during the war, he is the senior military chaplain in the denomination.

EVANGELISTS HOLD SUMMIT IN DALLAS

In an effort to strengthen the credibility and position of their profession, 13 Nazarene evangelists met in Dallas recently for a two-day summit. The evangelists gathered at the Dallas/Fort Worth Airport Hilton April 9-10. They came together to discuss ways of broadening their contributions to the church and of deepening their trust as credible ministers of the gospel, according to evangelist Chuck Millhuff. The evangelists also signed a "Covenant of Responsibility," which they hope will be signed by all Nazarene evangelists.

The "Covenant of Responsibility" was prepared by Chuck Millhuff, Stephen Manley, Richard Strickland, and Nelson Perdue in January 1991. It includes four statements regarding the evangelist's mission, theology, morality, and finances.

At the April meeting, the evangelists agreed to support the general church during their revivals by promoting the *Herald of Holiness*, the regional colleges, Nazarene Theological Seminary, and Nazarene Bible College. They also agreed to help raise \$100,000 for a mission special. This summer they plan to

show their appreciation for Nazarene laypersons by performing a service to those attending the International Laymen's Conference in Nashville.

"We are striving to become better people and better churchmen," said Millhuff, director of Millhuff Ministries, which sponsored the event. "We did not leave with spears and swords, but with towels and bowls."

Millhuff added that times have gotten harder for evangelists. He said many churches do not have regular revivals and that many of those who do use general church leaders or other pastors as their special speakers.

"We want people to know that we are part of the church and that we are accountable to the church," said Millhuff.

Evangelists who attended the summit included: Jim Crabtree, David Blue, Dick Bond, Gary Haines, Kip Laxson, Terry Jones, Larry Leckrone, Stuart McWhirter, Chuck Millhuff, Norman Moore, Charles Hastings Smith, Richard Strickland, and Gene Wells. Two other evangelists were invited but could not attend because of illness.

BY MARK GRAHAM and TOM FELDER

D.S. REMINDED OF MISSION EMPHASIS

Tennessee District Superintendent Talmadge Johnson's interest in missions goes back a long way. He was reminded of this recently by Robert Scott, World Mission Division director. Scott had just returned with H. T. Reza from a visit to Cuba. While there, the two men discovered a plaque at the Pinar del Rio Church of the Nazarene.

The corroded plaque, its wood decaying, was engraved with the words: "Southwest Oklahoma District, Pinar del Rio, 1951."

"It was a tremendous surprise to me—taking me back to my youth," said Johnson, who now serves as chairman of the World Mission Department of the General Board.

As a 14-year-old in 1951, Johnson joined his parents and sister for a trip to Cuba paid for by the Southwest Oklahoma District, where Talmadge's dad, W. T. Johnson, was superintendent. His mother was NWMS president for the district.

The Johnsons had been instrumental in raising \$400 on their district for the chapel in Pinar del Rio, and the Nazarenes of Southwest Oklahoma wanted them to visit the country. Accompanied by then-missionary to Cuba, Lyle Prescott, the Johnsons dedicated the little chapel and placed the plaque.

"When Dr. Scott saw the plaque dur-



Robert Scott, World Mission Division director (r.), presents a plaque to Talmadge Johnson, Tennessee District superintendent. The plaque was discovered in a Nazarene church in Cuba.

ing their visit this winter, he realized the connection it had to my family," added Johnson. "It reminded me of a long-standing commitment to missions. I am grateful to be part of a family and church that has maintained its missionary vision."

The plaque was cleaned up with the assistance of David Hayse, Work and Witness coordinator, and was presented to Johnson during the 1991 Leaders' Conference.

COUNSELING GROUP OFFERS AIDS EDUCATION TO CHURCHES

Christian Counseling Services (CCS) has developed two training programs to educate pastors and laypersons about the HIV/AIDS epidemic. The Nashville-based organization received a grant from the Centers for Disease Control through the Tennessee Department of Health and Environment to conduct workshops and training sessions in the middle Tennessee area.

"Beyond Our Fears" workshops will be conducted for pastors and church staff members, according to Howard T. Ezell, CCS education coordinator. "AIDS 101" presentations will be given to Sunday School classes, youth and singles groups, congregations, civic groups, and school groups. Both workshops discuss HIV/AIDS and ways in which churches can minister to those with AIDS and to their families.

"For the thousands of people living with AIDS, there are several more thousand family members and friends also living with AIDS," said Michael Malloy, CCS executive director. "All of us will have family members and/or friends living, and, until a cure is found, dying with HIV/AIDS."

In addition to the workshops, CCS provides support services to those with HIV infection and to their families.

BENSON INDUCTED INTO GOSPEL HALL OF FAME

The late Bob Benson has been inducted into the Gospel Music Hall of Fame by the Gospel Music Association. A longtime member of Nashville First Church and a Nazarene elder, Benson was inducted into the Hall of Fame Apr. 8 at the GMA's annual meeting in Nashville.

A popular speaker and writer, Benson was an executive in the John T. Benson Publishing Company for 18 years. He died in 1986.

"Thank you for remembering Bob in this special way," said Benson's widow, Peggy, in accepting the award. "If he were here today he would say, 'Keep on singing your song and keep looking to the Source, because without Jesus Christ, there is no song.'"

FINANCE DIVISION RELEASES STEWARDSHIP REPORT

Nazarenes can now get a clearer picture of where their General Budget money is going. The *Stewardship Report*, a detailed account of the income and expenses of the General Board and its various departments, is now available, according to D. Moody Gunter, Finance Division and Stewardship Services director.

"We've always had a complete examination of the finances of the general church by the Finance Department of the General Board, and everything we do is audited annually by a qualified CPA firm," Gunter stated. "This report is a result of the need to further disclose in more readable form information about General Budget offerings and Mission Specials."



The four-color report includes data regarding General Budget, Mission Specials, the International Board of Education, General Church Loan Fund—USA, Planned Giving, and Pensions and Benefits USA. The report covers the calendar year 1990.

Plans to make such a report available began more than a year ago.

The *Stewardship Report* is now available at a cost of \$1.00, plus postage, from Nazarene Publishing House.

Questions or comments about the *Stewardship Report* may be addressed to Stewardship Services, 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, ext. 335.

CNC TAKES THE CLASS TO THE STUDENT

Canadian Nazarene College has established a Distance Theological Education program to assist ministerial students, pastors, and laypersons across Canada.

The three-year program will offer 16 college courses that will fulfill the theological and biblical requirements for ordination in the Church of the Nazarene. The courses will also provide continuing education for pastors and laypersons.

"I believe this to be one of the most significant and exciting initiatives by CNC in some time," said Riley Coulter, CNC president. "Distance Education is a reality of our day, and this gives us a splendid opportunity to respond to the educational needs of Canadian Nazarenes."

The first classes in the program were held in New Brunswick in May. Classes are also planned for July on the Canada Atlantic and Canada West districts.

According to Coulter, the program is a direct response to the Board of Ministerial Studies on each district. Prospective ministers must meet with these boards who monitor their progress in the Home Study Program. Distance Education will allow many of these students to

take theological and biblical courses close to their homes.

Laypersons may also take the courses for college credit, Coulter said. These credits will be applied toward a bachelor of arts degree at CNC.

Martin Marty (r.), widely quoted authority on religious affairs, was the keynote speaker at the annual meeting of the Association of Nazarene Sociologists of Religion recently. Marty also spoke at Nazarene Theological Seminary, telling the audience "sanctification is a 'big deal' in the Christian story," and "nothing is bigger than 'holy' in the secular world."



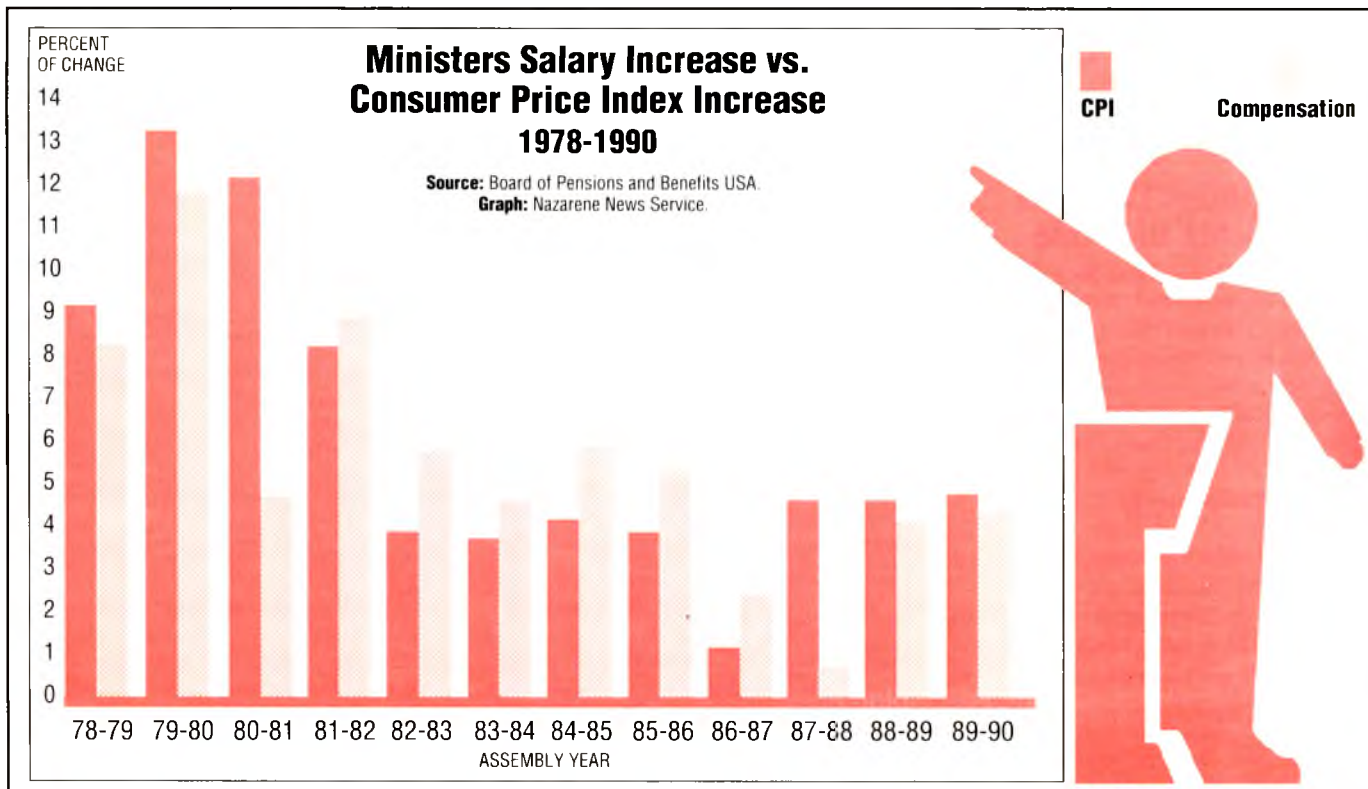
PASTORS' COMPENSATION FALLS BEHIND INFLATION

Compensation paid to Nazarene pastors improved last year, but failed to keep up with inflation. According to a recent study by the Board of Pensions and Benefits USA, the average Nazarene pastor received a salary increase of 4.2 percent in the 1989-90 assembly year, while the Consumer Price Index (CPI) increased by 4.6 percent.

The study noted that compensation of Nazarene ministers has kept pace with the CPI during only 5 of the past 12 years. (See chart below.) With salaries

already comparatively low, the report says that Nazarene pastors are still under-compensated.

"Nazarene ministers depend upon the sensitivity, spiritual wisdom, and financial stewardship of their church leadership for their adequate compensation," said Dean Wessels, director, Board of Pensions and Benefits USA. "Each local church board should review the compensation package for its pastor and staff according to district assembly guidelines."



KANSAS CITY MISSION FINDS NEW HOME

A multimillion dollar redevelopment project in Kansas City's River Market area has forced the Kansas City Rescue Mission to relocate. The shelter for homeless men officially vacated the 44-bed facility April 1 and has moved into new quarters just south of the downtown area.

The new facilities include two large buildings appraised at \$280,000, according to Joe Colaizzi, KCRM director. The mission purchased the buildings for \$215,000 and was able to cut the \$900,000 renovation cost in half through volunteer labor.

The new buildings will allow the mission to increase its bed space for homeless men and, eventually, add other ministries, according to Colaizzi. The dormitory space will include 60 beds for single men, with space for 15 additional beds if needed. There will also be administrative offices, a large chapel, day room, kitchen and dining room, and offices for a social worker and doctor.

A Christian Redevelopment Area is included in the first phase of the project. This area will include rooms, kitchen, library, and recreation room for homeless men involved in the mission's rehabilitation program.

The second phase will include rooms for up to seven homeless families, a vocational training center, and manufacturing area.

Owned and operated by the Kansas City District, KCRM served more than 41,500 meals to homeless men in 1990.

The Kansas City Rescue Mission moved into two new buildings in April. The first phase involved renovation of one building to provide shelter for homeless men. The second building will be used for homeless families and vocational training.



Tim Calhoun and a couple of teens from Leavenworth, Kans., Church of the Nazarene assist in the renovation of the K.C. Rescue Mission.

WORK AND WITNESS PROJECTS AVAILABLE IN THE UNITED STATES

Nearly 100 U.S. churches and inner-city ministries are in need of assistance similar to that provided to the Kansas City Rescue Mission, according to David Hayse, Work and Witness coordinator. These projects are classified as ten-percent specials and churches may send Work and Witness teams to them in the same way teams are sent around the world.

According to Hayse, 82 Work and Witness teams served in the U.S. in 1990. More than 1,500 Nazarenes participated on these teams providing nearly 63,000 hours of labor.

Churches interested in a Work and Witness project in the U.S. should contact the Work and Witness office at 6401 The Paseo, Kansas City, MO 64131, or phone: (816) 333-7000, extension 321.

VOLUNTEER LABOR PROVIDES MIRACLE FOR RESCUE MISSION

Joe Colaizzi saw a building with a lot of potential, but in need of a lot of work. Colaizzi, director of the Kansas City Rescue Mission, located two large buildings that would more than double the mission's capacity for serving Kansas City's homeless. However, the buildings were in need of \$900,000 in repairs and renovation.

Over a period of several weeks, Colaizzi witnessed a miracle as volunteer laypersons, church groups, and local businesses worked together to renovate the building for less than half of the original estimate.

The offers of support and assistance were impressive, according to Colaizzi.

Nazarenes came by the busload to help in the renovation. Groups came from as far away as Omaha, Nebr., Maryville, Mo., and Leavenworth, Kans., to hammer, saw, run electrical wires, and install plumbing.

Individuals from the Kansas City area, including many who are not Nazarenes, provided time and services to the project. These included architects, engineers, attorneys, real estate appraisers, plumbers, carpenters, electricians, and roofers.

Many local corporations and organizations also participated by donating services or providing discounts. Some of these groups included: A. D. Jacob-

son Co., bathroom fixtures; Pipe Wrappers Union, pipe insulation; American Institute of Architects, Kansas City, architectural services and counsel; Lennox Air Conditioning, air conditioning and heating; and Grinnell Fire Protection Systems, sprinkler installation.

"Retirees, blue and white collar workers, young married couples, singles, college students, and youth groups gave their time and energy to help make the renovation and relocation successful," Colaizzi said. "Their generosity has allowed us to expand our capacity for meeting the needs of the hungry and homeless."

June's

10-Point Quiz

1. During the past 10 years, Sunday services at England's churches have declined at the rate of how many persons per week?

- A. 50
- B. 100
- C. 500
- D. 1,000

2. Of those who stopped attending English churches in question one, how many were under the age of 20?

- A. 10%
- B. 25%
- C. 70%
- D. 85%

3. Which of the following cities is not in the top five in the U.S.A. when it comes to the number of retired military citizens?

- A. Okaloosa, Fla.
- B. Tucson, Ariz.
- C. Virginia Beach, Va.
- D. Clay, Fla.

4. Print, video, and audio messages expose U.S. citizens to how many commercial appeals per day?

- A. 100
- B. 500
- C. 1,000
- D. 1,500

5. According to a Gallup poll, what percentage of American teenagers say they have tried to commit suicide?

- A. 6%
- B. 10%
- C. 15%
- D. 25%

6. How many of those teenagers polled on suicide came close to trying?

- A. 6%
- B. 10%
- C. 15%
- D. 25%

7. Of those in the above poll who tried or considered suicide, what was the major reason listed?

- A. family problems
- B. problems with friends
- C. depression
- D. boy-girl relationships

8. According to the George Barna Research Group, what percentage of recently married adults lived together before they got married?

- A. 70%
- B. 12%
- C. 60%
- D. 40%

9. According to the U.S. Census Bureau, couples who live together are:

- A. More likely to get divorced than those who don't cohabit before marriage
- B. Less likely to get divorced than those who don't cohabit before marriage
- C. Likely to be divorced at the same rate as those who do not cohabit before marriage

10. According to research cited by David Sheff, two-thirds of all U.S. adults under the age of 50, engaged in premarital sex. What percentage of those persons now say they regret having done so?

- A. 80%
- B. .08%
- C. 25%
- D. 50%

ANSWERS ON PAGE 40

NAZARENE COLLEGE STUDENTS TO VISIT SOVIET UNION

Fifty Nazarene college students will form the first Work and Witness team to the Soviet Union, according to David Hayse, Work and Witness coordinator. The group will distribute 100,000 Bibles, deliver food and medical supplies, and hold evangelistic rallies in Bryansk and other nearby cities June 10-26, 1991.

This will be the first organized group from the denomination to take the gospel to that nation, according to Franklin Cook, Eurasia regional director.

The students will be led by Norm Shoemaker, Point Loma Nazarene College chaplain. They will be joined by at least 10 German college students and 50 to 60 young Russian Christians. The Germans will serve as interpreters, and the Russians will assist in the Bible distribution and evangelistic rallies.

"This trip will give us a new network of contacts that we can explore with the idea of establishing a church in that region," Cook said. "We will be able to determine how we can be a part of the open doors that are there."

The students will travel to the Soviet Union on "Invited Guest" visas, Hayse

said. They will participate in several types of evangelism, including preaching, puppets, and music. Two large rallies will be held during the trip with an anticipated crowd of 30,000 Russian young people.

The Union of Evangelical Christians in the Soviet Union is working with the Church of the Nazarene to arrange the

trip, Hayse said. Food, medicine, and medical equipment will be provided by Nazarene Compassionate Ministries. Bibles will be provided by the Slavic Gospel Association.

Bryansk is located about seven hours south of Moscow. It is in the region affected by the Chernobyl nuclear disaster in 1986.

NAZARENE TEENS PREPARE FOR NYC '91

Hundreds of Nazarene teens are preparing for a once-in-a-lifetime event next month. Nazarene Youth Congress '91 convenes in Orlando, Fla., July 23-28. Teens from each U.S. district will participate in the event, along with young people from other regions of the world.

NYC '91 activities will be held at the Orlando Convention Center, with opening day festivities at Seaworld. The opening day will feature Steven Curtis Chapman in concert and Rick Power as special speaker. Chapman recently won several Dove awards, including Artist of the Year and Songwriter of the Year. Power is the general NYI president.

Other special speakers and musicians

will include: Guy Doud, 1986 National Teacher of the Year; Becky Tirabassi, author; Duffy Robbins, college professor; Steve Pennington, director of Pro-Kids; Bob and Lisa Diehm; and Spirit-bound. The comedy team Hicks and Cohagan will present a special concert and serve as emcees of all evening sessions.

In addition to the general sessions, concerts, and workshops, the teens will be involved in service projects in Orlando. Some of these projects will include working for a homeless shelter, building a playground for underprivileged children, and spending time with persons who are mentally or physically handicapped.

Unforgiveness—Forgiveness

Unforgiveness

I ignited unforgiveness with memories
lingering over each nuance of face and hand,
replaying our lines upon a blackened stage.

I fanned the flame until fiery,
raging with innocence and injustice,
depression stifling, acrid as smoke.

I blazed; the torturous fire
consumed reality, charring relationships,
branding as "UNFORGIVEABLE" a sin Christ in
His mercy had died for.

My smoldering pride reduced to ashes,
confessing unforgiveness (Celestial Irony!)
I, who had denied forgiveness, must seek . . .

Forgiveness.

—Brenda Meyers

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P&B Update:

Ministerial Compensation Falls Behind Inflation

Compensation paid to Nazarene pastors in the United States improved during the last assembly year. But it failed to keep pace with the percent of increase in the Consumer Price Index (CPI).

A recent study by the Board of Pensions and Benefits USA, distributed to district offices, shows that average compensation paid to Nazarene ministers, as reported for the 1989-90 district assembly year, was 4.2 percent more than the previous year while the Consumer Price Index increased by 4.6 percent.

Only in 5 of the last 12 years has the compensation of Nazarene ministers kept pace with the percent of increase in the CPI, and the net effect for those 12 years has been that ministerial compensation has fallen behind. With salaries comparatively low to begin with, the current report clearly indicates that most Nazarene ministers are still under-compensated.

Total compensation includes amounts for salary, an assumed value for housing and utilities based upon salary, and employee benefits as reported to the General Secretary's office.

Each local church board should review the compensation package for its pastor and staff according to district assembly guidelines.

Review of the pastor's compensation package is important for tax purposes also. Due to regulations in the Internal Revenue Code, many deductions for business and professional expenses are limited or are not possible for low income clergy. Therefore, it is very important that each church board's policy provide a qualified reimbursement plan for business and professional expenses.

The Pensions office has specific information for pastors and church boards on how to structure compensation packages for the legal maximum tax benefit to the pastor. Church management memo numbers 3, 4, 5, and 11 provide information on these topics (including a sample compensation worksheet). They are available at no charge from the Pensions office.

**Board of Pensions and Benefits USA, 6401 The
Paseo, Kansas City, MO 64131-1284**

GREAT CONNECTIONS

BY MIRIAM J. HALL, DIRECTOR OF CHILDREN'S MINISTRIES
CHURCH OF THE NAZARENE

Children need to find "great connections" with Christian adults.

I'm sure it says something significant about my personality and character—but I'll confess anyway. TV commercials intrigue me. Not all of them, of course. Some disgust me by the way they appeal to materialism, use sex to sell, and promote harmful substances. Others so insult basic intelligence that they don't even spark, let alone keep, my interest. But the rest fascinate; some by the creative way they present their message, others by the message itself.

A special favorite in both categories is Southwestern Bell's "you've got great connections" ad. The telephone has never been very popular with me. While it has its uses, I find it shrill, invasive—and too often the bearer of unwelcome news. So, I can't help marveling over how a few moments with the "great connections" commercial changes my perspective. By the end of the ad, I can begin to think of my telephone as an instrument of love, warmth, help, hope, motherhood, patriotism, apple pie—and a host of other "warm fuzzies."

What is the appeal of this commercial? A catchy tune? clever lyrics? heartwarming pictures? All these play a part. But at a deeper level, Southwestern Bell speaks to our fear of isolation and to our need for "great connections" with other human beings.

Another small child was visiting an adult friend. For a time the two sat side-by-side coloring together. After a while, however, side-by-side togetherness was not enough for the child. He climbed into his friend's lap, snuggling into her welcoming, enfolding arms. A few moments later he looked up at her, his smile radiant with contentment. "You're like a chair, aren't you?" he said.

His metaphor wasn't perfect; but in a four-year-old's fashion, he was affirming the universal human need for relationships marked by warmth, care, touch, and

a sense of belonging. At the beginning of life, children particularly need "great connections" with adults who will nurture and care for them. This need is so strong that, according to psychologist Erik Erikson, a child who fails to make warm, trust-building connections with others will suffer the consequences throughout all of life. Sadly, many children today experience more "disconnections" than "great connections." For example:

▼ Divorce disconnects children from their parents. Depending on the situation, this disconnection may be physical, emotional, or both.

▼ A growing number of children spend many of their waking hours in day-care centers. Here they forge strong connections with peers, but weaker ties to parents and other adults.

▼ Only one in five children lives near enough to grandparents to develop close relationships with them.

▼ Millions of latchkey children spend two to four hours a day isolated from parents or other adults. These children experience high levels of fear and loneliness.

▼ Some boys and girls move so frequently that they develop few ties to a neighborhood or school.

▼ Our public schools and churches often confine children to age-graded groups. This isolates youngsters from rewarding relationships with younger and older children, and with adults.

▼ As concern over child abuse grows, many adults are becoming wary of touching children in ways once commonly used to express warmth and affection. If this trend continues, more and more children will be denied the hugs and other touches they need to affirm their connections with adults.

The result of these trends is a growing number of children who feel rootless, isolated from others, and lonely. They seek to

Dave Anderson



FOR TODAY'S CHILDREN

fill the void in various ways—through possessions, television, peer dependency, substance abuse, premarital sex—even suicide.

Happily, the picture is not all bleak. Today, many churches have become aware of the problems children face and are developing creative new forms of ministry to meet children's needs. Here are just a few ways people in Nazarene churches are helping children make some "great connections" with caring Christians, with God's Word, and—ultimately—with Christ.

▲ At Nampa College Church of the Nazarene, Primary Supervisor Nancy Robinson paired children and senior adults as prayer partners. The two groups also met several times for fellowship activities. Out of this connection came several positive results. In some instances, the children and adults became good friends, enriching the lives of both groups. What's more, several adults developed a real concern for "their" children and have taken measures to meet those needs.

▲ In March 1990, *Guideposts* featured the Horton Chapel Church of the Nazarene in Meeker, Okla. This small congregation of 40 members brings in 50 children a week for Caravan. The children come from unchurched families and live on back country roads stretching over 40 miles. What makes the story even more unusual is that most of the adults at Horton Chapel are retired or elderly. Despite this, they care enough about children to give them personal attention and encouragement. This, said the *Guideposts* reporter, is what draws the children to the church.

▲ Churches in Gladstone, Oreg., continue to minister to the multifaceted needs of latchkey children. This issue of the *Herald* carries an update on this story.

▲ Across the church, families are reviving the tradition of godparenting. Today,

parents face strong challenges as they try to raise godly children in our pluralistic society. They need and want the support of other adults who will take an active role in the spiritual formation of their youngsters. A godparent can influence his godchild in many different ways. These include prayer, spending time with the child, sharing insights about spiritual matters, and giving gifts such as Bibles and other Christian books.

Helping children make the "great connections" they need doesn't always mean doing something for the child. Children also need to connect with others by helping or serving them. "Children Ministering to Children" in this issue of the *Herald* tells how one group of Caravan children ministered to boys and girls in another country.

In another church, a middler Sunday School class is praying regularly for the handicapped baby of an unchurched family. They have also bought a toy for the child. Through these expressions of concern, they hope that the family will eventually begin attending church and become Christians.

All of this encourages me greatly. It tells me that Nazarenes do care about children and are willing to give time, money, energy, and other resources to meet their needs.

Still, the challenge before us is strong. There are too many children who have never made life's most important connections. They have never visited a Sunday School class or heard "Jesus Loves Me." No Christian parents or friends model Christianity for them. And God? He is only a word, an expletive expression.

Southwestern Bell promises its customers that their telephones will help them make the "great connections" they need. It is my heart's cry that the Church of the Nazarene will make the same kind of promise to children.

Many children have never been to Sunday School or even heard "Jesus Loves Me."

H. Armstrong Roberts



MISS THOMPSON—

BY TONY CAMPOLO

Jesus showed the world that if we would be lovers of God, we must be lovers of humanity. Christ made this clear when He said, "Inasmuch as ye have done it [shown mercy] unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). Tony Campolo tells how a teacher learned this lesson in time to change the life of a student.

Teddy Stallard certainly qualified as "one of the least." Disinterested in school. Musty, wrinkled clothes; hair never combed. One of those kids in school with a deadpan face, expressionless—sort of a glassy, unfocused stare. When Miss Thompson spoke to Teddy he always answered in monosyllables. Unattractive, unmotivated, and distant, he was hard to like.

Whenever she marked Teddy's papers, she got a certain perverse pleasure out of putting X's next to the wrong answers, and when she put the F's at the top of the papers, she always did it with a flair. She should have known better; she had Teddy's records and she knew more about him than she wanted to admit. The records read:

1st Grade: *Teddy shows promise with his work and attitude, but poor home situation.*

2nd Grade: *Teddy could do better. Mother is seriously ill. He receives little help at home.*

3rd Grade: *Teddy is a good boy but too serious. A slow learner. His mother died this year.*

4th Grade: *Teddy is slow but well-behaved. His father shows no interest.*

Christmas came. The boys and girls in Miss Thompson's class piled their presents on her desk

and crowded around to watch her open them. She was surprised that Teddy had brought her a gift. It was wrapped in brown paper held together with Scotch tape. On the paper were the simple words, "For Miss Thompson from Teddy." When she opened Teddy's present, out fell a gaudy rhinestone bracelet, with half the stones missing, and a bottle of cheap perfume.

The other boys and girls began to giggle and smirk over Teddy's gifts, but Miss Thompson at least had enough sense to silence them

When Teddy left, Miss Thompson got down on her knees and asked God to forgive her.

by immediately putting on the bracelet and putting some of the perfume on her wrist. Holding her wrist up, she said, "Doesn't it smell lovely?" Taking their cue from the teacher, the children readily agreed with "oo's" and "ah's."

At the end of the day, Teddy lingered behind. He slowly came over to her desk and said softly, "Miss Thompson . . . Miss Thompson, you smell just like my mother . . . and her bracelet looks real pretty on you, too. I'm glad you liked my presents." When Teddy left, Miss Thompson got down on her knees and asked God to forgive her.

The next day when the children came to school, they were

welcomed by a new teacher. Miss Thompson had become a different person. No longer just a teacher, she had become an agent of God. She was now a person committed to loving her children and doing things for them that would live on after her. She helped all the children, but especially the slow ones, and especially Teddy Stallard. By the end of that school year, Teddy had caught up with most of the students and was even ahead of some.

She didn't hear from Teddy for a long time. Then one day, she received a note that read:

Dear Miss Thompson: I wanted you to be the first to know. I will be graduating second in my class. Love, Teddy Stallard


Four years later, another note:

Dear Miss Thompson: They just told me I will be graduating first in my class. I wanted you to be the first to know. The university has not been easy, but I liked it. Love, Teddy Stallard

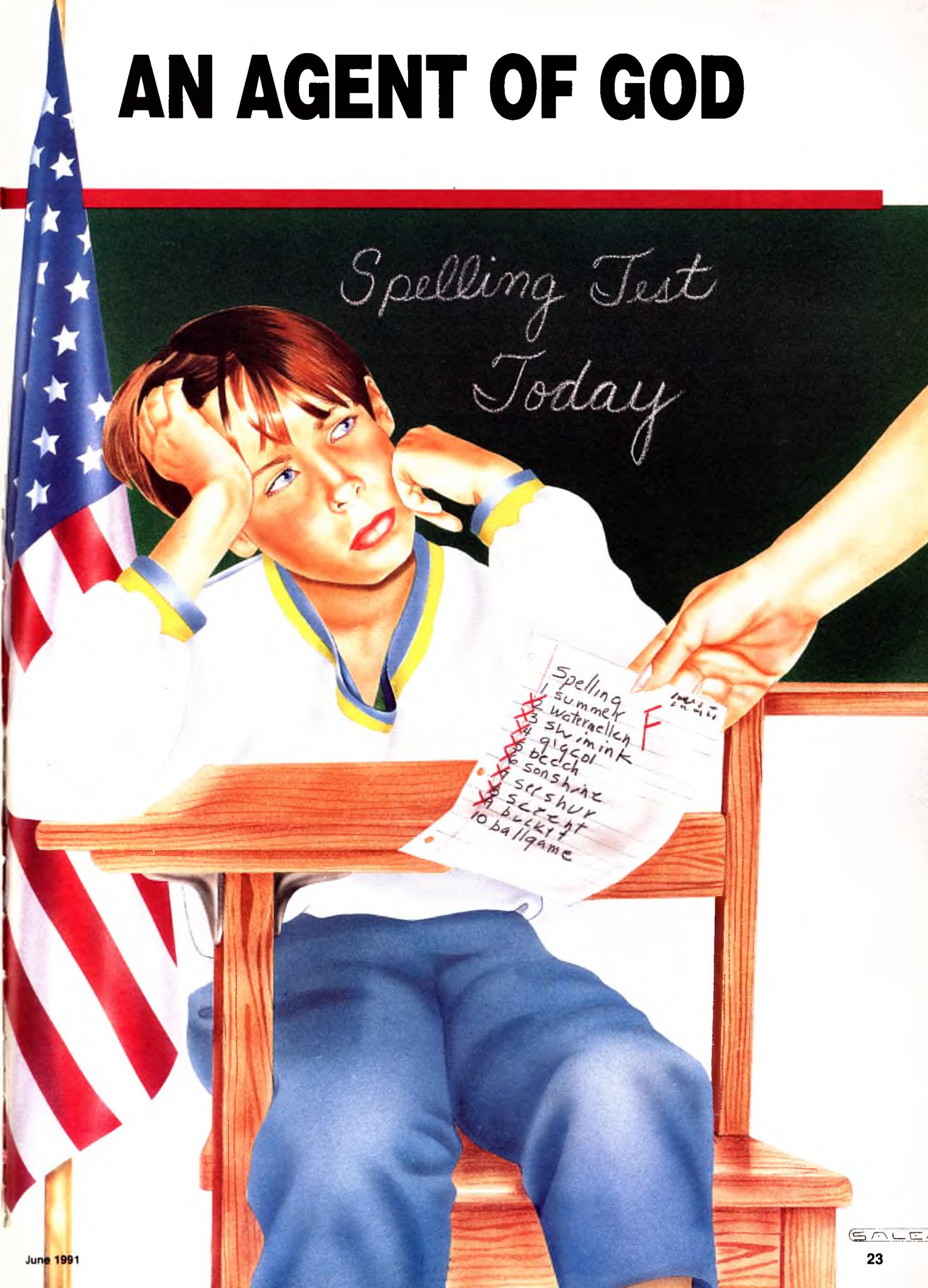
And four years later:

Dear Miss Thompson: As of today, I am Theodore Stallard, M.D. How about that? I wanted you to be the first to know. I am getting married next month, the 27th to be exact. I want you to come and sit where my mother would sit if she were alive. You are the only family I have now; Dad died last year. Love, Teddy Stallard

Miss Thompson went to that wedding and sat where Teddy's mother would have sat. She deserved to sit there; she had done something for Teddy that he could never forget.

Excerpted from Tony Campolo's book *Who Switched the Price Tags?* (Dallas: Word Books, 1986). Used by permission. 

AN AGENT OF GOD



Spelling Test
Today

Spelling
1 summer
2 watermelon
3 swimmer
4 swimmer
5 swimmer
6 swimmer
7 swimmer
8 swimmer
9 swimmer
10 ballgame

F

MOTHER AND DAUGHTER: TEAM-TEACHING ABOUT JESUS

TOM FELDER

Martha Cornelius and Norma Purington are good examples of Nazarene Sunday School teachers. Both of them love teaching the children who come to their kindergarten class each week. They take their responsibility very seriously.

The two ladies teach a

class of four- to six-year-olds at Pompano Beach, Fla., Church of the Nazarene. They have been teaching together for the past 12 years, but their relationship goes back much further. Norma Purington is the daughter of Mrs. Cornelius.

Martha began teaching the class 23 years ago when she was asked to fill in tem-

porarily until a permanent teacher was found. Her daughter has a similar story. They both realized some time ago that this was not a temporary assignment. They are both certain that this is where God wants them.

In her 23 years as a teacher, Martha has seen a lot of changes. Many of her former pupils now have families of their own, and some of their children are old enough to be in her class. Times have changed, but she quickly points out that some things are still the same.

"You still have to love the children," Martha said. "You have to know the material and be able to look them in the eye when you are teaching."

Although she has not been teaching quite as long as her mother, Norma offers similar advice. "It doesn't matter *what* the kid looks like or how he behaves, the key is to let him know you care. Once they know you love them, you will have no trouble teaching them."

The ladies spend about two hours with 25 to 30 kindergartners each Sunday. They teach them during both the Sunday School and the church hour. Martha usually tells the Bible story, reviews the lesson, and plays the piano. She goes to the church each Saturday and works in the classroom for two or three hours preparing visual aids, copying activity sheets, choosing songs, and setting

up audiovisual equipment. Norma leads the singing, works with the children in memorizing Bible verses, and handles discipline.

The ladies are quick to point out, however, that they have other helpers. Tom Del Quandri comes in during Sunday School to help out. David Ray, Bobbie Mills, and Dayna Wright assist them during the church hour.

During the children's church the young people work their way through three activity centers—each offering a reward for completion. One session includes the Bible story and lesson review. The second session involves a snack and coloring. The coloring sheets help reinforce the Bible lesson. Finally, the children are allowed to enjoy the playroom next to the classroom.

In addition to the Sunday School and children's church, both ladies work with their kindergartners to produce a Christmas program every year. "We make sure each child has a part in the program," Norma said. "Even if a child only shows up the Sunday of the program, we make sure he has something to say or something to hold."

Love, involvement, and preparation are the keys to good teaching, according to Martha Cornelius and Norma Purington. They do everything they can to see that the real message about Jesus comes through. H



Norma Purington (*l.*) makes music a pleasant part of the kindergarten Sunday School class. Jonathan Martinez (*foreground*) seems to especially appreciate the music.



Martha Cornelius, kindergarten supervisor and teacher (*below*), leads a class session. The student volunteer at the easel is Megan Garrow.

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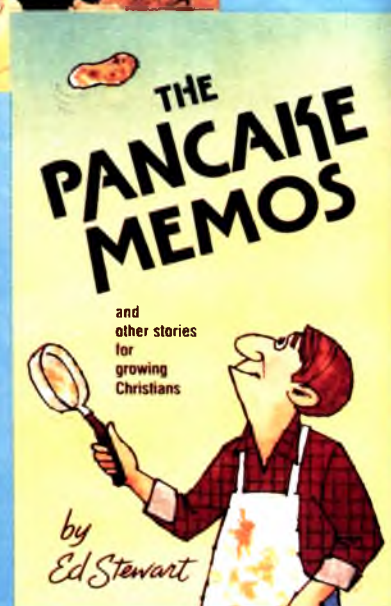
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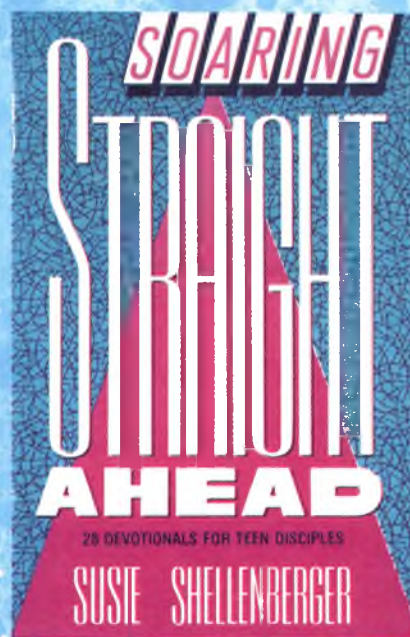
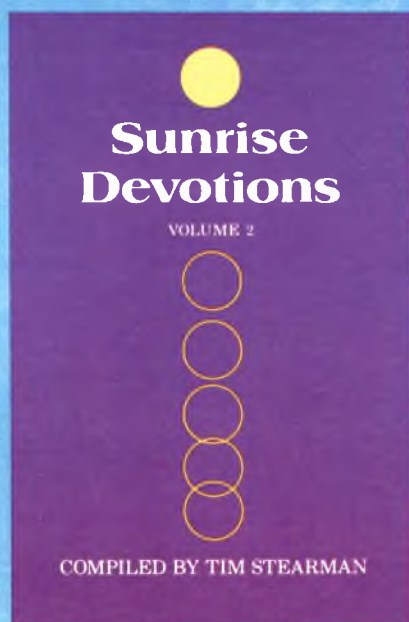
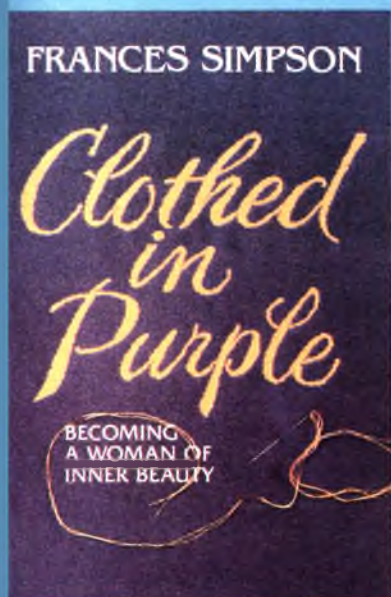
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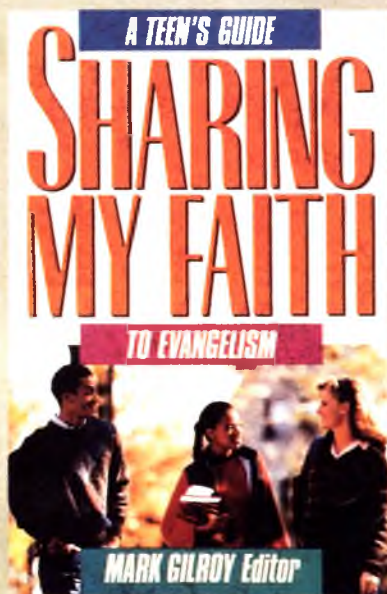
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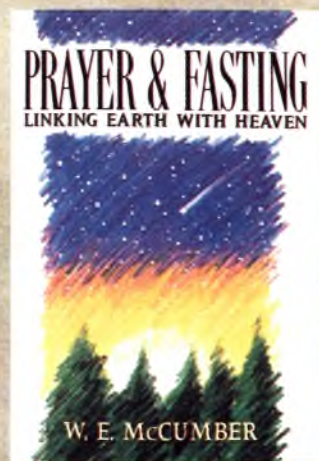
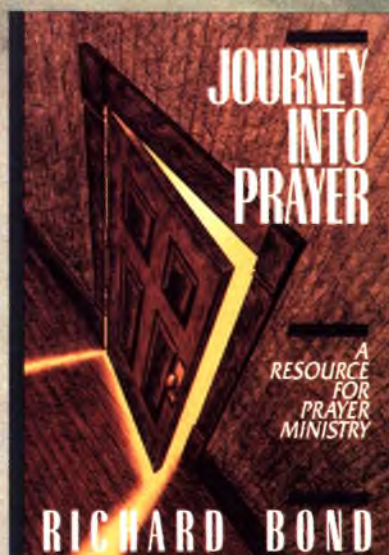
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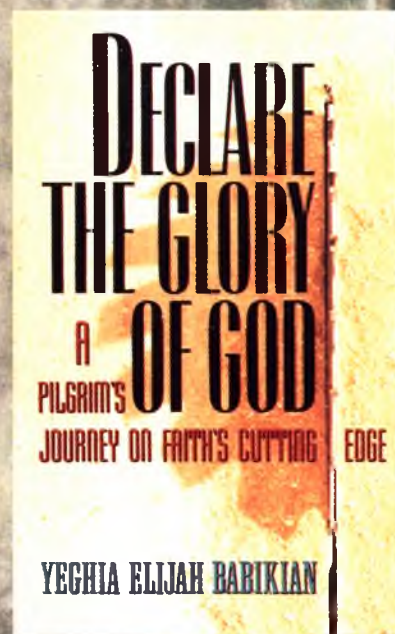
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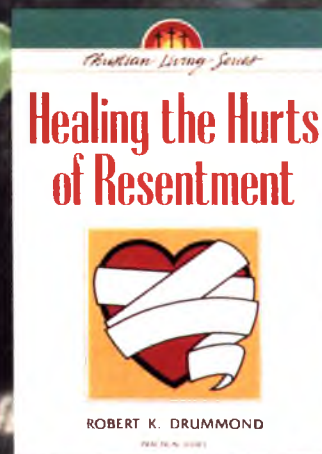
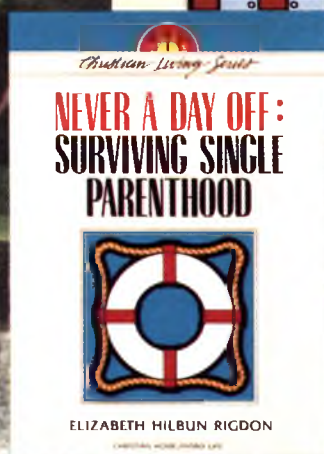
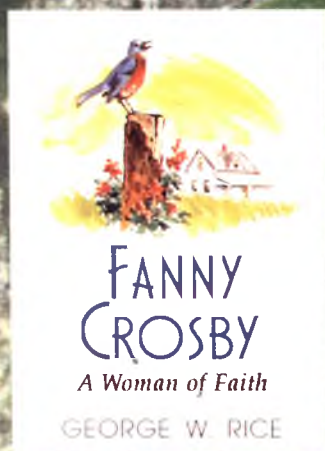
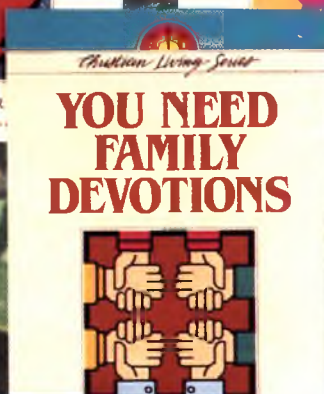
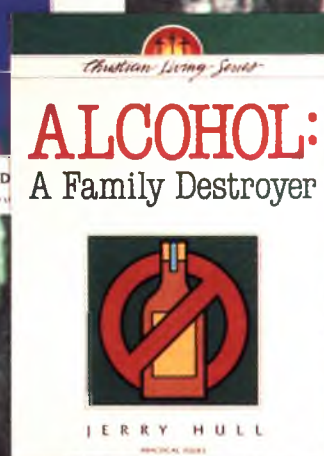
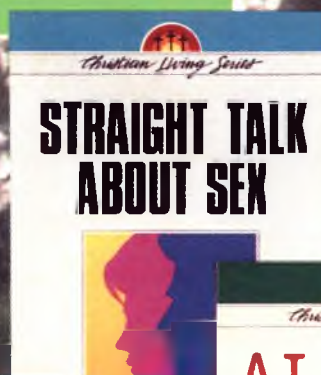
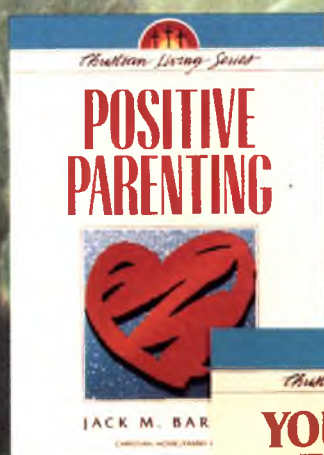
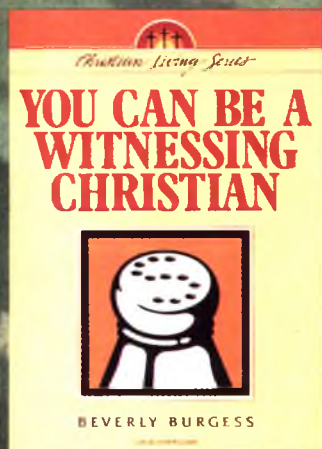
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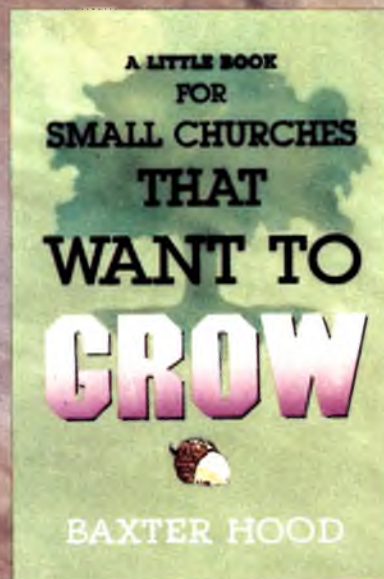
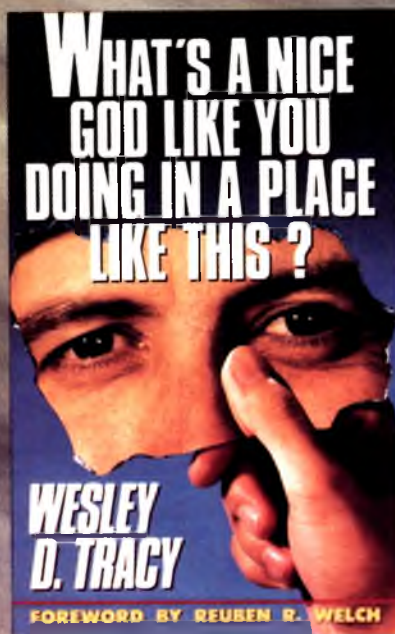
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A LAYMAN'S GUIDE



In response to your request
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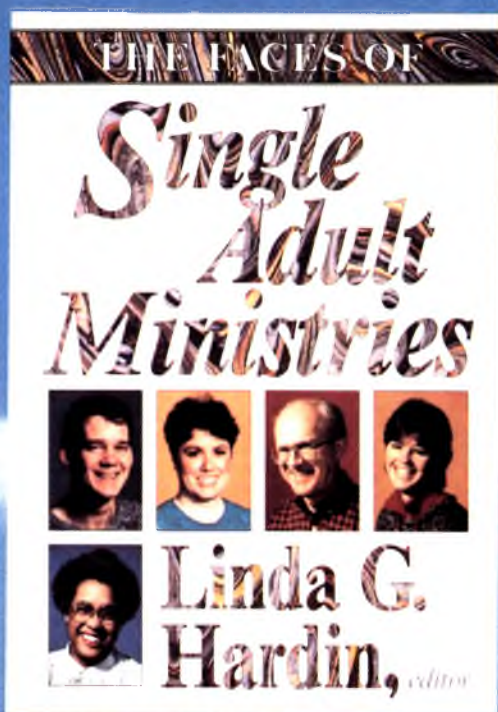
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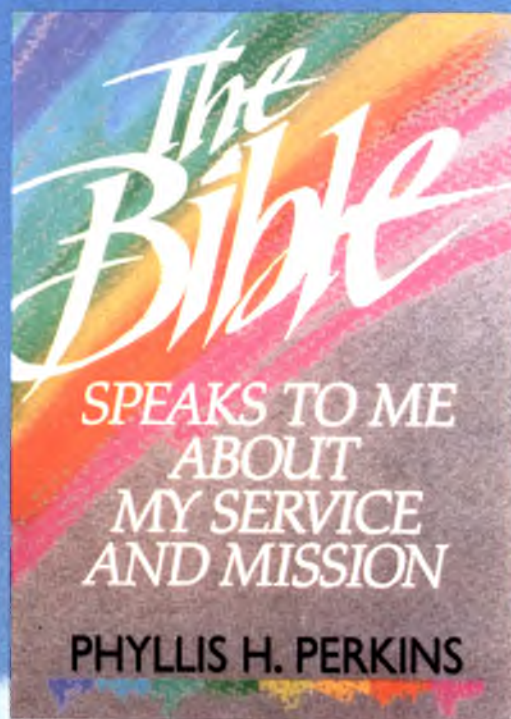


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MINISTRIES

Linda Hardin, editor

An awareness of the unique needs of the never-married, the divorced, and single because of death is the starting place for a church ministry. Of the six authors who supply the chapters, three write from personal experience and the other three represent single adult ministry leaders. A how-to resource.

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Phyllis H. Perkins

Scripture has a great deal to say about service and mission. Author Perkins, a one-time missionary and now on a Bible college faculty, is convinced that few of us have probed these issues far enough. If Jesus is our model, then He must stimulate our hearts and minds through His Word. The book's six chapters deal with servanthood and attributes, attitudes, attire, activity, accountability, and affirmation.

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CHILDREN MINISTERING TO CHILDREN

BY KATHY HUGHES

The dollar bills made no sound as the child dropped her gift into the Christmas box. A smile preceded her words, "I worked to earn the money for my gift. Mom and Dad paid me to do extra chores."

"I saved the money from my allowance," another shared.

"I was saving the money to buy a new video game," said a beaming young man. "But I decided to spend the money on VBS books for Belize."

Tears blurred my vision as child after child shared his special stories and placed his money in the Christmas gift box.

The best gift I could give my Caravan kids was an opportunity to serve others.

When we initiated the project, the children of Overland Park, Kans., Church of the Nazarene did not even know where Belize is located. But as the weeks passed, they learned about the country, its people, and its churches. They also learned an important lesson in self-sacrifice.

Our Caravan year began as the leaves began to drop from the trees. By October, Christmas displays were blossoming at stores throughout the city. The decorations reminded me that Christmas was coming, and I needed a Caravan activity to celebrate it.

I thought about the children in our church. Our limited budget prevented us from doing anything really special for them. As I pondered and prayed, the Lord brought to mind a question, "What does a child really need?"

With typical Western aplomb, I thought, A child needs food, shelter, clothes, parents, love, friends, toys—things like that.

Still, the question lingered.

The Holy Spirit seemed to whisper, "The one fact that will never change is that every person, child or



Don Pluff

Our youngsters were thrilled at the opportunity to minister to other children thousands of miles away.

continued on page 29

WHEN CHILDREN FEEL LIKE FAILURES

BY JANE LANDRETH

What can cause a happy, energetic child to become a shy, withdrawn individual? It could be a sense of failure. Sometime during the growing-up years, the child has decided that “My work isn’t good enough,” or “I’m dumb. I can’t do anything right.” What would cause a child to think this way?

and shapes the tablet a little. Robin feels her efforts were not good enough. Was she a failure?

Tim was painting a night scene to show that God made day and night. His shining stars were lopsided, compared to the teacher’s example. Was he a failure?

Kevin waved his hand high in the air. He wanted the teacher to notice him so that he could answer the question. When the teacher called on him, he answered the question incorrectly. The teacher said, “Wrong answer, Kevin.” Was Kevin a failure?

Why is it that so many children almost never experience the glow of success?

Sarah tried to paste a picture on construction paper. The teacher quickly straightens it before the glue dries. Was Sarah a failure?

The children were playing a Bible game. It was Mark’s turn to answer a question. He did not answer it correctly. One of the boys said, “Wrong again, Mark.” The class laughed. Was Mark a failure?

As children are continually reminded that their work is not good enough or that they have been incorrect too many times, they soon become fearful of failure. They no longer want to try anything in the classroom. It is better not to try than to fail, is their viewpoint.

What can a teacher do to avoid this downhill turn? How can we help children succeed in the Sunday School classroom?

First of all, take a look at the class. Search out those children who seem to be failures. Ask yourself, “What could I do to build up success in these chil-



Jeffrey High Image Productions

Sometimes this attitude comes from the home where the child sees himself as a failure by not meeting up to the standards set by parents or siblings. Sometimes, well-meaning adults—such as teachers—can cause this attitude to develop in a child without even realizing it. Let me use a few illustrations.

The children were making clay tablets representing the Ten Commandments. Robin molded her tablet. Absentmindedly, the teacher reaches down

Don't let your Sunday School classroom become a place where children are taught that it is better not to try than to fail.

dren? What can these children do to give them success?"

Find a job for each child in the class that fits his capabilities. Sometimes the job may be only to pass the wastebasket or hold a picture while you tell the story. It may be to water the flowers or to keep a supply shelf clean. When the job is completed, remember to thank the child and offer praise for doing the job well.

Allow each child to do his own work. Use no teacher example. Encourage the child to take pride in his own finished product. Find something good about the project, even if it is using pretty colors, or for painting the sky a cheerful blue instead of a drab black. Find something good and praise the child.

When a child answers a question wrong, try to refrain from saying, "You are wrong." Sometimes we can say, "What would be a better answer?" Or better yet, let that child that always seems to have the wrong answer to every question, answer a question that has no wrong answers, such as "Name some things, ways, . . ." etc.

The boys and girls have probably seen the child that fails so many times answer wrong or do something wrong, that they have labeled him a "loser." It is your responsibility to make sure that the child does not fail in everything. Begin letting him be successful in small ways; give encouragement and praise when things are done correctly. The children will begin to catch on and start helping in the encouragement.

Another way to help children succeed in the classroom is to let them work in pairs. Put a child who has difficulty with a child who can help him. Find a Bible verse together. Do a project together. Find an answer to a question together.

In playing a game, work in pairs or in teams. Let the team members help each other. Or let the child who answers incorrectly be the leader. The others on the team must tell him the answer, but only he can give the answer.

Encouragement, praise, love, and a feeling of belonging to the class will help the child who feels like a failure blossom into a productive person. That child will know that someone cares and expects him to succeed. Such a child will soon learn that Jesus also cares and will help him live a successful life. H

FASCINATING FACTS ABOUT NAZARENE KIDS

Test your KQ (Kids Quotient) with these fascinating facts:

- How much did children give in the 1990 Vacation Bible School mission offering?
a. over \$1,000 c. over \$108,000
b. \$48,032.75 d. around \$27,500
- How many children attend local church operated Christian schools and child care ministries?
a. 3,000 c. 13,000
b. 300 d. 32,000
- How many children applied to be pen pals with missionary kids in 1990?
a. over 1,200 c. over 500
b. 67 d. 250
- How many churches operate children's church programs?
a. 10% c. 60%
b. 30% d. 90%
- How many people were enrolled in Vacation Bible School worldwide?
a. 33,000 c. 243,000
b. 153,000 d. 377,000
- If a child started memorizing one Bible verse a month from the time the child was 5 until the child turned 18, how many Bible verses would the child have learned?
a. 13 c. 156
b. 23 d. 543
- How many children received the church's top honor for children, the Caravan Bresee medal, in 1990?
a. 5 c. 94
b. 371 d. 1,231
- What was the average number of children attending Nazarene Sunday Schools in 1990?
a. around 75,000 c. around 123,000
b. around 112,000 d. around 140,000
- How many children were enrolled in Sunday School in 1990?
a. 150,135 c. 243,802
b. 224,478 d. over a quarter million
- How many children does it take to get God's loving attention?
a. just 1 c. 12, the same number as the disciples
b. 2 or more gathered together d. God's too busy with adult matters to pay attention to children.

Answers:

1-c; 2-d; 3-a; 4-c; 5-d; 6-c; 7-b; 8-d; 9-d; 10-a

Scoring:

10-9 EXCEPTIONAL

8-6 VERY GOOD

5-3 GOOD

Below 3 Wasn't it amazing to learn what Nazarene Kids are up to?

HEALYS HONORED for Commitment to Children

A Nazarene pastor and his wife were recently honored for their efforts to provide a loving environment for "at risk" children.

The award for "Outstanding Work by a Community Member" was presented by the Oregon Community Education Association to Rev. Jim and Vonnice Healy of the Gladstone, Oreg., Church of the Nazarene.

In the spring of 1988, the Healys responded to a request from Gladstone School Superintendent Joe Ghaffari to provide a safe haven for "latchkey" children who had been going home after school to stay by themselves (see "Latchkey Love" in October 1989 *Herald*).

The Healys suggested that Nazarene Caravan curriculum might be modified to use with the children. They also volunteered to find helpers and to direct the program. After months of discussions between the Healys and Gladstone and State of Oregon school officials, and with assistance from the Gladstone Ministerial Association and Kathy Hughes, Caravan coordinator for the denomination, the program was launched.

Three years later, the latchkey program is ministering to 50 children every school day in Gladstone. The program now has a paid director, but the Healys continue to oversee the program and to donate between 10 and 20 hours weekly to the kids.

"Since their first statement of 'we think we can help,' the Healys have spent over 2,000 hours of volunteer time working with the



Gladstone School Superintendent Joe Ghaffari (l.) with Vonnice and Jim Healy.

**The Healys have
contributed more
than 2,000 hours
to the program for
"at risk" children.**



One of 50 young persons currently involved in the extended day program in Gladstone, Oreg.

Gladstone program," said Bob Stewart, director of Community Education for the Gladstone School District. "Their commitment has made this program a state and national model."

Norma Paulus, Oregon Superintendent of Public Instruction, praised the Nazarene parsonage family, saying, "If more of us would give of ourselves as the Healys have, we would all enjoy a better society."

A variety of other state and local officials recommended the Healys for the award, which was presented at a banquet attended by about 300 persons from across the state. It marked the first time that the award had been presented to a clergy person.

The award reads:

**Gratefully Presented to
JIM AND VONNIE HEALY**

"We the members of OCEA, salute you for your outstanding contributions to the extended day program of the Gladstone School District, for instilling in the program caring and nurturing attributes, for developing it as a state and national model, and for your enthusiasm, dedication, and willingness to share of yourselves."

"We are humbled to see how God has done such a great work in our community through us," said Jim Healy.

The minister said most of the persons attending the award banquet were educators and that several came up afterward with tears in their eyes to thank them for being involved in this ministry to young people.

Ministry to Children . . .

continued from page 25

adult, has a living soul that will spend eternity somewhere."

That was it. The answer was so simple—all a child REALLY needs is God.

For the first time in a very long while, I sensed the challenge to which every Christian must respond—the charge to share the gospel of Jesus Christ with others.

"What does a child really need?" Every child needs to know Jesus Christ as personal Savior and to know the importance and joy of sharing that message with someone else.

Christmas shopping for my Caravan kids was completed. The best gift I could give them was an opportunity to serve others.

The Lord reminded me of a vacation to the Central American country of Belize. My mind played back the sights and sounds, along with reminders of the dedication of the pastors, laymen, and district leaders to share Christ with others.

I contacted Rev. Onesimo Pot, district superintendent of Belize, who was excited about the proposed project. We worked out the details, and our enterprise was announced to the children. This year, instead of exchanging gifts with one another, we would use our gift money to buy Vacation Bible School books for the children of Belize.

The kids responded to the challenge with fervor. They did extra chores, hoarded their allowance, raided their piggy banks, and did whatever they could to raise money. Weekly Caravan meetings included the sharing of information about Belize and its people, as well as prayer for the boys and girls in our churches there.

That year, there were no gifts for our own children under the Caravan Christmas tree, but there was no sadness. Our youngsters were thrilled at the thought of being able to minister to other children like themselves in a community thousands of miles away.

With the money they raised, we were able to purchase 36 primary pupil books, a teacher's manual, and a visual aid packet. A Work and Witness team of students from Olivet Nazarene University delivered the items to Rev. Pot.

Rev. Pot expressed his thanks to the children for their "special Christmas gift." The books were used to share the Good News with the children of Mayan families in a village in the community around Toledo.

Who would have ever thought that children could minister to children? But that's exactly what our Caravaners did. It makes me feel good to know that even the least of us can respond to the challenge to take the gospel into all the world.

Kathy Hughes is the director of Caravan at Overland Park, Kans., Church of the Nazarene and Caravan coordinator for the denomination.

H



Children's Ministries Launches Calendar Art Contest

Children, ages 2 to 12, are invited to participate in the first Children's Calendar Art Contest. Sponsored by Nazarene Children's Ministries, the contest will allow young people to explore their artistic abilities while providing illustrations for a special children's calendar, according to Kathy Hughes, coordinator of the project.

"We have been wanting to create a calendar to promote daily Bible reading by children for a long time, and we decided that it would be best to illustrate it with the art of youngsters," said Hughes.

The winning pieces of art will be selected by Children's Ministries and Nazarene Publishing House. The calendar will be released at the 1993 General Assembly.

Children whose art is selected for publication will receive a special limited edition jacket and a copy of the calendar. Those receiving honorable mention will receive a limited edition sweatshirt.

Hughes said the artwork should be religious in nature. "It could illustrate stories in the Old or New Testaments, ways that children can show love to others, or things that happen at church," she explained.

The artwork may be prepared in a variety of media, such as crayons, fingerpaints, watercolors, or markers. Fluorescent colors and pencil are not acceptable.

Regional directors have been given permission to open the contest to children in their World Mission regions, according to Hughes.

Dates for the local church contests are from June 1, 1991, through October 27, 1991. The number of eligible entries is based on the size of a church's total Sunday School attendance. All entries should be postmarked no later than October 30, 1991.

All young people, ages 2 to 12, who are participating in the children's program of a local Church of the Nazarene are eligible.

Contest details are included in the Children's Week Packet. For more information, contact the children's director at your church.

H

HERE'S HELP!

A selected bibliography of resources for ministry to children.

CLINE, FOSTER, and FAY, JIM. *Parenting with Love and Logic*. Colorado Springs: Navpress Books, 1989. **HH089-109-3117, \$14.95**

ELKIND, DAVID. *All Grown Up and No Place to Go*. New York: Addison-Wesley Publishing Company, Inc., 1988. **HH020-111-3791, \$9.95**

ELKIND, DAVID. *The Hurried Child: Growing Up Too Fast Too Soon*, rev. ed. New York: Addison-Wesley Publishing Company, Inc., 1988. **HH020-107-3978, \$9.95**

GARBORG, ROLF. *The Family Blessing*. Dallas: Word Publishing, 1991. **HH084-990-7810, \$10.99**

HEMFELT, ROBERT, and WARREN, PAUL. *Kids Who Carry Our Pain*. Nashville: Thomas Nelson, 1990. **HH084-077-4761, \$17.95**

KETTERMAN, GRACE. *Understanding Your Child's Problems*. Old Tappan, NJ: Fleming H. Revell Company, 1983. **HH080-075-3275, \$9.95**

MAHAFFEY, JOY, and PEEL, KATHY. *A Mother's Manual for School Day Survival*. Pomona, Calif.: Focus on the Family Publishing, 1990. **HH092-960-8887, \$8.99**

MUMFORD, AMY ROSS. *By Death or Divorce*. Denver: Accent Books, 1984. **HH089-636-075X, \$4.95**

RAND, RON. *For Fathers Who Aren't in Heaven*. Ventura, Calif.: Regal Books, 1986. **HH083-071-1872, \$7.95**

SCIACCA, FRAN. *Generation at Risk*. Minneapolis: World Wide Publications, 1990. **HH089-066-174X, \$14.95**

SEDGWICK, CAROLYN. *When Mothers Must Work*. Springdale, Pa.: Whitaker House, 1988. **HH088-368-2087, \$7.95**

SMITH, HAROLD IVAN. *One-Parent Families*. Kansas City: Beacon Hill Press of Kansas City, 1981. **HH083-410-7244, \$4.95**

TRENT, JOHN, and SMALLEY, GARY. *The Language of Love*. Pomona, Calif.: Focus on the Family Publishing, 1988. **HH092-960-8151, \$14.99**

VAN KLOMPENBURG, CAROL, and SIITARI, ELIZABETH. *Loving Your Preborn Baby*. Wheaton, Ill.: Harold Shaw Publishers, 1990. **HH087-788-529X, \$13.95**

WHITE, JERRY and MARY. *When Your Kids Aren't Kids Anymore*. Colorado Springs: Navpress, 1989. **HH089-109-6246, \$8.95**

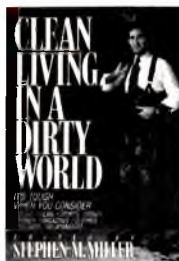
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For I testify that they
gave as much as they were able,
and even beyond their ability.

2 CORINTHIANS 8:3, NIV

TITHING—IT WORKS

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A Church That Practices What It Preaches

On a recent Sunday, I found myself free from commitments for a morning and able to visit a church I had heard about. I drove across the city, took a bulletin from the friendly usher, and slipped in the back row during the first hymn. The sanctuary was simply but beautifully adorned with banners and a bouquet of flowers. I surveyed the congregation—young and old, white, black, Filipino, and Hispanic filled the pews.

I felt like a little kid with my nose pressed against the window of a candy shop. I reveled in delight at what I saw. It was as if most of the delicious sweets of worship and community that I had dreamed about lay before me.

The pastor, a 30-something woman, robed in a simple white preaching robe and colorful stole, stood and beckoned all of the children to the front of the small sanctuary. Eager to heed her invitation, half a dozen children rushed from the pews and plopped on the floor. Another group of parents herded several toddlers and carried babes in arms forward to join the circle. The pastor asked the children to count to eight, which they proudly did. Then the children were scattered to eight areas of the sanctuary where they taped the numbers to the walls to be used later in a small-group Communion time. Proud of their accomplishments, some of the littlest children skipped off to Sunday School, while others rejoined their parents. A laywoman read the scripture. A layman played the organ. The pastor welcomed visitors and allowed for any in the congregation to stand and make introductions of friends and announcements. The

news of the death of a longtime member came before the pronouncement that another was expecting twins. A letter of thanks for preparing hundreds of meals for a homeless shelter was read, and times and dates of a Bible study, support group, rummage sale, and weekend spiritual life retreat were offered.

When the pastor stood to preach, I realized I was holding my breath. Could the preaching be good too?

Confidently, the pastor took the pulpit, quoting from a beloved hymn, "O to grace how great a debtor daily I'm constrained to be!" This phrase became the litany that artfully wove a memorable sermon from her own experience of grace, and sound definitions of grace that were applied to her life and the lives of her congregants. She was prepared, articulate, and passionate. The preaching was more than good. It was clear, wise, and challenging. I felt like crying with joy during the prayer time. Churches that not only accept a woman as pastor but thrive under her leadership, do exist! My God-given hopes were not just wishful thinking.

When it came time for Communion, we were instructed to look at our bulletins. A number from one to eight had been written in the corner. That number determined the small group in which we would take Communion. The children had earlier designated meeting areas, and we separated into eight groups. The pastor and a woman seminarian took the bread, blessed and broke it and offered a chalice

of juice to each group.

We served each other with the ancient holy words: "The body of Christ broken for you. The cup of salvation spilt for you."

When we had all partaken, we took time to find out why we had come. "How long have you been attending here?" I asked the group. The older ladies had been members for 40 years. Two others had visited on the same Sunday over a year ago and had come back ever since. A young couple had attended for several years.

One of the older women looked me in the eyes and said, "Our pastor is wonderful. In the five years

The preaching was more than good. It was clear, wise, and challenging."

she has been here lots of new people have come and stayed. She is a good preacher and a caring pastor who is there for us." The whole group went on to affirm their pastor.

My heart was full to overflowing. In my years in the church, I've rarely heard a pastor spontaneously praised, although I've heard lots of criticism and offered much myself. After the benediction, I stood chatting in the back of the church, and the pastor approached me. We'd met only once months before, but she called me by name and reached



out to hug my daughter, saying, "Can this be Rachel? She is growing so fast." This pastor offered holy healing to me by simply remembering my name and welcoming my child. She could have been more interested in the morning's offering or cornering a board member about an important matter, but she made greeting me a priority. Without knowing it, she insured that I would be back because she welcomed and remembered me.

In my brief visit to this church, I could tell that it was a community built on love, trust, and a commitment to be open to all people who were honestly seeking God. That commitment made it possible for a woman pastor to flourish and, likewise, the diverse congregation.

I went home that Sunday praising God for guiding me to a worship service that fully affirmed women, men, and children of all races as able ministers in the church. That short morning bolstered my hope that more churches, especially those in the Church of the Nazarene, will be open and responsive to women pastors who are called, competent, and able to communicate the gospel in word and deed.

For me, I savor the truth about the full equality of the ministry, and I have seen that some churches practice what most preach about the priesthood of all believers. The kingdom of God is coming, and all who have been called and gifted must be freed to proclaim the good news.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.

HH

Because You Gave

FROM MURDER TO MINISTRY!

BY CHARLES R. GAILEY

She had murder in her heart. Someone had killed her brother, and she was full of revenge. Mahgi bought a knife and secreted it in the thatch of the roof of her home in Swaziland. When the night would become dark enough, she planned to remove the knife from the hiding place and go to the man's home and kill him.

That Saturday morning, a group of Nazarene laypersons set out from the local Church of the Nazarene. They utilized every Saturday to evangelize from house to house in their area of Swaziland. God, in His mercy and grace, allowed their path to intersect with Mahgi's on that fateful day. Before they left, a chair in Mahgi's home had become an altar where she knelt and gave her life to the Lord.

I never will forget the next service in church. Mahgi got up near the back of the church, walked down the aisle, and laid the murder weapon on a Nazarene altar. By doing so, she was saying, "God has taken the desire for revenge out of my heart." What rejoicing there was as the church celebrated this great victory of a new member of the body.

God then called Mahgi to Christian service. *Because you gave,*

Swaziland Nazarene Bible College was there as a training institution for Mahgi. Because you gave, the buildings had been built. Because you gave, the faculty had been hired. Because you gave, there was a plain but warm dormitory where Mahgi could stay until she completed her studies.

I well remember the day after Mahgi graduated, when she came to my office and told me that the district superintendent wanted her to pastor a church. "Mfundisi," she said, "how can I pastor a church? I am so inadequate." I ex-

plained to her that she must not think of who she is, but rather what God would want her to do. Obedience is the only way to live a happy Christian life.

Mahgi accepted the district superintendent's challenge. She worked hard and put her education to effective use. Recently, her church won the Small Church Achievement Award on her district. Aren't you glad that you gave so that she could be trained? Today, Mahgi is busy evangelizing in her own area. Those that she wins will go to win others. The story will never end . . . *because you gave.* Please continue to give so that others, too, may have their lives transformed!

HH

***"God has
taken the
desire for
revenge out
of my heart."***

WORDS AND MUSIC

Reviews of recently released books and music

A SEASON TILL SPRING, J. B. Perry, Beacon Hill Press of Kansas City, 1991, 110 pages. **HH083-411-3937 \$5.95**

A Season Till Spring marks the entry of the Nazarene Publishing House into the Christian romance market. And what a delightful entry it is. It compares favorably with some of the best books in this field.

Be prepared to relive the depth of emotion experienced when you walked through your own days of grief and sorrow. You will want to keep reading this book, motivated by the author's ability to make you believe you are reading a *true story* rather than fiction. In fact, you are sure there'll be no "lived happily ever after" because it is written so true to life.

The thread throughout the story is romance, but woven into this theme is a variety of emotions we have all had at some time in life—grief, sorrow, hate, love, suspicion, remorse, forgiveness. These human realities are expressed in such a way that you identify with and remember them all in your own life.

It is a good story, and you hope the author continues to create more stories. Reading it leaves you reflective. The matter of repentance and forgiveness is dealt with in a realistic way.

—Kathy Butts



MANAGING STRESS IN MARRIAGE, Bill and Vonette Bright, Here's Life Publishers, 1990, 221 pages. **HH089-840-2727 \$8.95**

Bill and Vonette Bright are the founders of Campus Crusade for Christ International. Bill has authored several other books, including: *The Secret*, *Witnessing Without Fear*, *As You Sow*. Vonette has developed an international prayer ministry and is chairman of the Intercession Working Group of the Lausanne Committee for World Evangelism.

This dynamic couple has decided to share the secrets of their success in this book. Stress is becoming all too often a way of life in the "normal" American household, with both parents working and the kids having a schedule to keep as well. This common-sense diary shares their personal feelings, problems, and triumphs.

The book uses biblical principles to set a standard for building a strong marriage that can not only survive but flourish under stress.



This book is written in a diary style, which makes it easy to read. It is a must for those couples who find themselves burning the candle at both ends and find that the middle is getting awfully warm. It can help all of us turn stressful moments into "Marriage Enhancers."

If I were to grade this book, it would receive good marks for its strong biblical standards. If it is lacking anything, it is the fact that not all couples work in the same workplace. The authors should have spent a little more time on how to have separate life goals yet struggle together toward the same family goals.

—Rachel White

THE DATING DILEMMA, Bob Stone and Bob Palmer, Baker Book House, 1990, 200 pages. **HH080-108-3141 \$9.95**

Bob Palmer is an experienced pastoral counselor and campus chaplain. Bob Stone has also worked in pastoral counseling and college ministry. Both are directors at Personal Relationships, Inc., a family counseling clinic in Birmingham.

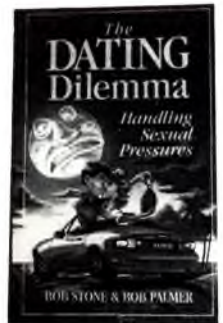
Youth workers, pastors, teachers, counselors, and parents, as well as young people, will be helped by this book. These veteran family counselors cut through all of the common misinformation and opinions handed out all too freely to young people (and by young people) to explain how natural sexual drives can become explosive and out of control. Using the "biological hand grenade ladder," they illuminate the progression of physical intimacy from the bottom rung (hand holding) to the top rung (intercourse).

This book deals in an open manner with dating behavior and teenage sexuality in a tasteful and honest manner. Included is a frank discussion of the consequences of premarital sex, as well as sensible advice for "getting down off the ladder" and clear, scriptural guidelines for recovery and forgiveness.

This is not a "give-it-to-the-kid-and-forget-it" guide to teen sex education. This book gives good fundamental advice that, once read by parents and teens, can pave the way for good communication on the subject. The chapters include: "How Far Is Too Far?" "Hidden Consequences of Messing Around," "Date or Acquaintance Rape," and "How to Know When It's Love."

This book comes highly recommended and will offer assistance in opening up this important topic of communication for Christian parents and their teenagers.

—Calvin Leon Richardson



CARRY THE LIGHT, Lillenas Musiccreations, Lillenas Publishing Company. **HHTA-9125C** STEREO CASSETTE, **\$11.98**; **HHDC-9125** STEREO COMPACT DISC (DOUBLE DISC), **\$19.98**

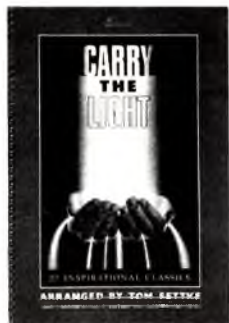
The Masters Chorale

Over the last few years, some terrific Christian songs have been popularized by such artists as Steve Green, Sandi Patti, Larnelle Harris, The Cathedrals, Twila Paris, Gaither Vocal Band, Ray Boltz, and others. Here, The Masters Chorale performs beautiful choral/orchestral arrangements of 27 of the finest of these inspirational classics. A full 90 minutes of music is included, with not a weak cut in the bunch.

If you enjoy songs that combine powerful texts with powerful music, "I Want to Know Christ," "God and God Alone," and "Carry the Light" will prove incredibly stirring. On the gentler side, there are a number of memorable selections—"Lamb of God," "There Is a Savior," and "Touch Your People Once Again."

An attractive variety of styles rounds out the recording, ranging from mild contemporary ("Awesome God") to Scripture/praise ("When I Look into Your Holiness") to southern gospel ("Can He? Could He? Would He? Did He?").

For choirs and ensembles who would like to realize these sounds themselves, a full line of companion choral products is available. Soloists looking for medium-high



voice arrangements will find the "solo accompaniment book" a real value. Split-channel cassettes have also been released, one for choir, one for soloists, bringing all 27 orchestral trax into one very affordable package.

—Ken Bible

THE TALE OF THREE TREES, Stereo Cassette, Ark Records. **HHTA-1249 \$9.98**

Jeff Johnson and Ark Records have done a beautiful job in bringing to life this popular children's picture book. The traditional folktale, narrated by Elizabeth Denison Martin, is very effectively highlighted by background music and an opening song.

The story conveys, in a simple and timeless way, one central truth: in Christ, all God's plans and our highest dreams are fulfilled in daily and unexpected ways. And, most importantly, children who might not understand what I just wrote, will enjoy, grasp, and remember the story.

The entire text, complete with full-color illustrations, is included on the cassette insert card. This, plus the quality of the recording, make the cassette a good value, even though the program is only 20 minutes in length (repeated both sides).

If you buy it for a child, find some excuse to listen to it yourself. I believe you'll not only be moved by it, but will want to share it with a friend.

—Ken Bible

H

5 Tax-Saving Ideas For Ministers

1. The local church may provide reimbursement for all business and professional expenses under a "qualified" reimbursement plan so that the minister need not be taxed on money spent for church or professional expenses.
2. The church may provide a tax-free housing allowance for ministers who are buying or renting their home or for those living in a parsonage who may be eligible to use the allowance for furnishings, linens, etc.
3. Deferred compensation in the form of contributions to the minister's Nazarene Tax-Sheltered Annuity (TSA) account is not reported as income. This money is left to accrue tax-free interest for the minister's retirement income. Withdrawals can be designated as housing allowance.
4. The local church may provide medical coverage through the Nazarene Health and Hospitalization Program on participating districts. By selecting Option 6 and self-insuring the deductible and co-insurance, the church can reduce the amount of taxed income necessary to provide this coverage.
5. Group term life insurance is another employee benefit which the church may provide tax-free to the minister when premiums are paid according to IRS guidelines.

Board of Pensions and Benefits USA
6401 The Paseo
Kansas City, MO 64131-1284





Keeps Getting Better

I am sending this note of appreciation for the *Herald* and *Preacher's Magazine*. I have been retired for 10 years and both magazines are getting better as the years go by. I am in good health and enjoying working in our home mission church here in Greensburg, Ky. May the Lord bless you all in your great work.

Rev. Frank Whittaker
Greensburg, Ky.

Thanks for the Spiritual Treasures

Thank you for publishing the fine articles about John Wesley in February's edition of the *Herald of Holiness*. It was not hard to see how much Wesley was inspired by the Holy Spirit after reading how he was a friend to the poor. The scripture verses found in Luke 4:18-19 came to my mind immediately after I thought about what John Wesley did in his lifetime.

Your wonderful stories about John Wesley led me to put two of his famous quotes on our Church of the Nazarene sign in Summertown, Tenn. ("Join hands with God to help the poor live" and "I the chief of sinners am; but Jesus died for me.") It may be ironic that I received this issue of the *Herald* from a poor elderly lady in a nursing home. She has little of material value in her possession, but she is blessed with spiritual treasures just as Rev. Wesley was. I hope that these and future articles about Wesleyanism will rekindle the fire of the Holy Spirit in many lives, including my own.

Tim Meise
Columbia, Tenn.

Thanks

Thanks for and congratulations on the super set of articles on John Wesley in the February *Herald*.

I must preserve this copy.

Also, I appreciated the clear statement of the purpose and definition of Christian art in the article on sculptor Scott Stearman.

Earl D. Hunter
Coeur D'Alene, Idaho

Magazine Opens Doors

We are so delighted with our church magazine. Recently, we had a young man in our home who saw the edition on the New Age Movement. He was so interested, he asked if he could take the magazine home and read it. Then he asked, "Why are you a Nazarene?" God opened doors for me to share with him many things—why I'm a Christian and a Nazarene. Thanks for your workers who put this most interesting magazine together.

Laura Miller
Washougal, Wash.

A Faithful Minister

I was in the county jail awaiting trial for a crime I don't remember committing because of my habitual drunkenness. A Rev. David W. Lewis from the Ellington Church of the Nazarene came every week for 10½ months to visit and encourage me in the Lord. After 3 months, I received the Lord as my personal Savior. Rev. David W. Lewis remembers the prisoners as if chained with them (Hebrews 13:3a). He was there every week. God bless him.

I was sentenced to 30 to 60 years in the Michigan Department of Corrections, and he is still encouraging me in my commitment to the Lord. What a servant of Christ!

Every week he came and visited me. He brought me your magazine, and I really enjoyed it and learned much from the articles in them.

Allen L. Furgason
P.O. Box E 3-3-5
Jackson, MI 49204

Good News

I like your magazine very much. Your articles are always timely, yet are Bible-oriented also. Keep up the Good News. We appreciate having such a fine magazine in our home.

Pauline Dawson
Drayton Plains, Mich.



"Go ahead—eat it. It's only 55 calories."

Investment Return

I have just finished reading the article "Where You Least Expect to Find Him."

I was deeply interested in two facts; one it being a true experience, and two, it mentioned his reading the Bible placed by the Gideons.

I am a 30+-year veteran Gideon, and we have an active prison ministry here in Fort Worth and Arlington twice a week, ministering to the inmates and placing Bibles. Praise the Lord that here is a "return on our investment."

*Wes Allard
Arlington, Tex.*

Praying the Scriptures

The article "How to Pray the Scriptures," by Rev. E. Dee Freeborn in the November issue of the *Herald of Holiness*, brought back many memories from 20 years ago in Vietnam. I was a Southern Baptist army chaplain serving on my second tour in Vietnam. (I have become a Nazarene since retirement from the army.)

In 1970 I was a brigade chaplain in the 101st Airborne Division, serving under the brigade commander, Colonel White, who was a Methodist and very devout in his Christian faith. One day after Colonel White arrived in the command, he said that he wanted his staff to eat with him each evening in a small tent, separate from the regular mess facility. He said that he wanted me to say "grace" at the evening meals. I told him I would. . . . A few days later during prayer time, it seemed that the Lord said to me, "Use the Scriptures in your evening dinner prayer."

For the next several months I did use the Psalms and other verses of Scripture in my prayers. Many of the staff members would comment on the use of the Word and came to appreciate how it spoke to their needs.

*Douglas H. Sowards
Aurora, Colo.*

I Needed That

I have intended to write for some time to let you know how much I like the *Herald*. I especially appreciate the articles on prayer by Dee Freeborn. The "Power of Praying Together" (Oct. 1990) brought tears of joy and praise. As the comedians say, "I needed that."

*Jerry D. Ferree
Orion, Mich.*

Robe of Righteousness

Come out from among them and be ye separate, saith the Lord. If you are one who finds contentment in earrings, mini-skirts, and present fashions, I'm here to tell you, there is much, much more. Choosing those things that glorify our Lord brings real contentment. We must lift up Jesus by what we say, where we go, what we do, and what we wear. . . . I'm looking for a city whose builder and maker is God. I'm also looking for a pure robe of righteousness. I'm sure it will not be a split miniskirt, nor will there be earrings to match.

*Gladys Hendren
Mexico, Mo.*

Church and Politics

I greatly appreciated the November emphasis on the church and politics. The eighth of "The Ten Commandments for the *Herald of Holiness*" is, in my thinking, a great need. We should not leave the matters of moral and social issues to the NAE and James Dobson.

"The Church and Politics" (p. 5) delineated what a church cannot do and what it may do, but it said nothing about what a church ought to do. Does the church have any responsibility regarding the social/moral/political problems of the day?

*Allen Marsh
Nampa, Idaho*

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Even When We Scream

I think the *Herald* is great. I have been reading it for 50-55 years. I have been connected to the church about 61 years. I am retired from the Red Cross—I am especially glad to see the *Herald* tackling current social issues—homosexuality, AIDS, etc. We live in a very different world. I wish we could keep the old values and not have to contend with those we don't like, but we need to know what the "real world" is! Keep educating us—even when we scream.

*Mary L. Smallwood
Circleville, Ohio*

Concerned About Date Setting

I'd love to see the *Herald* do a series of articles on eschatology. I think the laity of the church need to realize the pitfalls of dispensational premillennialism and date setting. I'd like to see an article that emphasizes the merits of each position on the millennium, which takes a realistic look at the historical stance of the Reformers and some of the church fathers like Augustine, who rejected the popular ideas and precepts of dispensational premillennialism.

*Troy T. Frizzell
Lebanon, Tenn.*

HH

NEWS OF RELIGION

DENVER FIRST CHURCH HOSTS CHRISTIAN WOMEN'S CONFERENCE

More than 800 women from across the U.S. are expected to attend the 11th National Christian Women's Conference Oct. 16-19, 1991, in Denver.

The conference, sponsored by Denver First Church of the Nazarene, will feature seminars and general sessions on a variety of topics, according to Joleen Kelley, Women's Ministries coordinator at Denver First.

Grace Ketterman, medical director of the Crittenton Center in Kansas City, will be the featured speaker at the conference banquet. Other speakers include: Jon Johnston, Nazarene elder and professor at Pepperdine University; Daisy Hepburn, author and founder of "Hope of Our Heritage" seminars; Marian Wells, Christian fiction writer; and Karla Worley, Christian music artist.

The conference is directed by the Christian Women's



Gigi Graham Tchividjian (l.), daughter of evangelist Billy Graham, autographs one of her books for some participants at the 1990 National Christian Women's Conference at Denver First Church.

Conference Steering Committee at Denver First Church. According to Kelley, more than 50 women spend nearly a year planning for the event.

For more information about the conference, contact Kelley at 3800 East Hampden Ave., Englewood, CO 80110, or phone (303) 761-8370.

MOST AMERICANS IDENTIFY WITH A DENOMINATION

Most Americans identify themselves with a denomination according to a recent study by the graduate school of the City University of New York.

The study found that 9 in 10 Americans claim to be affiliated with one of the many denominations in the U.S. The survey also found that 85.6% of Americans call themselves Christians, with Roman Catholics being the largest group (26%). Baptists, Methodists, and Lutherans were the next largest groups, respectively.

The survey also discovered that only 28,000 Americans claim to adhere to the New Age Movement. This is a practically insignificant

number compared to the U.S. population.

Other findings from the survey include:

- Most Asian-Americans and Arab-Americans are Christians, rather than Buddhists, Hindus, or Muslims.

- People without a religious affiliation are least likely to marry.

- Unitarians have the highest divorce rate of all groups (18%), while members of the Greek Orthodox Church have the lowest (4.4%).

- There are more Buddhists (1 million) and Hindus (500,000), but more Muslims (1.4 million), than previously thought.

SOUTH KOREA IS HOME TO WORLD'S LARGEST CHURCHES

Half of the world's 25 largest churches are in South Korea, according to John Vaughn of the Megachurch Research Center in Bolivar, Mo. Vaughn reports in his recent study that 12 of the world's 25 largest churches are in South Korea. The U.S. has only one.

Based on average worship attendance, the world's top four churches are: Yoido Full Gospel Church, Seoul, South Korea (180,000); Vision de Futuro, Santa Fe, Argentina (80,000); Deeper Christian Life Ministry, Lagos, Nigeria (70,000); and Waves of Love and Peace, Buenos Aires (70,000). First Baptist Church of Hammond, Ind.—the only U.S. church in the top 25—was 15th on the list.

NEW LANGUAGE GROUPS RECEIVE BIBLES

Nearly 2,000 languages and dialects have a version of at least one book of the Bible, according to the United Bibles Societies (UBS). At least 18 new languages were added in 1990, bringing the total to 1,946.

"These figures represent the millions of people who now have, for the first time, the Christian Scriptures in their own 'heart' language," said John D. Erickson, vice president of the American Bible Society and the general secretary-elect of the UBS.

Because of these translation efforts, more than 80 percent of the world's population have access to at least a portion of the Bible.

"Even in the midst of our rejoicing, we do not forget the magnitude of the task that still faces us," Erickson said. "Until everyone has easy access to God's Word in their own language, we will not be satisfied."

with an average worship attendance of 20,000.

"Overseas churches grow larger, in part, because they are willing to build and rebuild meeting facilities slightly smaller than needed," Vaughn said. "This perpetuates the need for a new, second service that encourages further growth."

WORLD'S LARGEST CHURCHES

1. Yoido Full Gospel Church
Seoul, South Korea180,000
2. Vision de Futuro
Santa Fe, Argentina80,000
3. Deeper Christian Life Ministry
Lagos, Nigeria70,000
4. Waves of Love and Peace
Buenos Aires, Argentina70,000
5. Jotabeche M. Pentecostal Church
Santiago, Chile50,000
6. Kum Ran Methodist Church
Seoul, South Korea50,000
7. Nambu Full Gospel Church
Seoul, South Korea47,000
8. Soong Eui Methodist Church
Inchon, South Korea40,000
9. Jesus Is Lord Fellowship
Manila, Philippines35,000
10. Madureira Assembly of God
Rio de Janeiro, Brazil30,000

Source: Megachurch Research Center and Christianity Today

NEA CONTINUES TO FUND CONTROVERSY

Despite public protests, the National Endowment for the Arts (NEA) has awarded another controversial grant. Performance artist Holly Hughes was given \$15,000 by the government organization to stage a production on "lesbian themes" with a cast that includes two 12-year-old girls, according to the Family Research Council.

Various occult practices, such as voodoo and Santería, are also to be performed.

John Frohnmayr, NEA chairman, has refused to block grants such as the one given to Hughes, saying that he is not the nation's "decency czar."

VITAL STATISTICS

Deaths



REV. CHARLES M. (RED) KELLY, 81, former superintendent of the South Carolina District, Mar. 15, 1990. Rev. Kelly organized Columbia (S.C.) First Church and pastored in Florida, Alabama, and North Carolina.

Survivors include his wife, Florence; sons, Charles, James, Bruce, Philip; two brothers; four sisters.

Editor's Note: As the result of an oversight, the obituary for Rev. Kelly was not carried in the Herald near the time of his death in March 1990. We print it now with regrets for this delay.

EDWARD A. BRODIEN, Bourbonnais, Ill., Feb. 19. Survivors: wife, Elaine; sons, Elmer, Ray, Roger; six grandchildren; eight great-grandchildren.

FLOSSIE MAE BROWN, Kewanee, Ill., Mar. 7. Survivor: husband, Rev. Marvin L. Brown.

HARRY DREESE, 65, Selinsgrove, Pa., Nov. 2. Survivors: wife, Anna; son, Jeff; daughter, Shirley Stuck; four grandchildren; five great-grandchildren.

FONDA L. EDSON, 73, Colorado Springs, Colo., Mar. 22. Survivors: wife, Laura; daughter, Glenda Scullin; one sister; one brother, four granddaughters.

FAITH ELIZABETH (WOODWARD) EISELE, 71, Victorville, Calif., Feb. 22. Survivors: husband, Robert; daughters, Phyllis, Michele, Colette; six grandsons; one brother.

REV. A. C. (BUD) ESSELBURN, 55, Warsaw, Ohio, Feb. 23. Survivors: wife, Miriam; sons, David, Douglas; daughters, Doreen (Mrs. Bill) Ritchie, Donna (Mrs. David) Buchanan, Diana (Mrs. Randy) Montgomery; one brother; two sisters; four grandchildren.

ELMER E. FLETCHER, 77, Scott City, Kans., Feb. 22. Survivors: wife, Eba Mae; daughters, Jeanette Taylor, Janice Boswell, Pat Snow; son, Dale; one sister; seven grandchildren; five great-grandchildren.

REV. JAY E. FOSTER, 65, Fairfax, S.C., Jan. 22. Survivors: wife, Deloris; sons, Douglas, Grant, Stephen; daughters, Susan Swanson, Marilyn Lyke, Stephanie; 10 grandchildren; his mother; 1 sister; 3 brothers.

REV. BEN JOHNSON, 78, Merville, Iowa, Oct. 7. Survivors: wife, Charlotte; step-daughters, Denise Harrison, Anita Ervin; two brothers; one sister.

VERNON S. JONES, SR., 70, Burlington, N.C., Mar. 11. Survivors: wife, Mary; son, Vernon (Sparky); daughters, Priscilla Chrismon, Deborah May; one sister; one brother; six grandchildren.

JACK H. PROCTOR, 62, Athens, Tex., Mar. 7. Survivors: wife, Wanell; daughters, Cathy Proctor, Linda (Mrs. Dwight) Wiedenmann, Brenda (Mrs. Steve) Morgan; four grandchildren; two brothers; one sister.

W. R. "BILL" RICHARDSON, 73, San Antonio, Tex., Mar. 15. Survivors: wife, Madeline; daughter, Rheda (Mrs. Darrel) Miley; son, Gary; three sisters; six grandchildren; two step-grandchildren.

ELVA RILEY, Tyler, Tex., Mar. 10. Survivor: niece, Ruth Adams.

BERTHA MAE SHARPTON, 84, Logan, Ala., Jan. 29. Survivors: daughters, Mavis Sharpton, Beatrice Cottle, Mary Ruth Guthrie; sons, Edwin, Billy Ray, Harold; one sister; one brother; seven grandchildren; two great-grandchildren.

CHARLES L. STARK, 83, Hastings, Nebr., Apr. 4. Survivors: wife, Geraldine; daughters, Carolyn (Mrs. Arthur) Sullivan, Marilyn (Mrs. Stanley) Peterson, Patsy (Mrs. Jimmy) Dean; stepsons, Dick Knutson, Glen Knutson; stepdaughter, Ruth (Mrs. Richard) Lewis, Ester Smith; 18 grandchildren; 9 great-grandchildren.

MINNIE TEAS, 87, Lovington, N.Mex., Mar. 17. Survivors: husband, Harvey; sons, Henry, Roy, Harvey, Paul; daughters, Joyce Stapleton, Patsy Price, Linda Hodges; 18 grandchildren; 22 great-grandchildren.

ROXIE B. THAXTON, Burlington, N.C., Jan. 5. Survivors: daughters, Mrs. Vernon Jones, Sr., Mrs. Landin Barlow, Mrs. Rogers Scott, Mrs. Allen Pearson; son, Albert Terry; 15 grandchildren; 20 great-grandchildren.

L. MARIE WATKIN, 96, South Pasadena, Calif., Feb. 17. Survivors: sons, Frank, Robert; 5 grandchildren; 10 great-grandchildren; 1 brother.

REV. WILLIAM P. WILHOYTE, 82, Clarkston, Mich., Nov. 5. Survivors: wife, Mary; daughters, Ruth Angles, Mary Meister; son, William; 12 grandchildren.

LAURA J. WOLF, 102, Banning, Calif., Feb. 27. Survivors: sons, Howard, James;

daughters, Ada Lou Ford, Betty Jane Pace, Phyllis Pace; 17 grandchildren; 28 great-grandchildren; 6 great-great-grandchildren; 2 sisters.

Births

to REV. VIRGIL AND JUDY (MOENCH) ASKREN, Portland, Oreg., a girl, Abigail Elizabeth, Feb. 23

to JAMES AND JEAN FORBES, Selinsgrove, Pa., a girl, Deanna Marie, Oct. 20 to DAVID AND SHERRY HERROLD, Selinsgrove, Pa., a girl, Samantha Lee, Oct. 17

to TIMOTHY AND JANET (RUSHING) MORGAN, Kansas City, Kans., a girl, Melinda Gail, Mar. 27

to TONY AND MELISSA ORR, Sherman, Tex., a girl, Brittany Rnee, Mar. 29

to WENDELL AND MERLENE (WANNER) RAMEY, Hampton, Va., a boy, Trevor Austin, Feb. 28

to RICHARD AND HEIDI ROBATTIN, Selinsgrove, Pa., twin girls, Jessica Richelle and Erica Elizabeth, Dec. 19

to JIM AND JOAN (ALLISON) WELLMAN, Yukon, Okla., a girl, Allison Elizabeth, Mar. 24

Marriages

TINA M. FAUSNETT and JOHN M. GRAUBERGER at Apache Junction, Ariz., Mar. 30

JENNIE MERAL GRIMES and TRENT STEVEN SPRENKLE at Selinsgrove, Pa., Mar. 23

SUE ANN MILLER and BRENT MICHAEL KRATZER, Selinsgrove, Pa., Dec. 1

Anniversary

GILBERT AND IRENE APPLE, Fortville, Ind., celebrated their 50th wedding anniversary Apr. 12 with a reception. They are members of the Fortville (Ind.) Church.

Mr. Apple has served on the church board for several years. The couple has 10 children.

FOR THE RECORD

Moving Ministers

PHILLIP AHN, to pastor, Seattle (Wash.) Korean First

ROY ARCHER, from Coffeyville (Kans.) Central, to Williston, N.Dak.

A. ED BISHOP, from Manchester, Ga., to Pine Mountain, Ga.

ALAN C. CAMPBELL, from Travers City, Mich., to Cheyenne (Wyo.) Grace

BERDENA CARPENTER, from associate, Hawesville Ky., to pastor, Owensboro (Ky.) Second Street

RICHARD L. CHEW, from associate, Wichita (Kan.) Westside, to associate, Atascadero, Calif.

WAYNE E. FISHER, from Pine Mountain, Ga., to Bainbridge, Ga.

J. PHILLIP FULLER, from Payne, Ohio, to Toledo (Ohio) Oregon First

CHRISTOPHER J. GRUBE, from associate, St. Louis (Mo.) Ferguson, to pastor, Collinsville (Ill.) First

LAMAR F. GUYTON, from Hernando, Fla., to Cartersville, Ga.

EARL W. HALL, from Rock Mills, Ala., to Wrens, Ga.

CONLEY HENDERSON, from Albuquerque (N.Mex.) Heights First, to Pueblo (Colo.) First

DALE E. HILKERT, from Akron (Ohio) Ellet, to Cleveland (Ohio) First

KENNETH HOLLOWELL, from pastor, Palestine, Tex., to associate, Grand Prairie, Tex.

DANIEL E. HOPKINS, from Astoria, Oreg., to Independence (Mo.) Trinity

PAUL R. GEORGE, SR., from Indiana, Pa., to Punxsutawney, Pa.

MAX R. JONES, from student to pastor, Manchester, Ga.

SOO-MYUNG KANG, from Prospect Park (N.J.) Mission, to Augusta (Ga.) Korean

E. FRED KLITTICH, from Burlington (Vt.) Williston, to South Weymouth, Mass.

ROSS A. LOUGHEED, from Seattle (Wash.) Highland Park, to Vancouver (Wash.) Central

JAMES K. LUNG, from Wichita (Kans.) Indian Hill, to Mattoon (Ill.) East Side

DAVID R. MCINTIRE, from Tipton County, Tenn., to Muleshoe (Tex.) New Vision

DENNIS E. MARKS, from Toccoa, Ga., to Rowland Chapel, Ga.

RICHARD A. MILLER, from associate, Louisville (Ky.) Broadway, to pastor, Louisville (Ky.) Calvary

TOM MOORE, to pastor, Rowlett, Tex.

THOMAS J. PURCHASE, from Waterville, Vt., to Keene, N.H.

IVAN C. REXROTH, from associate, Atlanta (Ga.) First, to Lawrenceville, Ga.

LARRY K. RYAN, from associate, Yakima (Wash.) First, to pastor, Yakima (Wash.) West Valley

MOSCOW UNIVERSITY ACCEPTS CHRISTIAN PROFESSORS

The International Institute for Christian Studies (IICS) recently signed an agreement that will allow Christian professors to teach at two of the Soviet Union's most prestigious universities, according to Daryl McCarthy, IICS executive director.

Under terms of the agreement, IICS will provide professors for Moscow State University and Novosibirsk State University. The uni-

versities will provide monthly stipends, while IICS will provide additional salary and travel expenses.

"The death of Marxism-Leninism in the Soviet Union and Eastern Europe has created a vacuum of values," McCarthy said. "A recent poll indicated that 50 percent of the people have no commitment to any value system. They are searching."

McCarthy added that cults

are already moving into the Soviet Union at a rapid pace. Thousands have received training in Transcendental Meditation, and the Moonies, Hare Krishna adherents, and Buddhists are involved in evangelistic efforts in the nation.

Daryl McCarthy (l.), presents some choral books to Andrew Melnikov, a Soviet lay pastor. The materials were provided by Lillenas Publishing Co.



PAUL M. SMITH, to pastor, Thomasville, Ga.
 EDWARD A. THOMAS, from Greene, Ohio, to Bedford, Pa.
 JAMES A. TODD, JR., from student to associate, Seattle (Wash.) First
 JERRY W. TULL, from Burleson, Tex., to Cleburne, Tex.
 FRANK A. VISSER, from Flushing, Mich., to Blairsville, Ga.
 GENE A. WARDLAW to pastor, Bloomingdale, Ga.
 CLIFFORD E. WATT, JR., from Portland (Oreg.) Peninsula, to Warrensburg, Mo.
 GEORGE W. WHETSTONE, from Vicksburg (Mich.) Chapman Memorial, to Roseville (Mich.) Metropolitan
 ROSS B. WILEY, to pastor, North Bullitt, Ky.

Announcements

MEXICO (MO.) FIRST CHURCH will celebrate its 45th anniversary June 16. V. H. Lewis will speak in the morning service, which will be followed by a carry-in dinner. Hiram Sanders will speak at the 3:30 p.m. service.

All former pastors, members, and friends are invited. For more information, phone the church office at (314) 581-4400.

LARAMIE (WYO.) FIRST CHURCH will celebrate its 50th anniversary June 30. For information, contact Vi Hixson, 402 Cortell Rd., Laramie, WY 82070, or phone (307) 745-3824.

INDIANAPOLIS (IND.) WESTSIDE CHURCH will celebrate its 75th anniversary July 13-14. A banquet and musical program will be featured Saturday evening. The Sunday morning service will feature Neilson and Young and former pastor, R. B. Acheson.

All former pastors, members, and friends are invited. For further information, contact the church at 8610 W. 10th St., Indianapolis, IN 46234, or phone (317) 271-7607.

WATONGA (OKLA.) CHURCH will celebrate its 75th anniversary July 21. H. M. Curtis will preach the morning service at 10:30 a.m., which will be followed by a noon meal. Former pastors and associates will share in the 2:30 p.m. service.

All former pastors, members, and friends are invited. For further information, contact the church at P.O. Box 56, Watonga, OK 73772, or phone (405) 623-5375.

Recommendations

The following have been recommended by their respective district superintendents:

RANDY MICHAEL, evangelist, 2001 Sunvale Drive, Olathe, KS 66062, by Keith Wright, Kansas City District.

GARY MONK, evangelist, 279 Bossieux Blvd., West Melbourne, FL 32904, (407) 768-8687, by L. Wayne Quinn, Florida Space Coast District.

ROBERT APPLEBY, evangelist, 13413 Pierce Arrow N.E., Albuquerque, NM 87112, (505) 294-3553, by Paul Benefiel, Los Angeles District.

Moving Missionaries

ANDERSON, REV. JOHN and DORIS, India, Furlough address: c/o Mary Beth Neighoff, 2918 Withers Avenue, Pueblo, CO 81008

BLOWERS, REV. DAVID and CARISA*, Haiti, Stateside address: 615 Chestnut, Nampa, ID 83686

CROUCH, DR. REBECCA, Papua New Guinea, Furlough address: 923 Stafford Street, Pineville, LA 71360

DOERR, REV. STEVEN and JOAN, Zimbabwe, Field address: P.O. Box 1055, Harare, ZIMBABWE

ESTEY, REV. JOHN and SANDRA, Africa South Field North, Field address: P.O. Box 75, 1381 Klaserie, E. Tvl., REPUBLIC OF SOUTH AFRICA

HALL, REV. JOHN and SHEILA, Costa Rica, Field address: Apartado 3977-1000, San Jose, COSTA RICA

HEIL, REV. BRYAN and LINDA*, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

HOWIE, REV. FRANK and HEATHER, Mozambique, Field address: P.O. Box 331, 1710 Florida, REPUBLIC OF SOUTH AFRICA

IRWIN, DR. GLENN and RUTH, Papua New Guinea, Furlough address: 220 Northwest Street, Hillsdale, MI 49242

LAFORCE, REV. WAYNE*, Papua New Guinea, Furlough address: 1406 Paris Avenue, Hannibal, MO 63401

MARLIN, MISS EUNICE, Philippines, Furlough address: 1445 Penrose, Olathe, KS 66062

MOUNTS, DR. TONY and RITA*, Papua New Guinea, Stateside address: P.O. Box 1406, Prestonberg, KY 41653

PATNODE, MR. TERRY and DONNA*, MAC Regional Office, Stateside address: 9131 Hall Drive, Lenexa, KS 66219

ROTZ, REV. JAMES and CAROL, Africa Nazarene Theological Council, Furlough address: Northwest Nazarene College, Nampa, ID 83686

SMITH, MISS BETTY*, MAC Regional Office, Furlough address: P.O. Box 594, Baldwin, KS 66006

ZABEL, MR. ALBERT and SALLIE*, Asia-Pacific Regional Office, Field address: P.O. Box 179, 1502 Greenhills, Metro Manila, PHILIPPINES

*Specialized Assignment Personnel

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ins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 1179 Rosewood Trail, Mount Juliet, TN 37122

Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

DEATHS: Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name of child, sex of child, and date of birth.

Please include your name and phone number when submitting information for the Vital Statistics pages to:

Herald of Holiness
 6401 The Paseo
 Kansas City, MO 64131

ANSWERS TO 10 POINT QUIZ (From page 18)

1. D; 2. C; 3. B; 4. D;
5. A; 6. C; 7. A; 8. C;
9. A; 10. B



Close to Home

News About Nazarenes



Sequoya Hesselrode stands in front of her award-winning billboard.
(Photo by Larry Caruso)

NAZARENE TEEN ENTERS WINNING DESIGN . . .

Sequoya Ann Hesselrode won the national Gannett Outdoor Co. billboard contest recently, earning herself a trip to New York City and a \$1,000 cash prize.

Sequoya is the daughter of pastor **Daniel and Shirley Hesselrode**, of Lincoln Park, Mich., Church of the Nazarene.

The 17-year-old won the contest by submitting a design showing a textbook filled with Egyptian hieroglyphics and the message: "This is the way English

looks to many Americans." The contest was sponsored by Gannett to bring attention to the growing problem of adult illiteracy.

Along with her other prizes, the winning design was displayed on the Gannett billboard nearest her home (pictured above) and will be used on billboards across the nation.

In addition to designing winning billboards, Sequoya also won the local 1990-91 Miss Downriver pageant. She sings in her high school choir and is active in Lincoln Park's youth group.

ENC STUDENTS WORK FOR FREE . . .

While many of their fellow students were enjoying a fun-filled, relaxing weekend, members of Eastern Nazarene College's *No Glory Work Team* were performing manual labor—for free!

The team spends most weekends providing a helping hand to churches on the ENC region. "We usually do painting, cleaning, and odd jobs," said team coordinator, **Chris Garcia**, a sophomore history major.

Although the team has been busy, they continue to look for new projects. Most

of their jobs have been in Maine and on the New England District; however, the team looks forward to assisting churches on other districts in the Northeast.

Some members of the No Glory Work Team (below) assist a Nazarene family in Maine.



1991 EASTER SEAL CHILD . . .

Brett Powell has been chosen as the Brooke County, W.Va., Easter Seal Child for 1991. The 8-year-old attends Follansbee, W.Va., First Church of the Nazarene, along with his mother, **Kim**, and brother, **Kristopher**.

According to pastor **Vaughn Davis**, Brett is an energetic boy who loves junior church and Sunday School.



EASTER SUNDAY IN TEXAS . . .

Richardson, Tex., Church of the Nazarene had 1,001 in Sunday School on Easter Sunday, according to **W. M. Lynch**, Dallas District superintendent. "As far as I know, this was the first time any Sunday School has recorded a one-day attendance of 1,000 in the history of our district," said Lynch.

The district superintendent added that the total Sunday School attendance of 7,190 was also the highest figure recorded for the Dallas District.

Larry Dennis is the senior pastor of Richardson, Tex.

AND FLORIDA . . . Almost 2,900 persons worshiped in Nazarene churches on the Florida Space Coast District on Easter Sunday, according to **L. Wayne Quinn**, district superintendent. Quinn said that 2,869 persons attended morning worship in the district's 17 churches.

Melbourne First Church, under the leadership of pastor **Tal Denny**, had a goal of 450 with an actual attendance of 1,010.

Several ladies at Trinity Church of the Nazarene in Oklahoma City, Okla., prepare Easter baskets for local children's shelters.



EASTER BASKETS FOR FORGOTTEN CHILDREN . . .

The ladies of Trinity Church of the Nazarene in Oklahoma City, Okla., have found a unique way to share the message of Easter with disadvantaged children.

Trinity's Women's Ministry group met just before Easter 1991 for their second annual Basket Bonanza. Each lady who attended was asked to bring one or more Easter baskets and goodies to

put in them.

After the baskets were filled, they were donated to one of the local children's shelters.

Some of the ladies solicited donations from area merchants for the project. Merchants provided pencils, notepads, crayons, coloring books, and candy.

Clyda Goodwin directed the project.

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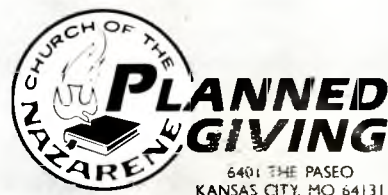
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THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

Really a Bible Rule?

I know that our church teaches storehouse tithing, and urges all members to tithe by giving 10% of their income to the local church. However, I do not find this strictly taught in the New Testament? Why?

The tithe was begun in ancient Old Testament times and was in general practice during Jesus' life on earth. It had become, however, a legalistic matter by which many people carefully calculated the minimum they could give to God. Some of the New Testament writers show approval for the system of tithing. But in the Early Church, believers were giving so much more than a miserly 10% that it never occurred to the New Testament writers to make a rule about a legal minimum. They sold their possessions and gave the money to the church. Many forfeited jobs, homes, inheritances, and many gave their mortal lives to the cause of Christ. To speak to that crowd about a 10% minimum would have been a speech made up of nonsense syllables.

Building Fund Mystery

Four years ago, our church began a building fund drive. We are regularly urged (even pressured) to give sacrificially to this fund. However, the leaders of our church have never once announced how much we have raised or what the balance in the fund is. Even when we ask directly, they will not tell us how much has been raised or spent. Is this appropriate?

No, it is not. Most churches keep the congregation fully informed on such matters, and those who don't should.

Where You Belong, or Where You Attend?

Some people send their tithes back to the church where their membership is, rather than supporting the work of the congregation where they are spiritually fed. In your opinion, where should they give their tithes?

Since you asked for my personal opinion, I shall give it. Some good and prudent folks may disagree with me. I think that we should give our tithes where our membership is—even if our bodies are not there. To insist on the tithes being paid where you are being "spiritually fed" may reveal a consumer mentality as though the tithe were some sort of payment for services rendered. I also believe that body and membership belong together. That is to say, that we should put our membership where our regular attendance is. Thus, one could participate fully in the life of the local church—holding offices, taking part in elections, etc.

There are exceptions, of course. A traveling evangelist, for example, cannot put his or her membership where the body is. Military personnel who move often cannot join every church that they attend for three Sundays in a row. The contact with the church back home is very important to such persons. As a rule, college students find themselves attending one church and belonging to another. If one has to be separated from

the congregation to which they belong for some time and feel they want to give their tithe where they worship, but not move their membership, it seems advisable to me to contact the pastor of the home church to let him or her know about this arrangement.

Election Procedure

Last year at our church's annual meeting, we were asked to approve the nominating committee's ballot before it was distributed. Is this standard procedure?

Standard procedure calls for the congregation to see the ballot before voting to approve it. H

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



Benefits Questions

Answered by Dean Wessels

Q. Since I am a minister, can't any TSA plan have withdrawals designated as "housing allowance?"

No. Only the Nazarene TSA Plan offered by the Board of Pensions and Benefits USA would be recognized by the Internal Revenue Service as a part of the official Nazarene Minister's Retirement Program. Therefore, it is the only TSA plan that can provide a benefit which can be designated in whole or in part as a tax-exempt "housing allowance" for Nazarene ministers. This is a very important benefit since funds contributed, interest earned, and retirement distributions made may never be taxable either for income tax or for Social Security tax purposes.

Under the Nazarene TSA Plan, contributions on behalf of a minister are made by the church employer on a regular basis as part of the standard compensation package. They are made in recognition of the church board's responsibility to provide not only current compensation but also an adequate retirement income for those who have served the church during their earning years.

Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.



Who Will Evangelize the Swarming Recreationists?

There is a large segment of our American population that desperately needs to be evangelized, but their evangelization is not likely to happen within the church. I refer to the growing numbers of people who spend their weekends at the resort areas of the nation. They are the most mobile of our highly mobile society, and they present the church with a special challenge.

Our resort areas, large and small, are bursting at the seams with people seeking short breaks from the routines of their homes and jobs. This recreational swarming reaches its peak during the summer months, but it occurs nearly year around. Mountains and beaches are filled with sun-seekers and fun-seekers. Lakes, rivers, parks, ski slopes, campsites, golf courses, and riding trails abound with temporary populations. They come from everywhere to sample everything.

These are people whose first and deepest need is God, but multitudes of them are oblivious to that fact. They hope to fill the void and slake the thirst they cannot identify by spending more dollars, playing more games, hoisting more drinks, or exploiting more bodies.

Airplanes and automobiles enable them to range farther and faster than their grandparents ever thought of doing, so that huge numbers are seldom home on weekends. The churches in their neighborhoods are not going to see them, much less reach them for Christ. Yet, they must be evangelized. The commission to go into all the world does not exclude the scattered realms of these bronzed, fast-track hedonists.

A task force of young believers, grounded in Christ and the Bible, with the courage and faith to experiment and innovate, could penetrate these resort areas for the kingdom of God. Men and women who can share the milieu of the hedonists without adopting their values could find ways to witness, places to gather, and methods of discipling that would reach those, where they are, who would never come to where we are.

Christians who could share recreational activities without succumbing to a pagan mentality could gain entry into many needy lives that are now completely untouched by the churches. Christians who can perform skillfully with skis, rackets, golf clubs, and motorboats—using recreational equipment as means and not ends, as tools and not idols—could find endless opportunities to share the gospel with lost people who are busily involved with the same things but for lesser reasons.

This kind of evangelism would demand workers who are not threatened by, and do not become defensive about, the extremes of attire and conduct that such areas attract. They would have to “keep their cool” when confronted by the laughing faces and mocking words of cynical persons who view any religious activity as an intrusion upon their privileged pleasure. They would have to present a counterculture with poise and confidence, with courage that excludes hostility, with faith that defies cal-

umny, with love that survives rejection and continues its patient quest without reacting in kind.

An easy alternative is to consign these hedonists to perdition and forget them. We could say with a great Reformer, “Let them come to church and hear the gospel.” But we are told to go into the world and make disciples, not to wait in church until they come asking to be enlightened and saved. We are followers of Him who came “to seek and to save” the lost, and none are more lost than these thousands of thrill-chasing, life-wasting men and women.

***The Great Commission
does not exclude these
bronzed, fast-track
hedonists.***

The church could not risk the immature to such an evangelistic project. And only the mature would be willing to support such efforts with their prayers and by putting their dollars where their aments are. Such people are surely available, however. What their witness to Christ could achieve, only He knows. Any of us can figure out the results of leaving this special segment of society to their frenzied pursuit of lesser gods.

W. E. McCumber is a preacher, teacher, author, and former editor of the *Herald of Holiness*.

H



How Many Nazarene Ladies Does It Take To **CLEAN UP A TRUCK STOP?**

FLORENCE FALK AS TOLD TO C. ELLEN WATTS

The day I accepted a job at our small city's only truck stop, I had no idea what lay hidden beneath a remote section of the kitchen counter. A small sign, taped among handbills and other advertising, escaped my attention.

In retrospect, I was too happy over having found work to notice much about my new place of employment. Economy was down, and jobs in our locale were scarce. My employer and his wife, Della*, were Mormons. Frank must have interviewed a dozen other applicants for the

job. While most must have been of their own faith, he had hired me, a “Gentile” and a longtime member of the Church of the Nazarene.

My husband, Harold, and I expected to go with a Work and Witness team to Nairobi, Kenya, East Africa soon, and God knew I needed to earn some extra money.

Three days later, I wondered if I had made a mistake about God’s part in the matter.

I had taken cabbage from the cooler and was about to make

bunny logo.

Conscious of the indwelling power of the Holy Spirit, I told him, “Even if we do, I can’t sell that kind of stuff.”

Veins bulged on either side of a beefy forehead. He uttered a curse.

A waitress came to my rescue. “Forget it, Florence. I’ll get him one,” she said.

The customer smirked openly as Carmen extracted a magazine from beneath a counter on the far side of the kitchen area.

As the door swung shut after him, she said, “Sorry. They should’a told you.” Then, “You may as well get educated right now. There’s more’n just *Playboy*.

to prayer meeting. I looked forward to the support of fellow Christians.

Our church is small. On Wednesday nights whole families gather in homes and take turns leading the study. The book was from the Dialog Series, and the lesson dealt with the occult. The discussion shifted to include a variety of the tools used by Satan to ply his trade.

I told about the magazines at work. “I’ll be fired before I’ll share space with that trash,” I declared.

“Should you continue to work there at all?” a young father probed. “I don’t know,” I said. “I . . .”



slaw when the door opened and a middle-aged man wearing our high school’s booster club jacket tossed a bill onto the counter.

“Get me a *Playboy*,” he said.

The population of our town being around 90 percent Mormon, I could not have been more astonished had he asked for the last six issues of the *Herald of Holiness* done up in gilt paper. Further, I had straightened the magazine display that very morning, and I knew for sure I had not seen *Playboy*.

“We don’t . . .,” I began.

He gave the money a shove. “Sure you do.”

He pointed to the sign I had failed to notice. I cringed and then breathed a prayer in the direction of the fly-specked ceiling as I recognized the identifying

My employer was providing smut for his friends and fellow churchmen!

See—there’s some real juicy stuff under here.”

Snatching a butcher knife, I whacked the cabbage in two. I answered quietly.

“I don’t care to look. I’ve seen enough.”

The next day, fully expecting to be let go, I told Della, “I can’t work here if I must sell those magazines.”

She touched my arm. “It’s Frank who orders them. I don’t like them either,” she confided.

“Who buys them? The truckers?” I asked. In my opinion, a girlie magazine was one item a man away from home and family could do without.

Ignoring my question, she assured me, “You don’t have to sell them, Florence. If a customer asks, call me and I’ll take care of it.”

Although I was relieved and happy to still be employed, the problem continued to rankle. It was Harold’s week to work evening shift, and I missed his counsel that evening. As I drove alone

Three young people sat in various locations about the room. Their eyes were upon me.

“Pray for me, please,” I said. “I want to do what’s right.”

How good it was to share my burden with my brothers and sisters in Christ! And how sweet to sense their loving prayer support during the difficult days ahead.

At work, while others attended to magazine sales, I saw faces—faces that belonged to the dads and grandpas and young men who lived in my community. Heartsick, I began a mental tally. During the 40-some hours of my work week, not one trucker requested a copy of *Playboy* or any other under-counter “skins.” My employer was providing smut for his friends and fellow churchmen! Some lived in my own neighborhood.

I had never minded those times when I worked solo. Now I dreaded the possibility of having to face the issue. I had learned, however, that the problem had never been mine alone, for the

battle was against principalities and powers, and the Strongman was on my side!

On one such day, I saw a customer glance over his shoulder as he came through the door. Eyes downcast and darting nervously along the metal counter strip, he asked for a magazine I knew to be particularly vulgar.

"I don't sell that stuff," I said. "Della's out back. I'll call her."

Embarrassed, he mumbled, "That's all right. I guess I don't need it anyhow."

Watching him scuttle back out to his car, I forgot I was holding coffee until after I'd splattered the front of my blouse and slopped it across the counter. I touched a finger to my tongue, chalked up a silent symbol of victory, and grinned as I wiped up the mess.

My triumph was short-lived. Slick pages of sexually explicit materials continued to spew from beneath the counter where I, a child of God, had consented to keep working.

Harold and I talked it over, and I decided to give notice. "I'm sorry, but I can no longer work here if you intend to keep selling trashy magazines," I told Della.

"I don't like it either," she repeated. "I'll talk to Frank."

The outcome seemed certain. Her husband, I was sure, would say that he'd gotten on for years without the help of one nosey Nazarene, and they'd manage.

To my surprise, Della came over the very next morning to where I was cutting homemade pies into six even wedges.

"I talked to Frank," she said. "He told me to cancel the order for those kinds of magazines." "Praise God!" I said.

She lingered for a moment. "Florence—thanks."

I turned. "For what?"

"For giving me courage to speak to Frank."

On Sunday, I told my church family, and we all rejoiced over the victory.

When I reported for work on

Tuesday, several bundles of new magazines lay near the display rack. I knew the moment I looked that the usual "skins" were among them and that nothing had changed.

"Are you going to stick to your threat?" Harold asked that night after I told him that the magazines were still on the usual shelf.

Money was not *that* important.

"I'll finish this week, then I'm through," I told Della on Thursday.

Friday came and the magazines had not been removed. Had I been so eager for a job as to fail to listen to God?

I thanked Him for what I'd earned, asked Him to bless my final day, and begged for guidance in the days to follow.

It was with mixed feelings that I walked into the truck stop on Saturday. There's something about the aroma of strong coffee mixed with diesel fumes that gets in a lady's blood. I liked Della and had looked forward to even-

tually sharing Christ with her. I would miss getting to visit with Christian truckers, and I felt badly to think I would no longer be in a position to witness to those who were not.

I spotted the bare place first thing as I started around the end of the counter. The sign was gone!

Experiencing a sense of awe, I practically tiptoed across the kitchen and peered beneath the counter. The shelf was empty!

Praise be to God, it has remained that way.

Me?

I am still working, and I am still counting on Africa next month.


I have also been reminded of a very special truth. One person, with God's help, *can* make a difference.

Note: Florence Falk is a member of the Church of the Nazarene in Vernal, Utah. The Vernal church is one of the newest churches on the Intermountain District.

**Names have been changed.*

H

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TORNADOES TAKE TOLL ON NAZARENES IN SOUTHERN KANSAS

At least two persons who attended Nazarene churches were killed in the tornadoes that roared through southern Kansas Apr. 26.

The homes of 20 Nazarene families were either destroyed or damaged, according to Kansas District Superintendent W. T. Dougharty. He said the parsonage of Wichita, Kans., Linwood Church of the Nazarene was destroyed. Pastor Ray Lunn Hance and his wife, Vera, were not at home when the twister struck.

The tornadoes did millions of dollars in damage and claimed the lives of at least 20 persons when they dropped on Wichita and its surrounding communities.

Mathilda Bebout, 67, a member of Wichita First Church, was killed when her home was leveled by the storm. A retired public school teacher, she was active in the



Mrs. Bebout

NWMS program as well as the singles and drama groups at First Church. "She was a dear woman," said Gene Williams, pastor of Wichita First Church.



Ray Hance, pastor of the Wichita, Kans., Linwood Church, and his wife, Vera, search through the rubble for personal belongings. The Hances' home was destroyed by a tornado Apr. 26.

Mrs. Bebout is survived by her son, Doug, who attends Wichita First Church with his wife and family, and another son, Walter.

Funeral services for Mrs. Bebout were held May 1 at Wichita First Church.

Tim White, pastor of Severy, Kans., Church of the Nazarene, said a lady who attended his church died when the mobile home in which she lived was blown away. According to White, Lucille Jacobs and her husband were at home on their farm when a tornado struck. Mr. Jacobs went to the door and fell out when the home was lifted off its foundation. Mrs. Jacobs was reading in another room and was caught up in the storm. Mr. Jacobs was taken to a hospital where he was treated for cuts and bruises.

The Jacobses were members of the Methodist church

in Severy but attended the Nazarene church on Sunday and Wednesday nights. Their children attend the Nazarene church in Augusta, Kans., about 40 miles away.

Severy is located about 55 miles east of Wichita.

Persons from the Severy community converged on the Nazarene church for protection from the storm. The church is one of the few buildings in the community with a reinforced concrete and steel structure. White said about one-third of the town's residents fled to the church for refuge.

Gene Williams said seven families from Wichita First Church lost their homes to the tornadoes.

At Wichita First Church, persons were praying at the altar at the close of a holiness crusade service with evangelist Stephen Manley, when a

warning of a tornado prompted those attending to take cover in the church's basement. The storm passed by without mishap.

Members of Nazarene churches in the Wichita area were involved in helping families hit by the storms to dig out.

NAZARENES KILLED IN PERU QUAKE

Two Nazarenes were killed and 12 Nazarene churches destroyed when two earthquakes shook a jungle region of northern Peru Apr. 5. At least 25 persons were killed in the quakes, and hundreds were injured.

The Nazarene District Center is still functional, but one wall was damaged. Eight Nazarene parsonages were destroyed.

More people would have been killed or injured if not for the fact that most spent the night outdoors after the first quake, which measured 6.1 on the Richter scale.

The city of Moyobamba was virtually destroyed, with 90 percent of the city's buildings damaged by the second quake, which measured 6.8.

Nazarene Compassionate Ministries arranged for food shipments to be sent to the region.

An earthquake measuring 6.5 hit this same region on May 30, 1990, killing at least 135 people.

Churches, groups, and individuals wanting to assist in meeting the urgent needs created by the Peruvian earthquakes may contribute to the Nazarene Compassionate Ministries Fund. Checks should be made payable to "General Treasurer, Church of the Nazarene" and sent to NCM, earmarked for "Peru Earthquake." All gifts are approved as a 10 percent special.

EARTHQUAKE SHAKES COSTA RICA AND PANAMA

All Nazarene missionaries in Costa Rica and Panama are safe following an earthquake in those countries Apr. 22, according to Robert Scott, World Mission Division director. No other Nazarenes were reported injured or killed in the quake, which measured 7.2 on the Richter scale.

The quake was centered about 70 miles southeast of San Jose. At least 80 persons were killed and 750 to 850 persons were injured in both

countries. More than 10,000 were left homeless.

The Nazarene church in Finca, Panama, collapsed along with the nearby home of a Salvadoran family that attends the church, according to Jose B. Gordon, Panama District superintendent. The church in El Silencio, Panama, was also damaged, along with homes of Nazarene families in the area.

The seminary in San Jose was not damaged.

Nazarene Compassionate

Ministries has responded to urgent needs for pure water, food, tents, sheets, and blankets. Churches, groups, and individuals wanting to assist in meeting these needs may contribute to the Nazarene Compassionate Ministries Fund. Checks should be made payable to "General Treasurer, Church of the Nazarene," earmarked for "Costa Rica/Panama Earthquake," and sent to NCM. All gifts are approved as a 10 percent special.



*They are planted in the
house of the Lord, they
flourish in the courts of our
God. They still bring forth
fruit in old age.*

Psalm 92:13-14, RSV



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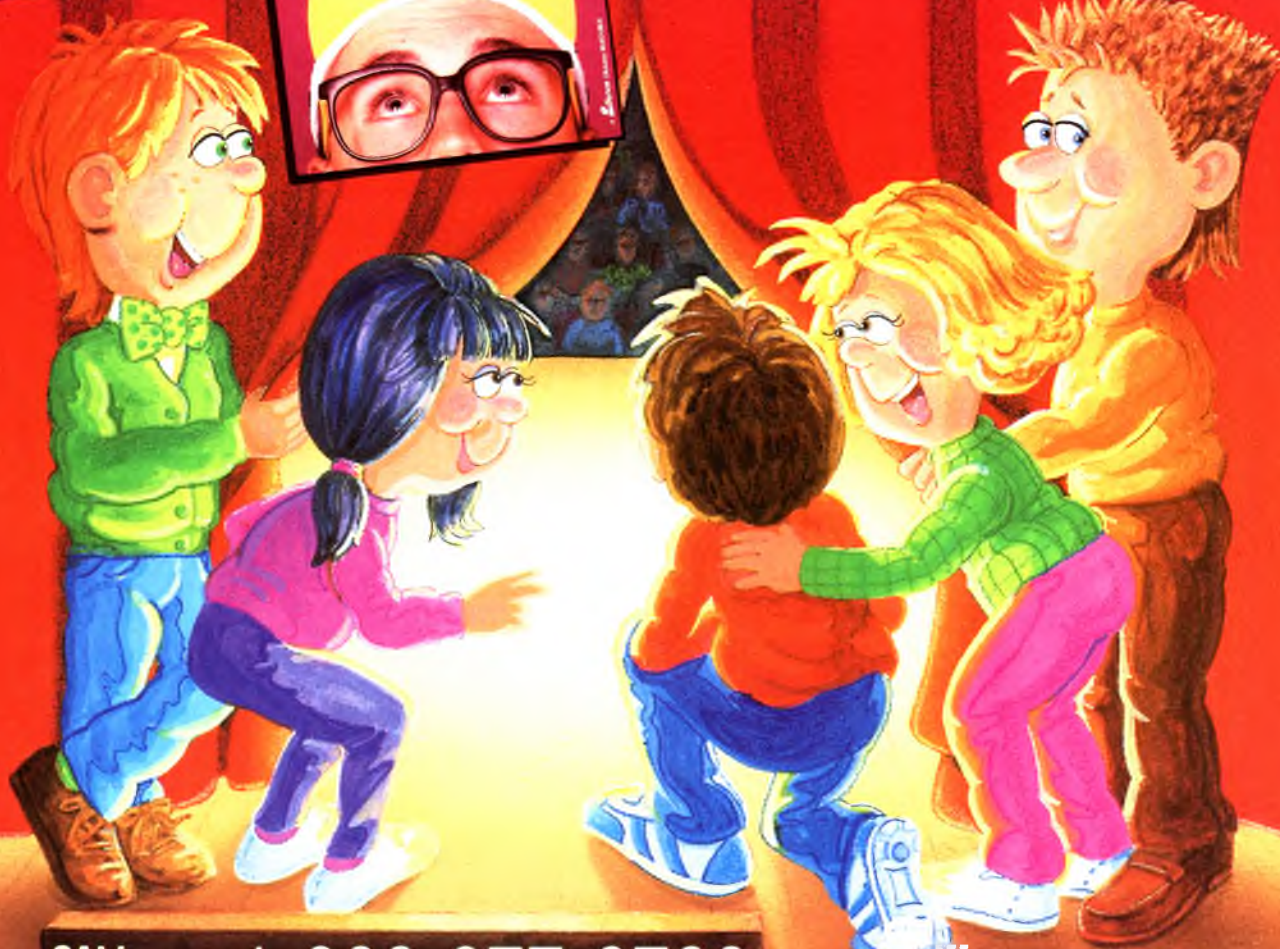
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