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FEBRUARY 1, 1989

HERALD OF HOLINESS



NAZARENE YOUTH WEEK

February 5-12

1989 Theme: *Sharing His Spirit with the World*

CHURCH OF THE NAZARENE

SHARE HIS SPIRIT... WITH MY WORLD

(A call to youth for involvement in the mission of Christ)



RAYMOND W. HURN

By General Superintendent

We ate the evening meal seated at temporary dining tables placed on the parking lot of the church. Our meal consisted of vaporcitos (spices and meat in cornmeal and steamed in a banana leaf). It was a concluding supper for the 1988 district assembly. The host church was located on a very narrow street jammed in be-

tween other buildings. There had been two intensive days of assembly activity preceded by youth and missionary conventions. The azure waters were calm now after the passing of Hurricane Gilbert. A large percent of the crowd attending the services were of youth age, and some were pastors of missions in Mayan Indian or Spanish communities. I thought of the throng of Nazarene youth around the world, many of whom yearn to be involved in missionary service.

Hurricane Gilbert destroyed 25 homes of Nazarene families. Poloroid pictures of the destruction were on display. Most of the delegates and their families will go back today to living under a roof of thatch, tarp, or tin in homes of simple construction. There will not be indoor plumbing or running water in the rural places. Others, of course, live and work in the cities where life is perhaps easier in some ways, but more complicated in others. This is only a dot on the map of the Yucatan, but it is a part of God's world and a vital part of the Church of the Nazarene. What a day in which to be young with life ahead and the challenge of Christ before us.

But what about Nazarene youth and missionary service? The divine call to missionary service is more than willingness to go. If you get the missionary call mixed up with a desire for travel and change, one could miss the point of Nazarene missions. It is not so much a question of being willing "to go." The real

question is, What are you going to do when you get there?

The apostle Paul had a word for the "youth in mission" in his first letter to Timothy. "... train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. ... Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. ... devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, ... Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Timothy 4:7-16, NIV).

Only the pure in heart and life need apply. Only those with a spirit of giving, of recreating will influence. Only those in tune with God, His power, and His redemptive purpose will be effective.

Christ is calling us to share His Spirit with "His world." None are insignificant in His eyes. If we are to be effective "out there," we must be effective and faithful worshipers, attenders, evangelizers here and now. His call is to constancy and consistency in being an example in speech, life, love, faith, purity, and devotion. A new century throws wide open its door of opportunity to those who have the mind of Christ.

The host church for the district assembly had been planted by a young bachelor recently graduated from Seminario Nazareno Mexicano. This church has become a strong church and the mother of a family of churches, three more in this city and six in outlying communities. The young pastor had come, a stranger, with only a few pesos, a guitar, the clothes he wore, a willing heart, and a devoted, genuine life. He also had a strong faith that God would perform miracles and ... he worked very hard allowing the Holy Spirit to flow through his life. He behaviorally demonstrated our youth theme "to Share His Spirit." He is still quite young but now has a growing family of his own. He continues to be an example to many Timothys. In his youth and now in more mature years he is an example that the apostle Paul would honor. **H**

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Editor
W. E. McCumber

Office Editor
Ivan A. Beals

Editorial Assistant
Mabel Adamson

General Superintendents
Eugene L. Stowe
William M. Greathouse
Jerald D. Johnson
John A. Knight
Raymond W. Hurn

Cover Photo:
by H. Armstrong Roberts

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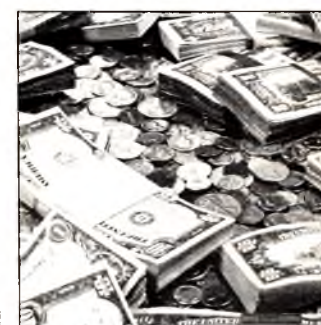
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MISSION-MINDED YOUTH



missions, and are anxious to go again," Underwood said of the trip.

Forty-six teens and sponsors from the Southwest Ohio District ministered in Chicago last summer under the direction of Bill Murray, youth pastor at Xenia, Ohio, First Church. Murray reported that the teens, dressed as clowns, and armed with puppets, went into the streets of Chicago drawing hundreds of children to Bible schools sponsored by area churches.

"The team did a great job and helped to reach almost 4,000 new contacts for the Chicago Nazarene churches," said David Moore, director of the Chicago Thrust to the Cities program. "The excitement has continued in the churches and they have expressed their appreciation to the team for bringing a fresh touch in the name of Jesus Christ."

There's more!

Last year the Youth in Mission program sponsored by

NYI Ministries sent 167 young people, ages 18-30, on short-term missionary assignments all over the world. Most of the young people were from our Nazarene college campuses. They began their summer with a training camp where they honed ministry skills such as canvassing, street evangelism, mime and drama, children and youth programs, recreation, and other "handles" to reach people with the message of Jesus Christ.

In the Philippines alone, 12 American students joined with 12 Philippine young people to form evangelistic teams, and saw over 1,000 people accept Jesus Christ through their presentations.

Others worked with young people like Cecile Bergerat, a 17-year-old from France, who became a Christian this past year at a youth camp. She was introduced to the Church of the Nazarene through a special mission effort to reach the youth of this mostly unchurched country.

"I firmly decided to give God all of my life, praying that He would purify me entirely and give me a good church near my home, and Christian friends," Cecile shares. "God quickly answered my prayers, and far beyond my expectations. I found Randy Beckum, the pastor of the Versailles Church of the Nazarene, at the beginning of the fall semester, and I was soon involved in the church, which is like a family to me. Every Sunday is a special day. I was the first member of the youth group at Versailles, and now we have grown to six. I know that's not many, but it's a beginning."

And there are so many more "beginnings" as a result of Nazarene young people who are mission-minded. Terry Hudson, a student at Nazarene Theological Seminary, shares about one beginning from his summer in the Azores

In one word, describe the image that comes to your mind when you think of youth today.

I have asked many adult groups to do just that and here is a sampling of the responses: *rebellious, confused, busy, lonely, fragmented, media-bombarded* (it counts since it is a hyphenated word), *low self-esteem* (doesn't count as one word, but it's still a good description), *materialistic, disrespectful, bored, scared, unmotivated, neglected, independent, unresponsive, spoiled*.

I'm relieved to say that not every description was negative. Others said, *intelligent, energetic, creative, sensitive, achievers*. But unfortunately, the majority of comments were pessimistic about youth!

All of the images above can be accurate when we look at our teenage and young adult population. But does this really describe what they are like? I don't believe the images adequately or fully portray young people today—especially those who are a part of our churches.

Let me introduce another one-word image (actually it's two words hyphenated) that is needed to help complete the picture: *mission-minded*. That's right. Youth today are mission-minded; they want to help fulfill the Great Commission. Skeptical? Here are examples of how Nazarene youth are sharing His Spirit in their world.

Teens from Wichita, Kans., First Church along with their youth pastor, Ted Underwood, traveled to Port-of-Spain, Trinidad, in the West Indies this past summer. They applied over 80 gallons of paint to various projects at the Caribbean Nazarene Theological College, and shared what Jesus Christ is doing in their lives through music, skits, puppets, and testimonies. "We have a new awareness of

in the "By All Means Save Some" article that he wrote for this issue.

Todd Moore, a freshman at Southern Nazarene University, is a part of one "beginning," after being a part of Kansas City First Church's Work and Witness team to Ecuador last summer. The team planned a two-week project. Todd returned for another two months. He became captivated by the effort to reach Ecuador for Jesus Christ, and stayed the rest of the summer to serve in building projects and witnessing. He hopes to return to the mission field to do volunteer service again this summer.

"When we came back to Kansas City, I felt like I should go back for the rest of the summer and work there," Todd shares. "I began to sense that maybe God was calling me to missions, and I wanted to see if I was just experiencing some kind of feeling that would pass away, or if God was calling me."

Todd got his answer: "I've always wanted to be a doctor. And now I feel like God is calling me to be a medical missionary."

Young adults all over the world are responding just like Todd has. Groups of young people all across our church have gone out and are going out on mission trips and service projects like the ones mentioned above. The teens from Grand Rapids First ministered in the inner city of Fort Worth, Tex. The teens from Nashville First will be returning to the Caribbean to work this summer. About 400 Nazarene teens will minister in Monterrey, Mexico, in the summer of 1990. Our Nazarene colleges have student Work and Witness teams going to world areas like Guyana during spring break. The stories could go on and on.

Not all of our youth have had opportunities to go overseas or to another culture, but that doesn't mean they aren't mission-minded. Nazarene young people are currently participating in the largest NYI missions project ever as they attempt to raise at least \$125,000 for the 1989 Thrust to the Cities locations, São Paulo, Brazil, and Paris, France, to be tallied at the General NYI Convention in Indianapolis this summer. The youth group from Walla Walla, Wash., First Church sponsored a "French Cafe" and has already raised nearly \$400. Pam Alexander, the event director reported. The teens from Kansas City First Church had a "Tour de France" bike-a-thon that raised another \$400.

Incidentally, while in Indianapolis for the General NYI Convention this summer, about 1,500 of our young people will again demonstrate what mission-mindedness is, as they canvass the inner city area to help with some cleaning projects and distribute literature to individuals about ways the Nazarene Church is there to minister to their various needs in the name of Jesus Christ. It is the same spirit that 3,200 Nazarene teens took to the streets of Washington, D.C., in the summer of 1987 during the service projects at Nazarene Youth Congress. Many of them cite this time of getting their hands dirty and sharing Jesus Christ with others as the highlight of the entire week.

"San Diego '89," a conference designed to provide information and how-tos for short-term and career assignments in missions and ministry will be held December 27, 1989—January 1, 1990 for Nazarene college and career-aged young adults. Why? Because of the tremendous number of Nazarene young people who contact our various mission programs asking how they might make a difference

for Jesus Christ in their world.

I'm not so naive as to believe that all teens and young adults are mission-minded. Many do lack purpose. But maybe we need to ask if we have believed enough in our young people to challenge them!

I believe Tony Campolo was right when he said: "We have mistakenly assumed that the best way to relate to young people is to provide them with various forms of entertainment. For many of us, there is no end to the building of gymnasiums, the sponsoring of hay rides, and the planning of parties. We would do better if we invited our young people to accept the challenge to heroically change the world."

That is the same challenge that General Superintendent Raymond Hurn presents to Nazarene youth in the lead editorial of this issue.

I'm a firm believer in the pizza and socials. But perhaps we have been selling our youth short. Maybe we as pastor, church parents, and adults have let the popular image of confused, rebellious, media-bombarded young people stifle the challenge to make a difference in their world. Perhaps we have forgotten that teens are idealists who want to be part of a cause.

Let's involve, include, and support them in the greatest cause the world has ever known, the cause that is close to the very heart of our existence as a church—sharing His Spirit with the world. As we do that, we are insuring our mission to the world for the future. And we might also find as so many others have, that they can bring a "fresh touch" to the missions effort of the church today!

What are youth today really like? It really depends on whose challenge they hear and embrace. **H**

BY MARK GILROY

Teen Program Coordinator, TOTAL editor, and general Bible quiz coordinator for NYI Ministries.

JUST PASSING BY...

I had a few hours to wait for a plane in Texas. "Come and see the Boys' Home and the Girls' Home." I did, and it was a special joy. The friend introduced me to the house parent for girls . . . and the place was so neat and conducive to spiritual and physical health.

And then I heard about six-year-old Dorothy. She had no hope in her surroundings before she came to the Girls' Home. After six weeks or so of "family prayers" with the other girls, the housemother asked Dorothy if she would like to "pray to Jesus."

"Sure, why not?" came the happy response. All eyes closed . . . Dorothy's too. Heads were down . . . all were quiet . . . and after seconds of silence, Dorothy opened one eye, squinted at the house mother and said, "What did you say His name was?"

My oh my! There are millions who ask the same question. And we say, "His name is Jesus." Dorothy will know Jesus as her own friend.

"What did you say His name was?" **H**

BY EARL LEE

A Nazarene elder residing in Wrightwood, California.

THE alabaster CHALLENGE

I wish we could talk face to face. Since that's impossible, I'll talk with you by this article right out of the concern of my heart—AN ALABASTER HEART!

This year the Church of the Nazarene celebrates the 40th anniversary of Alabaster giving. Try to picture what our Nazarene mission areas would look like today *without* more than 3,000 Alabaster buildings and sites. That's much the way it was 40 years ago before Alabaster.

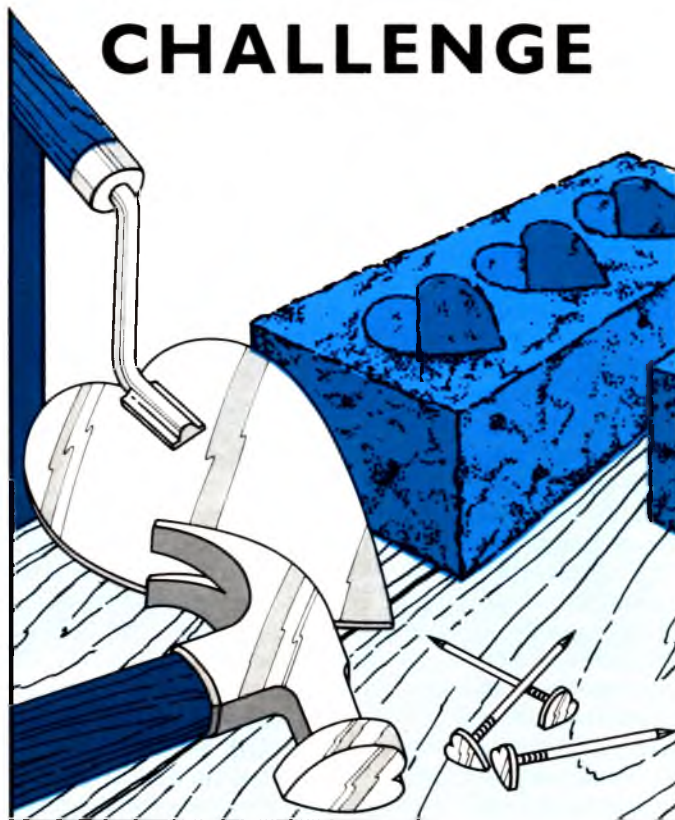
Dr. Robert H. Scott, director of World Mission, has said, "What we provided in Alabaster buildings has helped us become much of what we are . . . Alabaster is the shaping of our future . . . What are we making to be the shape of our future?" With these observations in mind, we must make our 40th anniversary *more* than a celebration of the past; it must be the launching of the *greatest Alabaster building boom* yet! Why? Because God's Spirit is moving mightily in many world areas, and He has added thousands of new Christians in our mission areas needing hundreds of new buildings. Many are wholly dependent on Alabaster; others desperately need our help to stretch their best efforts to build. What is our answer to Him and to them?

About half of our Nazarenes have joined the church in the past 10 years. Many of them are not aware of the strategic role of Alabaster in evangelizing the world. Will you share the beautiful Alabaster story with them?

The past, present, and future of Alabaster challenges us.

Looking to the past we can clearly see that the Nazarene Alabaster plan was God-given!

Forty years ago God answered fervent prayers for critically needed buildings, that His church might carry out its mission. His answer came in a most unexpected way through one of His everyday, ordinary servants. Never, *never* shall I forget the glory of God's presence when He showed me His plan for Nazarene Alabaster giving during several secluded hours of unmistakable inspiration, while reading about Martha of Bethany's costly gift to Jesus. Even the detail concerning the symbolic use of the *Alabaster box* in our homes and in our churches was not the "afterthought" of some committee, but it was part of His



original design. God wants our Alabaster "love" box to remind us that our missionaries, our brothers and sisters around the world, are *still* depending on us! And as we build for them we build for Him! (Matthew 25:40, 45).

Since 1950 Alabaster has helped finance the majority of our global mission buildings and sites. Alabaster Nazarenes worldwide have invested over \$35 million to help provide about 3,200 projects. God has confirmed and blessed *His* plan!

This report is incomplete! Nina Gunter, general NWMS director, faithfully reports the contributions and buildings, but heaven *alone* holds the full record of "Alabaster Miracles"—the multiplied thousands of fathers, mothers, teenagers, and children

who are or will be in heaven because they met Jesus in an Alabaster church, parsonage, school, clinic, or hospital!

In the present, Alabaster is more important than ever before.

It continues to be the major source for financing mission buildings. General Budget provides the chief support of our total mission building program.

Across the years Alabaster funds have worked hand in hand with General Budget giving, and in recent years with Work and Witness support. Dennis Berard, director of Mission Finance says, "Work and Witness and Approved Specials enhance Alabaster, and we thank God for them. But they cannot replace Alabaster giving." Alabaster continues to be the indispensable backbone! I pray that our World Alabaster Building Team and Work and Witness Teams go all-out for God's glory! He needs both!

Anticipating the future, Nazarene Alabaster is God's ongoing major answer for our global mission buildings and sites.

Our exploding need for buildings is the result of our phenomenal church growth in world mission areas. Since 1980 there has been a 68 percent increase in the number of organized churches in world mission areas. Also, this "Year of Church Planting" in our denomination challenges us to give to Alabaster as never before. The plan calls for two new churches to be organized *each day* in 1989. It is vital

that Nazarenes be reawakened to the unique place and importance of Alabaster in evangelizing the world.

What we do during the 40th anniversary contributes toward our commitment to have entered 95 world areas by 1995. Dr. Eugene Stowe recently reminded us that in obedience to Christ's command "Our church has committed itself to enter a minimum of ten countries in the next six years . . . Nothing short of an all-out effort to carry the Good News to the ends of the earth will constitute an adequate response to Christ's command, 'Go and make disciples of *all* nations!'"

Mr. Berard says that entering 10 more areas by 1995 requires tripling our present Alabaster giving to \$6 million annually. Does this sound impossible? Good news! God is stirring some churches to do *much* more. I know of three churches—two are small—who recently tripled what they had given, totaling \$500, \$660, and \$900. How? God spoke to them *anew* about Alabaster through their pastor or concerned laymen whose hearts had been stirred. It can be done, but *not* with spasmodic or superficial promotion. Another consideration: While we truly thank God for all that Faith Promise does to increase world mission giving, according to Mr. Berard, ". . . with such need [of buildings], we simply cannot afford to let [Alabaster] get lost in the Faith Promise budget without also giving opportunity for Alabaster box openings." The Alabaster box has a place of honor in Nazarene homes.

The big question now is: What can I do *this* year to launch the kind of Alabaster building boom that will keep booming beyond 1995? In this time of unparalleled opportunity, will you join your NWMS leaders in renewed commitment to pray and press the ALABASTER challenge?

1. *EVERY CHURCH ON YOUR DISTRICT PARTICIPATING IN PUBLIC OFFERINGS*
2. *EVERYBODY—FROM 4 TO 104—GIVING AND GIVING MORE!*

Will you ask God to use you to inspire your congregation of all ages to discover or rediscover the joy of Alabaster giving? All of us know the pleasure of denying ourselves enough to give a "special gift" to someone we love. When we love Jesus enough and really know the need for, and the blessing of, mission building, *then* Alabaster becomes exciting for all ages!

No one person, church, district, or country can give enough to meet His need for building. But *together* we can! We can *if* we ask God what He wants us to do—then trust and obey. Every time we break the seal and open our Alabaster box in church, we not only express our love but also declare our faith that God has now opened more doors of global opportunities to the Church of the Nazarene that we are well able to enter and occupy until Jesus comes. If we love enough and trust enough, we can give enough! As never before, God needs *everyone* of us to fill a place on His World Alabaster Building Team.

Let's prayerfully join our hearts, heads, and hands to launch the greatest Alabaster building boom yet! If we do, and Jesus tarries, the greatest years of Alabaster miracles are just ahead! We *must* go all-out together on our 40th anniversary to give \$4 million for Alabaster! This would be a giant step toward the need for \$6 million annually by 1995.

H

BY ELIZABETH VENNUM

A Nazarene elder residing in Nashville, Tennessee.

WHEN HOME IS CHURCH

In Philemon 2 the apostle Paul speaks of "*The church that meets in your home.*" I looked at the banner that has now become so familiar to me. It usually reads, "Welcome to the Church of the Nazarene. Our *Church* Can be Your *Home*." But this was different! The words Church and Home had been exchanged to read, "Our *Home* Can be Your *Church*."

The Satellite Sunday School training session was being held on the Central Florida District. Over 75 satellite Sunday Schools are held weekly across the district, and most of them in homes. This past year they registered over 2,500 people in these home satellites.

Reference to house churches are recorded throughout the New Testament—in Colossians 4:15, Philemon 2, 1 Corinthians 16:19, Romans 16:5 and other places.

The Satellite Sunday School plan is now being used on at least six districts. Training sessions are held every month on the Central Florida District.*

"Our Home Can be Your Church!" Why not? It is thoroughly biblical and increasingly effective as the Sunday School satellite plan expands across the church.

H

*Training sessions are held at Tampa First Church in Florida each month except December. Sessions begin the last Monday night of the month through Wednesday noon. For further information contact Dr. L. R. Fitts.

BY ALEXANDER ARDREY

Evangelism Outreach coordinator for the Division of Christian Life and Sunday School at international headquarters, Kansas City, Missouri.

FAMILY MAKES IMPACT ON COMMUNITY PROBLEM

In November, 1985, Rick and Debbie Milligan, members of the Lebanon, Ohio, Church of the Nazarene, made a simple purchase for their family. That simple purchase changed their family and eventually impacted an entire community.

One afternoon, soon after the purchase of a VCR, Rick stopped in a local video store to rent a family movie. As he approached the counter, he was shocked to see the incredible number of X-rated movies available within this particular store. That evening, as he and Debbie discussed it, they were outraged to realize the extent of pornographic material available. They knew that they were confronted with an issue—the existence of pornography in their community. They knew that the Lord brought this to their attention for a reason. But what could one family do?

One of the major reasons Debbie felt such deep disgust stems from her work as an emergency room nurse.

"I have looked into the soft, brown, tearing eyes of a three-year-old female child who was being examined because her daddy hurt her (sexually)," Debbie said. "I have personal knowledge of what obscenity in print and in video does to the minds of adults and teenagers as they act out what they have seen. I have treated their victims," she asserted.

Keenly sensitive to this issue, Debbie sought the Lord's direction as to her personal responsibility as a Christian and as a parent. After some research, the Milligans discovered a growing availability of pornographic videos in the Lebanon area. Debbie also discovered the community leaders, including the local ministry, were unaware of the festering problem. She felt impressed to make the local church community aware of the problem.

In January 1986, with the help of friends and Nazarene church members, Debbie mailed out over 75 letters to local pastors. She acquainted them with the depth of the pornographic problem and encouraged them to get involved and to involve their laymen in confronting video



Wallowitch

store owners about obscene material. Debbie and her helpers prepared over 750 letters to be used by individuals who wished to register opposition to the pornography, and even provided the postage to accomplish the task.

Shortly after that step of faith, the Milligans became acquainted with the local chapter of Concerned Citizens for Community Values. Through this group Debbie educated herself concerning the impact of pornography upon the family, especially teenagers. Later, learning that a large percentage of all pornography ends up in the hands of children and teens, the Milligans became even more determined to

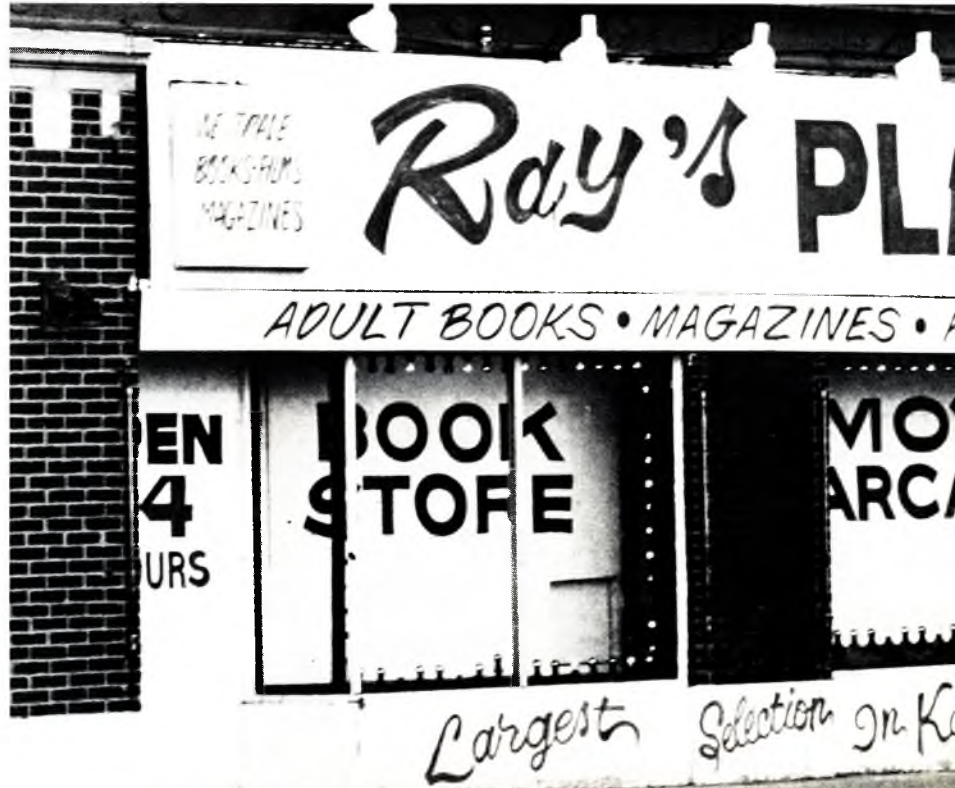
learn what legal assistance stood available to help them.

In this uphill battle, Debbie felt very much alone at times. In one of her low moments the Lord gave a special verse to her and to the others in the CCCV group: "Nothing can hinder the Lord from saving, whether by many or by few" (1 Samuel 14:6, NIV).

That was a major encouragement. They decided to meet the problem head-on with weapons of action and of spiritual warfare. The CCCV chapter met weekly to pray. They then proceeded to bring the matter to public attention.

In order for the local law officials to become involved in a pornographic problem, they must receive a formal citizens' complaint. Debbie and other group members, armed with prayer, entered area video stores, asked for the adult video list, selected a particular film as obscene, and then went to the local police station and lodged a complaint. Following this step, the small group of CCCV members also attended a city council meeting to issue a statement in support of anti-obscenity laws already existing at the state level.

Dave Anderson



Local newspaper headlines spoke of the results:

"County to Black Out Porn Movies"

"Warren County prosecutor is preparing to crack down on any video stores that rent or sell allegedly obscene movies." The battle had been won!

Rick and Debbie Milligan are just two examples of the impact that informed, assertive Christians can have on their community. It is imperative that we influence the moral climate of our cities, so that our children will inherit a future of decency, not disgust. Debbie suggests the following to individuals who feel that the pornography problem infects their community:

1. Be sensitive to the spirit of God; He will stir you and lead you.
2. Pray about your personal response, and make sure that God has called you to take action. Commit yourself to prayer.
3. Learn what material is actually available within the community.
4. Educate yourself as to state laws. This is a legal battle in regards to obscenity codes.
5. Never rush in and make accusations. There is strength in a meek and quiet spirit.
6. Make a formal complaint to local law officials.
7. Make your local prosecutors and civic leaders aware of the problem.
8. Remember, the battle and the victories belong to the Lord!

H

BY JAYNE SCHOOLER

Warren County, Ohio, foster care coordinator, and pastor's wife in Lebanon, Ohio.



Traveling Light

I glanced back toward the door. "Is the rest inside?"

"This is it. I like to travel light."

That was it? Everything they owned in two suitcases and a box? "OK," I said. "I guess we're ready."

I drove them home—Patricia, her deep brown skin radiating quiet dignity; and Trish, immaculately groomed and uncommonly courteous for one nine years old. For a while, our home would be theirs.

I introduced our guests to my family, then we showed them upstairs to their room. Patricia began unpacking while Trish and our two children ran off to play.

Patricia was quiet, but bit by bit we got to know her. Her husband had left them when Trish was a baby. Patricia had finished two years toward a nursing degree and hoped to go back to school, but meanwhile half a nursing degree was not very marketable. A few weeks with no work and no income had led to eviction.

We didn't see that much of Patricia and Trish. They would leave early in the day on foot, looking for work or running errands. They would be back for supper, then usually go to their room.

One cool summer evening Patricia and I were rocking on the front porch, and she got to talking. She talked about the goodness of life, about her delight in Trish and the joy of their life together, about God's love and care. As she talked, I pictured two suitcases and one box—and marvelled. I had regarded our taking this family in as a bit heroic: we, the strong, helping the weak. But that night I saw a strength of faith I knew little of.

"I like to travel light," she had said—her graceful way of saying, "Don't feel sorry for me." Or, I wondered, had she been saying more?

Yes, I decided, she had. Patricia had learned to look to God alone for her security. Such total dependence had become a joy to her, so certain was she of God's care. Her spirit of contentment echoed that of another Christian, who 18 centuries ago wrote:

*How can anyone be considered poor who does not feel any want, who does not covet what belongs to others, who is rich in God's eyes? ... Just as a man traveling on the road is better off the lighter his bundle, so too, he who makes himself light by poverty, who does not need to pant under the burden of wealth, is happiest on his journey through life.**

Only recently has our family begun to "lighten our bundle," to reduce our store of possessions. For us, this is a step beyond frugality, the reduced spending we have practiced for several years. Now we are discovering for ourselves some of the freedom and adventure of traveling light.

We never set out to imitate Patricia. Yet how much of our openness to de-accumulating came, I now wonder, from a gracious black lady's showing us that joy and "traveling light" really can go together? That "travel-



ing light," if rooted in trust in God's provisions, can actually increase our joy?

Patricia and Trish had been with us only two weeks when we came home one afternoon to find a note. "We have to move on. Sorry we didn't get to say good-bye. Thanks for everything."

A postcard came a few weeks later. A hundred miles down the interstate, a pastor friend had helped them find a home. Patricia had found work right away. And she now understood, she said, why she had felt urged to leave on such short notice. On the bus, she had sat beside a man who needed to hear about the goodness of God. They had

talked almost the whole way.

"As for the things we left," she wrote, "keep the suitcase, and give the clothes to someone who needs them."

Patricia and Trish were a hundred miles further down the road, traveling a little bit lighter. **H**

*Minucius Felix, OCTAVIUS 36.3-7, cited by Eberhard Arnold, *The Early Christians* (Grand Rapids: Baker Book House, 1979), p. 102.

BY EDDY HALL

Administrative assistant for World Neighbors, an organization assisting Third World countries. He resides in Oklahoma City, Oklahoma.

CHURCH PLANTING FULFILLS THE GREAT COMMISSION

tiply churches as well as enlarge the existing churches in order to make an impact upon the world.

This is the reason we are implementing the plan that each church start a new church every year in South America. Many of our people have caught the vision of multiplying churches in order to reach more people for Jesus.

Most of the 200 congregations in the Dominican Republic have been started by pastors of local churches.

The first church that we started in Santo Domingo extended to family contacts in a distant city four hours away. The youth of the mother church spent days knocking on doors and giving their personal witness to start the daughter church. A sweeping campaign established that church. We left a young pastor who was in on-the-job training to disciple the new converts. Week after week we were helping and guiding the pastor as well as the new leaders in the local church.

One pastor in another area was able to establish six new congregations in a two-year period. During the time he also developed 14 pastors out of his local church who became pastors of organized churches.

Abraham Guevarra in Chiclayo, Peru, First Church developed three new congregations in one year, and turned them over to the district superintendent to be organized. With a group of pastors like that in South America, is it any wonder that we are having an explosion of new churches?

The São Paulo Thrust has led us to a goal of 30 new congregations. In six months 4 new churches have been organized. Ten new missions have been established, and 11 contacts have been made for starting other congregations. Many of these missions are being led by laymen. Probably the churches will have full-time pastors in the future. However, that is not necessary for the starting of a work.

We are talking about natural church growth, which means church planting without outside funds. Otherwise we would not be able to start many churches because of limited funds. There are several ways to do this. Churches may be started as home Bi-



There is a great need in this world for more vibrant evangelistic churches. If we are going to win the world, we must begin to think about the multiplication of churches. This is one great way to help fulfill the Great Commission.

Did Jesus want to win the world, or did He just want to start a few churches and win a few people? He not only wanted to make an impact upon the world, but His ultimate goal has been and is to bring every person to a personal relationship with God.

It is time for us to be motivated to plant new churches and build big churches. We do not have a choice to do one or the other, but we must mul-

It is the responsibility of every person to get involved in church planting. Too often leaders will put that burden upon others. No longer is the pastor able to lay the weight of the responsibility upon the district superintendent to start the churches.

District superintendents have the privilege of starting churches in their districts in areas that local churches cannot reach. In the Dominican Republic, the first churches that we planted in that new district were started by district leadership. The goal of starting the second church in the same city was given to the local pastor of the first church. From that beginning, our pastors caught the vision.

ble studies, as satellite extensions from the mother church, and as neighborhood Sunday Schools or preaching points. If there are local expenses involved, the mother church may be able to help with some of those expenses. Basically, the new congregation has the total responsibility for the local expenses that will increase as the congregation grows.

Pastors like Pastor Aguiar in Brazil have caught this vision. The organization of the theater church in Campinas has been a model. Last year that daughter church received 35 new members into its fellowship. At the same time, Pastor Aguiar developed a new church with 62 members in a distant city.

I was at the district assembly in

Venezuela in 1986. We were listening to the pastors' reports. When the district secretary called pastor Juan Pina to give his report, he sent a layman forward to read it. Rev. William Porter leaned over to Dr. John A. Knight, the presiding General Superintendent, to explain that the layman was giving the report because pastor Pina could not read or write, but they were teaching him to read. Pastor Pina had received 44 new members and organized one new church. After hearing this outstanding report, Dr. Knight leaned over to Bill Porter and said jokingly, "Leave him alone, don't ruin him!"

The next year, pastor Pina came forward to give his own report. That year, he had received 46 new members and had organized another new

church. The following year he organized two new churches. After a wonderful altar service where many people were sanctified, Juan stood and testified, "If I have been able to do anything for God, it has not been through my own ability. It has been because 3½ years ago the Holy Spirit came into my heart and sanctified me wholly."

I have found that when people are filled with the Holy Spirit they want to do more for God. Today is our opportunity to plant churches and win souls. God is calling you to plant churches! **H**

BY LOUIE BUSTLE

Director of South American Region for World Mission.

C HAPLAINS AND CHANGED LIVES

GRANDMA'S PRAYERS ON TARGET

I was there when Chaplain Larry Kendrick brought heaven and earth together as he prayed for a young seaman in the navy confinement facility. The lad was there because of disobedience which reflected a renegade life-style. I'd seen young men like that by the scores when I was a chaplain. I was interested to see how Chaplain Kendrick would handle the situation, knowing so many of the incarcerated come across with superficial repentance—ready to con anybody who will lend a sympathetic and supportive ear. I knew Larry had a shepherd's heart, and it wouldn't be long before he confronted this young man about his relationship with Jesus.

During the encounter I heard him say, "My parents were Baptist but they had an argument in the church and they left the church. So I haven't been going to church anywhere." I thought how tragic that the church relationships of yesterday can so impact the future of a young man seeking meaning and fulfillment in life. It happens in every denomination. Now I was again seeing firsthand the results of some petty misunderstanding, perhaps magnified many times—enough to cause a clouding of the Savior's call to one struggling for victory over sin.

This clean-cut, nice looking lad sat there, a picture of failure with the potential for a wasted life. However, my ears perked when I heard him say wistfully, "My grandmother's a Nazarene and she tells me she's been praying for me every day." He seemed to appreciate the security

that offered. At that point in the counseling session my heart leaped with expectant faith. I praised God silently for a woman who could maybe effect change in a grandson in a navy brig by her faithful prayers.

Larry was picking up on this too. I stayed in the background and kept quiet. A grandmother's influence and prayers were soon to be answered in a beautiful way. With further illumination about the plan of salvation, Larry leaned forward in compassion, asking if the lad would like to pray and accept Jesus Christ as Savior and Lord. With tears he quietly said, "Yes." The chaplain held his hand and led him in praying the sinner's prayer. You could feel the presence of God in the brig. I rejoiced with the angels that a sinner was coming home.

I had come to visit to carry to Chaplain Kendrick the love and concern of a great church, and to become acquainted with his ministry on the forward edge of the battle area. And now I was part of what the chaplaincy is all about, winning those outside the walls of our church for Christ, nurturing and discipling them in the faith. I visited his commanding officer, doing those things necessary for protocol, and was escorted on a tour of the USS *Greenling* nuclear submarine. I stood in awe of the tremendous power of the torpedoes in the torpedo room and glanced through the periscope, but it was all anti-climactic against the mightier power that helped a young man in the brig to reach to eternity and touch the hem of Jesus' garment.

I called Larry some weeks later at his base in Groton, Conn., and he told me that he had been to see the lad on a weekly basis and that he was growing in faith. Thank God for a grandmother who so loved her grandson that her prayers followed him into a hostile environment. I thought about the statement by Frank C. Laubach, "Prayer is indeed the mightiest force in the world." **H**

BY CURT BOWERS

Director of Chaplaincy Ministries at international headquarters of the Church of the Nazarene in Kansas City, Missouri.

ABORTION

A Reluctant Mother's Perspective



H. Armstrong Roberts

Abortion was not a hot political topic when I was a teenager in the mid-70s. I don't remember hearing about it at all until I was a sophomore at Mid-America Nazarene College.

In an ethics class there we were shown an abortion film. I appreciated and respected my professor, but I thought he had gone a little too far by making us watch such disgusting scenes. Because it all seemed unbelievable and it "grossed me out" completely, the whole idea of what abortion really was totally escaped me. Because abortion hadn't touched my life, I blocked out the reality of it.

During the next several years I gradually came to the conclusion that abortion was wrong and that as a means of birth control it was "out of the question." I knew that, for me, abortion would not be an option under any circumstances, but I wasn't eager to make that decision for others. I figured that in the case of rape, incest, or pregnancy in a very young teenager, one might have to make some excep-

tions. Besides, two of my closest friends had had abortions and I just couldn't condemn them or other women who felt they could not carry a baby to full term and could not care for it after its birth.

Then at age 27, I inadvertently stepped into a job that put me in direct opposition to abortion. I became Director of Education at the Lighthouse. The Lighthouse is a home for pregnant teenagers. It was originated by Kansas City Youth for Christ to fight abortion, and to provide options for girls wanting an abortion or unable to rear their babies.

In the two years I was there, I saw more movies, heard more speeches, and learned more facts about abortion than most people are exposed to in a lifetime. During residents' group counseling I also heard personal accounts from many young women. They told how previous pregnancies had ended in abortions, which produced tremendous emotional and psychological aftereffects for which they were not prepared. Guilt, a sense of loss, emptiness, and shame haunts them years after the event.

As if all that was not enough for me to denounce abortion, I also happened to read a book called *Will I Cry Tomorrow?* by Susan Stanford, Ph.D., who is now a full-time counselor for women who have had abortions. She tells heart-rending stories of women who suffer great depression years and years after an abortion, even after having other children. That book provides plenty of evidence that abortion is not the answer for any unwanted pregnancy.

Now I can say that I am unequivocally against abortion, but I have recently had a life-changing experience that reminds me of the despair of women who find themselves victims of an unwanted pregnancy.

After nine and a half years of marriage, I found myself unexpectedly pregnant. This was not the end of the world for my husband or myself. I have spent 10 years working in nurseries and preschools. Since childhood, people have said I would be a fantastic mother. I have always loved babies and they have always responded well to me. But pregnancy is a shock to the system, especially when it is not planned.

The first three months of my pregnancy I might have felt better with an acute case of the flu. I had just started a new job and I was emotionally and physically "stressed out." My husband was working and going to school full-time. He was not able to offer me much support and I was probably "too far gone" to receive any. The temperature soared to 100 on most days this past summer in Kansas City. We have no air-conditioning in our house. Many late afternoons, evenings, and nights, I not only wished that I weren't pregnant, I wished that I could just lay down and die.

To say I was unhappy about being pregnant would be a ridiculous understatement. I did not hate or resent the

BY EVANGELINE GARDNER

Day-care director, residing in Kansas City, Missouri.

baby. My thoughts didn't even wander in that direction. It was more like I had fallen prey to a fatal disease that happened to be called pregnancy. I felt like aliens had taken over my body. My body, that I had been so familiar with, was beginning to do strange things. It was out of control!

One night, out of nowhere, the idea popped into my head—"I'm going to be a MOTHER!" For some reason the thought frightened me so badly that I banished it from my brain like one would slam the lid shut on a crate of poisonous snakes. I suppose the change in life-style, the responsibility, the time, the money, the energy, and the sacrifice that I associate with parenting overwhelmed me.

The summer of 1988 will never bring many fond memories. I wouldn't want to live through it again for a million dollars, but during the dark, desperate time my thoughts turned back to the girls at the Lighthouse. I began to wonder "What if the girls feel all the negative feelings I've felt? What if they have no relationship with God to fall back on? What if they are only 12 to 13 years old? What if their parents refuse to let them live at home if they don't consent to an abortion? What if their boyfriends want them to have abortions and they are afraid of losing them?" It amazed me that the girls at the Lighthouse have been able to fight all that pressure.

I believe the difference between those young women and those who abort their babies is the fact that the Lighthouse is a place where girls can feel not only God's love but also human sympathy and understanding for their situation. Not only is there that support, but there is also hope for the future. They discover that they do have another choice and that there are a variety of solutions for their individual needs.

Christians have begun to realize that people are not saved by beating them over their heads with Bibles or stuffing the Four Spiritual Laws down their throats. Perhaps it is time to realize that abortion will not effectively be stopped by beating women over the head with protest signs or cramming statements like "Abortion is murder" down their throats.

After seeing my baby in a sonogram at my four-month check-up, I've more than confirmed in my own mind that abortion *is* murder, but many women are not in an emotional state to grasp that fact. Though I never considered abortion for myself, even at the worst of times, my hormones were doing funny things to my head. Many women are not going to be thinking clearly and rationally, especially during their first trimester. I do not say that to demean pregnant women in the least. Some women just have more emotional problems caused by their physical condition than others. If such a woman finds herself in a hostile environment besides, coping may seem impossible to her.

There are no pat or easy answers, but one thing is sure. Women are not going to respond positively to criticism and condemnation. They will react in anger and desperation. With some empathy and caring, a woman may be guided to a wise decision. She may come to see that giving life to her baby is a choice that will protect her own well-being in the future.

As I look forward to the birth of my baby with excitement and joy, I wish for all other mothers-to-be the same strength I have found in God. The Christian community can play a major role in helping reluctant mothers find the answers that only He can give. **H**



MY MOST FORGETTABLE CHARACTER

Have you ever felt like someone's most forgettable character? I have—today in fact. I waited last night for a call that was promised until well past the expected time. Then, I waited again today expecting . . . expecting . . . Finally, I resorted to doing the calling only to hear, "Oh, I forgot." Ouch! Self-pity trip, here I come.

But wait . . . What's this thought inching its way into my mind between the road of self-pity and the cliff of depression?

"Who is *your* most forgettable character?"

Not fair. I'm the one forgotten. Why should I be forced to think of those I have forgotten? After all, I haven't really forgotten—just haven't written in . . . has it really been a year? Or haven't called in . . . months? Oops!

I don't know about anyone else, but I find it very difficult to feel hurt and self-pitying when I'm busy being guilty.

That all too familiar scripture says, "Do unto *others* as you would *have others* do unto you."

If I've forgotten, can I resent someone forgetting me? I don't like being forgotten. Does anyone? Should I not be remembering instead of worrying about being remembered?

I really hate it when I'm forced to think straight and realign my priorities. It means reevaluating my life, my friendships, my busyness. But I love the results. I like myself a whole lot more when the priorities are right—God first, His people and my relationship to them second, *me* last.

Thank You, Father, for Your quiet voice insinuating itself into my stubborn and dense mind.

I must stop now. I have letters to write and phone calls to make. **H**

BY KAREN L. PHILLIPS

Administrative assistant to the director of Publications International at Nazarene headquarters in Kansas City, Missouri.

Buried Gold

I was standing in the long registration line of a Christian college, my mind in a turmoil of doubts and fears. Just yesterday I had bade my wife and two small sons a tearful good-bye and had driven 200 miles over icy roads to enter school again. Thirteen years before I had been forced to leave high school in the middle of the 12th grade and go to work. Now, I had quit a well-paying, easy job with a good post-war future to follow the call of God into the ministry.

My mind was troubled with deep concerns for my family—how to provide for them, how to pay my school bills, how to work nights in a defense plant and pass my courses. I felt I was the least of the least here. My country background made me afraid of all these sophisticated city kids who were so well dressed and confident.

While waiting I leaned against a little niche in the wall which contained the bust of some famous philosopher. I noticed a crumpled Sunday School quarterly. Opening it I found the parable Jesus told about the man who found a treasure hid in a field. He had gone and sold all he had and bought the field.

In my mind I pictured the man rushing into his house, grabbing his wife in his arms, and crying, "We've got to have a sale! We've got to sell everything we have!"

"Are you crazy? Whatever for?" she cries aghast. "Think of the beautiful dishes Mama gave us. Think of the silverware! And that lovely furniture we worked so hard to pay for? Are you out of your mind? Why should we sell *anything*?"

"Put on your coat and come with me. I'll show you."

He grabs her hand, half drags her across a field and through a hedge. On the top of a little knoll stands an old fireplace chimney, the only thing left of an old burned-out house. Rushing over he begins to dig by the old chimney like a dog. Soon his hands strike a black iron pot. He carefully brushes



I suddenly felt
like shouting,
"I have found
the treasure
hidden
in a field!"

away the dirt and his wife sees the dull gleam of gold!

"It's gold!" she cries.

"There's a fortune here!" he exclaims. "Now do you see why we must sell everything? Why, we can build a new house of our very own. We can buy things far better than anything we've ever dreamed of!"

He hastily covers the pot again. *Together* they put leaves and grass over the spot. *Together* they rush home and make "For-Sale" signs. *Together* they go out and nail them on every tree and pole in the neighborhood.

On the day of the sale I see the

neighbors gather, full of questions. The young couple smile, shake their heads, and say nothing. They have a *wonderful* secret! They watch with many a heart tug and a few tears as their precious things are sold and carted away.

The next day I see them gather all their money together and walk to a nearby town and buy the field. It takes every penny they have but now they own the field and everything in it!

As these thoughts raced through my mind I suddenly realized that I was crying, for I was identifying completely with this young couple. A girl standing next in line looked at me curiously and asked, "Is something wrong?"

I shook my head, smiled and answered, "Oh no, thank you. Everything's fine!"

I thought of the beautiful home we had recently put up for sale in Cincinnati. I thought of the little blue and white Ford I had sold, the only brand-new car I had ever owned. I thought of the old "junker" I had bought to drive to work in Chicago. I remembered the miracle that God had performed in helping me get a release from my draft board to change jobs, which just wasn't being done in the last days of World War II. I suddenly felt like shouting, "I have found the treasure hidden in a field!"

That was nearly 40 years ago. I have preached to and taught some of the finest people in the world! I have former students in almost every country in the world. Some are doctors, teachers, missionaries, preachers, business people, God-fearing parents, etc.

When I sold everything I gained everything. I've been laying up treasures in heaven where neither moth nor rust corrupt, and where thieves do not break through and steal. **H**

BY LEROY REEDY

Nazarene elder residing in Sacramento, California.



What Would You Do with a MILLION DOLLARS?

What would you do if you had a million dollars? Ten million dollars? A hundred million dollars? Go ahead—dream big. What would you do if you had a billion dollars? Maybe you would feed the world's hungry, or clothe the naked, or house the homeless. Maybe you would rid the world of the diseases that kill thousands of infants and children every year. Regardless of what you would do, can we agree that the way you spent it would reveal your priorities?

Consider how our government invests its limited resources, billions of our dollars. We—by means of our elected government officials—spend more money for weapons than any other nation in the world (over \$250 billion each year) even though we already have the most powerful weapons systems on earth! In fact, we spend almost five times as much as England, France, West Germany and China combined. Of the \$900 billion spent on arms by all nations in 1986, we Americans spent nearly one-third of it!

People favoring this excessive military spending insist that we must maintain a "balance of terror" with the hostile forces in this world in order to preserve peace. It is said that "the only thing worse than a balance of terror is an imbalance of terror." Those with the power to decide believe that the United States can deter war only by remaining the most powerful nation on earth.

The truth is, we already have enough nuclear weapons to prevent any first strike by the Soviets. Even if the Soviets attacked us and destroyed all of our land-based missiles and all of our long-range nuclear bombers and all but two of our nuclear submarines, we could still reduce every major Soviet city to rubble! With less than 1 percent of our current nuclear capabilities we could destroy any fifty Soviet cities. This would be equivalent to destroying every one of our state capitols! Do we really need 100 times that power?

Each one of our MX missiles has 1,600 times the destructive power of the bomb dropped on Hiroshima. The current US stockpile is the equivalent of 1.6 million Hiroshima bombs! Unlike any other time in history our force is measured in terms of "overkill," the capacity for destruction well beyond the total population of the target nation(s). Believe in deterrence if you will, but the current is-

sue is whether to stockpile more "overkill." There is a vast difference between maintaining a deterrent and continuing the arms race!

Why should a nation that is \$2 trillion in debt spend more than any other nation on arms? Why should the U.S. build more nuclear weapons than any other nation on earth in spite of our current capacity to destroy more people than even exist? Why should we spend ever increasing amounts of money on arms while reducing what we spend on educating our children, feeding the hungry, clothing the naked, housing the homeless, and fighting disease? What is fundamentally more important, "overkill" or quality of life?

If we had \$200 million we could run nine community colleges for two years or buy one B-1 bomber. If we had \$1.7 billion we could build over 125,000 low cost housing units or one Trident submarine. In fact, just a fraction (5-10 percent) of the money the U.S. spends annually on the arms race could feed all of world's hungry, educate them, and provide them with clean water, access to health facilities, and decent housing for an entire year.

The Church of the Nazarene has a great heritage as a holiness church. I am proud of this, but are we as intent on following "peace with all men" as we are on following holiness (Heb. 12:14)? Can we sit by quietly while our tax dollars support military increases? Can we be true to the gospel and allow dollars to be spent on nuclear overkill in a world where it is estimated that 40,000 people a day die of hunger? Staggering, isn't it? Can we condone our government spending billions of dollars more on weapons than any other nation while homelessness is on the increase in our nation?

Although our security is important, I am using the gift of my citizenship by writing my senators and congressman, urging them to care for human needs first. To spend money on nuclear overkill in a world of such human need certainly violates the very nature of the perfect love that compels us to treat all men as objects of Christ's love. **H**

BY TOM PHILLIPS

A student at Nazarene Theological Seminary in Kansas City, Missouri.

"UNCLE HARRY" CHURCH PLANTER

"I would sure like to see some other old people get involved in this kind of work," he said. "It will really keep you young."

The sign on the building announces, "Cataract City Church of the Nazarene, Rev. Harry Hazel, Pastor." But with a twinkle in his eye, Pastor Hazel will humbly tell you, "Nobody calls me Reverend. They all call me Uncle Harry."

Round-faced with a ready smile, his curly shock of snow white hair is the only hint to Uncle Harry's age of 69. "I would sure like to see some other old people get involved in this kind of work," he said. "It will really keep you young." He is young in spite of his years. His friendliness and his unconquered optimism make his personality magnetic.

There was a chill in the autumn air, the distinct promise of another cold upstate New York winter, as we stepped outside the recently purchased building. "I know you've seen lots of church buildings. I hope I'm not boring you, but I'm just so excited about what the Lord has done for us," he said, and then he turned to point out an old stump he was going to remove so the parking area could be enlarged. Two well-worn and rusty vans sat behind the church, giving silent testimony to the outreach priority of the infant congregation. The church building and next-door parsonage had been purchased when the depleted congregation of another denomination had been forced to disorganize. The building had become available and the funds had been secured through a series of miracles—in Uncle Harry's judgment. Both buildings had been purchased for \$56,000. A \$10,000 loan from the Upstate New York District, a mortgage of \$42,000 from the General Church Loan Fund, a \$5,000 grant from General Budget

money provided through the Church Growth Division, and other miscellaneous contributions had now given this new congregation a permanent home.

Eight years before, challenged by the church planting efforts in western New York, Uncle Harry was responsive to God's prompting. His previous leadership experiences in the church were limited to Sunday School superintendency and teaching an adult class. He had worked in a local factory for 31 years, but throughout his life, since becoming a Christian, he had known a strange, abiding feeling that God would someday call him to preach. His formal education had ended with a high school diploma, so it seemed unreasonable when, at this advanced age, God directed him not only to a preaching ministry, but also to plant a brand-new church. "The hardest thing in the world I have ever had to do was to tell my wife God had called me to preach," he said.

He began his work in a Boys' Club with 16 children. Meeting with them on Sunday afternoons, he watched them arriving each week, hoping that someday one of their parents might come with them. He refused to end the effort when, for three long months, his ministry was exclusively directed to the growing group of children.

Then one day Donnie, a man from a neighboring church, told Uncle Harry about his heroic friend. A fire had quickly engulfed the friend's home, and the man had suffered severe burns when he rushed into the flames in a courageous attempt to rescue his five-year-old daughter. Harry was moved by the story and went directly to the hospital to call on the burned man. His frequent visits and



his sincere compassion were gratefully received, and when funeral arrangements were made for the little daughter, Uncle Harry was asked to officiate. Before the family left the building after service, the grieving grandmother of the little girl asked if Harry would take time to pray with her. She had been gripped with conviction through the sermon. She bowed in repentance, Uncle Harry led her to the Lord, and she became the first adult convert to join the new congregation.

Growth forced the group to leave the Boys' Club. They sought another location, and eventually moved their meetings to a nearby Catholic church. The church refused to provide heat for their Sunday afternoon meetings, but wearing coats, boots, and scarves, they continued efforts to establish the new congregation. Often the group would arrive to find that those responsible had forgotten to unlock the doors of the building. Uncle Harry tells of kneeling in the driver's seat to face his congregation, packed into a van, for the delivery of his sermon.

Conditions soon forced another relocation. After three years, the castabout congregation was finally ready to move from its designation as a "CTM" (Church-Type Mission) to an "FOC" (Fully Organized Church). When asked whether or not he ever became discouraged in the long process, Uncle Harry readily admits, with an embarrassed smile, "Sure! I wanted to quit every Monday. My district superintendent, Rev. George Teague, knew before he answered the phone each Monday morning, that I would be calling. His encouragement kept me going. Besides, I was never a quitter anyway."

In standard New Testament fashion, people are being saved. Harry was asked to visit an 80-year-old woman in the hospital. When he asked if she had been born again, she said she did not really know the meaning of the term. He instructed her, prayed with her, and led her to salvation. He turned from the woman's bedside and noticed that her sister, who had come to visit, was weeping. After inquiring about her spiritual condition, Harry prayed with her and she was also saved. "Last Sunday morning," he said, "we had five at the altar." One of the five new converts was a young man who returned to the church on Monday. He said that he had such a deep feeling of gratitude for the newly-discovered peace with God that he wanted to do something for the church as an expression of his thanks. When he left it was nearly midnight, and he had washed every window in the building, inside and out.

"If I could have my fondest wish now," Uncle Harry said, "I would like to be ordained." Knowing the prospect for that is unlikely he went on to say, "But if they never change the *Manual* to include someone my age, I'll keep on working." Whether or not he is ever ordained, there is a Cataract City Church of the Nazarene because there is an Uncle Harry.

He stood for a moment more in front of the building. His voice was soft with emotion as he said, "We've waited eight years for a home." He pointed to the glass doors, saying, "Those were given to us." Indicating the trim and siding, he added, "And I put that in." He looked taller and stronger than he really was, making it hard to remember his age. There was a mixture of love and pride in his eyes as he paused to capture one more mental snapshot of his dream. To many, this is just another old church building, but to Harry Hazel, it is a shining realization of a distant

hope; a gleaming jewel in a dark and needy city. A tear sparkled in the corner of his eye as he turned to walk away. "I would sure like to see some other old people get involved in this kind of work. Well, I don't really mean . . . old." **H**

BY M. V. SCUTT

Director of Evangelism Ministries at international headquarters in Kansas City, Missouri.

STRANGE TOPICS OF CONVERSATION

*"Are we going to church today?"
Why not?*

*Do you ever consider
Whether you will go to
Work today?
Only ill health
Ever affects such
Consideration.*

*"Where are we going to
Church today?"
Even stranger—
Have you considered
Going to work
Anywhere but where
You belong?
Do the kids choose a
School each morning,
Or go where they have
Made a commitment.*

*Just wonderin'
Why going to church
Isn't taken for granted,
Like going to school,
Or to work . . .
Why feeding the soul
Isn't as important
As feeding the body
Which perishes.*

*Lord, remind us of our
Priorities
. . . Lest we forget!*

—MINNIE ULRICH
Federal Way, Washington

CAMP MEETING IN WESLEYAN GROVE

One of the largest camp meetings ever held on American soil had its beginning on Martha's Vineyard, an island six miles off the coast of Cape Cod, Mass. This small triangular-shaped isle, with its delightful sandy beaches, coves, and inlets, measures 22 miles in length and 10 miles at its widest point.

Governors, politicians, and a president of the U.S.A. visited this camp meeting in its early years. The famous iron tabernacle and its symbolic cross are enshrined in the memory of thousands who have come to these campgrounds for rest and spiritual renewal.

Camp meetings were born in Kentucky at the turn of the 19th century. Baptists, Presbyterians, and Methodists pioneered these "outdoor revivals." However, it was due to the zeal of the early Methodist itinerant preachers and circuit riders that camp meetings grew into an institution in themselves. Sinners were converted, backsliders reclaimed, and new converts sought the experience of perfect love as proclaimed by John Wesley.

In 1827, the first island camp meeting was conducted by "Reformation John" Adams, a fiery New England preacher. One of his converts was Jeremiah Pease, a lighthouse keeper at Edgar town, who became one of the founders of the Wesleyan Grove Camp Meeting.

Sunday, August 24, 1835, was the opening date of the first Methodist Camp Meeting held at Wesleyan Grove. A half-acre of land in a large oak grove had been cleared of huckleberry brush. A rough pulpit was set up, also a temporary altar. Nine sizable tents were pitched.

Rev. Thomas C. Pierce preached the first sermon. Several hundred people arrived by oxcart, boat, or afoot from Edgartown, Chappaquiddick, and other parts of the island. They sat on rudely constructed, backless benches under the great oak trees. The ground was covered with straw. Meetings were held three times daily. By the time this "outdoor revival" closed on Friday, 65 people had been converted and 6 backsliders reclaimed.

Year after year the meetings continued. Campers came to Wesleyan Grove from off-island in crowded



1870 camp meeting crowd in Wesleyan Grove on Martha's Vineyard Island

steamboats—from Nantucket, Cape Cod, New Bedford, Providence, and Boston. More land was cleared and up to 40 tents were pitched. Lighting was provided by whale-oil lamps invented at New Bedford. They were later replaced by kerosene lights.

In 1851, 100 tents were pitched. To the delight of the campers, backs were attached to the benches. The bell rang at 5:30

A.M. for rising, and at 10 P.M. for retiring. There was no smoking of tobacco within the circle of the tents. One hundred thirty-four conversions were reported.

By 1855, 200 tents were set up. The next year there were 60 preachers coming from as far away as Ohio and Washington, D.C.

Nearly 6,000 were present on the closing Sunday. There was a definite "family" atmosphere on the grounds. Small children were

tagged with their tent number in case they got lost among the myriad of tents.

During the decade from 1855 to 1865, the mood of the camp changed. Instead of coming mainly for religious purposes, campers came also for



Tabernacle peak and sign

ROVE ON MARTHA'S VINEYARD



Stan Larr Photos

health reasons. The sea air was invigorating. Good fishing and bathing was nearby. The camp stayed open longer. The message of entire sanctification became less popular. But prayer meetings were still a very important part of camp life. Family devotions were held in the tents.

During the 1860s cottages began to replace tents. Small two-story cottages were built. The decorative filigree woodwork was different on each cottage. Later they were referred to as the gingerbread cottages. The town adjacent to the campgrounds became known as Cottage City. In 1907 it was renamed Oak Bluffs.

A huge canvas tent seating 4,000 people was pitched in 1869. Many of the oak trees had to be thinned out. An estimated 30,000 visited the camp meeting. God's presence was felt in great power as the preaching gave evidence of a renewed acceptance of the doctrine of heart holiness.

The year of 1874 was memorable. President and Mrs. Ulysses S. Grant visited the island. On Sunday morning

they attended the service under the great tent. An estimated 10,000 people were on the grounds. Bishop Gilbert Haven, D.D., a personal friend of Dr. Phineas F. Bresee, preached his great message on "Multitudes, Multitudes in the Valley of Decision" (Joel 3:14). Conviction gripped the hearts of many. Seekers came forward to pray. Mrs. Grant wept. Some felt that the president might not wish to remain for the altar service. When he was quietly approached and asked if he would like to retire to his cottage, he declined. He remained to the end.

Bishop Haven knelt in the straw as he prayed with seekers. There were shouts of victory as the meeting closed. Later, a minister friend of President Grant reported that the president had been greatly moved and had found peace in his heart.

A large tabernacle seating nearly 3,500 was built in 1879 to replace the huge tent. A cupola graced the three-tiered, corrugated iron roof. The wrought iron frame made it the sturdy structure that has survived more than 100 years. Bishop R. S. Foster, author of the holiness classic *Christian Purity*, preached at the dedication service for the tabernacle from Ephesians 4:13: "Grieve not the Holy Spirit."

Through the years governors, politicians, and ministers of various denominations have visited the camp meeting. Harriet Beecher Stowe, author of *Uncle Tom's Cabin*, rejoiced at the spiritual fervor she witnessed.

As the years have passed, the old camp meeting has taken on a different stance. Social activities became a part of camp life. In the 1920s the community sings began. In 1931 this Methodist Camp Meeting became an all Protestant Religious Association. Crowds again thronged the grounds in 1985 at the Sesquicentennial, but the focus had changed. The mourner's bench and the preaching of the doctrine of entire sanctification is a thing of the past.

Today weekly programs include piano and band concerts, art shows, and children's entertainments. Each Sunday during July and August a different preacher graces the pulpit in the old iron tabernacle. Crowds still come to Wesleyan Grove, seeking rest, recre-

ation, and inspiration.

But there is still a reminder of the glorious past. On the summit of the tabernacle roof there stands a cross that brings to mind the times when lives were transformed by the power of the Holy Spirit at an altar of prayer.

H

BY LORRAINE O. SCHULTZ

Former missionary to Mozambique, now residing in Casa Robles, Temple City, California.

RECIPROCITY

"Love is giving."

I heard it all my life.

I gave and gave and gave.

Out of sufficiency

I gave plenty.

Crunch!

Sufficiency split apart.

I had nothing left to give:

Nothing left . . .

Now . . . a breaking heart

With nothing to give.

I received.

I received and received

and received.

Out of others' sufficiency

I received plenty.

I shrunk back embarrassed

Until I heard:

"Love is receiving.

Didn't you know?

Love is caring by sharing."

And so I learned:

God's sufficiency

Insures plenty

As His children's love

Sways back and forth,

Resilient,

In unspoken reciprocal trust.

This is the "must"

of His love.

—RUTH WOOD VAUGHN
Yukon, Oklahoma

HISTORY MAKERS

I was in the Los Angeles area last summer on a preaching mission. One morning I had the exceptional privilege of sharing a prayer meeting with our retired missionaries who reside at Casa Robles. What a privilege, what an honor, what an inspiration!

Standing before them I thought, "How much history is here! how much triumph! how much love!" I shared with them a favorite Psalm, and no preacher ever had a more discerning or more appreciative audience. Their listening made the task of preaching both sacramental and joyous.

When they prayed they were brief, specific, and quietly confident. In loving hands of intercession, they held up to God many persons, places, and situations of need. They conversed with God as a Father and Friend of whose love and wisdom they were convinced, whatever mysteries and shadows challenged their understanding. To hear them pray was to experience the presence of God in a humbling but heartening manner. I was cast down and lifted up at the same time.

What these men and women have done cannot be destroyed—not by all the forces of evil that rage in

malignant fury against Christ and the church. They are collaborators with Christ in the building of a church against which death and Hades cannot prevail.

This was powerfully demonstrated by an exciting report given to the group by John Pattee, veteran missionary to China. From a national pastor he had just received a letter telling how, on a recent Sunday, scores had been baptized and hundreds had received communion. The bamboo curtain has been porous to the gospel. "The word of God is not bound"—not even where churches have been closed, preachers have been jailed, and missionaries have been expelled.

Fellowship in worship and prayer with these veteran missionaries was an enriching, ennobling experience. I left Casa Robles a wiser, better, and happier person for having been with some of the choicest, bravest, kindest people who ever served the Lord in situations of difficulty and danger. And I left praying more earnestly for those who now staff our mission stations around the globe. We cannot do too much for those through whom God has done, and is doing, so much for others!

ACCUSED

I received a letter accusing me of contributing to the increasing worldliness of the church.

If the accusation is true, I have grievously sinned, and unless I repent I will perish.

The accusation was based on two things: (1) I used the *Revised Standard Version of the Bible*. (2) I did not capitalize the words *heaven*, *gospel*, and *scripture*.

To look at the second charge first, the complaint is about a matter of style which has nothing to do with spirituality or worldliness.

If by scripture you are referring to single verses of the Bible, it is proper to use it uncapitalized. If by Scripture you are referring to the entire Bible, it is proper to capitalize it. Neither choice has spiritual value.

Styles change from time to time and from publisher to publisher, but these styles are not moral or ethical matters. The fact is, the entire New Testament appeared in many ancient manuscripts in its mother tongue (Greek) without capitals at all. Not even the names of deity were begun with capitals in these curative manuscripts.

My King James Bible does not capitalize personal

pronouns used of deity unless those pronouns begin sentences. Furthermore, I have King James Bibles that do not capitalize heaven, gospel, and scripture. By this critic's logic, the KJV must also be accused of contributing to the worldliness of the church. Indeed, its guilt would be greater than mine, for it influenced my style.

As to the first charge, truth is truth whoever publishes it. God has blessed the exposition of His word by preachers who used the RSV, including some faithful men in the holiness movement. Using the RSV, I have witnessed the conversion, reclamation, and sanctification of hundreds of people. Her quarrel, on that score, is with the Lord, not with me.

Anyhow, I am asking God to search my heart, and if her accusation has merit, notwithstanding the erroneous evidence she presented, I want His forgiveness and peace. I want the church to be holy and strong and conquering. First Corinthians 4:1-5 is at once my challenge and comfort, whether it is called scripture or Scripture, and from whatever version it is cited.

BUTTON YOUR LIP

From our earliest courting days Doris and I have taken delight in ribbing one another. Her quick wit usually keeps her ahead of me.

Years ago, when our twin sons were small, we were trading banter, unaware that one of them was nearby. After a bit of verbal sparring, I said to her, "Button your lip."

The lad spoke up, to our surprise. "For that big mouth," he observed dryly, "it will take two buttons."

I had to reprimand him for impudence whether I agreed or not.

There are times when we should button our lips even if two buttons are required.

When tempted to lie, button your lip. "Do not lie to one another," Paul wrote the Colossians (3:9, NKJV). We may think the injunction superfluous, but start noticing the times you are tempted to shade the truth to escape unpleasant situations and their frequency will surprise you.

When tempted to boast, button your lip. "Let another man praise you," says Proverbs, "and not your own mouth" (27:2, NKJV). The person who expatiates on his superior knowledge, prowess, or blood is

obnoxious to others. God himself refused to listen to the man who prayed, "I thank You that I am not like other men" (Luke 18:11, NKJV).

When tempted to gossip, button your lip. The ruin caused by gossip is impossible to measure. Beautiful relationships have been shredded by the gossip's tongue. "He who covers a transgression seeks love, But he who repeats a matter separates the best of friends" (Proverbs 17:9, NKJV).

When tempted to criticize, button your lip. Bitter and vengeful criticism never helps. Even constructive criticism needs to be carefully and sparingly offered, for "a brother offended is harder to win than a strong city" (Proverbs 18:19, NKJV). Especially beware of criticizing the church and the ministry before your children. Later you may wonder why they have no influence over your family.

Think before you speak. It will lessen the flow of words.

ASTROLOGY IS NONSENSE

When it was learned that President Reagan's plans were influenced by an astrologer, the administration was embarrassed and the religious right was grieved. It is hard to keep halos intact and to keep clay feet from dissolving. A sudden shower of truth wreaks havoc with some of our illusions.

Nothing in our culture is more pagan and false than astrology. Its sire is superstition and its scion is nonsense. That a leader of human thought and action should glance with favor upon this medieval mumbo-jumbo is disappointing, to say the least.

A belief that heavenly bodies, in their positions and movements, validate messages of significance for our daily lives is hogwash—of an inferior grade. Consultation of horoscopes is inconsistent with faith in God, totally unworthy of those who bear the name of Christ.

A benighted pagan world has honored this claptrap for centuries, but not the Judeo-Christian tradition. In the Genesis account of creation, the writer refuses to dignify the sun, moon, and stars with names, much less with powers to determine human events. He is content to call them "lights" which brighten

the hours of day and keep the night hours from being unrelieved darkness.

The Kansas City *Times* prints a daily horoscope. An accompanying disclaimer is a tacit admission that it's rubbish: "Note: *Horoscopes have no basis in scientific fact and should be read for entertainment, not guidance.*" Of course, the editors know that foolish people do read them in quest of guidance, and they do not wish to discontinue the nonsense for fear of losing those readers. But neither do they wish to risk lawsuits by those who act upon their horoscopes with damaging results, hence the puerile disclaimer.

Why read for entertainment a babble of trite comments that nearly any high-schooler could write without ever glancing at the stars? Any of the 12 slices of baloney that appear daily would fit equally well under any of the "signs" and dates.

No personal lives or national interests should be shaped by such desperate and foolish resorts. What is needed is trust in the Maker of stars, not in the stars.

Nothing in our culture is more pagan and false than astrology. Its sire is superstition and its scion is nonsense.

THE ANSWER CORNER

I had thought that Galatians 2:20 referred to a second work of grace only. Does it imply being forgiven or does it refer to being cleansed and filled with the Holy Spirit as a second crisis of grace? Could it refer to both?

If you will keep in mind the context (vv. 11-21), which is a discussion of *justification by faith and not by works*, you will have your answer.

Paul is not talking about his death to sin (as self-centeredness), but about his death to the law (as a means of justification).

The crucifixion of Christ freed Paul—as it does all who trust in Christ—from the claims and control of the law. The law is *broken law* because “all have sinned.” The law defined sin and, when violated, produced guilt and threatened judgment. This means that the one who trusts in law-keeping to save him would be without hope, for the very law he must keep testifies against him, accuses, and condemns him.

Christ died for our sins. He purchased for us a full and free forgiveness. He secured by atoning death our reconciliation with God. When we participate in His death, *by trusting in its atoning merit and power*, we become dead to the claims of the broken law and alive unto God as adopted children.

The “I” that was a guilty lawbreaker no longer lives. A new “I” lives, whose

power for living is derived, not from the law but from the indwelling Christ. This participation in Christ is through faith. The whole passage is concerned with justification by faith.

Paul goes on in Galatians to affirm that the freedom Christ brings from the law does not make us outlaws. Freedom from law is not license to sin. By the power of the indwelling Spirit of God we fulfill the law by loving our neighbors as ourselves. Led by the Spirit, we produce the fruit of the Spirit, and so serve one another as to “fulfill the law of Christ” (chapters 4–6).

Is it scriptural to replace preaching in a Sunday night service with a talk on herbs and vitamins.

In my opinion it is neither scriptural nor sensible. A worship service should focus on God revealed in Jesus Christ for our salvation. From the beginning of the church there has been a place in worship services for the preaching of the word of God. This place should not be usurped by lectures on nutrition.

If this has happened in your church, quietly and kindly register your protest with your pastor. Thank him for his interest in the health of the people, but suggest a better time, place, and way of addressing that concern. Sunday services should be reserved for Word-centered worship.

Three different places in the *Manual* refer to the pastor as president of the local church. Please explain the implications of this. Is it something in addition to being chairman of the board? Does it imply authority beyond being chairman of the board?

I recommend a careful reading of *Manual* pars. 422-430. This section of the *Manual* details the responsibilities of the pastor. If we assume—as we should—that where responsibility is assigned authority is delegated, these paragraphs will supply a fairly comprehensive description of the pastor's authority. It goes well beyond chairing the meetings of the local church board. The pastor is “head” of all auxiliary and subsidiary organizations that comprise the structure and perform the functions of the local church. The pastor has a voice in all nominations and appointments to the various offices of the church—among other things.

The pastor has broad responsibilities, calling for broad authority judiciously exercised.

Conducted by W. E. McCUMBER, Editor

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

LETTERS

EVANGELIZE, DON'T LEGISLATE

I am writing in response to “Morals and Society,” August 1 issue. The writer stated essentially that we must punish immoral behavior through the laws of our human society. I feel this view is flawed and unscriptural for a number of reasons.

1. If the impetus to legislate morality is theological (i.e., commanded by God) then *all* immorality must be against the law in order to be consistent and fair. Therefore other immoral acts such as lying, Buddhism, dancing, and consuming excessive quantities of

fatty food as well as consuming alcohol, smoking cigarettes, or taking a variety of drugs must be made illegal. It would also be necessary to legislate that 10 percent of everyone's income over and above that taken out for taxes must be used to support the Christian Church. To fall short of these laws purposefully would be to fall short of the mandate from God to legislate morality. Yet obviously our pluralistic society would not tolerate such laws.

2. If the reason to legislate morality is pragmatic (i.e., by doing so we would improve our society) then we must examine whether or not this would indeed be the case. Thomas Jefferson stated that “that government is best which governs least.” I believe our founding fathers agreed with this

principle. Therefore it is incumbent upon those who would recommend certain laws that they demonstrate that such laws would be beneficial. We have had “experiments” with a variety of laws that have legislated morality. All of them have been dismal failures. I would cite prohibition as a good example. Prior to prohibition I believe we did not have a large presence of organized crime in this country. After prohibition organized crime was rampant and has since been a plague upon our nation. It is impossible to stem this tide by pouring money into police, laws, prisons, and so on. The lure of great fortunes to be made by supplying the insatiable demand (that will not be stemmed by these laws) for alcohol, prostitution, gambling, and so forth will always lead people to risk

imprisonment or capital punishment no matter what the laws are. If this lure were removed, then the streets of our city would once again be safe and there would be no Colombian drug lords shooting it out on the streets of Miami. Certainly a great moral revival would remove much of the lure by turning people away from sinful activities and therefore reducing demand for drugs, and such. We cannot legislate this moral revival either. It must spring from true repentance inspired by the Holy Spirit.

The only other way to remove the lure is to remove the profit motive by

decriminalizing those immoral activities that only directly damage the perpetrator himself (drug use, cigarettes, prostitution, etc.) while leaving in place laws against those activities that directly damage others (theft, assault, murder, etc.).

To paraphrase the author of the article, "in the past" (and in the present) "we legislated on alcohol, drugs, abortion, pornography, prostitution, homosexuality, gambling, and even adultery . . ." and we have *failed* to maintain by these measures "a relatively safe, clean, healthy, peaceful society." It is clear that legislating on these matters

is not successful. Our efforts should be directed toward evangelism and revival, not toward legislation.

Jeremy C. Klein
Salem, West Virginia

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

Note: Unsolicited manuscripts will not be returned unless accompanied by a self-addressed, stamped envelope.

BY ALL MEANS...SAVE SOME

HE WAS HUNGRY FOR MEANING

Shortly after becoming a Christian as a teenager I knew that the Lord was calling me to be a missionary. So it was natural for me to be a part of the Youth in Mission program for three summers during my college days, and again in the summer of 1988, after my first year at Nazarene Theological Seminary. This last summer I was assigned to the Azores team. On those mid-Atlantic islands, where fishing is such a vital part of life, God taught my teammates and me about being "fishers of men."

We first met 18-year-old Christopher one evening in June when he came to Nazarene pastor Frederico Lemos's home on an errand for his father. Pastor Lemos immediately began looking for ways to witness to him, and he encouraged me and the other two team members to befriend him and share our testimonies with him.

Over the days that followed we learned that Christopher was hungry for meaning in life. He had more than enough material things, and had been raised in a country that has strong religious traditions. But neither the money in his pockets nor the rituals and rules of religion had satisfied the deepest longings in his heart. When we met Christopher, he was looking for satisfaction in drugs, but they were not filling the void either.

Through our friendship and the way we lived before him, Christopher saw evidence of what he was looking for—meaning and joy in life. Pastor Lemos had shared the message of the gospel and had told him how one can come to know Jesus Christ.

My teammates and I simply included him in our lives. We spent time talking, playing games, visiting at his house,

taking him with us on our evangelistic puppet programs, and sharing with him the good things Christ had done in our lives. We just tried to love him and share with him the difference that the love of God, expressed in Jesus Christ, could make in his life.

This did not seem like much to us. We felt inadequate and wished we were more adept at Portuguese and personal evangelism. But God was able to use the little we had to offer. About three weeks after Christopher first knocked of the pastor's door, he decided to put his trust in Jesus as his Savior! Pastor Lemos led him in a prayer of repentance. All of us celebrated having a new brother in the Lord.

The experience reminded me that people really do need the Lord, and that the gospel really is able to penetrate the barriers of modern skepticism and transform lives. I was also reminded that the little I have to give is much when it is in the hands of God. My inadequacy was not the issue; God's adequacy in me was! I was further reminded that when I concentrate on cultivating my relationship with the Master, then He can begin to open up avenues of service. I learned again that there is no greater joy than to follow Jesus and be a "fisher of men."

Christopher's story doesn't end on that day in July when his life was transformed. He has become a "fisherman" too. For the remainder of the summer I watched him witness one-to-one to many friends and acquaintances. I saw him share his testimony with a handful of prisoners, with a small church congregation, and with large crowds in outdoor services. He already has several of his family members and friends attending his home church, and he promised us that if we ever return to the Azores we will find a church full of young people whose lives have been transformed by the power of our Lord.

Christopher, a young man who just a few months ago was on a downward spiral to nowhere, a person who was wandering aimlessly without God, is now planning to become a Nazarene pastor! **H**

BY TERRY HUDSON

A student at Nazarene Theological Seminary in Kansas City, Missouri.

PEOPLE AND PLACES

HOLSTEIN RECOVERS

J. Ted Holstein, former superintendent of the Kentucky District, is back at home and showing great improvement after quintuple heart bypass surgery December 8. He is walking 25 to 30 minutes per day and hopes to resume his evangelistic activities this month. His address is 473-B Dewdrop Cir., Cincinnati, OH 45240. □

—NN

NEWS OF EVANGELISM

REVIVAL MEETING IN CALIFORNIA ENDS WITH BAPTISMAL SERVICE

Fourteen persons were baptized into the Christian faith at the closing service of a revival held this fall at the Sparks, Nev., First Church on the Sacramento District, according to Pastor Hugh Ireland. He says the church had been experiencing "a moving of the Holy Spirit" for months preceding the revival.

Evangelist Ken Staniforth and song evangelists Jim and Rosemary Green were used of the Lord to "add more fuel to the revival fires," according to the pastor.

The congregation found that, as new people were being baptized into the faith, old hurts and bitterness were being healed by the presence of the Holy Spirit. □

"BEST REVIVAL IN FOUR YEARS"

The people at the Ellington, Mich., church are calling it the "best revival meeting in four years," according to Pastor David W. Lewis. The annual fall revival turned out to be one of God's special blessings for His people.

Pastor Lewis says that God used the "anointed preaching and singing of the Russell E. Coffey family to touch people's lives with the fresh touch of the Savior's love.

As a result, 2 persons confessed Christ as Savior, 3 professed

sanctification, and a total of 24 persons sought God's particular touch at the altars of the church. Among these were a new mother, a father returning to fellowship with the Lord, and several of the teens. □

FOUR-STATE CAMP MEETING A SUCCESS

Churches from four states combined September 21-25 at Texarkana, Tex., First Church, for the first annual "Four-States Indoor Camp Meeting," according to Pastor Tommy Loving.

Rev. Loving reports that the "people were so responsive to the special ministry of evangelist Bob Hoots and song evangelist Becky Loving" that the altars of the church were filled and on Saturday night evangelist Hoots

didn't even have the opportunity to preach!

Churches from Texas, Arkansas, Louisiana, and Oklahoma cooperated in the camp meeting.

Pastor Loving notes that the "camp meeting was preceded by many hours of prayer by both laymen and pastors in the four states." □



Marietta, Ohio, First Church gave special honors to Verneda Boyce for teaching Sunday School for 45 consecutive years. She has taught children, teens, and adults. For more than 10 years she has taught the senior adult class. Pastor Robert A. Styers (l.) presents plaque to her commemorating the years of service.



The Indianapolis Castleton Church dedicated its new facilities October 30, 1988. The building includes a sanctuary, educational unit, and fellowship hall, 13,000 sq. ft. in all. District Superintendent John F. Hay presided over the dedication service, which concluded a week-long revival. The five acres, parsonage, and church are valued at \$750,000 with a total debt of \$250,000. The Castleton area is the fastest growing part of Indiana. Rev. William E. Swesey is the current pastor.



The International NIROGA (Nazarene International Retreats of Golden Ages) Board of Directors met recently in Kansas City for its annual meeting. Those attending included (seated, l. to r.) Rev. Wayne Pittard, Bethany, Okla.; Patti Reynolds, Senior Adult Ministries secretary; Rev. Tim Stearman, Adult Ministries director; Marjorie Jantz, Olathe, Kans.; and Dr. Riley Coulter, Victoria, B.C.; (standing, l. to r.) Rev. Hilton Gillespie, Albany, Ga.; Rev. Chuck Acheson, New Smyrna Beach, Fla.; and Rev. Sam Stearman, Bethany, Okla. Directors reported more than 3,000 participated in 1988 NIROGAs. The group also reviewed bylaws and policies.

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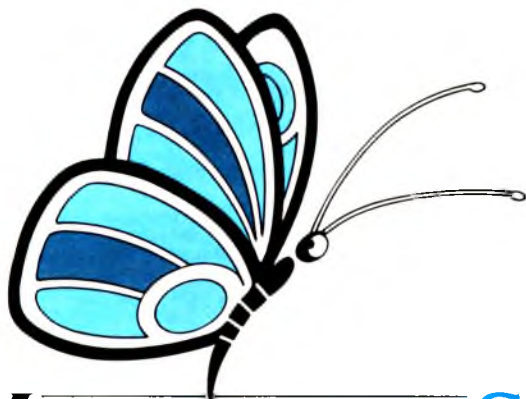
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BY TOM FETTKE



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EVANGELISTS' SLATES

ARMSTRONG, LEON, LINDA, AND LANCE: Crewe, VA, February 4-5; Greensboro, NC (Southeast), February 10-12; Ottawa, IL (Southside), February 14-19; Ottawa, IL (Zone Revival), Fox Valley Zone, February 21-25; Marseilles, IL, February 26; Roseville, MI (Metropolitan) February 28—March 5

• **BAGGETT, DALLAS W.:** Reserved, February 1-28

BAILEY, TONY AND TRICIA: Concerts in Arkansas: February 5-12; Northeast Oklahoma District Camp Meeting, February 14-19

BAKER, RICHARD C.: Marmet, WV, February 21-26

• **BALLARD, DON:** Reserved, February 1-28

BELZER, DAVE AND BARBARA: Deming, NM, February 1-5; Belle Chasse, LA (New Orleans Westbank), February 14-19; Dewey, OK, February 21-26; Kinsley, KS, February 28—March 5

BENTLEY, PAUL E.: Hermiston, OR (Columbia Basin Zone Crusade), February 1-15; Portland, OR (East Metro Crusade), February 7-12; Grangeville, ID, February 19-23

BLUE, DAVE AND DANA: Bradenton, FL (The Breakfast Club), February 2; Bradenton, FL (Concert), February 4; Akron, OH (District Ministers' Retreat), February 7-9; Bradenton, FL (Windmill Manor Community Church), February 12; Bradenton, FL (The Breakfast Club), February 16; Bradenton, FL (The Breakfast Club), February 23; Sarasota, FL (Friends Church), February 26

BOCK, DON: Springfield, OH (First C.C.C.U.), February 21-26

BOND, GARY AND BETH: New Port Richey, FL, February 1-5; Gainesville, FL (First), February 8-12; Fort Walton Beach, FL, February 14-19; Dublin, GA (First), February 22-26; Greenville, SC (First), February 28—March 5

BOQUIST, DOUG AND DEBBIE: Auburn, IN (Auburn Zone Youth Rally) February 2; Elkhart, IN (First), February 4-5; Jackson Center, OH, February 10-12; Beaverton, MI, February 15-19; Yukon, OK, February 22-26

BOWDEN, AL: Reserved, February 7-12

BRAATEN, DANIEL W.: Rawlins, WY, February 1-5; Naponee, NE (Wesleyan Church), February 24-26; Ottumwa, IA (Free Methodist Church), February 28—March 5

BROWN, FRED D.: Emporia, KS, February 5-9; Orient, OH (Columbus Southwest Community), February 12-16; Ironton, OH (First), February 21-26; Roseville, MI (Metropolitan), February 28—March 5

BROWN, MARK A.: Muncie, IN (Mayfield), February 3-5; Wabash, IN, February 19

BROWN, ROGER N.: Plant City, FL (Wagoner Memorial), February 5; South Charleston, WV (First), February 8-12; Auburn, IN, February 15-19

• **BURKE, OWEN M.:** Lake Havasu City, AZ (Wesley Chapel), February 1-28

BURKHALTER, PAT: Junction City, KS (First), February 7-12; Fayetteville, AR (First), February 14-19; Chanute, KS, February 21-26; Robeline, LA (Friendship), February 28—March 5

BYERS, CHARLES AND MILDRED: Reserved, February 1-28

CANEN, DAVID L.: Swainsboro, GA (First), February 7-12; St. Augustine, FL (First), February 14-19

CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Gallipolis, OH (C.C.C.U.), February 2-5; Lexington, KY (Lafayette), February 8-12; Isom, KY (Whitesburg), February 22-26

CAYTON, JOHN: Neptune Beach, FL (Jacksonville Beaches First), February 14-19; Covington, KY (First), February 28—March 5

• **CHAMBERS, LEON AND MILDRED:** Lakeland, FL (Florida Holiness Camp), February 15-26

• **CHANEY, REEFORD AND BARBARA:** Smithfield, VA, February 10; Virginia District Preachers' and Wives' Retreat, February 14-16; Madison, AL (First), February 26—March 2

CHEATWOOD, HENRY B.: Temple, TX (First), February 14-19; Carthage, MO, February 21-26

• **CLAY, M. E.:** Reserved, February 1-27; Mount Sterling, OH, February 28—March 5

COVINGTON, NATHAN A.: Harrah, OK, February 7-12; Hutchinson, KS (Westside), February 14-19; Reserved, February 21-26; Oakes, ND, February 28—March 5

CRABTREE, JAMES C.: Greenfield, IN (First), Febru-

ary 1-5; Bellaire, TX (Greater Houston Crusade), February 7-12; Baton Rouge, LA (First), February 14-19; West Memphis, AR, February 21-26

CRANDALL, VERNON AND BARBARA: Fayetteville, NC, February 21-26

DALE, TOM: Boise, ID (First), February 5; Colville, WA, February 12; Molalla, OR, February 18-19; Enid, OK, February 26, a.m.; Oklahoma City, OK (Lakeview Park), February 26, p.m.

• **DANIELS, M. BERT:** Ontario, OR, February 19-26

• **DARNELL, H. E.:** Pickens, SC (Community Light House Mission), February 2-12; Harkers Island, NC (Grace Holiness Church), February 16-26

DELL, JIMMY: Dallas, TX (Bruton Terrace), February 4-8; Glendale, AZ, February 11-15; Tucson, AZ (Palmdale), February 16-19; Centuria, IL (Free Methodist), February 22-26; Evansville, IN (Zone Indoor Camp), February 28—March 5

• **DIXON, GEORGE AND CHARLOTTE:** Nazarene Indian Districts, February 1-28

DOOLITTLE, KEVIN C.: Bradford, PA (Bradford Holiness Crusade), February 21-26

DUTTON, BARRY AND TAVIA: Malden, MO (First), February 7-12; Altus, OK, February 14-19; Littleton, CO (Denver Littleton), February 21-26; La Junta, CO, February 28—March 5

ESSELBURN, BUD—THE KING'S MESSENGERS: Barbados Revivals, Work and Witness, February 1-13; Concerts in South Carolina and Georgia, February 15-26

FADER, WES AND MARY: Sayre, OK, February 7-12; West Lafayette, OH, February 14-19; Asheboro, NC, February 21-26; Durham, NC, February 28—March 5

FAULK, A. RAY: Reserved, February 7-12; Reserved, February 21-26

• **FISHER, C. WILLIAM:** Coolidge, AZ, February 1-5; Federal Way, WA, February 21-26

FLOYD, THOMAS D.: Chandler, AZ (First), February 3-5; Casa Grande, AZ, February 10-15

FORTNER, ROBERT E.: Duplo, IL, February 28—March 5

FRANK, RICHARD A.: Bassett, VA (Martinsville Fort Trial), February 22; Newark, DE (Glasgow), February 26

GARDNER, JOHN M.: Wayne, MI (Westland), February 21-26; Grafton, WV (Blueville), February 28—March 5

GAWTHORP, WAYLAND W.: Marksville, LA, February 21-26

GIBSON, NORRIS—TOBIE & CO. MINISTRIES: La Grange, GA, February 14-19; Dublin, GA (Graham Memorial), February 21-26

GREEN, JIM AND ROSEMARY: Hope, AR, February 8-12; Kahului, Maui, HI, February 22-26

HAINES, GARY W.: Clovis, NM (First), February 4-8; Edmond, OK (Waterloo), February 9-12; Melbourne, FL (First), February 18-22; Ocala, FL (First), February 23-26

• **HASTIE, LEO:** Reserved, February 1-28

HAYES, ALVIN B.: New Braunfels, TX, February 7-12; Reserved, February 20-26; Hutchinson, KS (Pentecost), February 29—March 5

HELMS, MIKE AND GLORIA: Abilene, TX (Trinity), February 7-12; Quanah, TX, February 14-19; Lebanon, MO (Fellowship Community Church), February 21-26

HICKS, JOHN DAVID: Placerville, CA, February 1-5; Lompoc, CA (Trinity), February 8-12; Springfield, OR (First), February 15-19; El Paso, TX (Zone Indoor Camp), February 22-26

HIGGINS, CHARLES AND MARJORIE: Tacoma, WA (First), February 5-9; Grandview, WA, February 15-19; Spokane, WA (Mountain View Zone), February 21-26; St. Maries, ID, February 28—March 5

• **HOWARD, RICHARD E.:** Sweeny, TX, February 21-26

JAMES, RANDY: Marion, IN (First), February 28—March 5

JOHNSON, RON: Western Montana Concerts, February 5-9; Spokane, WA (Concerts), February 11-12; Nebraska, Missouri, Kansas (Concerts), February 15-28

JONES, TERRY L.: St. Petersburg, FL (First), February 8-12; Cullman, AL (First), February 15-19; Sulphur, LA, February 22-26

KEENA, EARL E.: Reserved, February 23-24

• **KNIGHT, JOHN L.:** Goose Creek, SC (Charleston Calvary), February 7-12; Bethany, OK (Williams Memorial), February 21-26; Walters, OK, February 28—March 5

LASALLE, RAY: Mountain Grove, MO, February 8-12; Mount Carmel, IL, February 14-19; Moravia, IA, February 21-26; California, PA (Calvary), February 28—March 5

LAWSON, WAYNE T.: Myrtle Creek, OR, February 5-12; Snohomish, WA, February 19-24; Snohomish, WA (Clearview), February 26—March 3

LAXSON, WALLY AND GINGER: Hillsboro, OH, February 1-5; Hamilton, OH (Cincinnati Tri-County), February 8-12; Fairborn, OH (Wrightview), February 15-19; Jasper, AL (Grace Chapel), February 22-26

LAXSON, KIP: Hillsboro, OH, February 1-5; Decherd, TN, February 8-12; Jasper, AL (Grace Chapel), February 22-26

LECKRONE, LARRY: Atlanta, GA (Brookhaven), February 7-12; Rock Hill, SC (First), February 14-19; Rock Hill, SC (West Main), February 21-26

LEIDY, ARNOLD G.: Fairfield, IA, February 7-12

• **LESTER, FRED R.:** Gladewater, TX, February 28—March 5

LIDDELL, P. L.: Bloomington, IN (Zone Indoor Camp), February 7-12; Canoga Park, CA (West Valley), February 14-19; Martinsville, VA (Friends Church), February 21-26; Findlay, OH (First), February 28—March 5

LYBARGER, O. EVERETT, JR.: Mena, AR, February 14-19

MAHER, ROBERT E., JR.: Rossville, GA, February 7-12; Toccoa, GA (First), February 14-19; Westminster, CA (Community), February 28—March 5

MANLEY, STEPHEN L.: Swaziland, Nazarene Bible College, February 1-12; Kwazulu Nazarene Bible College, February 13-19; Port Elizabeth, R.S.A. (Nazarene Bible College), February 20-26

MANN, THURL AND MARY KAY: Holly Hill, FL (Daytona First), February 8-12; Lake City, FL (First), February 14-19

• **MAY, JOHN W.:** Fairmont, West Virginia North District Preachers' Meeting, February 6-8; Toledo, OH (Chapman Memorial), February 14-19; Spring Arbor, MI, February 21-26

McFERRIN, RICK AND LANETTE: Janesville, WI (First Wesleyan Church), February 7-12; Chester- ton, IN, February 14-19; Greens Fork, IN, February 21-26; Fulton, IN (First Wesleyan Church), February 28—March 5

McMAHAN, W. T. AND MARGARET: Reserved, February 1-12; Chickamauga, GA, February 19-23

McWHIRTER, G. STUART: Oklahoma City, OK (Southside), February 15-19; Fairborn, OH (First), February 22-26

MEHR, BETHANY: Detroit, MI (United Methodist), February 5; Allen Park, MI (Veterans Hospital), February 12; Brighton, MI, February 19

MELVIN, L. DOLORES: Argillite, KY, February 19

MEREDITH, DWIGHT AND NORMA JEAN: Reserved, February 7-12

MILLS, CARLTON A.: Lake Park, FL (North Lake Boulevard), February 1-5; Lake City, FL (Trinity), February 7-12; Calhoun City, MS, February 15; Eureka, IL, February 17-22; Overland Park, KS (CL/SS Convention, Kansas City District), February 25; Topeka, KS (Oakland), February 26; St. Louis, MO (Missouri District), February 27—March 3

MOORE, NORMAN L.: Cathedral City, CA (Palm Springs), February 1-5; Ridgecrest, CA, February 11-21; Yakima, WA (Deeper Life Zone Crusade), February 15-19

MORLEY, FRANK W.: Fortuna, CA, February 7-12; Crescent City, CA, February 14-19; Eureka, CA (First), February 21-26; Downey, CA (Telegraph Road), February 28—March 5

MOSS, UDELL G.: Kissimmee, FL (First), February 6-12; Ocoee, FL, February 14-19; Robertsdale, AL (Mobile Indoor Camp), February 21-26; Chattanooga, TN (East Ridge), February 28—March 5

MUNCIE, BOB AND JANE: Evansville, IN (Diamond Valley), February 7-12; Bloomington, IN (Indoor Camp), February 14-19; Orlando, FL (Union Park), February 21-26; Lakeland, FL (Crystal Lake), February 28—March 5

NAJARIAN, BERGE AND DORIS: Reserved, February 7-14

OVERTON, BILL: Indian Work, Southeast, February 1-28

OYLER, CALVIN AND VIRGINIA: Hemphill, TX (Sabinetown), February 1-5; Bonham, TX,

February 7-12; Arnett, OK (Harmon), February 21-26; Sublette, KS, February 28—March 5

PALMER, JAMES E.: Moberly, MO, February 22—March 5

PERDUE, NELSON S.: Harrisburg, IL (First), February 1-5; South Charleston, WV (First), February 8-12; Clinton, IL (First), February 15-19; Burlington, IA (First), February 22-26; Louisville, KY (Indoor Camp), February 28—March 5

PFEIFER, DON, EVANGELISTIC TEAM: Charleston, WV (Maranatha Fellowship Church), February 4-8; Warren, MI, February 11-12; Chambersburg, VA (Foursquare Church), February 15; Greensboro, NC, February 16; Salisbury, NC (Foursquare Church), February 17; Gastonia, NC, February 18; Belmont, NC (Foursquare Church), February 19; Versailles, IN (Christian Assembly Church), February 25-26

• **QUALLS, PAUL M.:** Plant City, FL (Wagoner Memorial), February 21-26

RICHARDS, LARRY AND PHYLLIS: Greenfield, IN (First), February 1-5

ROSE, WAYNE: Perry, OK, February 19-22; Greenbrier, AR, February 23-26; Stuart, OK (Friendship), February 28—March 5

ROTH, RONALD W.: Altus, AR, February 14-19; Johnson, KS (Bethel), February 21-26

SHANK, JOHN H.: Indianapolis, IN (First), February 1-28

• **SHOCK, MAUDIE MINISTRIES—JACKLYN W. SHOCKLEY AND KATHRYN J. MARTIN:** Howell, MI, February 3-4; Flint, MI (West), February 5, a.m.; North Florida District Women's Retreat, February 24-25; Jacksonville, FL (Oak Hill), February 26, a.m.; Houston District Senior Adult Ministries Retreat, February 28—March 2

• **SMITH, OTTIS:** Reserved, February 1-28

SMITH, DUANE: Chester, SC, February 7-12; Charleston, WV (Campbell Creek), February 14-19; Parsons, WV, February 21-26; Fredericksburg, VA, February 28—March 5

SPRAGUE, EVANGELISTIC FAMILY: McCrory, AR, February 7-12; North Charleston, SC (Charleston First), February 21-26; Mitchell, IN, February 28—March 5

STANFORTH, KEN: Alameda, CA, February 7-12; Denair, CA (Denair-Turlock), February 14-19; Ventura, CA (Seamont Zone Crusade), February 21-26; Sacramento, CA (Cordova), February 28—March 5

STANTON, TED AND DONNA: Englewood, FL, February 14-19

STEVENSON, GEORGE E.: Charleston, SC (St. Andrews), February 14-19; Summerville, SC, February 21-26

STRICKLAND, R. L. (DICK): Lubbock, TX (Indoor Holiness Camp), February 1-5; Hamilton, OH (Cincinnati Tri-County), February 8-12; Fort Worth, TX (Northside), February 15-19; Salisbury, MD, February 22-26

TAYLOR, CLIFF: School Assembly Ministries, February 1-28

• **TAYLOR, EMMETT E.:** Lawton, OK (First), February 3-5; Madill, OK, February 22-26

TAYLOR, ROBERT W.: Denton, TX (Taylor Park), February 1-5; Muskogee, OK (First), February 8-12; Fort Worth, TX (Haltom City), February 15-19; Alpha, OH, February 22-26

TOOLEY, JAMES: Reserved, February 1-28

WALKER, BRIAN AND DEBI: Hood River, OR (Wesleyan Couples Retreat), February 3-5

• **WALKER, LAWRENCE AND LAVONA:** Smyrna, GA, February 14-19

WELLS, GENE AND NANCY: Martinez, GA, February 7-12; Southern Illinois Holiness Crusade, February 14-19; Mansfield, IL (Champaign Zone Indoor Camp), February 21-26; Louisville, KY (Indoor Camp), February 28—March 5

WELLS, LINARD O.: Carnegie, OK, February 7-12; Lufkin, TX (First), February 14-19; Odessa, TX (First), February 21-26; Dallas, TX (Lake June), February 28—March 5

WHELOCK, GEORGE E.: Benton, IL (First), February 24-26; Fairfield, IL, February 28—March 5

WISEHART, LENNY AND JOY: Wichita, KS (First), February 8-12; Pompano Beach, FL, February 15-19; Elyria, OH (Zone Crusade), February 22-26; Moscow, ID (Zone Crusade), February 28—March 5

WOODWARD FAMILY EVANGELISM: Wimauma, FL, February 1-28

WRIGHT, E. GUY: Denver, NC (Evangelical Methodist), February 1-5; Warren, OH (Champion), February 8-12; Lubbock, TX (Grace), February 15-19;

A BELLA VISTA FIRST

Twenty-eight people, including 12 out-of-town guests, attended the first service of the Bella Vista, Ark., Church of the Nazarene in the Redbud Room of Bella Vista Country Club Sunday, December 11, 1988. Superintendent Eugene Sanders, of the North Arkansas District, officially organized the new congregation. Members who had joined the church that morning and their special guests enjoyed a meal together in the dining hall following the service.

Ted Martin is serving as in-



The new Bella Vista church received the following charter members on Dec. 11, 1988, during service conducted by District Superintendent Eugene Sanders. Pictured (l. to r.) are Dr. and Mrs. Aleck Ulmet, Rev. and Mrs. A. D. Martell, Russ and Helen White, and Dr. and Mrs. T. E. "Ted" Martin, with Rev. Sanders at the pulpit in the center. The charter remains open.

terim pastor until a pastor is called. Bella Vista Village is now a community of 7,000 people.

Six new churches of various denominations have begun in the last two months. The Nazarenes

in Bella Vista showed concern that there be a strong holiness witness among them. □

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CHURCH OF THE NAZARENE INVOLVED IN SOVIET EMIGRATION CONFERENCE

David Best, pastor of the Manhattan, N.Y., Church of the Nazarene (The Lamb's), served as a representative for the denomination at the Conference on Soviet Christian Emigration at Wheaton, Ill., December 3. Best has been appointed Refugee/Immigration Services consultant for the denomination. The conference was called by Exodus World Service, the Institute for the Study of Christianity and Marxism, and the Slavic Gospel Association.

"There is an unprecedented

opportunity for the Church in America to respond to the needs of Christians emigrating from the Soviet Union," said Best. "These families need churches to sponsor them and to help them assimilate in their new country."

In a change of policy from the past, the Soviet Union is now granting "exit visas" to many Christians who are part of the unregistered churches in the U.S.S.R. These are primarily Pentecostals from the Ukraine.

Each family or single must have an official "letter of invitation" and must go through a diplomatic process. Besides the initial "letter," each emigrant/family must have a sponsoring group in the U.S.A.

"There is some debate about what has prompted the loosening up of emigration restrictions by the Russians," added Best. "I personally think it is the result of glasnost or economic conditions in the Soviet Union."

Last year, the Collingdale, Pa., church sponsored the Igor Guzhavin family. Members of the congregation have provided food, clothing, money, and time to help the Guzhavins as they learn English and get adjusted to their new country. Church member Wendi DeVuono said, "It has been an eye opener."

Some 2,000 Soviet Christians are expected to enter the United States in 1989, according to Peggy Gilbert, migrations services director for World Relief. An estimated 60,000 are waiting to receive exit visas.

The conference adopted a resolution that calls upon Christian churches to assist the would-be refugees in their efforts to leave Russia and resettle in the U.S.A.

For more information, contact Exodus World Service at (312) 733-8433 for the names of agencies in the local area who work with the State Department in resettling refugees. □

—NN

U.S. PASTORS FOR BRITISH CHURCHES

Recently Superintendent John R. Packard, of the British Isles South District, welcomed two American families to pastor British churches. First, the Charles and Gloria Hagenradar family with three children, Charles, Jr., Angela, and Christine. They now

pastor the church in the mining village of Llay, North Wales

The second family, George and Debbie Stadler, with son Greg (age 12 years), are located at Keighley, in the Yorkshire Dales. Both pastors have been warmly received by their local congregations as well as fellow pastors of the district. Both churches are already seeing revival under their new leaders.

George Stadler and Charles Hagenradar were trained at the Bible College in Colorado Springs. They have paid a great price to literally "leave all" in the U.S.A. and emigrate to Britain. The parsonages have been adequately furnished by the local congregations, but many needs remain. For instance, they cannot as yet afford a car, although this is essential in their ministry. □



FEATURES IN MARCH/APRIL/MAY 1989 ILLUSTRATED BIBLE LIFE

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2/89



Pictured (l. to r.) are District Superintendent Packard and the Stadler family



Shown (l. to r.) are District Superintendent John R. Packard, Eurasian Region Director Thomas Scholfield, and the Hagenradar family.

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In His Steps
...with love

SEVEN DAYS OF SPIRITUAL ADVENTURE

Watch for details. The program will be released by Evangelism Ministries in fall 1989. It may be launched at any time of year. You may wish to consider it as a pre-Easter emphasis.

SERVICE PROJECT SCHEDULED AS PART OF GENERAL NYI CONVENTION ACTIVITIES

The service projects at Nazarene Youth Congress '87 ministered to the community when 3,800 Nazarene teens and their youth leaders gave an afternoon to work in Jesus' name in inner-city Washington, D.C. And hundreds of Nazarene teens will again give an afternoon to minister as a part of the General NYI Convention, June 21-24, 1989, in Indianapolis.

After the convention business is finished on Friday, teens and their youth leaders will spend Saturday, June 24, in the inner

city of Indianapolis near Shepherd of the Heart Church of the Nazarene and mission.

The tentative schedule for the service project day includes teens being part of a training session on Saturday morning, then walking together to the mission. Lunch will be served in a park near the church and then teams will fan out over a 10-block area all around the mission completing a variety of ministry-oriented activities. Then they will all return to the park for a rally before heading back to the convention center.

To be part of the service project teens and leaders are asked to pay \$4.00 as part of the pre-convention activity package ticket (\$5.00 at the convention site).

This fee covers lunch and supplies. □

WORK AND WITNESS MINISTRY TAILORED FOR NAZARENE YOUTH GROUPS

In the last 10 years, many groups of Nazarene laymen have traveled the nation or across the ocean to be part of the Work and Witness program. Because of the nature of the assignments, the ministry has involved mostly adults.

However, beginning in 1989, more Nazarene youth groups will be participating in the Work and Witness program as part of NYI yearly emphasis, "Share His Spirit with the World."

Since teens need to be challenged to serve and many missions sites could make use of their talents, skills, and motivation, Work and Witness in cooperation with the department of NYI Ministries has tailored a ministry for youth groups under the banner of Youth Work and Witness.

Youth Work and Witness teams will be equipped, supervised, and evaluated for specific mission assignments. This guarantees a valuable experience for the team members as well as for those on the field. Youth Work and Witness assignments will make use of a wide variety of skills and talents and will accommodate a broad range of budgets.

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OUR COLLEGES AND SEMINARIES

WATSON APPOINTED ASSISTANT TO THE PRESIDENT OF NNC

Dr. Kenneth Watson has been appointed assistant to the president, said Dr. Gordon Wetmore, president of Northwest Nazarene College. He has also been appointed as a faculty member and will split duties between tasks assigned by the president and the Science Department, Wetmore said. The appointment became effective January 2, 1989.

Watson, the former vice president for academic affairs, was injured November 15, 1987, in an airplane crash. He was returning from Kansas City where he had attended a Church of the Nazarene Bioethics Committee meeting. Continental Flight 1713 crashed on takeoff from Stapleton Airport in Denver, killing 28 of the 82 on board. Ejected from the plane, Watson suffered a closed head injury, collapsed lungs, 14 broken ribs, cuts and bruises. He was unconscious for 4½ days.

He underwent treatment and rehabilitation in Denver for four months. After returning to Nampa March 15, 1988, Watson continued outpatient therapy.

Watson graduated from NNC in 1964 and earned a doctorate in 1969 at Oregon State University. He did postdoctoral work at Columbia University in New York City and was a fellow of the International Agency for Research on Cancer in Berlin, West Germany.

He taught at Columbia and the University of Montana, and was head of the viral genetics laboratory at Abbott Laboratories in Abbott Park, Ill., before returning to NNC as academic dean in 1985. He is the author or coauthor of more than 25 academic papers.

Watson and his wife, Jan, have two daughters, Heidi, 18, and Julie, 14.

Dr. Martha Hopkins is the interim academic dean while a search is underway for a new academic dean. □



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Herald of Holiness/February 1, 1989 31



Rev. Larry Smith received an Outstanding Service Award from Chaplain Curt Bowers for 25 years of devoted ministry to Nazarene servicemembers at his church in Fayetteville, N.C. The award was presented at the North Carolina district assembly.

FOR THE RECORD MOVING MINISTERS

NEIL ALLENBRAND from Caroline, Alta., to Penticton, B.C.
ROBERT R. BAKER from Washington, Ind., to Nebo, Ill.
L. EDWARD BARKER from Perryton, Tex., to Borger, (Tex.) First
VERNE L. BELZER from evangelism to pastor, Beulah, N.Dak.
TOM L. BOESE from Chadron, Nebr., to Sioux Falls, S.Dak.
LAWRENCE L. BREWER from associate, Nacogdoches, Tex., to associate, Pompano Beach, Fla.
JAMES H. BROWN, student, to pastor, Peoria (Ill.) El-Bethel
RUSSELL BRUNE from student, to pastor Indianapolis (Ind.) Eastside
VERNON CARPENTER from Casper (Wyo.) First to Colorado Springs (Colo.) Indian Heights
EARNEST H. CARTER from associate, Sandersville, Ga., to pastor, Wrens, Ga.
LARRY W. CHANDLER to pastor, Bingham, Maine
BRYAN CHAFFINS from Kentucky Heights (Ky.) First to Sunrise, Ohio

WILLIAM E. CLARK from Boone, Iowa, to El Dorado Springs, Mo.
J. GREGORY CROFFORD from student, NTS, Kansas City, Mo., to pastor, Sedalia, Mo.
RICHARD G. DIFFENDERFER from State College Bethel, Pa., to Frederick, Md.
TERRY L. DINGHAM from Mercer, Wis., to Huron, S.Dak.
CHARLES A. FOUNTAIN, Sr., from Pineville, W.Va., to Jacksonville (Fla.) First
RANDY L. GARMON from Amarillo (Tex.) Valleyview to associate, Port Arthur (Tex.) Grace
MICHAEL D. HARPER from associate, Streator, Ill., to pastor, Willmar, Minn.
CHARLES C. HASELWOOD from Louisville (Ky.) Calvary to Fairfield, Ill.
JONATHAN M. HUNT from associate, Elkhart (Ind.) Northside, to associate, York, Pa.
WAYNE E. HYSONG to pastor, Tavares, Fla.
RUSSELL H. JOHNSON from associate, Richland (Wash.) First, to Calgary (Alta.) First
DOUGLAS R. KEITH from Lower Sackville (N.S.) Mission to Jackman, Maine
L. WARREN KILLINGWORTH to Crest, Ga.
LARRY G. KNUDSON from Erie, Kans., to Wauneta, Nebr.
PHIL E. LEDFORD from Burr Oak, Kans., to Sidney, Nebr.
JACK W. LOWE from associate, Whittier (Calif.) College Avenue, to pastor, Amarillo (Tex.) Valleyview
CLYDE H. McCUNE, Sr., from Seagraves, Tex., to Mobile (Ala.) Riverside
S. SCOTT MAPES from associate, Waynesburg, Pa., to pastor, Brookville, Pa.
JOHN W. MARKER from student, ENC, to associate, Newell (W.Va.) First
STEVEN C. MITCHEM from Kansas City (Kans.) Stony Point to Independence (Mo.) Trinity
D. KELLY MOORE from student, to associate, Alton (Ill.) Calvary
M. EUGENE MYERS from pastor, Lake Havasu City (Ariz.) Wesley Chapel, to associate, Mesa (Ariz.) First
MONTE G. NABORS from Corpus Christi (Tex.) Trinity to San Angelo (Tex.) First
MARK PAGE from evangelism to pastor, Darbydale, Ohio



The congregation of Wurtland, Ky. First Church had a real treat as David and Fonda Fahringer, returned missionaries from Swaziland, attended the Faith Promise Convention. Two members of the congregation greeted people in original Swazi dress. Pictured (l. to r.) are David Fahringer, Pat Penick, Rev. Roy Grigsby, Faye Burns, and Fonda Fahringer.

HOLLIS N. PARSONS from student, NBC, Colorado Springs, to pastor, Gainesville (Tex.) Eastside
RICHARD D. PATMORE from Bloomsburg, Pa., to Portsmouth (Ohio) First
NICHOLAS N. PENORWOOD from student, NBC, Colorado Springs, to pastor, Kitchner (Ont.) Woodland Mission
DAVID L. PERRY from Malden, Mo., to Baxter Springs, Kans.
AL GARY PETTIGREW from Vidor, Tex., to Cisco, Tex.
JOHN PUGH from associate, Washington (D.C.) First, to associate, Longmont, Colo.
DAVID RAINEY from Stettler, Alta., to Innisfail, Alta.
JOHN E. REMMENG from Darbydale, Ohio, to Jackson, Ohio
RANDY E. SCHISLER from student, MVNC, Ohio, to pastor, Waverly, Ohio
ISAAC SHUPE from Jackson, Ohio, to Cedarville, Ohio
JAMIE C. SNODGRASS from pastor, St. Helens, Wash., to associate, Lewiston (Wash.) First
DANIEL D. SNOWBARGER from Pratt, Kans., to Kansas City (Kans.) Metropolitan
C. V. SPAULDING, Jr., from Charleston, S.C., to Fort Smith, Ark.
STEPHEN E. STANLEY from Gulfport, Fla., to Clermont, Fla.
LEONARD D. SUHR from Lowville (N.Y.) Bethel, to Waldoboro (Maine) North
DAVID D. TALKINGTON from associate, Dunbar, W.Va., to pastor, Tobosa, Ohio
NOAH A. THARP III from Easton, Md., to Binghampton, N.Y.
LESTER G. TRUSTY from Holly, Colo., to Herington, Kans.
GARY L. TANKERSLEY from Vernon, Ala., to Westview, N.C.
TERRY W. TURNER from associate, Birmingham (Ala.) First to associate, Fairview Village, Pa.
GARY W. WILSON from Waterloo, Ind., to Minot (S.Dak.) Southside
BRYON L. WIXOM to pastor, Farmington, Iowa

GERALD WOODS from Birmingham, Ala., to Valparaiso, Ind.
DAVID L. YOUNG from Hemingford, Nebr., to Yankton, S.Dak.

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VITAL STATISTICS

DEATHS

REV. CARL W. BROCKMUELLER, 78, died in Yuma, Ariz., Sept. 29 in a Life Care Center. He attended college in Nampa, Idaho; Olivet, Ill.; and Pasadena, Calif. He and his wife, Esther (Forsberg), pastored in Texas and North Dakota and evangelized across the United States. They traveled overseas several times and were in the revival in Africa when King Sobhuza was converted. In the early '60s, he was injured in a car accident but continued to evangelize as long as he was able.

He is survived by three brothers, Ben of Tacoma, Wash., Rev. John of Prineville, Oreg., and Henry of Arcadia, Calif., two sisters, Virginia Stucky of Clear Lake, Calif. and Laura Zink of Tacoma, Wash.; and several nephews and nieces.

* * * *

REV. MARY E. MacALLEN died May 7 in Elyria, Ohio. She and her surviving husband, Rev. Lawrence J. MacAllen, traveled for many years in evangelistic work and pastored in St. Albans, Vt., and several churches in the Wellington, Ohio area. The MacAllens made their home in Elyria some years before and after retirement. Rev. Lawrence J. MacAllen is now in a nursing home in Avon, Ohio.

Survivors include two daughters, Jessie Shackett and Patricia Mills, both of Elyria; a number of grandchildren; and a sister, Alice Mitten of Dellroy, Ohio.

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MILO L. ROBERTS, ordained elder, died Nov. 18 in Boise, Idaho. Hospital, following a brief illness. He graduated from Northwest Nazarene College in 1937. He first pastored at Jerome, Idaho, and was pastoring at Caldwell, Idaho, when an automobile accident ended his ministry.

Survivors include a son, Dr. Dale Roberts of Louisville, Ky.; a daughter, Marilyn Corbin of Seal Beach, Calif.; brothers Lauren of Denver and George of Boise; a sister, Mildred Houts of Boise; and two grandsons, John and Jeff Roberts.

* * * *

GEORGE ROBERT SCHRIER, ordained elder and native of Indiana, died Oct. 31 in California, where he made his home. Schrier graduated from Boeing Aeronautical School of Engineering in Oakland, Calif., in 1932, and then returned to Boulder, Colo. where he met the Church of the Nazarene for the first time.

After marrying Kay Adams, they returned to Pasadena College to finish the school year. He traveled in evangelistic meetings and started several new churches. After World War II he pastored churches in Arizona, Ohio, and California, with years spent in evangelism. Fifty of his 54 years of preaching also involved designing and building 750 churches of many denominations throughout the world. He received first place in a nationwide church design contest and was also honored with the pioneer award from the Association of Nazarene Building Professionals. He is survived by his wife, Kay, two sons, William Robert and Thomas Vann; one daughter, Sylvia Sue Self; and seven grandchildren.

* * * *

REV. CLIFFORD C. SMITH and his wife, VIRGINIA W., died in Spokane, Wash. within one month of each other. Virginia died Sept. 17; Clifford, Oct. 15. Clifford was a retired elder, having pastored on the Northwest District. He served at Colfax, Wash., beginning in 1945. Then he pastored the Spokane, Wash., Pleasant Prairie Church, beginning in 1951. During his pastorate, the church moved to the Millwood community. He built the church building and parsonage. In 1958, he returned to pastor Spokane Millwood and in 1968, pastored Colville, Wash.

They are survived by two daughters, Phyllis (Jack) Morrow of Anchorage, Alaska, and Rachelle (Gerry) Bryson of Centralia, Wash.; one son, Quentin, of San Jose, Calif. (another son, Howard, preceded them in death); 13 grandchildren; and 7 great-grandchildren. Rev. Smith is survived by three brothers, Winton, Wilford, and Robert; and Mrs. Smith by a brother, Foster Walker.

* * * *

MARGARET ELAINE (McNEILLY) SPENCER, song evangelist, was born Sept. 22 in Oklahoma City, Okla., and died Nov. 10 in Glendale, Calif. She and her husband, Rev. H. H. Spencer, served in churches in Texas and Oklahoma and later became involved in song evangelism.

She is survived by her husband, Rev. H. H. Spencer; a son, John Robert; two granddaughters, Natalie and Tracy; one sister, Louise Rowe of Oklahoma City; and a brother, Robert Warren McNeilly of Newport Beach, Calif. She is entombed in Forest Lawn Memorial Park in Glendale.

REV. NOAH SULLIVAN, 58, ordained elder and Nazarene pastor for 38 years, died Nov. 24. He pastored on the West Virginia, Akron, Mississippi, Central Ohio, Illinois, and Kentucky districts. His most recent pastorate was Louisville, Ky., Stone Ridge Church.

Survivors include his wife, Lina Lee (Spiker), Louisville, Ky.; a daughter, Elizabeth (Libby) Huffman, St. Louis, Mo.; two sons, Stephen at MidAmerica in Olathe, Kans., and Rev. David, evangelist, of Ashland, Ky.; three sisters; three brothers; and three grandchildren, Nathanael, eight, Christin, six, and Jeremy, four.

* * * *

GLADYS LOCEY GOODALL, 75, Dec. 23, Northridge, Calif. Survivors: daughter Juanita Meadows; two grandchildren; two brothers; two sisters.

FRIEDA KOCH, 88, Dec. 9, Mannheim, Germany. Survivors: daughter H. Jean Burnes; four grandchildren; six great-grandchildren; one brother.

JOHN MESAROSH, 72, Nov. 23, Mitchell, Ind. Survivors: wife Erlene (Davis); daughter Mrs. Jerry (Mary) McClintock; his stepmother; six half brothers, Joe, Walter, William, Henry, Charles, and Albert; three half sisters, Florence Andrucci, Lilly Ambrego, and Lena Mesarosh.

ROSIE SPEICHER, 68, Dec. 10, Longmont, Colo. Survivors: husband Gordon; sons Dennis and DeVere; daughters Nadine Hooley and Donna Pope; 3 sisters; 9 grandchildren; 10 great-grandchildren.

HEATHER WILSON, 14, Oct. 31, Bedford, Ind. Survivors: her father, Joseph Carl Wilson; her mother and step father, Mary and Jerry McClintock; stepbrother, Jerry, Jr.; stepsister Jennifer; and both maternal and paternal grandparents.

BIRTHS

to JERRY AND JULIE (KITCHEN) BAYLESS, Lewisville, Tex., a boy, Benjamin James, Dec. 19

to GREGORY AND ELIZABETH (SALMONS) BERNIUS, Lufkin, Tex., a boy, Hunter Gregory, Jan. 27

to RUSSELL AND BEVERLY (KRUGER) CANADAY, Independence, Kans., a girl, Regina Louise, Dec. 20

to DULAN AND RAE ANN (MILLER) ELDER, Lubbock, Tex., a boy, Thomas Bradley, Dec. 2

to GREG AND CINDY (WEIMER) FOSTER, Lowell, Mich., a girl, Austyn Marie, Dec. 23

to STEVE AND PAM JOHNSON, North Syracuse, N.Y., a boy, Benjamin Paul, Dec. 19

MARRIAGES

BARBARA JUDAWN MOORE and PATRICK M. HUGHEY at Kansas City, Kans. Sept. 24

DIANE STEWARD and WILLIAM LOFTIS at Bourbonnais, Ill., Dec. 17

DIRECTORIES

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

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NAE CONVENTION WILL ADDRESS REVIVAL IN THE CHURCH

Keying on the convention theme "Revive Your Church, O Lord," evening plenary speakers Paul Cedar, David Seamands, and Oswald Hoffmann will address the priority, purity, and purpose of the church as the National Association of Evangelicals (NAE) holds its 47th annual convention March 7-9, 1989, at the Hyatt Regency Hotel in Columbus, Ohio.

Jay Kesler, president of Taylor University, will be featured at the opening-day leadership session, examining issues evangelicals face as the church enters the 1990s. The biblical keynote sessions will stress a call to spiritual renewal by David R. Mains, director of "The Chapel of the Air."

Additional well-known speakers at the convention's luncheons and workshops include John Perkins, Lloyd John Ogilvie, Carl F. H. Henry, Evelyn Christenson, Paul B. Smith, Jose Reyes, Donald M. Joy, and Andy Miller.

A special Thursday afternoon Open Forum will address the AIDS epidemic, with Christian leaders sharing experiences in ministering to individuals with AIDS.—EP News

ETERNITY MAGAZINE DISCONTINUED

Eternity magazine, the Philadelphia-based monthly, has been discontinued after 38 years of publication. The January 1989 issue was the final issue of the magazine.

Published by Evangelical Ministries Inc. (EMI) since 1950, the magazine had incurred severe financial losses in recent years. In April 1988, Norman Vincent Peale's Foundation for Christian Living (FCL) became the owners of *Eternity* magazine, then determined to cease publication effective December 31, 1988. The decision was based on less-than-expected advertising revenues, weak circulation growth, and declining renewal rates.

Eternity was begun by the late Donald Grey Barnhouse, a Philadelphia preacher. Its editors have included Barnhouse, Russell T. Hitt, William J. Petersen, Stephen Board, Kenneth Myers, James M. Boice, and Donald J. McCrory.—EP News

ATHEIST GOVERNMENT ISSUES COIN SERIES COMMEMORATING CHRISTIANITY

In yet another display of "glasnost," or "openness," the Soviet Union will begin distribution of a gold coin commemorating the millenium since Christianity reached Russia and became the religion of the state.

The commemorative coin is "physical evidence" of glasnost, said Luis Vigdor, executive vice president of MTB Banking Corporation, a New York dealer that will serve as the coin's only U.S. distributor. "It's bizarre for the Soviets to come out with a coin celebrating religion," he told the *Wall Street Journal*.

The one-ounce coin depicts Vladimir I, who introduced Christianity in Russia in 988, holding a large cross. The coin will be issued in various metals, including palladium, gold, silver, and platinum. The palladium issue will cost about \$220. The gold coins will not be available in the U.S. because imports of Russian gold coins, along with the South African Krugerrand, were banned by the U.S. in 1985.

SPARKS OF REVIVAL AMONG JEWS

Two thousand Messianic Jews from Israel and around the world attended Shavuot '88, the first meeting together of Jewish believers from both sides of the Atlantic.

Israeli newspapers reported the three-day event, which included witnessing in the streets and a baptismal service. An American delegation of 500 attended.

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MISSIONARIES SEVERELY INJURED IN AUTO ACCIDENTS

Two members of the Nazarene missionary corps were injured during the holiday season in separate accidents.



Peggy Trumble, missionary to Swaziland, was involved in a serious automobile accident December 24 while enroute to Manzini. At least one person was killed. She reportedly sustained head and internal injuries, but is showing improvement. She remains at a hospital in Johannesburg.



Stephen Doerr, field director for Africa Central, which includes Zambia, Zimbabwe, and Malawi, was seriously

injured in an automobile accident in late November while enroute to South Africa. The car he was driving was struck by a truck that was attempting to pass another vehicle. Doerr suffered a compound fracture of the right femur, a shattered kneecap, and severed tendons and ligaments.

Pastor M. Moyo and Paul Mukome, superintendent of Zimbabwe East District, were also slightly injured in the accident.

Doerr is to return to his home in Zimbabwe and will undergo corrective surgery in the future.

—NN

NAZARENES KILLED IN MOZAMBIQUE

"Numerous Nazarene deaths have now been confirmed in Mozambique," according to Robert H. Scott, World Mission Division director. Recent reports from the Africa regional office and Mozambique Mission Director Frank Howie verify the news that many Nazarenes in that southeastern African nation have been innocent victims of terrorist activity. Nearly two dozen Nazarenes have died since September, most of them in the districts of Manjacaze and Mavengane, according to Scott.

Pastor Francisco Chambule was killed in the Gaza province of southern Mozambique while

leaving a prayer meeting. Retired Nazarene pastor Dia Mucavele died while a prisoner in a terrorist camp. His wife was killed on the way to the camp, reportedly because she could not walk fast enough. Several days later, the Mucaveles' daughter and her baby were killed after an attack on the car in which they were traveling.

Nasson Mondlane, an active Nazarene layman who worked in the gold mines in South Africa, was on a leave of absence to visit his family in Mozambique when he was killed.

"In spite of the terrifying days through which our brothers and sisters are enduring, Mozambique Nazarenes are some of the most aggressive Christian witnesses I have seen," said Scott. The Mozambique Church of the Nazarene increased by 23 percent in membership this year over the previous year.

Nazarenes everywhere are encouraged to pray daily for the Nazarenes of Mozambique.

—NN

CCS BENEFITS FROM AIDS CONCERT

A Christmas concert featuring Christian musical artists benefited the AIDS counseling program at Christian Counseling Services in Nashville. More than 2,000 persons showed up for the December 18 event, many more than the building could accommodate, so two concerts were presented.

More than \$10,000 was raised in a "love offering" taken at the concerts. One-third of this amount, after expenses, went to CCS. The remainder was shared equally by the Vanderbilt Hospital AIDS Project and a new organization, AIDS Crisis and Christians Today (ACCT), formed by Christian author/sociologist Tony Campolo and Christian musical artist Steve Camp.

The money contributed to CCS will be used in their program, "Beyond Fear." It coordinates volunteers to help AIDS patients and their families as they deal with the trauma associated with the disease. The program also helps churches to develop support ministries, as well as understand how to better serve people in their own congregations affected by AIDS.

Several hundred persons at the concert also indicated that they want to be involved in ministry to those with the killer disease. Their names were forwarded to CCS for follow-up.

"A number of persons from Nashville's gay community attended the concert," said Michael Malloy, CCS executive director. "I think they saw that Christians want to help."

Besides Camp, the concert featured such Christian artists as Steve Green, Margaret Becker, Michael Card, Steven Curtis Chapman, White Heart, and First Call. It was held at Nashville's Belmont Church.

The concert served as a time for the premier of the newly-released record, "Do You Feel Their Pain?" by Steve Camp. The lyrics urge persons to show compassion for those suffering from AIDS. Proceeds from the sale of the single will go to ACCT.

Plans are being made for a similar concert in the nation's capital next month.

—NN



Mrs. Chapman (l.) and Nina Gunter, during a recent visit at Casa Robles.

CHAPMAN CHALLENGES CHURCH TO \$1 MILLION FOR WM RADIO

Former General NWMS President Louise Chapman has devised a plan to help fund World Mission Radio—hopefully to the tune of \$1 million. The 96-year-old matriarch of Nazarene missions called on 400 persons in her annual Christmas letter to help find a total of 40,000 Nazarenes who will each give \$25.00 in honor of Jesus' birthday for spreading the gospel electronically through World Mission Radio.

Twenty-five dollars is the estimated cost of what it takes to run the entire Nazarene World Mis-

sion Radio program for one minute.

In the letter, Mrs. Chapman asked for 400 volunteers who, besides giving and praying faithfully, will find 10 other persons, who in turn find 10 other persons (40,000 x \$25.00 = \$1 million).

"There will be two groups—the participants, who will give the one-time gift and pray, and the inviter-participants who will give as God directs and will each enroll at least 10 others," said the former NWMS president in her letter. "Everyone can choose which group he or she wants to join."

Mrs. Chapman said she was deeply burdened in prayer for three nights as she sensed the Spirit of God telling her that Nazarenes should do something extraordinary as a birthday present for Jesus.

"One of the greatest opportunities for evangelism today is through the medium of radio, since it reaches 97 percent of the world's population and 67 percent of the 2 billion people who have never heard the gospel," said Nina Gunter, NWMS director.

"Recently we have even received an invitation to broadcast to Russia. As soon as additional funds are in, the church will walk through this open door."

Ray Hendrix, World Mission Radio director, indicates that \$15,000—far above the normal amount for the month—was received by the general treasurer during December for World Mission Radio.

Monies may be sent through the regular church channel, marked "Nazarene World Mission Radio—Gift for Jesus."

—NN

THOMPSON CONTINUES TO SHOW IMPROVEMENT

Virginia District Superintendent Charles Thompson continues to show improvement more than two months after a crushing automobile accident that severely injured him and his wife. Thompson remains in Medical College of Virginia where he is lucid. He is undergoing rehabilitation therapy and is showing improvement daily.

Mrs. Thompson is at home recovering from injuries to her feet and ankles.

—NN

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adj 1: Characterized by action, motivation, inspiration, anticipation, actualization.

2: Applies to “Timely Reading for Active People,” as

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