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10-15-1988

Herald of Holiness Volume 77 Number 20 (1988)

W. E. McCumber (Editor)

Nazarene Publishing House

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Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 77 Number 20 (1988)" (1988). *Herald of Holiness/Holiness Today*. 146.

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OCTOBER 15, 1988

HERALD OF HOLINESS



LOVE THAT TRANSLATES INTO LOYALTY

HOLINESS, GOD'S IMPERATIVE

CHARLES H. STRICKLAND: IN MEMORIAM

CHURCH OF THE NAZARENE

THE TIE THAT BINDS



CHARLES H. STRICKLAND
General Superintendent

I was privileged recently to be a worshiper in a morning service in one of our large churches. We were led by a godly pastor, a committed minister of music, and a dedicated choir. This combination produced, with God's blessing, a pleasant and meaningful hour of spiritual worship, and all of us felt the uplifting presence of the Holy Spirit. Although the congregation was large and represented a diverse composite of the community, we sensed a spirit of togetherness that made it a family gathering.

The church had a large financial need. Response to the minister's appeal was unusual. Long after I departed I meditated upon the bond that holds a congregation like this together. Of course, tradition is involved. Many of us have been raised in the "Nazarene tradition" and respond accordingly. However, many of these people were new to our church tradition, and many had no religious heritage.

Doctrine is also involved. The great rallying crusade of the church has been the cardinal biblical doctrine of entire sanctification around which we feel a call to destiny and upon which we justify our existence. Yet I am forced to realize that many worshiped with me today who have no strong theological concepts, and many have not yet really experienced the second crisis.

The covenant of membership and personal admiration for the pastor create a loyalty. The covenant we make at the altar of the church to be received into full membership becomes a sacred vow. Our appreciation for the faithfulness of our pastor to teach us the Word of God binds us to a loyalty.

But the strong tie that binds us together in this love fellowship is our adoration of the Christ who has transformed our lives. I saw this as a choir member sang "Jesus Is All I Need." Jesus Christ is the very center of our worship—the tie that binds. His presence holds us together and gives common purpose to His church.

H

This is the last editorial prepared by Dr. Strickland for this magazine. It was given to his secretary for typing on the day before his death.

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October 15, 1988
Whole Number 3504
Volume 77, Number 20

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Bible Quotations in this issue:

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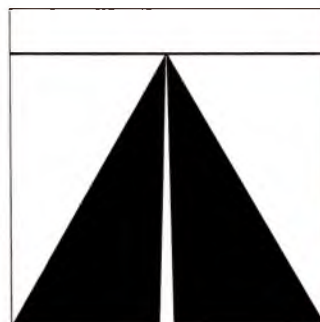
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HERALD OF HOLINESS

(USPS 241-440) is published semimonthly by NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141. Copyright 1988 by Nazarene Publishing House.

POSTMASTER: Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141. SUBSCRIPTION PRICE: \$7.50 per year. Second-class postage paid in Kansas City, Mo. Litho in U.S.A.



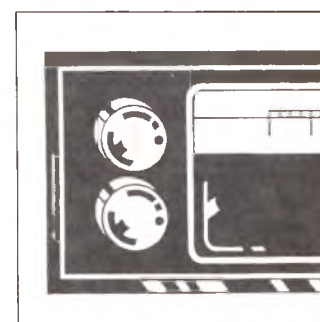
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LOVE

THAT TRANSLATES INTO LOYALTY

Ranging from *agape* to *eros*, from love to lust, it is doubtful that any other term has been so praised and analyzed as "love." Books from Christian publishers have focused exclusively on this universally acceptable "four-letter" word. It has been the theme of countless sermons and lectures. Poets praise it. Music composers give myriads of expressions to it. "I ♥ my grandchildren—my dog—my state—my mother-in-law." If we could be convinced that the noble term was fully and properly appreciated, our reservations would vanish. Certainly, love is better than hate or indifference.

Despite our general esteem for this virtue, a consensus as to what constitutes acceptable manifestations of love eludes us. Love in action may be a father pushing his invalid son 26 miles in the Boston Marathon, allowing that son to experience the exhilaration of participating in a world-famous endurance contest. Love may be a devoted wife readily offering one of her healthy kidneys so that her young husband, facing a life-threatening situation, might live through the proficiency of an organ transplant. Love finds a way!

The introduction to one marriage ceremony affirms that "love and loyalty"

alone can assure wedded bliss. This kind of personal affection and devotion, that quite naturally expresses itself in faithfulness and fidelity, ennobles the act of pledging mutual caring and faith. Only those who view the man-woman relationship a platonic arrangement at best, and a matter of social and physical convenience at worst, would fault the incorporation of this meaningful phrase into the marriage ritual.

There is much to be said for the affinity that "love and loyalty" share. The linking of this sublime virtue (love) and commensurate allegiance (loyalty) is not contrived. They bear a mutuality of the same order that "light and life" do in the physical realm.

The world needs love. An unknown author has observed, "People's lives have been blighted by love starvation." Compassionate persons all over the world responded generously to feed the hungry of Ethiopia and the Sudan over the recent past. This outpouring of caring concern was indeed admirable. However, reaching out to the love-starved suggests something infinitely more meaningful than simply alleviating malnutrition. Without question, love motivated the generosity of many who responded to appeals for Africa's

starving masses. However, none would rule out the likelihood that a sense of duty may have goaded some of the "haves" to share with the "have-nots." Phillips Brooks is credited with saying "Duty makes us do things efficiently; love makes us do things beautifully."

No eulogy of love approaches 1 Corinthians 13. "Love . . . beareth all things" (v. 7) may have inspired a more recent writer to comment: "The sure test of love is the length to which it will go." This cherished "four-letter" word, then, has earned for itself the unchallenged title: "The Toughest Thing in the World."

A gripping Japanese-American human interest story, which was doubtless duplicated thousands of times, appeared some years ago in *Reader's Digest* under the title: "Happy Where the Heart Is." The central character suffered many of the indignities to which other Japanese Americans were subjected during World War II, a mistreatment that became a national embarrassment. The article evidenced expert insight into the dilemma of those torn between American patriotism and Oriental cultural bonds. As in many other similar cases, this transported son of the Rising Sun experienced meticulous personal property searches for any kind of covert materials that would prove complicity with the enemy. The more intense the probing, the more persuasive was the evidence of devoted American patriotism. One clincher came with the uncovering of still unredeemed coupons from World War I bonds. Honesty would lead us to conclude that here was one whose love and loyalty to his adopted homeland matched or exceeded that of many sixth-or seventh-generation Americans.

That love and loyalty are reflected in countless interpersonal relationships should be obvious to sensitive observers. The restoration of Simon Peter must rank as one of the most enduring episodes in the life and ministry of our Lord. Responding to the penetrating queries of the Risen Christ—"Simon, son of Jonas, lovest thou me more than these?"—Peter reaffirmed his love once for each ignoble denial. Christ's searching questions amount to: "Peter, will your avowed loyalty match your declared love?" Who would challenge the Savior's right to draw out an unqualified commitment, and an unreserved fidelity, that would survive that severest per-

sonal tests that Satan could level at the Big Fisherman?

Love that translates into loyalty toward Christ, family, church, country, human rights and spiritual values will go a long way toward rescuing this meaningful expression from mere sentimentality.

The words of E. Stanley Jones summarize incisively the thesis of this

love-loyalty affirmation: "He (Christ) was not presenting a new set of laws, but demanding a new loyalty to his person. The loyalty to his person was to be expressed in carrying out the things he embodied. He was the embodiment of the Sermon on the Mount, and to be loyal to him meant to be loyal to his way of life. . . . The new law was Life. This lifted goodness

out of legalism and based it on love." (*Selections from E. Stanley Jones*, compiled by Eunice Jones Matthews and James K. Matthews, Abingdon Press, Nashville, Tenn.)

True love translates into loyalty. **H**

BY J. RAY SHADOWENS

A Nazarene elder who resides in Houston, Texas.

Holiness, GOD'S IMPERATIVE

There are many truths that incite earnest Christians to seek that holiness "without which no man shall see the Lord" (Hebrews 12:14). That *holiness is God's imperative* is one such incentive. Obtaining, developing, and living the life of holy love is one of the clear commands of God. "This is his commandment," John declares, "that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 John 3:23). Hebrews 12:14 enjoins, "Follow peace with all men, and holiness." God's commands are binding—holiness is not marginal or an option.

Holiness is demanded by *the very nature of God*. God made us for fellowship with himself. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Revelation 4:11). One requisite of fellowship is likeness, similar interests, even mutual affection. God is Holy Love. The fact that holiness and love are His very nature demands of us that we be holy if we are to have fellowship with Him.

Holiness is demanded, also, by *the nature of holy scripture*. The whole trend, thrust, and overall teaching of the Scriptures is righteous holiness. Not many pages of scripture can be read without holiness showing through.

To quote the late James B. Chapman: "The Bible is our principal source for knowledge on this subject, and Jesus made reference to this dependable source of light when He said, in His prayer, 'Sanctify them through the truth, thy word is truth.' The Bible requires holiness in its commandments. 'Be ye holy, for I am holy.' It offers it in its promises. 'The God of peace sanctify you wholly and preserve you blameless unto the coming of our Lord Jesus Christ.' It tells how holiness is provided in the atoning work of Jesus Christ. 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.' And there are numerous testimonies recorded of those who obtained this grace from God. Surely no one will dispute that to be a Bible Christian one must be holy without and within" (*Holiness, the Heart of Christian Experience*, p. 58).

Holiness is demanded by *the nature of the Christian*

family. God's people, collectively, are a family. God is our Father; Jesus Christ is our elder brother; all we are brothers and sisters in our common faith and mutual Lord. God's people are a family, and the predominant family trait is holy, compassionate love. "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light, who once were not a people but are now the people of God . . . (1 Peter 2:9-10, NKJV). To enjoy the family, to fellowship the family, we must share the predominant family trait.

Holiness is demanded by *the nature of man*. There is a great yearning in the human person for wholeness, oneness, harmony—oneness with ourselves, oneness with others, oneness with God. By nature the human heart is corrupt, sinful. It is divided in loyalty, even after regeneration. The heart's yearning for cleansing is voiced in David's prayer, "Wash me thoroughly from my iniquity, and cleanse me from my sin . . . Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow . . . Create in me a clean heart, O God, and renew a steadfast spirit within me" (Psalm 51:2, 7, 10, NKJV).

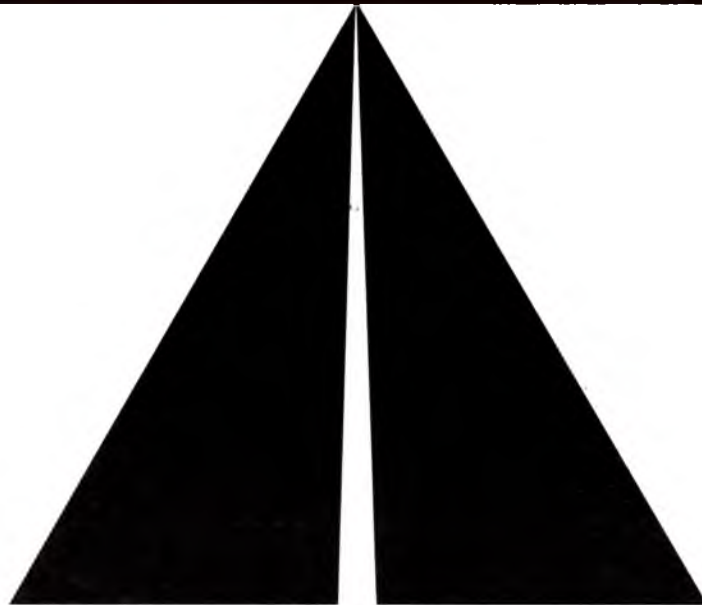
Finally, holiness is demanded by *the nature of the Christian's final home*. Whether the language of Revelation should be understood literally or symbolically, it is clear enough for us to realize that heaven is a holy place and we must be holy to enter. John said, "I saw *the holy city*, new Jerusalem, coming down out of heaven from God" (Revelation 21:2, NKJV). There God and His people shall dwell in perfect, endless righteousness. But into that city no one shall enter who is unholy, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Revelation 22:15).

Heaven is quarantined against sin. Only the holy can enjoy heaven; only the holy will enter its gates. **H**

BY J. MELTON THOMAS

A registered evangelist in the Church of the Nazarene, residing in Nampa, Idaho.

THE HIGHWAY OF HOLINESS



Isaiah wrote, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (35:8).

The life of holiness can be compared to a highway. As this thought is explored, an enormous amount of truth emerges. It must be understood that the highway of holiness is constructed by God for His consecrated, clean, sanctified people. So as we look at the highway of holiness through our understanding of the highways we travel so often, we note several parallels.

First of all, every highway has a beginning, and so does the highway of holiness in our lives. Technically, the highway of holiness begins when one is born again. John Wesley referred to the new birth as "initial sanctification." Cleansing from acquired sins occurs when one is forgiven or born again. A new way of travel, or living, opens up. However, since many emphasize only the new birth, while ignoring, evading, or denying entire sanctification as a distinct work of God in their hearts, this is not the practical or experiential beginning of the highway of holiness. In fact, only those who claim the experience of entire sanctification profess holiness of heart and life.

So the highway of holiness opens up and begins when one's heart is cleansed by faith and filled with the Holy Spirit. This highway is open to every believer who will pay the price of complete consecration to God and claim His sanctifying work through the blood of Christ, as seen in Hebrews 13:12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Actually, to begin and travel the highway of holiness is an act of the will. We must will to obey the will of God, which is our sanctification, as stated in 1 Thessalonians

4:3: "For this is the will of God, even your sanctification . . ." Also, we must will to present ourselves to God, without reservation, as instructed in Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." In addition, we must will to claim the promise of God to sanctify as proclaimed in 1 Thessalonians 5:23-24: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Furthermore, every highway has boundaries. And the highway of holiness is no exception. We can be thankful for the boundaries of the highways we travel. They are established for our protection and progress. At no time are highway boundaries set to punish, only to protect. Actually, if we stay within the boundaries of any highway there is a sense of relative safety.

The boundaries of the highway of holiness are established by the Word of God. So to travel the highway of holiness one must live within the precepts and principles of the Word of God. They are for our spiritual safety.

Although the boundaries are narrow, they are not confining. We are free to live as pleases God and that is very pleasant for holy people. With David, we should be able to say, "I delight to do thy will, O my God" (Psalm 40:8). The boundaries are not wide enough to include any sin. Nor is there room for uncleanness. "The unclean shall not pass over it," declared God. Also, the boundaries do not encompass the world and selfish, sinful pleasures. In fact, long ago, Demas exited from the highway of holiness for this

ery reason. Paul lamented, "For Demas hath forsaken me, having loved this present world . . ." (2 Timothy 4:10). And he was not the last to exit for this reason. Obviously, there is no room for the profane, the hypocrite, the rebellious, or the carnal.

The boundaries of the highway of holiness reach out to include the cleansed, the sanctified, the holy, or those who are walking in the light of God's Word and will. Its boundaries are as plain as any highway traveled today.

In the third place, every highway has road signs. These are to direct, confirm, correct, or reassure. There is distance between these road signs—often much more distance than is appreciated.

The road signs on the highway of holiness are the witnessing Holy Spirit and the written Word of God. Herein we find guidance, confirmation, correction, and reassurance. As on literal highways, there will be time and distance between the signs.

What must one do when there are no visible or emotional signs? Do exactly what you would do traveling any highway. Keep moving ahead, doing what you know God wants you to do until you reach the next sign, which is the witness of the Spirit. Do not despair. He does not forsake those who are following Him on His highway of holiness. Between the signs, live by faith.

Sooner or later, during a sermon, song, prayer, meditation, or while reading the Word of God, His Spirit will bear witness with your spirit. Thank God, there is His road sign again. However, the road sign is not the goal. It is only an indicator that we are on the highway leading to our goal. Too many make the sign the goal and glory in it.

Finally, every highway has a bearing. That is, it is going in a definite direction. Actually, you can take any highway and determine from a map where it will take you. For example, Interstate 70 crosses our nation east and west. That is its bearing. Now, if you got on I-70 in Indianapolis, Ind., and took a westward direction, it would take you to St. Louis, Mo., and points west. If you stay on I-70 west, your goal is predetermined.

The highway of holiness has a bearing also. Its direction is away from the world and nearer to God, away from selfishness to selflessness, away from carelessness to commitment, and away from earthly ties to heavenly investments. Actually, the highway of holiness heads us toward our heavenly home.

The highway of holiness is the only highway that leads to heaven. Isaiah identified it as "an highway," which is singular. Further, he called it "a way," which again is singular. And he said, "It shall be called the way of holiness," which is still in the singular. Then, if we are going to heaven, we must be sure that we are traveling on the highway of holiness.

We can know the destiny of the highway of holiness as assuredly as we know where I-70 is bound. If we stay on the highway of holiness, resisting every temptation to detour or exit, we will one day enter the City of God, our heavenly home. That is its destiny and direction. That is predetermined. Our destiny is determined by our willingness to travel faithfully upon the highway of holiness. **H**

BY JOHN F. HAY

Superintendent of the Indianapolis District, residing in Camby, Indiana.

I Almost Didn't Do it!

Cast thy bread upon the waters . . . In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that . . . " (Ecclesiastes 11:1, 6).

Several projects employ my interests, one of which is the distribution of religious literature. On a number of occasions I have filed away an accumulation of *Heralds of Holiness*, *Faith of Our Fathers*, *Come Ye Aparts*, *Revivalists*, *Heralds of His Coming*, and other periodicals, besides small pamphlets of various descriptions that I subscribe to for distribution in various parking lots where I find windows of cars open or rolled down. This service, rendered to my Lord, results in rich blessings to my own soul even though I have no way of knowing how much of the literature is actually read, if any. Most all Nazarenes have such an accumulation but most of us, I am afraid, throw such into the trash.

On a recent occasion I found myself in possession of a three or four months' accumulation. Because the weather had temporarily turned cool, I decided on junking it instead of distributing it. I reasoned there would be no car windows open. I had even bagged the accumulation for the garbage man to pick up. But I was troubled. I couldn't rest easy! How could I discard all those wonderful soul-saving articles in the *Herald of Holiness* and in all the other periodicals?

The next day, the weather suddenly changed, warming to around 80 degrees, and with it a change in my attitude. I reasoned that car windows would certainly be opened. I unbundled my castaways and proceeded to the parking lots. Sure enough, many windows were cracked open and within three hours after my erroneous decision, I had "cast my bread upon the waters." But I almost missed it! I almost didn't do it!

Perhaps there are many others among us who should do such recycling. A good project for a youth organization as well as for myself—now a nonagenarian! How about it? Who can measure the results? "Thou knowest not whether shall prosper, either this or that." Many are the reports now current of believers encouraged, and even souls saved, as a result of a tract, article, or booklet being picked up and read. Those blessed with wealth look for investments with lucrative returns. Should we not, as good stewards of our Lord, watch for chances to invest a bit of our time that a reward both for the here and the hereafter might be gained? **H**

BY LEO C. DAVIS

A former district superintendent, presently assistant pastor at the Bedford, Indiana, Davis Memorial Church.

LIFE ON THE BOUNDARY

They were farmers, grocers, carpenters, and factory workers. By this world's standards of distinction and success they did not score highly. But according to the priorities of the kingdom of God, those laymen who introduced me to Christ, and to the Church of the Nazarene, numbered among the noble of this earth. Though they could not present credentials of superior education and social accomplishment, they had gained life's greatest wisdom and grace. They were disciples of Jesus Christ; their lives were being crafted by the Carpenter of Nazareth.

The most striking and lasting impression those Christians made upon me was their simple, uncluttered belief that the authenticity of one's faith can and must manifest itself in the everyday affairs of life. Without pretension or fanfare they entered the furniture factories, grocery stores, and job sites with a profound confidence that the transforming power of Christ can give distinct shape to life in the world. That faith could be divorced from the "nuts and bolts" of life, or that one's desire to exhibit the Spirit of Christ should be reserved for "safe religious settings," was an unthinkable option.

Those Nazarenes, and the many more they represented, bore witness to Christ on the boundary—on the boundary where faith intersects with culture, the boundary between faith and unfaith, hope and despair, the sacred and the secular. Rather than see life in society as a closed border, they saw it as the front along which the kingdom of God is advancing.

Over the years the range of the boundary between faith and culture has been extended significantly for Nazarenes. Thanks largely to the suc-



Dove Anderson

cess of our educational institutions, we have in recent decades witnessed the compounding growth of a body of men and women who have assumed positions of leadership in government, industry, education, and various social services that were relatively unrepresentative of Nazarenes in earlier years. The growing number of surgeons is one example of what has occurred. This fact should not be taken to mean that any other part of that long line of Nazarenes is any less important. On this we must insist in word and deed. But the fact is that the line has lengthened noticeably and extensively.

But what has happened to the spirit of those Nazarenes extolled above? How has the "extension of the line" affected what we believe about witness? Among those Nazarenes who live life on what is often a much more complex boundary between faith and culture, does that original spirit still thrive, still govern our vision of Christian holiness? Or have we discovered

that the more complex one's involvement in society the less effective can be his Christian witness? Can effective ethical witness thrive only in the most simple forms of life? Does the boundary finally absorb, neutralize, and convert the missionaries? Or do Nazarenes continue to believe that the more complex the responsibility the greater the opportunity for Christian witness, for pursuing justice in the world, for transformation? And if they do believe it, do they exhibit it in life?

In succeeding months this column will provide a forum for answering these questions. Guests from diverse places and responsibilities will appear. Of them we shall ask some straightforward questions regarding life on the boundary. Hopefully,

the results will be not only informative but also a source of strength and renewal for all of us.

The simple truth remains, unchanged since the early days of the Church of the Nazarene, that for this denomination to justify its existence, its people must demonstrate that a holy life can be lived along the thoroughfares of life. It must be shown that Christ is the first and guiding loyalty of our lives whether in the boardroom or the classroom. He must journey with us along a freeway that leads to the technical sophistication of a surgeon's world, along a road that leads to a cotton field in Mississippi, or a sugar cane field in the Philippines.

Pastors and others are urged to send to "Life on the Boundary" names of men and women whose Christian witness in their places of responsibility can help illuminate for all of us the paths of discipleship we travel.

Two tempting but unacceptable op-

tions present themselves to us when we stand on the boundary between faith and culture. The *first* is to conclude that in order to cultivate the religious elements—communion with God and transformation by Him—we must divorce ourselves from the complex and often rough elements of corporate life. The *second* is to conclude that the intricate demands of modern life present a barrier that cannot be penetrated by Christian convictions,

that faith and culture have to be kept separate even though our vocations daily place us in the world. Hence, the Christian vision of life is judged irrelevant outside the safe haven of the church and the home.

When Nazarenes have best understood the vision of Christian life that gave birth to their denomination they have rejected both options. Historian Timothy Smith said of Dr. Phineas Bresee, principal founder of the

Church of the Nazarene, he “won as much public notice for his efforts to apply Christianity to social problems as he did for his holiness preaching” (*Called unto Holiness*, p. 101). **H**

BY AL TRUESDALE

Professor of philosophy of religion and Christian ethics, and academic dean at Nazarene Theological Seminary in Kansas City, Missouri.

BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

OUR GIVING— HEATHEN OR CHRISTIAN?

Papua New Guinea is a country of diversity. Although the linguist can trace every language back to two languages of origin, and although the land area is only slightly larger than the state of California, there are more than 750 language groups, with each language having several different dialects. It is not unusual to travel 10 miles and to have been in three different language groups. There are reasons for this great diversity—and it goes back to their religious beliefs.

Traditional Papua New Guineans are animistic in their religious beliefs. Animism is a religion of fear: fear of the spirits of deceased ancestors, fear of the evil spirits lurking in the rivers and mountains, fear of the “poison men” and others who are possessed by or possess the power of the evil spirits. Over the millennia, these fears have fractured the once united tribes.

Even in their religion there is diversity. Most all their traditional religions are animistic but each group has its own twist: they believe in their own kind of evil spirits, where they dwell, how they act, and how to appease them. Yet there seem to be two threads that run commonly through all of them—fear and manipulation.

The traditional Papua New Guineans sacrifice to the spirits because they fear them. This is especially true of the spirits of their ancestors who are believed to be lurking about seeking revenge for every evil thing they had done to them in life. So their first motive is one of fear.

Secondly, the traditional Papua New Guineans offer blood sacrifices to appease and manipulate their gods. It is believed that as long as they follow the proper form of rit-

ual (it is here that some of their beliefs differ) the spirits will not harm them or their families. Thus, through a blood sacrifice they are protected from the evil doing of the spirit, but they also have manipulated the spirit so that the spirit becomes obligated to them. The motive is one of fear and manipulation rather than one of love and worship.

Heathen, you say? Have you been following the trends? Have you noticed the “new gospel” that is being preached across our own country? “If you will send your tithes and offerings to help my ministry—God will return tenfold to you.” Is this not the same precept believed by the animist? Is this not a gospel of manipulation, a gospel which says, “If you do the form of ritual correctly you will obligate God to yourself”?

I am in no way negating the promises of God, promises such as Luke 6:38: “Give, and it shall be given unto you. . . .” But I am saying, whatever happened to the gospel of Matthew 6:25: “Therefore I say unto you. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on”? Or the gospel of 1 John 4:19: “We love him, because he first loved us”? Sacrificially giving our tithes and offerings to Him, not because of what we expect in return, but as thanks for the blessings He has already given to us and the love He has shown us, is still God’s way.

And because you have given in this spirit of love, and in obedience to God’s commands, many in Papua New Guinea have found freedom in the Lord from the darkness of fear. He is working in a mighty way in their hearts. We must continue to give, freely and sacrificially, lest we ourselves fall into the trap of “giving to get.” Lest our God becomes a God to be manipulated rather than a God to be loved and worshiped.

Fear and manipulation are destructive and binding. Loving and giving in the worship of God are life giving and freeing! As we continue to give, many more Papua New Guineans and others around the world will be able to find this glorious freedom in Christ. **H**

BY SAM LEVER

A Nazarene missionary serving in Papua New Guinea.

Divinely Planned Coincidence

It was one of those chance meetings that happen in the normal flow of our lives. The time was the summer of 1976. The place was Taechon Beach, along the coast of Korea's Yellow Sea. We were on vacation from our missionary responsibilities in the capital city of Seoul.

I'm one who gets "up tight" if I have to rest too much and can't mix vocation with vacation. So I sometimes took long strolls along the beach, usually supplied with gospel literature in Korean. I was eager to engage people in conversation in order to improve my language skills and to share the Savior.

On a hot afternoon I met Vijai Singh. He spoke excellent Korean, yet he didn't *look* Korean. When he asked me in Korean if I spoke English, I was quite happy to switch to my native tongue. Upon learning that I was a Nazarene, he seemed anxious to discover what Nazarenes are.

Vijai explained that he was in Korea to study at Asian Center for Theological Studies in preparation to serve his people in India. Upon hearing from me what the Church of the Nazarene's mission is, he announced, "That sounds like the kind of denomination I've been looking for!" We continued to talk, and I urged him to pray about becoming a Nazarene before returning to serve our Lord in his homeland.

That was the last I heard from Vijai Singh for several years. At the 1985 General Assembly of the Church of the Nazarene I met an M. K. (missionary kid)—daughter of the John Andersons—at a missions booth in the exhibition hall. She told me that Dr. V. K. Singh, from New Delhi, India, was looking for me. He credits me as being the person who first told him about the church, she explained.

I was surprised to learn what had happened in the nine years since our "chance" meeting on a beach in Korea. Vijai completed his studies in Seoul,

earning the master of theology degree. This was added to his M. A. degrees (in history and public administration), which he had earned elsewhere.

In 1979, Vijai married Myong-Hee Lee, a lovely Korean lass who shared his dream for ministry. Myong-Hee had studied at a famous seminary, and she has a burning desire to serve the Lord. It was not until 1981 that they officially established contact with the Church of the Nazarene by calling missionary Ken Schubert and setting a time to meet with him and Korean district superintendent Young Baik Kim.

A friendship was formed which issued in the Singhs' uniting with the Church of the Nazarene and establishing correspondence with General Superintendent William Greathouse and Donald Owens, then our Asia-Pacific Regional Coordinator. Vijai Singh and family soon went to the United States for his further study. Upon completion of the Ph.D. degree, they departed for India and service there with the Church of the Nazarene.

God has been working mightily in the lives and ministry of Dr. Vijai and Myong-Hee Singh and their son and daughter. They pastor the New Delhi Bethel Korean Church and the International Church—with people from a dozen nations participating. And Dr. Singh serves as district superintendent of the Delhi District Church of the Nazarene.

In November of 1985, they started work in Dr. Singh's hometown of Lucknow. Presently they are leading their pastors and laymen in the penetration of new areas of North India, planting works where there was no message of full salvation.

I have a special interest in work among Koreans anywhere, including the heart of India. Myong-Hee Singh is a caring shepherdess to her people—many of them Korean businessmen and their families who live in India for two to four years. She, Dr. Singh, and their two children are fluent in Korean, Hindi, and English, so they have no difficulty with leading the Korean or International congregations of the Church of the Nazarene.

Missionary John Anderson told me recently that there are some 60 Korean families in Delhi, and over 40 of those families are in our Korean Nazarene Church. An aggressive young businessman—a Buddhist—was reached for Christ by the Korean Nazarenes of Delhi. They discipled him, received him into church membership, and turned him into an ardent witness for the Savior. Within a few months his company recalled him to Seoul, Korea, and his membership was transferred to Nam Seoul Church of the Nazarene.

It is an oft-repeated story. Many Koreans have come to



Vijai Singh and wife, Myong-Hee; son, Abhishek; and daughter, Sakshi

the Lord and into the Church of the Nazarene in Delhi, India, later to be transferred to Nazarene churches in their homeland or in other countries. The planned "coincidences" of God are like that. They bring redeeming grace full circle.

In an early letter from Dr. Singh he referred to our first meeting on Taechon Beach in Korea, recalling that I was wearing "golden color spectacles." He wrote, "It was at that time only that I came to know about the Church of the Nazarene."

I take little credit for this serendipity of divine grace. A long succession of people, events, and providences have shaped the lives of these Nazarene leaders in India. I'm amazed that I played a small part of it. Coincidence? Only if you see it as a *divinely planned* coincidence. **H**

BY A. BRENT COBB

Pastor of the New Life Cambodian Church of the Nazarene and director of Asian Nazarene Bible College Extension, both in Long Beach, California.

N NAZARENE ROOTS

THE TIES THAT BIND: Part 1

In his provocative study of religious factors that caused the American Civil War, historian C. C. Goen analyzed the schisms along North-South lines that in the 1840s divided Methodist, Baptist, and Presbyterian churches, destroying them as national institutions, replacing them by sectional denominations whose regional chauvinism helped fuel the war spirit. National unity, says Goen, began collapsing more than a decade before a gun was fired, for a nation is more than common laws; it is a series of interlocking institutions—religious and social—that focus hearts and minds around objects that transcend local and regional concern. National denominations and voluntary societies constitute the fabric of national society. Destroy the threads and fabric of unity one by one and all that remains is to formalize the break, as the Southern states eventually sought to do.

Eighty years ago this month—from October 8-14, 1908—the General Assembly meeting at Pilot Point, Tex., ended a year of mergers that united religious groups from the East, West, and South. Unity was expressed ultimately in the 1908 *Manual*.

Goen's thesis offers a serious point for our reflection on the event of 80 years ago: no union of people can be equated simply with its formalized and ratified expression. It was the coming together of people that created the 1908 *Manual*, not the *Manual* that brought the people together. Unity reflects some degree of shared



John Diaz, one of the earliest Nazarene missionaries, carried the holiness evangel to Cape Verde.



General Superintendent H. F. Reynolds served also as foreign missionary secretary and aggressively promoted the cause.



Dean Bertha Munro of Eastern Nazarene College exemplified the East's strong concern for education.

culture and assumptions, and it would be erroneous and reductionistic to equate a denomination simply with its frame of government or its *Manual* or *Discipline*. In considering the unions of 1907 and 1908, then, the question behind the events is this: What was the basis of mutuality? What were the ties that bound?

The Nazarenes of 1908, though of diverse backgrounds, were bound by common threads. Each merging group brought unique strengths into the union of churches.

The Eastern group, the Association of Pentecostal Churches of America, contributed a strong emphasis on *foreign missions* and *education*. That emphasis on an educated clergy and laity is well exemplified in the work of E. E. Angell (profiled in the August column) and symbolized in the next generation by Dean Bertha Munro.

But the APCA's sense of missionary enterprise was, if anything, greater. Of the three uniting bodies of 1907-08, its missionary work was far in advance. The group led by Bresee had not sent a single missionary overseas by 1907, and the Southern group had

a handful of missionaries but no thoroughgoing program. By contrast, the APCA had organized a missionary board as early as 1897. Its secretary, Hiram F. Reynolds, skillfully guided the program that sent several groups of missionaries to India and the redoubtable John Diaz to Cape Verde where strong fields developed. After the Pilot Point union, Reynolds served not only as general superintendent but also as denominational missionary secretary from 1908-22 and 1925-27. He unapologetically used the general superintendency to cultivate the missionary cause among the Nazarene people.

Thus, the Eastern Nazarenes' early passion for missions became a significant force in shaping denominational program and identity and for laying the foundations for an international church.

(Next month the emphases of West and South)

STAN INGERSOL
Denominational Archivist

(Sources: C. C. Goen, *Broken Churches, Broken Nation*; Timothy L. Smith, *Called unto Holiness*.)



A CHALLENGE YOU CAN'T OVERLOOK!

We now belong to a global population of over 5 billion people. That represents more than 80% of all people born since Christ walked and ministered on earth. Yet 67% of those 5 billion have never heard about God's redemptive plan—free forgiveness of sins. And unless we, the Body of Christ, get busy in these challenging and opportunity filled days, those who have never heard never will.

This then places a tremendous responsibility on us Christians to reevaluate our belief in the lostness of man and, consequently, our response to the Great Commission. Yes, man is lost unless he hears and accepts. That's where you and I are challenged to do all we can to comply with Christ's Great Commission.

Radio is the most effective and cost efficient means of evangelization. It penetrates everywhere, generating millions of responses and decisions. Your church is now pro-

ducing programs in 39 languages and/or dialects. Arabic and Russian will become new language broadcasts in 1988.

Your support of the WORLD MISSION RADIO offering is the only source by which they shall hear. Do you care? I know you do! Do you want to help? I know you do.

More and more is being done, yet so much more is left undone.

Remember, 67% of the world's population today will only hear about Jesus and His plan of salvation through radio.

Pray for it, promote it, and support it. It's God's ministry through you and me.

H

BY RAY HENDRIX

Administrative assistant for Media International and director of International Broadcasting and Television Marketing at international headquarters in Kansas City.



The Christian's Choice

*A pathway lay across the quilted meadows
Where we could stroll serenely at our ease
Within the lacy coolness of leaf-shadows,
Where birds piped silver notes from arching trees.
Another path was steep through rock and shale,
Past yawning chasms to the peaks above;
And God said, "Come! Ascend this rugged trail,
My Spirit will sustain you in My love."*

*We chose the upward climb of cliffs and boulders,
And though the mountain looms so vast, so high,
The sunrise gleams above its mighty shoulders,
The stars lean close across the midnight sky,
And God upholds us with His loving power,
And joy enfolds us, hour by shining hour.*

—JEAN HOGAN DUDLEY
Harlingen, Texas

Charles H. Strickland, Evangel of Christ



Charles H. Strickland was born October 2, 1916, in Cincinnati, Ohio. His family moved to Georgia early in his life, and at the age of 12 he was converted and joined the Waycross Church of the Nazarene.

Soon after his conversion he felt the call of God upon his heart to preach and, as a 16-year-old high school student, was appointed as pastor of the Hortense, Ga., church. A year later Valdosta was added to his ministry, involving a 64-mile trip by train to preach there on Sundays in the courthouse.

At the age of 18 he was commissioned as an evangelist by the Georgia District. He was supported by the district in home mission evangelism and started churches in Valdosta, Quitman, and Fitzgerald. While a full-time evangelist, he matriculated at Trevecca Nazarene College. During his student days he was engaged constantly in revivals and weekend services. It was in one of those meetings that he met Fannie McManus of Nashville, to whom he was married on December 17, 1936. To this union were born four sons, Charles E., Robert Wayne, Douglas, and Dudley.

In June 1937, Charles Strickland took his bride to Moultrie, Ga., for their first pastorate. After this he was pastor at Waycross and then Atlanta First Church.

He was ordained by General Superintendent Orval J. Nease on October 23, 1941. Shortly thereafter, at the age of 28, he was appointed by General Superintendent James B. Chapman as superintendent of the Florida District, the youngest superintendent in the history of our denomination.

From Florida he was called to the pastorate of Dallas, Tex., First Church where he enjoyed a fruitful ministry. In February 1948, General Superintendent Hardy C. Powers appointed him to open the European work of our church in South Africa. For 18 years he devoted himself to this assignment, building a great district that continues to flourish.

In March 1966, Dr. and Mrs. Strickland were back in the United States. The trustees of the newly established Nazarene Bible College had elected him to be their founding president. From 1967 to 1972 he served this institution with distinction, until his election to the general superintendency at the 18th General Assembly at Miami, Fla.

Dr. Strickland was ever the evangel of Christ. His Spirit-anointed, burdened, and colorfully illustrated sermons were in the highest tradition of holiness evangelism. During the 55 years of his ministry, thousands knelt at his altars, seeking and receiving Christ's pardoning and sanctifying grace. Always the compassionate, tearful ambassador of Christ, he was happiest when proclaiming the glad tidings of salvation. From his pen flowed hundreds of inspirational articles and one book titled *Africa Adventure*. In recognition of his accomplishments, Olivet Nazarene College bestowed on him the doctor of divinity degree.

His colleagues on the Board of Superintendents knew him as a warm and tender brother and as a wise and seasoned counselor. His sudden homegoing has left a great vacancy, not only on the Board but also in the church he loved and served for more than half a century.

*Servant of God, well done,
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.*

WILLIAM M. GREATHOUSE
General Superintendent

EXCERPTS FROM FUNERAL MESSAGE

Our comrade has fallen in battle—the first general superintendent to die in office in 38 years. He leaves a vacancy in our ranks that defies description. Strong ties of affection have been forged with this good man by those of us who were privileged to work with him in the unique fellowship of our Board. After 16 years of close association with him, I feel that I have lost an elder brother.

In the third chapter of 2 Samuel, King David mourns the untimely death of Abner, his cherished comrade. The question that he posed on that occasion is appropriate in this time of our bereavement: "Do you not realize that a prince and a great man has fallen . . . this day?" (v. 38, NIV).

Charles Strickland possessed princely qualities that set him apart as true royalty. He was a child of the King of Kings. He knew the assurance of Romans

8:16-17: "The Spirit himself testifies . . . that we are God's children. Now if we are children, then we are heirs—heirs of God and coheirs with Christ" (NIV). Everyone who knew him recognized the family resemblance between him and the only begotten Son with whom he had walked for more than 50 years.

Dr. Strickland evidenced a princely love and devotion to his "princess" and their "royal family." His wife of more than 50 years was a very special person to him. Their love for each other was deep and abiding. He was proud of his four fine sons and his daughters-in-love. To his grandchildren he has left a rich legacy of memories of a godly grandfather . . .

In the truest sense Charles Strickland was a great man. He would have been the first to deny this. Matthew Henry wrote that nothing can make a man truly great but being truly good and partaking of God's holiness. He was "truly good." For him holiness was more than a doctrine—it was a way of life . . .

William Shakespeare wrote: "Some are born great; some achieve greatness; and some have greatness thrust upon them." Dr. Strickland's greatness began with his spiritual birth. Then he achieved greatness through serious application to the responsibilities assigned to him. He did not aspire to leadership, but he accepted each assignment as coming from God and worked tirelessly to render the best possible service to his Lord and his church. The churches he pastored, the European District in South Africa he pioneered, and the Nazarene Bible College he founded, all stand as lengthening shadows of his genius for careful planning and administrative excellence . . .

Jesus said, "Blessed are the peacemakers." Charles Strickland had the unique ability to bring peace to troubled waters. On numerous occasions he adjudicated sticky problems. His Christlike spirit and the tears that flowed sincerely from his tender heart were used to break through seeming impasses. In all of this he refused to compromise principle for expedience.

He was a great churchman. He was totally committed to our mission—the preservation and propagation of Christian holiness . . .

But any estimate of the greatness of Dr. Strickland is incomplete without mention of the self-apparent fact that he was a great preacher. He lived to preach. Everything else was corollary. It is fitting that his last public assignment was a holiness convention. His preaching was powerfully anointed, and the long altars were filled to overflowing night after night. Who of us will ever forget the Sunday evening service at the 1980 General Assembly in Kansas City? After two communion services and a great missionary rally, he and all the congregation were weary. But when he rose to preach, something began to happen. The late Adlai Stevenson said, "When Cicero finished preaching people said, 'How well he spoke.' When Demosthenes had finished speaking the people said, 'Let us march!'" At the close of that great holiness message, people began to move forward. A makeshift altar of folding chairs was formed across the front of Roe Bartle Hall. Scores found victory. . . . Only eternity will reveal the number of those who have started to march as Charles H. Strickland preached.

We have lost a prince and a great man. But he has

not fallen! In reality he has risen. His physical life ceased on that Tuesday afternoon, but he is very much alive today. He is at home with those of this office who have preceded him—D. I. Vanderpool, Edward Lawlor, G. B. Williamson, Hardy C. Powers, and all the rest. We shall miss him next year in Indianapolis. But he is already enjoying the blessings of the general assembly of the firstborn. And we shall meet him again.

EUGENE L. STOWE
General Superintendent

OUR DAD

As a tribute to our dad, we have divided his life into three distinct eras.

First is the Africa Dad. Picture a man with a bush hat, khaki clothes, and a brown Ford pulling a trailer loaded with tent and chairs—planting the Church of the Nazarene among the South African Europeans, with Mom to help and four boys to hinder. He traveled one million miles in Africa preaching God's Word. He took us many places. When he traveled without us, we always gave him a great welcome home and plundered his suitcase for the trinkets he always brought his boys. Thanks to Bud Lunn and the Heidelberg printing press we were finally able to capture Dad at home more often. This era ended with the boys in love with Dad and his Africa.

The second era began on a hill outside Colorado Springs, noted for its good motorcycle riding, rabbit hunting, and excellent view of Pikes Peak. However, all of that changed when a portion of the hill was lost to Nazarene Bible College development. Those were great years as we watched the Bible College grow out of the sagebrush and Dad touch the lives of so many students. As noted in the Bible College memorial established by the family, this was the pastoral side of our dad that never departed from him during his lifetime.

The third era began on a hot Miami day in the summer of 1972. This era was a little more demanding, we noticed. But with his usual pluck and courage, and with Mom and boys behind him, he moved to Kansas City and began the tremendous job of leading a church. It was in this role of general superintendent that we discovered that the strength of Dad lay in his humility and in his great compassion for people. There is no question in our minds that he loved our Mom and us! We loved him too! He preached Christ in public, and he lived Christ in private. And because of this, today we believe in and serve his God and his church.

THE STRICKLAND BOYS
Charles, Robert, Douglas, and Dudley

TRIBUTES

Charles Strickland has been part of our household conversations since he served the Lord and the church in Africa. I can remember the late Dr. Hardy Powers speaking of him and his work with admiration and appreciation. After I became acquainted with Dr. Strickland, I understood why he was held in such esteem.

As long as memory lasts, I will not forget Charles Strickland telling me about the conversion of a young German living in South Africa and his call to preach. In Dr. Strickland's mind it was clear the young man should return to Germany to serve in God's Kingdom. True to his word, when that time came, I received a telegram from Charles Strickland saying he was sending Richard Zanner to me with his commendation and support. The rest of that story is history.

I recall the moment when Dr. Strickland's election to the general superintendency was announced. His sincere humility made an indelible impression on me. The way he accepted the General Assembly's vote was a demonstration of true godliness. His tender spirit continued to characterize not only his preaching but his administration as a church leader as well.

The first time I walked down the hallway past his empty office, sadness filled my heart. I will miss him very, very much. Yet there was also reason to rejoice, knowing he is even now in the presence of his Lord whom he loved and served so effectively. May those of us who remain faithfully carry on the task of building the Kingdom in the spirit of this great man of God.

JERALD D. JOHNSON
General Superintendent

My earliest recollection of Dr. Charles Strickland goes back to the mid-1940s when I first heard him preach at the old Scottsville Camp in east Texas. He was a young man of about 30 years of age and I was an impressionable teenager. I was enthralled with his Spirit-anointed messages and his evident gift for preaching. The role he was filling at that time as *evangelist* he never laid down.

With the passing of the years, those first impressions were not altered—only deepened. His tender spirit, love of people, and confidence in the power of Christ's gospel made him an effective proclaimer of the Word. The ability to illustrate a great truth with a powerful story, and even to use a simple occurrence to engrave a profound principle in the mind, was a trademark.

It was a joy to serve with him for three years on the Board of General Superintendents. He was much loved by Nazarenes everywhere and will be greatly missed. His influence for all that is good and righteous, however, lives on.

JOHN A. KNIGHT
General Superintendent

Eagerness to serve his Lord epitomized the life and ministry of Dr. Charles H. Strickland. Like the man of God that he was, when he heard the call of God, he simply said, "Here am I, send me." The request of church leadership was always, to him, the voice of God. He seemed willing to take on any assignment, anywhere, at any time, if church leadership asked.

He has left us a model of enthusiasm, commitment, and evangelistic concern. His personal touch of warmth and wit has been felt by thousands of Nazarenes around the world. A void has been left in our ranks. May God raise up many more to take his place.

RAYMOND W. HURN
General Superintendent

My first introduction to Charles Strickland came as I listened to his masterful story in a General Assembly of the opening of the church in European South Africa. Many times since then the Lord has used his anointed preaching to bless and inspire his audiences.

He had a compassion for the unfortunate ones he met in his travels as general superintendent, which he often exhibited with tender spirit and loving concern. He will be remembered for a lifetime of complete devotion to God and the church.

For me it was a privilege to serve with him on the Board of General Superintendents.

GEORGE COULTER
General Superintendent Emeritus

God had the best that Dr. Charles Strickland could give. It seemed to me as his colleague that he translated divine call into quality service with a complete dedication to his task. For him it was service to God through his church.

He did very well. Dr. Strickland put the stamp of the Church of the Nazarene on his work, both in Africa and at the Nazarene Bible College at Colorado Springs. He started them both; they are strong; they are doctrinally compatible with the Church of the Nazarene; they are reflections of his belief, intensity, and labors.

He was a blend of gentleness and strength. He left people believing in God and the righteous life as he traveled the church. He was good for the church he loved. He was good for us on the Board of General Superintendents. He was unexcelled as an inspirational holiness preacher. I'm glad to have been his colleague. We miss him. We will carry on until the great day when we will all be together in the presence of our Lord.

V. H. LEWIS
General Superintendent Emeritus

It was a great privilege to have been associated and work with Dr. Charles Strickland. He was a good and godly man of unusual grace, strength, and ability, possessed of qualities that we will always remember.

There are three outstanding features of Dr. Strickland's life and ministry that I especially recall. First was his total and complete honesty. There was never sham or pretense about him. The words of Jesus, spoken of Nathanael, "Behold an Israelite indeed, in whom is no guile," could well be spoken of Dr. Strickland. He was a man of utmost integrity.

Then, he was a man of a tender, compassionate spirit of love toward God and his fellowman. He loved his Lord, his wife and sons, his church and people. Love marked all his life of service.

Last was his anointed preaching ministry, marked with tears as he declared the great truth of heart holiness, causing this truth to burn in the hearts of those to whom he spoke. Many came to know Jesus through his preaching.

His memory, his life, and his ministry will continue to live among us!

ORVILLE W. JENKINS
General Superintendent Emeritus

My wife was a young girl when, with her missionary parents in Africa, she first heard Dr. Strickland preach. She didn't altogether understand the unique power that he seemed to have, but in later years she recognized it was simply the anointing of God on his ministry. The power of his words came from an unseen source. He relied totally on the touch of the unseen, but nail-pierced, hands of Christ on his life and ministry. As a result, time and again throughout the world he stepped into difficult situations and, through the power of his gifted preaching, brought peace and harmony to troubled lives.

Though I was his pastor, it always seemed to me that when we were together I was the one who experienced ministry. His gift of encouragement never failed to lift me and bring new determination to serve Christ with greater fervency. He and Mrs. Strickland have been outstanding churchmen. They not only boosted the entire local program but paid their tithes and pledged themselves to every special project that came along. In fact, the day of his death, we received in the mail his regular tithe check and building fund payment. He went to heaven with all commitments paid in full.

I was with him at the last, and though he knew his situation was potentially fatal, he experienced great peace in the midst of it all. He was ready for whatever the future held because he knew who held the future.

PAUL CUNNINGHAM, *Pastor
College Church, Olathe, Kansas*

They say an infant is born with a clenched fist, but a man dies with an open hand. Life has a way of prying loose our grasp on all that seems so important.

Our friend, brother, colleague, and mentor, Dr. Charles H. Strickland, has always lived with an open hand and an open heart. He would respond to any given ministry with openness and speak the truth in love.

Our loss, as a denomination, is enormous. His approach to people, pastors, pressures, and problems was always with an open hand and heart. We will miss his warm, sensitive, insightful, and remarkable spirit that always found time for all of us.

Following a stirring message at a recent PALCON, we watched him with an open heart and hand sing with tears flowing:

My faith has found a resting place—

Not in device nor creed:

I trust the Ever-living One—

His wounds for me shall plead.

I need no other argument,

I need no other plea;

It is enough that Jesus died,

And that He died for me.

(L. H. Edmunds)

Memories abound of him as a student, pastor, missionary pioneer, college president, general superintendent, and friend. Our final glimpse and most precious

memory is his hands . . . opened wide, his heart . . . wider still!

He was God's man for God's hour.

J. V. MORSCH
*District Superintendent
Central Florida District*

CHARLES STRICKLAND, PIONEER MISSIONARY

My first encounter with Dr. C. H. Strickland happened on a warm evening in a sleepy South African mining town during 1953. I had succumbed to the persistent invitation of an acquaintance to hear this rather "spectacular" evangelist who had the habit of inviting interested people for a time of personal prayer after the delivery of his sermon.

A few words of introduction by someone in a black suit with a grey tie, and Charles Strickland made his way to the pulpit. A rather interesting and, yes, fascinating 30 minutes passed by. In his unique way, he literally "exploded" into a ball of activity as he began to read God's Word and then to preach about it. The warm smile . . . the sonorous voice with that beautiful drawl . . . the flawless logic of his presentation impressed me.

I stuck around and had the opportunity to shake his hand and to say good-bye. A little to the side stood his lovely wife who turned to me and said: "I don't believe I have seen you before . . . I hope you will come again and God bless you real good!"

The impact has never left me. Even as I write these words, I am struck by the fact that 35 years later I still remember that first encounter.

Charles Strickland became one of the most "unforgettable characters" I have ever met. It was my privilege to know him as a preacher and pulpiter, as a teacher and lecturer at college, as my superior and general superintendent in the work—but also as a caring friend.

I feel privileged and humbled to write these words of tribute on behalf of Africa since I was not present in 1948 when the Strickland family first touched down on African soil. I was still a teenager somewhere in Germany, trying to shake myself loose from the aftereffects of World War II. There were others who walked and worked with Charles Strickland during those beginning days to establish the Church of the Nazarene amongst the English and Afrikaans-speaking people of South Africa. They really should do the writing.

Charles worked . . . Fanny prayed . . . God blessed! On Tuesday, October 24, 1950, history was made when the first Assembly of the Church of the Nazarene in South Africa was convened at Parys and the South Africa District was born. About 30 South African Nazarenes and a sprinkling of missionaries were present.

This became the first rung on the ladder to accomplishing the goals. The work expanded and grew. In December 1950, the first camp meeting was held on a farm belonging to A. P. de Jongh who afterwards donated the site to the church. A first preachers' meeting was held in March 1951 and the organization of a number of congregations followed. In January of 1954,

Nazarene Bible College of South Africa opened at Potchefstroom . . . and so followed one victory after another.

Dr. C. H. Strickland had a unique gift to make friends—and he used it widely and wisely. His contagious humour, his healthy laughter, and his skill in using stories and incidents to illustrate divine truths were unique. He touched the sophisticated society of urban centers but also many people living in rural villages, on farms, and in bush kraals. When the Stricklands left Africa 18 years later, they left behind an army of friends, of brothers and sisters who rejoiced in the Lord as members of the Nazarene family.

Dr. Strickland returned to Africa 20 years later, now a general superintendent with the Africa Region as his jurisdictional responsibility.

His return was truly a homecoming. Never will I forget his touchdown in Mozambique. As we disembarked at Maputo airport, tears of joy and victory wet his face.

What a triumphal entry to Central Church as our motorcade made its way through Maputo suburbs to be greeted by chanting choirs of beautiful Nazarene teenagers! They guided us, crowned with flower chains, in rhythmic steps into the church.

People thronged the sanctuary. We could hardly find a square foot of space behind the pulpit. Hundreds more were outside, looking through the window.

When Dr. Strickland was introduced, he choked, unable to speak for about five minutes. After that service, we paid a short visit to Maputo City Church, whose building had been erected by Dr. Strickland about 30 years before. He was totally unprepared for this surprise visit. He thought the building had been taken away from us and was surprised to find not only a congregation, membership over 400, but a pastor who told him that he would take in an additional 142 members the following week.

Charles Strickland, overcome by emotion, virtually ran to the altar, slumped down and started praising God for protecting and blessing the flock . . .

His all-Africa tour, concluding with a hot air balloon safari over the extended Serengeti valley in Kenya, became one glorious “trek” of victory. Africa felt that C. H. Strickland was one of her sons!

We had planned a final and beautiful farewell to Africa for Dr. and Mrs. Strickland in October of 1988, but God wanted it differently!

The passing of Dr. C. H. Strickland concludes an important chapter for the Church of the Nazarene. With this tribute, we salute an excellent and caring leader. His presence now graces heaven, but he will live on in the history books and archives of the African church—in the memory and the hearts of our people!

R. F. ZANNER
Regional Director for Africa

CHARLES STRICKLAND, EDUCATOR

After 18 years as a successful pioneer missionary in South Africa, in response to the call of his church, Dr. Strickland made his way up a coun-

try road, through a barbed wire fence midst tall grass and weeds, to the top of a hill overrun by jackrabbits and antelope between Pikes Peak and the eastern plains of Colorado, there to pioneer a new and controversial institution, Nazarene Bible College.

He assumed this challenging assignment with grace and finesse. Almost immediately he brought respectability, acceptance, and credibility to this new venture in the local community of Colorado Springs, with the staff he gathered about him, and with the student body who left homes, professions, and securities to be a part of this new adventure.

At the appreciation luncheon for local civic leaders and the donor of the site upon which the college was to be built, there was hardly a dry eye among the 200-plus gathered in the beautiful ballroom of the Broadmoor Hotel following the moving address of Dr. Strickland. After the luncheon, the mayor of the city made the following comment, “We are here every week for various events, but have never seen anything like this. If the Church of the Nazarene ever wants anything in Colorado Springs and doesn’t get it, it will be because they never asked.” In his eloquent, yet simple and loving way, Dr. Strickland opened a door to the community for Nazarene Bible College that remains open to this day.

While there was reluctance to accept the fact of a Bible college in the education system of the Church of the Nazarene, it soon faded under the shadow of Charles Strickland. The late district superintendent of Colorado, Rev. Lloyd Cornelison, expressed the feelings of many when he said, “My questions are answered and I feel comfortable with Nazarene Bible College if Charles Strickland is to be its president. I will welcome the college to Colorado and will give it my support.”

The staff assembled to help develop the dream saw in the president not only compassion, love, and spiritual depth, but strength, purpose, and a character that the institution would develop under his strong and wise leadership. They were challenged by what they saw and joined their president in spirit and hand to see the dream unfold.

Over 100 students from across 48 states, Canada, and Alaska assembled on the first day classes began. The college was a reality, its work had now begun. The students found in Dr. Strickland a caring president with an “open door” policy. No problem or question was unimportant—he always had time to listen, talk, and pray with any student. Since his death, one student reflected, “I never saw Dr. Strickland teach a class without tears in his eyes and on his cheeks.” Not only did he care for and love the students, but they found him to be a model toward which they could safely strive. He was a great president, preacher, teacher, and friend. Students loved Dr. Strickland.

He lives yet among us in the lives and ministry of the nearly 1,000 ministers now serving the church whose lives were touched and forever changed by his influence, teaching, and powerful chapel messages.

DWIGHT E. NEUENSCHWANDER
*District Superintendent
Nebraska District, who worked with
Dr. Strickland in the early days
of the Bible college.*

THE EDITOR'S STANDPOINT

DR. CHARLES STRICKLAND

One November evening, shortly after I began my first pastorate, I answered a knock at the door. There stood a young man who said, "Hello, Bro. McCumber. I'm Charles Strickland, your new district superintendent." He looked like an overgrown boy, and indeed he was the youngest district superintendent in the Church of the Nazarene.

In my abysmal ignorance I had accepted a call from this church and had begun my ministry with them without approval of any kind from a superintendent. Dr. Strickland had not yet been appointed, and I was unaware of the need to secure permission from someone somewhere before becoming pastor of that little church.

When I confessed this, Brother Strickland just laughed and told me he was glad for one less church to secure a pastor for. On that weird note began our friendship. He was a gracious friend and brother to me, and his personal example of holy love never failed to challenge my heart.

The few times he was able to preach in churches I was serving inspired me to pray, study, and preach to the best of my ability as a servant of Christ, of the church, and of the gospel. He preached with purpose

and urgency, keenly conscious of whose he was and why he preached.

High offices never puffed him up, and hard situations never pinned him down. He was a man of love, faith, and courage, all quietly expressed and stubbornly enduring. No illusions of grandeur marred his service, but no measure of criticism defeated his spirit. Jesus was his Lord and Savior, ministry was his calling and passion, and neither demons nor men could swerve him from those loyalties.

I have often been in his tracks and have talked to many people who knew him. All of them, without exception, remembered him with affection and respect.

When he was elected general superintendent, certain of my colleagues who did not know him asked me what he was like. I summed up his character and behavior as a leader by saying, "If he could solve your problems he would, and gladly. If he could not solve your problems, he would weep over them with you, and sincerely." It was this spirit of brotherly compassion that endeared Charles Strickland to thousands of people wherever he lived and worked. He was always close to laughter and tears because he was always close to God and people.

SCIENCE NO SAVIOR

Edward Marshall, a famous U.S. newspaper owner, ascribed to John Burroughs "the clearest mind of any man I ever knew.

Journalist George Seldes quotes Marshall's opinion of Burroughs: "He had no theological beliefs whatever, his only God was science, he worshiped science; he once told us science had done more good for the world than all the religions from the time of the Pharaohs, and that included Christianity."

Without denying religion's spotty record, that of science as humanity's benefactor is also badly stained. Men whose god was science have furnished the pitiless, destructive weaponry that makes the incineration of mankind a real menace. To science we owe the Salk vaccine—and the nuclear megabombs, just as to religion we owe a billion impulses to charity—and the Spanish Inquisition.

Years ago, in Nashville, Tenn., a group of medical doctors were ridiculing Christianity. Present was C. E. Hardy, himself a medical doctor and Christian pastor and educator. Fed up with their carping, he called the

names of all the hospitals in Nashville at which they were practicing medicine, reminding them that each of those hospitals had been established by the church and built with Christian dollars.

Science, religion, and every other human enterprise has been a mixed bag of good and evil. No wonder, for people themselves are, as someone phrased it long ago, mixtures of ape and angel. They can turn learning and skills into avenues of blessing or blight.

No man, whatever his expertise and commitment, has earned the right to judge others. "All have sinned," scientists and priests, theologians and journalists.

The way out of our "human predicament" is not the dismantling of religion or science. Hope lies in religious and scientific leaders imbued with the love of Christ for suffering humanity.

MAN VERSUS MACHINE

Since the Industrial Revolution began, life has been a war between man and the machine.

With the advent of computers, warfare has reached an advanced stage that could signal a higher casualty rate among people.

I sense this as I struggle to learn to operate a small computer recently installed in my office at headquarters.

In a way, the computer enhances one's sense of power, because it must be programmed by that most amazing of all computers—the human mind. Consequently, this machine that is beyond my comprehension sits here unable to do anything until I punch in the instructions. It is my humble and obedient servant.

At the same time, it enhances my anxiety level and frustration level. Its word-processing software is new and strange to me, and my mistakes are like the demons that possessed the Gadarene—their name is legion. The rapidity with which I make and repeat mistakes, and the difficulty with which I correct them, are not conducive to normal blood pressure. In my disgust, I can easily imagine this machine taunting me, gloating in its superiority to my fumbling efforts. At that point, role reversal takes place and I be-

come, at the affective level, the sullen and reluctant servant of the machine.

What can I do to escape the hot seat and recapture the catbird seat? Oddly enough, prayer helps. Here I am one up on the computer. It cannot pray. Through prayer, I am furnished patience and determination that will enable me to master the technique of word processing and put and keep this creature of modern ingenuity in its place.

Practice helps, too. I don't mean practicing mistakes. I mean practicing the writing, revising, and editing of articles until the process becomes second nature.

Another thing that helps is reading the instructions, some of which are easily understood.

So it's man against the machine, simple McCumber against the complex computer. If I win I will continue to serve as editor. If not, I will salute the victor, resign my position, purchase a horse, and return to the exciting but simpler days of circuit riding preachers.

YOU AREN'T A GILA MONSTER

The Gila monster is a large, venomous lizard. An article in *Smithsonian* informs us that Gila monsters in the Sonoran Desert have small resource bases and feed in brief, frantic periods. They find the desert's surface too hot, or too cold, about 98 percent of the year. During that time they burrow into the desert and very slowly consume the energy stored in their fat bodies. They feed on baby birds and small mammals during a meager 2 percent of the year!

Some folks in the church try to live like Gila monsters. They do not forage daily in the word of God for spiritual sustenance. They seldom pray. Missing church comes easy for them; any slight excuse will keep them from God's house. To keep from perishing they try desperately to store vital energy in annual camp meetings or revivals. They are more dead than alive and completely out of service most of the year.

That will not work. Jesus taught His followers to pray for daily bread. Life in Christ, as in the world, is daily, and unless we gather manna day by day for our pilgrimage we are never going to make it out of

Life in Christ, as in the world, is daily, and unless we gather manna day by day for our pilgrimage we are never going to make it out of the wilderness.

the wilderness. Our bones will bleach in unmarked spiritual graves, victims of rebellion or indolence or both.

I received a letter gently rebuking me for insisting upon the early morning hours as the prime time for communion with God. The writer reminded me that some people—for example, mothers of small children—must begin the day's activities as soon as their feet hit the floor in the morning. They find it necessary to arrange Bible reading and prayer at other times of the day, often quite late.

I accept the rebuke, and will only make the point that everyone, whatever his schedule and activity, does need some time each day to nourish the inner life. *When* can be flexible, and each one must adjust to his personal circumstances. But all of us must feed our souls if we would carry weight for the kingdom and achieve the mission on which God has sent the church.

Don't try to live like a Gila monster. You will die trying.

THE ANSWER CORNER

In God's covenant with Noah after the flood, He said, "From the hand of every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed: For in the image of God He made man" (Genesis 9:5-6, NKJV). Yet, when Cain killed his brother Abel, "the Lord set a mark on Cain" to keep him from being killed (Genesis 4:15, NKJV). Why was this? And what was the mark on Cain?

To both of your questions I plead ignorance.

Cain was not spared from all punishment but only from capital punishment. God's reason for sparing him is not stated. In the face of the Bible's silence on the matter we can only speculate, but my guesses would not be enlightening to you.

Of this we may be sure, God did what was right. As Abraham was later to ask, "Shall not the Judge of all the earth do right?" Obviously, the answer was—and is—Yes!

God was still doing right when, some 1,500 years after sparing Cain, He instituted capital punishment in His covenant with Noah. Since this command was not issued previously, it did not apply to Cain. Whatever judgment God decided in his case was appropriate and sufficient. There is where I have to leave the matter.

As for the mark on Cain, I have read and heard various guesses, but none of them were convincing or helpful. Any that I might add would only make roiled waters even mud-

dier. I am sorry to disappoint you, but that is better than deceiving you by pretending I have answers when I do not.

I am a new Christian and trying to learn how to pray. Something in the Lord's Prayer puzzles me. Jesus teaches us to pray, "Hallowed by thy name." How can God's name be hallowed by us when it is already holy before we pray?

Congratulations on becoming a Christian and entering a school from which no one has ever graduated—the school of prayer. You cannot learn from a greater Teacher than Jesus or from a greater lesson than the Lord's Prayer.

To your question: We cannot make God's name hallowed or holy. As you realize, it is that already. But we can allow that name to become honored as holy in our lives.

This is similar to the Psalmist's exhortation: "Oh, magnify the Lord with me, and let us exalt his name together" (Psalm 34:3). We cannot make the Lord bigger or His name higher. His greatness is infinite and eternal; it cannot become larger or smaller. His name is above all other names, for the Creator is above all creatures. But the Lord can become greater to our understanding and appreciation, leading us to exalt Him in the sense of praising Him. As the context indicates, we magnify the Lord by blessing Him and by boasting in Him as the source of all our blessings.

In the same way, the Lord's Prayer

itself tells us what it means to hallow the name of God. We are taught to pray, "Thy kingdom come" and "Thy will be done." God's kingdom is His godly rule over us, which comes to expression in our obedience to His will for our lives. When we do the will of God we are hallowing the name of God. The reverse is true also: When we disobey the will of God we dishonor His name.

My King James Bible mentions a "horseleech" with two daughters who cry "Give" (Proverbs 30:15). What is a horseleech and what or who are its daughters?

Some later English translations read simply "leech." The Bible Dictionary at my left elbow identifies it as an insect common to that part of the world which sucked blood. It must have preyed often upon horses.

"Daughters" crying "Give!" is understood to be a pictorial way of expressing the truth that bloodthirsty greed is never satisfied but always seeking additional victims.

Muggers, loan sharks, and materialistic preachers would be conspicuous examples of nonmetaphorical applications.

**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

WELLDIGGERS WANTED

I have just now finished reading the entire May 15 issue in honor of our Wesleyan heritage, and commemorating the 250th anniversary of John Wesley's Aldersgate experience. Your collection of articles from seven very talented and well informed British writers was excellent. It is nice that you reminded us of Wesley's wit in your own editorial. Your article on "an encouraging text" was *very* encouraging. Yes, God does employ don-

keys! It reminded me of a song that Bro. W. P. Jay used to sing as he strummed his guitar, "He can use any man, since he used Baalam's mule."

Now that you have done so well with our Wesleyan heritage, how about an issue devoted to the Swiss theologian and pastor of the British parish at Madeley, Jean Guillaume de La Flechere (John Fletcher)? He was the most prolific writer of Methodism other than John Wesley and Adam Clarke. The best exposition ever written on the ninth chapter of Romans comes from his pen. While I am making bold to offer suggestions, a similar special issue might deal with our Ar-

minian heritage featuring Jacobus Hermans (James Arminius), for we have hundreds of pastors who have never read the best thing ever written on the seventh chapter of Romans, comprising no less than 240 pages from his learned mind. Third, let us not overlook the "Apostle of the Long Road," Francis Asbury, who traveled more miles on horseback than did John Wesley, preached more sermons, and slept more nights out under the stars than did our beloved Wesley. Asbury College and Seminary at Wilmore, Ky., are a fitting monument to the memory of this great pioneer of American Methodism.

Oh that the "holiness folk" would follow the example of Isaac and "dig anew" the wells of inspiration first opened by our fathers in the faith.

Ross E. Price
Colorado Springs, Colorado

WESLEY ISSUE COMMENDED

Your May 15 issue was really good. Had I known about Wesley and the Methodist church and the Nazarenes' relation to the Methodists, and all about England and the French Revolution and all that history as a kid it would have saved me from decades of living in a spiritual limbo.

My parents made me go to a Nazarene church as a kid, but I could never make myself really believe. I always had doubts.

Steven Taylor
Colorado Springs, Colorado

SUPPORT URGED

The article by Ray Hendrix in *World Mission* for May states that the \$425,000 received for World Mission Radio in 1987 was 15% short of the

goal. This year 57 world areas request a total of \$800,000. This is about \$1.00 per year per Nazarene. Most people who read this could without pain give \$2.00 to \$10.00 or even more—for radio work, one of the most effective means of outreach today. Let's exceed the goal!

Joseph Tracy
Nampa, Idaho

REVIVAL NEEDED

The writings about the Wesleys (May 15) were truly inspiring.

What challenged me most was the article "Is There a Wesley for Today?" America, England, and other countries are in need of a revival such as the Wesleys ushered into England. It seems that America today stands at a crossroad of revival or revolution. I believe God would like to give revival if He can get His people to cooperate.

It is very possible there is a Wesley for today—perhaps more than one. At least there are some who have shown concern about revival.

Without seeming to boast, I believe

that I myself have been at least a little like John Wesley in that God has led me to give the gospel to those outside the church and also to those in the church who may have need of a better vision. Instead of a horse I use the mail to help me spread the gospel. I have had opportunities to try to influence those in high positions.

As Wesley needed an army of believers to help him spread revival, so today is this true. Prayer and action are needed.

Our hope for America today is another Wesleyan revival.

Hattie Laughbaum
Pellston, Michigan

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

PRAY FOR PAPA

Pray for Papa" was the weekly prayer request of Mrs. Korff for her husband in the Nazarene chapel situated in a picturesque New England town.

Mrs. Korff burst into the nursery of that chapel one Sunday morning when I was cuddling my baby in his bassinet, hoping that he would sleep during the worship service while I preached. Excitedly she exclaimed, "Papa is here!"

My immediate reply was, "I wish my husband were here instead of me!" As I saw my Swedish friend's jubilant smile begin to fade, I realized I must rejoice with her, for this was an answer to years of prayer for her husband.

Ever since Dr. Samuel Young, then the New England district superintendent, had appointed my husband and me to work with the chapel-church, in addition to our pastorate eight miles away, we had alternated Sundays. But why was this my turn in the chapel! Now I must minister to Mr. Korff, a dignified, stern-faced, immaculately dressed businessman, who had said that he would never step inside that chapel. I had briefly met him, for he brought his wife

to every service. He was too courteous to permit her to find transportation outside the home.

Mr. Korff's big car joined our depression jalopy in the chapel parking lot for every service after that. He soon opened his heart to the Savior and became a working member.

One of his joys seemed to be transporting our baby, Ralph, and me to our home, which was half way between the two pastorates, after our evening services. No grandfather could have carried the bassinet more tenderly.

Singing "The Last Mile of the Way" with his wife was another one of his joys. Little did we realize, as they sang, "I know there are joys that await me / When I've gone the last mile of the way," that the end of his pilgrimage would come so soon.

Cancer ravished Mr. Korff's handsome physique. My husband stayed by his bedside after the doctor sent the family home for the night. "Papa" was trudging the last mile of his way.

Near midnight he opened his eyes and spoke his last words, "Oh, beautiful light!" Light at midnight? Yes, eternal day had dawned for him. His wife had never grown weary of saying, "Pray for Papa."

H

BY MABEL ADELINE EARLE

A Nazarene elder residing in Kansas City, Missouri. She is the wife of Dr. Ralph Earle.

IN THE NEWS

PEOPLE AND PLACES



The Fayetteville, N.C., church honored Rev. Larry Dale Smith on his 25th anniversary as pastor of the church July

17. A banquet was given in his honor following the morning service. The mayor of Fayetteville, the Honorable J. L. Dawkins, presented Pastor Smith with his All-America Lapel pin, which had been given the mayor by the Governor of North Carolina, Jim Martin. The church presented Rev. Smith with a plaque commemorating the 25 years of ser-

vice to the church and a money tree. □

NAZARENE CENTENNARIAN HONORED BEFORE DEATH

Dr. George J. Franklin, Nazarene elder who, so far as is known, was the last surviving minister ordained by Dr. Phineas F. Bresee, died August 22, in Camas, Wash. He had just celebrated his 100th birthday July 20.

At that time he was honored by his local church, the Fourth Plain Church of the Nazarene, when the Franklin Youth Center and Fellowship were named in his honor.



Dean Wessels (l.), administrator of the Board of Pensions and Benefits USA shared a moment of memory with George Franklin, when he celebrated his 100th birthday, and extended greetings on behalf of the general church.

He is survived by two sons, Warren and G. Weldon; 10 grandchildren and 9 great-grandchildren.

Some of his long career highlights follow.

Franklin was licensed to preach by the Southern California District while attending college. He started a church in Olin-da, which he pastored. July 2, 1910, he was ordained.

Franklin first married General Superintendent W. C. Wilson's daughter, but she died after about six months. He met and married his second wife, Hulda, on the mission field in India. She was his companion in ministry for nearly 55 years.

In 1924 while on furlough, Dr. Franklin organized and pastored another home mission church at Weiser, Idaho.

In 1931, again in the United States, he did deputation work. The Stock Market Crash of 1929 had brought the United States into depression. But in an interview in 1980, Franklin told Wessels that he had "perhaps the record of holding the most services of missionary deputation work and raising more money than any other missionary."

From 1932 to 1963, Dr. Franklin pastored Gary, Ind., First Church; Nampa, Idaho, College Church; Lansing, Mich., First Church; Elgin, Ill.; and Bradley, Ill. He served as superintendent of the Northwest Indiana District from 1945-53. From 1963 to 1971 he was visiting minister at Vancouver, Wash., Hillcrest Church.

In 1971 he was granted retired status after 62 years of combined ministry—as pastor, missionary, and district superintendent. □

ARSON SUSPECTED IN BURNING OF LOUISIANA CHURCH

A church building, which had been sold by the Louisiana District to a Black congregation in a racially mixed neighborhood, burned in the early morning hours of September 21, according to District Superintendent Ralph West. Firemen suspect arson, since there was no electrical service to the structure. The building, located in the community of Spring Hill, La., had been unused for about five years.

"We had just signed the papers last week with the Washington Church of God in Christ," said West. "They were very excited to be getting the building, and now they are very disappointed."

He said the area in which the church is located is racially mixed, but the community immediately around the church is mostly white.

"I am afraid there were some people in the area who did not want a Black congregation in the neighborhood," added West. "It is a sad situation."

The deed had not yet been recorded by the parish clerk, so the district is asking that the agreement be nullified. They plan to return the \$5,000 down payment on the property, which had been sold for \$21,000.

Ironically, an event occurred on the same night, which resulted in rioting by hundreds of Blacks in Shreveport—65 miles south of Spring Hill. This was touched off after a white woman fatally shot a Black man. Six persons were arrested as a result. West said he thinks the actions are unrelated. □

PRAYER PARTNERS

PRAISINGS

Thirty-six new churches have been started to date as part of the "Los Angeles Thrust to the City." The latest church plant, L.A. Central City, joined one other evangelical church in the inner city where Phineas Bresee ministered in 1895. Cause for rejoicing!

Praise God for the 500 new converts during recent simultaneous crusades on the eight Haitian districts. Nightly attendance reached 35,000 persons. New churches were organized in Port-de-Paix and Port-au-Prince.

Thank God for the four new churches already organized as a result of "São Paulo '89," which does not officially begin until January 1.

PETITIONS

The Board of General Superintendents has proclaimed 1989 as the "Year of Church Planting" with a worldwide goal of 730 new Churches of the Nazarene. Pray for leaders of our 257 districts in various parts of the world who have established the following challenging goals: Africa Region—50 new churches; Asia-Pacific Region—86 new churches; Caribbean Region—75 new churches; Eurasia Region—50 new churches; Mexico, Central America Region—375 new churches; South America Region—200 new churches; U.S.A. and Canada—221 new churches.

Pray for the 38 new missionaries recently commissioned in a joyous "sending service" and for all of our 629 missionaries who are proclaiming the message of full salvation around the world.

JOHN A. KNIGHT, Secretary
BOARD OF GENERAL SUPERINTENDENTS

HEADQUARTERS EMPLOYEES HONORED FOR YEARS OF SERVICE

Fifty-three employees were honored for their years of dedicated service at Nazarene headquarters during the recent Employees Awards Chapel held at the Nazarene Theological Seminary.

Those honored have a combined total of more than 300 years of service at headquarters.

General Treasurer Norman O.

Miller was honored for 25 years of combined service at headquarters and Nazarene Publishing House, while Clara Rogers, who serves in the general secretary's office, was honored upon her retirement after 37 years of service.

The chapel is an annual event sponsored by the personnel office to honor those who serve at Nazarene headquarters. □



Ten-year service award winners included Judy Veigl, Lynda Boardman, Miriam Hall, and Dale Jones. Not pictured: Denny Bergstrom, Linda Gabourel, and Pam Stelling.



Those honored for 15 years include (l. to r.) Roland Miller, Esther McNutt, and Verl "Pete" Peterson.



Five-year service veterans include Roger Alexander, Sylvette Rivera, Dale Fallon, Linda Henricks, Dave Najarian, Pat Warren, Wilbur Brannon, Randy Cloud, and Gene Smith. Not pictured: Shirley Collins, Nina Beegle, and Bennett Dudney.



Dr. Norman O. Miller, who has served as general treasurer since February 1970.



Two-year service award winners are Mary Pauley, David Felter, Alice Smith, Stan Ingersol, Bob Prescott, Velva Bright, Shona Fisher, Sandy Felter, Nada Underwood, Francie Dottin, Robin Deaton, Brenda Caruthers, Robin Coulter, Renee Worthington, Jackie Smith, Marilyn Willis, Marla Wiley, and David Hayse. Not pictured: Arthur Evans, Lisa Ham, Kim Meek, Linda Moore, José Pacheco, Renee Riley, and Glynda Wesley.



Clara Rogers receives accolades from her current boss, General Secretary B. Edgar Johnson. When she retired from full-time service August 1, Clara had served at headquarters for 37 years—longer than anyone else on the headquarters staff.

November
Selection



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Sunday School Reflections
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Yes! I, too, want to be a member of the LAYMEN'S TAPE CLUB. Unless providentially hindered, I commit myself to a full year's subscription and understand that unless I indicate a cancellation in writing, my subscription will continue indefinitely. Cassette tapes are \$3.98 per month, but will be billed quarterly at \$11.94 plus 5% for handling and postage. All cassettes are guaranteed.

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HH 108A



Pictured is the new worship center of the Winter Haven, Fla., First Church. It has fixed seating for 2,200 people with a large overflow seating for 480. The building contains an administrative complex, a chapel, a large choir rehearsal room, and fully equipped radio and television studios. The building contains 31,000 sq. ft. and was built at a cost of \$1.5 million. Church worship attendance has grown from 110 eight years ago to near 1,000 at the present. Over 500 new members have been received into membership. The church has two daily and two weekly radio broadcasts and a weekly television ministry produced in the church facilities. Charles Kirby has been the pastor since 1980.



The Westland, Mich., church recently dedicated their new facility. Situated on a nine-acre tract of land the building has 11,113 sq. ft. of floor space. The sanctuary will seat 300 people, including the choir. There are 12 Sunday School classrooms, a fellowship hall that will seat about 200 people, a baptistry, and office rooms. General Superintendent Charles H. Strickland delivered the dedicatory message, and District Superintendent Marselle Knight offered the dedicatory prayer. Other guests included former pastors, Rev. John Mellish, Jr., and Rev. Alan Dicer. The estimated value of building and property is \$750,000. Pastor Stephen R. Lowe has served the Westland congregation since 1984.



Mae Grossman (l.), 80 years of age, was the first person to be baptized in the new baptistry at Champaign, Ill., First Church. Pastor Dennis D. Frey (r.) held the dedication service in June 1988. Helen Hall, 83 years old, donated the baptistry and renovation necessary for installation. Her baptism, also at 80, inspired her generous contribution.



The Springfield, Mo., Crestview Church dedicated its new sanctuary June 5. Special speakers were: Missouri Governor John Ashcroft, Springfield Mayor Tom Carlson, and District Superintendent Pal Wright. About 500 people were in attendance. The 12,000 sq. ft. sanctuary has a seating capacity of 1,000. The church property has been appraised at \$1,200,000 with indebtedness of \$450,000. The pastors are Dr. and Mrs. Dean Baldwin.

THE CHURCH SCENE

"And the Lord Added Daily" was the theme of the recent Faith Promise Convention at the Glendale, Ariz., church. Flags of 43 countries were represented along with authentic native costumes. Janeese Senseman, NWMS president, and Bob Bolton, minister of music, directed the convention as District Superintendent Bill Burch spoke and raised over \$60,000 in pledges for the year. It was the largest amount ever to be pledged by the church for missions. Rev. Hylyard Irvin is the pastor. □

NEWS OF EVANGELISM

PRAYER FUELS REVIVAL FIRES IN GEORGIA CHURCH

"The revival had already begun before the meetings started," says Pastor F. Don Dunlap of the Marietta, Ga., church.

Evangelist Nelson Perdue preached to an average week-night attendance of 150. There were a total of 168 seekers, with 18 people professing salvation, and 14 claiming sanctification.

"Prayer was the key to this revival," says Rev. Dunlap. "We had been working through home prayer meetings for six weeks prior to the beginning of the meeting. There were 24 homes open with 116 people attending. There also was 24-hour prayer time at the altar of the church with 48 individuals or families participating."

Another factor was the enthusiastic support of the church teens. They participated in the prayer meetings and attended all of the services faithfully. At least 11 of the teens received definite help at the altar. □

"BEST REVIVAL" EVER AT MARY'S CHAPEL

The people at Lexington, Ala., Mary's Chapel are saying their recent revival with Evangelists Charles and Myrt Haynes was "the best revival the church has ever had," according to Pastor James Elbert Smith.

During the services 20 sought God's special help at the altar, and 5 professed salvation. □

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OUR COLLEGES AND SEMINARIES

NEW FACULTY AT NNC

Four new faculty members are joining the staff at Northwest Nazarene College, according to President Gordon Wetmore. The full-time faculty members are Dr. Michael Lodahl, Dr. Lilburn Wesche, Mrs. Marilyn Thompson, and Mr. Karl Martin.

Lodahl, who graduated from NNC in 1977 and earned a doctorate at Emory University, joins the division of philosophy and religion.

Wesche returns to the NNC Department of Education from Seattle Pacific University. He graduated from NNC in 1951, earned a doctorate at the University of Northern Colorado, and was head of the NNC Department of Education from 1961 to 1981. An Outstanding Educator Award at NNC has been named in his honor.

Thompson rejoins the Department of Speech-Communication. She graduated from NNC in 1966 and earned a master's degree at Portland State University. She was a member of the NNC faculty from 1970 to 1979.

Martin, in a doctoral program at the University of Minnesota, joins the Department of English. He graduated from Point Loma Nazarene College in 1981.

Other changes involve five



MidAmerica Nazarene College's Heritage Choir performed at the Glasgow Garden Festival in Scotland recently. The performance was one of nine as 27 students, 2 sponsors, and director Dr. Dennis Crocker toured the British Isles. The group sang in several Nazarene churches across Britain.

more faculty members. Elizabeth Murtland has been appointed acting head of the Department of Home Economics. She had been a part-time member of the department.

Mrs. Wanda Hanson is the new part-time home economics instructor. She graduated from NNC in 1958 and earned a master's degree at the University of Idaho.

Rev. David Fraley is the 1988-89 missionary-in-residence. He will teach one class in the division of philosophy and religion. He graduated from Colorado State University in 1973 and did graduate studies at the Nazarene Theological Seminary. He and his wife, Carolita, are missionaries to France.

Mr. Jerry Hull, dean of students, will also teach part-time in the Department of Social Work.

Mr. Wayne Paul is the new registrar and director of testing. He graduated from NNC in 1962 and earned a degree in computer information management at the College of St. Mary. Paul previously was an analyst-programmer for Science Applications International and served as a pilot in the U.S. Navy from 1962 to 1985.

ALL TEACHER EDUCATION PROGRAMS APPROVED AT ENC

Approval for all programs for teacher education, both undergraduate and graduate, was voted to Eastern Nazarene College at the June 28 meeting of the Massachusetts Board of Education. This approval, which applies to the graduates of 1988, 1989,

1990, 1991, and 1992, assures certification based on program approval in the Commonwealth of Massachusetts and in some 40 other states including most states in the Eastern Educational Region.

Preparation of the self-study report and preparation for the site visit was directed by Dr. C. James Rohe, director of teacher education and graduate coordinator in education. Major assistance was given by James Knox, chairman of the Department of Education, both graduate and undergraduate, and members of the faculty of other departments that prepare students for careers in teaching.

ONU OFFERS NEW AND REVISED ACADEMIC PROGRAMS

Several new majors and a revised organizational structure are part of the academic program at Olivet Nazarene University, Kankakee, Ill., for the 1988-89 school year.

Dr. Ivor G. Newsham, vice president for academic affairs, guided the University Committee in making these functional improvements, which include two new divisions, and changes in three other divisions.

The new Division of Business includes departments of Business Administration, Accounting, Economics, and Home Economics. Dr. Ken Armstrong is chairman.

The new Division of Health Sciences includes the departments of Nursing and Physical Education. Prof. Loretta Reinhart is chairman.

The Division of Communication includes English, Modern Language, and Speech Communication. Dr. David Kale is chairman.

The Division of Education includes Education and Library Science. Dr. Stephen Pusey is chairman.

The Division of Fine Arts includes Art and Music, with Dr. Harlow Hopkins as chairman.

The Division of Natural Sciences includes Biology, Chemistry, Computer Science, Engineering, Geology, and Mathematics. Dr. Max Reams is the chairman. The Computer Science department has added a new major in Computer Information Systems. The new Department of Engineering replaces the former Physics department.

The Division of Religion includes Biblical Literature, Christian Education, Philosophy, and Theology. Dr. David Whitelaw is the new chairman.

The Division of Social Sciences includes History and Political Science, Psychology, Sociology, and Social Welfare. Dr. Joseph Nielson is chairman.

The new curriculum offers 60 majors, minors, or concentrations in 24 departments that are included in these eight divisions of study.

The Graduate School, headed by Dr. Gary Streit, offers master's degree programs in Business Administration, Education, Religion, Church Management, and Pastoral Counseling. The Education programs include Elementary Education, English/Language Arts, Social Studies Education, Reading, and Science Education.



*I give thanks
unto the Lord,
for he is good:
for his mercy
endureth for ever.*

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FOR THE RECORD

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The following are district superintendents of the continental United States and Canada. World Mission district superintendents will be listed in the March 15, 1989, issue.

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CANADA ATLANTIC—William E. Stewart, 14 Hollywood Dr., Moncton, N.B. E1E 2R5, Canada
CANADA CENTRAL—Lorne V. MacMillan, 38 Riverhead Dr., Rexdale, Toronto, Ont. M9W 4G6, Canada
CANADA PACIFIC—Charles J. Muxworthy, 5443 Meadedale Dr., Burnaby, B.C. V5B 2E6, Canada
CANADA QUEBEC—Harry A. Rich, 113 Kingsley Ave., Dollard-des-Ormeaux, Que. H9B 1N2, Canada
CANADA WEST—Glenn E. Follis, P.O. Box 3456, Postal Station B, Calgary, Alta. T2M 4M1, Canada

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ILLINOIS—John J. Hancock, 2200 Greenbriar Dr., Springfield, IL 62704
INDIANAPOLIS—John F. Hay, P.O. Box 46, Camby, IN 46113
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NORTHEASTERN INDIANA—Oval L. Stone, 1950 S. 350 E., Marion, IN 46953
NORTHERN MICHIGAN—Milton Hoose, 313 Huston St., Cadillac, MI 49601
NORTHWEST INDIANA—Richard L. Jordan, P.O. Box 1100, Valparaiso, IN 46384
NORTHWESTERN ILLINOIS—R. W. Bailey, P.O. Box 3560, Peoria, IL 61614
SOUTHWEST INDIANA—B. G. Wiggs, 3827 Austin Dr., Bedford, IN 47421
WISCONSIN—Laurel L. Matson, 2807 Waunona Way, Madison, WI 53713

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NORTH CENTRAL OHIO—Jack Archer, P.O. Box 947, Mount Vernon, OH 43050
NORTHWESTERN OHIO—J. E. Shankel, 3615 Celina Rd., St. Marys, OH 45885
SOUTHWESTERN OHIO—Harold B. Graves, 1716 N. Breiel Blvd., Middletown, OH 45042
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WEST VIRGINIA SOUTH—C. Harold Smith, P.O. Box 4357, Charleston, WV 25364

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PITTSBURGH—J. Roy Fuller, 175 North Rd., Butler, PA 16001
UPSTATE NEW YORK—George E. Teague, 400 Longmeadow Dr., Syracuse, NY 13205
VIRGINIA—Charles L. Thompson, 3910 Monza Dr., Richmond, VA 23234
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NEBRASKA—Dwight E. Neuen-schwander, Box 925, Hastings, NE 68901

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son, P.O. Box 22709, Billings, MT 59104-2709
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NORTHWEST OKLAHOMA—Jesse C. Middendorf, P.O. Box 887, Bethany, OK 73008
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SOUTHWEST OKLAHOMA—Carl B. Summer, P.O. Box 1609, Bethany, OK 73008
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FLORIDA SPACE COAST—L. Wayne Quinn, 488 De Soto Parkway, Satellite Beach, FL 32937
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merce Park Dr., Suite 101, Marietta, GA 30060
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NORTH FLORIDA—Edmond P. Nash, 4040 Newberry Rd., Suite 1300, Gainesville, FL 32607
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SOUTHERN FLORIDA—Robert H. Spear, Jr., P.O. Box "N", Boca Raton, FL 33432
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NEW MEXICO—Leon F. Wyss, P.O. Box 11627, Albuquerque, NM 87192
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SACRAMENTO—Walter M. Hubbard, P.O. Box 160382, Sacramento, CA 95816
SOUTHERN CALIFORNIA—B. Maurice Hall, 28999 Front St., Suite 202, Rancho California, CA 92390
SOUTHWEST INDIAN—Julian Gunn, 4229 N. 16th Dr., Phoenix, AZ 85015
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Pictured (l. to r.) at the Minnesota district assembly are District Superintendent Russell Human, ordinands and wives, Rev. Todd Barnes, Rev. Robin Barnes, Rev. and Mrs. Kevin Hopkins, Rev. and Mrs. Keith Cole, Rev. and Mrs. Stephen Gahagen, Rev. and Mrs. Wayne Hoffert; and General Superintendent Charles H. Strickland.



Great Commission Leader and Fellowship Award recipients are shown (l. to r.): Steve Cecil, Inver Grove Heights Grace; Melvin Patrick, Mora; Charles Chaffin (Leader), Kelliher; Ken Wood (Leader), Rochester; Paul Hicks (Leader), St. Paul First; Steve Gahagen, Mankato; and Mark Shuey, Park Rapids.

DISTRICT ASSEMBLY REPORTS

MINNESOTA

The Minnesota district assembly convened July 27, with General Superintendent Charles H. Strickland presiding (This was Dr. Strickland's last assembly.) A "District Family Celebration Service" was held Tuesday evening with an orchestra and 100-voice district choir starting the "Year of Miracles" on the Minnesota District. Victory reports were given by the Moorhead and Park Rapids churches, which both declared themselves self-supporting.

Revs. Todd and Robin Barnes, church planters in the Twin Cities' suburb of Apple Valley, gave a thrilling report that 1,829 prospective families had been found, using a telemarketing method to plant this new work. The Apple Valley church is the first Nazarene church to be planted using this method. District Superintendent Russell Human is serving on an extended call. He challenged the packed house to allow God to bring restoration and revival to every church, every pastor, and every Nazarene home across the Minnesota District. Responding to plans to plant another new church during the assembly year, the

congregation gave \$21,643 in cash and pledges.

Dr. Strickland ordained Robin Barnes, Todd Barnes, Keith Cole, Stephen Gahagen, Wayne Hoffert, and Kevin Hopkins.

Those receiving the Great Commission Fellowship Awards were Stephen Cecil—Inver Grove Heights Grace, Charles Chaffin—Kelliher, Stephen Gahagen—Mankato, Paul Hicks—St. Paul First, Melvin Patrick—Mora, Mark Shuey—Park Rapids, and Ken Wood—Rochester.

The Great Commission Award recipients were: Category I—Charles Chaffin, Kelliher; Category II—Paul Hicks, St. Paul First; and Category III—Ken Wood, Rochester.

VIRGINIA

The 47th Assembly of the Virginia District was held August 10-11 at the district center. District Superintendent Charles L. Thompson, completing his second year, received a unanimous four-year extended call. He reported a year of growth, receiving 424 new Nazarenes, an increase in morning worship of 212, and an increase of 264 in average Sunday School attendance. Three new churches were organized: South Hill, Chesapeake Campostella, and Varina.

Great Commission Leaders Awards were presented to pastors and churches: Don York, Alexandria; Gary Carnahan, Arlington First; and Randy Berkner, Woodbridge.

Others receiving the Great Commission Fellowship Awards were: Mark Pulliam, Fredericksburg; Bob Wilder, Front Royal; Ron McCormick, Harrisonburg; William Jarrell, Leesburg; Clinton Dalton, Louisa; Jerome Hancock, Richmond Southside; Dale Taylor, Richmond West End; Roland Chopfield, Richmond Woodville; Jack Swartz, Roanoke Hol-



Shown at the Indianapolis district assembly (back row, l. to r.) are ordinands Robert Hoffmann, Mark Spangler, Bob Humphrey, Mark Aills; (front row, l. to r.) District Superintendent John Hay, ordinands Thomas Bell, Dean Cowles, Jack McMahon, and Kenneth Perdue; and General Superintendent Eugene Stowe.



Shown with District Superintendent Hay and General Superintendent Stowe are the pastors who received Great Commission Awards at the Indianapolis district assembly: (back row, l. to r.) Keith Robinson, Franklin; Gary Huffman, Triton Central; Doyle Hofferbert, Greenwood; Rick Curry, New Castle Southside; J. K. Warrick, Westside; (front row, l. to r.) Dr. Hay, Darrell Bertram, Centerville; Jack McMahon, South Irvington; Robert Hoffmann, Greensburg; John Hay, Jr., Shepherd Community; and Dr. Stowe. Not pictured were: Richard Keeley, Plainfield Trinity; Everett Quinton, Andersonville; Robert Mitchum, Meridian Street; and Lloyd Tucker, Southside.



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lins; L. E. Humrich, Salem; John Lightsey, Smithfield; Steve Shomo, Waynesboro; and Gary O'Shell, West Point.

The district superintendent recognized and presented 13 "District Honor Churches" receiving highest awards. Twenty-one "Turning It Around" trophies were presented to pastors who were turning it around—numerically, spiritually, or financially in their local church.

Elected to the Advisory Board were:

(elders) Robert Field, Jerome Hancock, Ernest Lewis; (laymen) David Argabright, Joyce McWhorter, Amos Wimer.

General Superintendent Raymond W. Hurn ordained Gary Carnahan.

NORTHWEST OKLAHOMA

The theme of the conventions and assembly of the Northwest Oklahoma Dis-

trict was "... I am sending you" (John 20:21b). District Superintendent Jesse C. Middendorf solicited 1,000 pledges for \$100 per year for three years (\$300,000 total) to reduce the current ratio from one Nazarene in each 1,790 population to "One in a Thousand" through the avenues of planting two new churches in Oklahoma City; assisting in the "Thrust to the Cities" in São Paulo, Brazil; district-wide church growth train-

ing; and Home/Small Church assistance and renewal.

Great Commission Fellowship Awards were received by Olin Payton, Fargo; Gary Scarlett, Blackwell; Duane Berg, Cedar Springs; Terrell Earnest, Guymon; and the Oklahoma City Britton congregation.

General Superintendent Charles H. Strickland ordained Kevin Douglas, Kendall Franklin, Agustin Jimenez, Gary Sherrodd, and Barry Swanson.



Pictured at the Northwest Oklahoma district assembly are the pastors who received the Great Commission Leader Awards: Group I, Gary Sherrodd, Buffalo; Group II, Jack Lowe, Enid Maine; Groupe III, Ron Phelps, Alva; and Group IV, Stan Toler, Oklahoma City First.



Shown (l. to r.) at the Pittsburgh district assembly are pastors who received the Great Commission Leaders Awards: Michael W. McGarry, Boswell; David P. Kent, Uniontown; and John J. Bucho, Erie First.



At the Pittsburgh assembly (l. to r.) are General Superintendent Strickland, ordinands and wives, Rev. and Mrs. Timothy D. Flick, Rev. and Mrs. Gerald R. Dunlap; District Superintendent and Mrs. Roy Fuller; Rev. and Mrs. Edward T. Reckner, Revs. Paul R. and Clarie B. George, Jr., and Rev. Eduardo A. Lelli.

PITTSBURGH

The 81st assembly of the Pittsburgh District was held at the Mount Chestnut Campgrounds, Butler, Pa., July 22-23. General Superintendent Charles H. Strickland presided. District Superintendent J. Roy Fuller is serving for an extended term. He reported major building improvements in district churches at Allison, Bradford, Faith, Mercer, New Brighton, and Pittsburgh South Hills. A new Home Missions Lifeline was launched to gather funds to assist home mission churches to buy their initial properties.

District elections included: Mrs. Nina Fuller, NWMS president; S. Scott Mapes, NYI president; and Deane R. Hardy, CL/SS chairman; District Advisory Board: (elders) Robert B. Calhoun, G. A. Hankins, Deane R. Hardy, Louis W. Staubs; (laymen) William Beeler, Lauren Cousins, James Hetrick, Victor Masone.

Rev. Michael W. McGarry of Boswell received the first district superintendent's "Certificate of Excellence" with a \$100 U.S. Savings Bond for reaching goals in: (1) Evangelism, (2) Sunday School, (3) All budgets paid in full—10% missions, (4) Award NWMS, (5) Active NYI, and (6) *Herald of Holiness* subscriptions goal met.

INDIANAPOLIS

General Superintendent Eugene L. Stowe presided over the 63rd assembly of the Indianapolis District at Camby, Ind. Dr. Stowe ordained eight men into the ministry. District Superintendent John F. Hay's report gave evidence of renewal and revival among the district family.

The Shepherd Community urban ministry of the Shepherd Community Church of the Nazarene (formerly Central Church) and the Hands Reaching



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Out urban ministry of the Richmond St. Paul Church were highlighted for their work in the inner cities of Indianapolis and Richmond.

Leading the district in growth and service were the following churches: Group I, Triton Central, Pastor Gary Huffman; Group II, Indianapolis Shepherd Community, Pastor John F. Hay, Jr.; Group III, Franklin, Pastor Keith Robinson; and Group IV, New Castle Southside, Pastor Rick Curry.

MOVING MINISTERS

CHARLES ARMSTRONG from evangelism to pastor, Riverview, Fla.

MICHAEL O. BEARDEN from Shelbyville, Tenn., to Gallipolis, Ohio

TERRY B. BROWN, associate, Grand Rapids (Mich.) First, to pastor, Kalamazoo (Mich.) Southside

JAMES BROWNING from Heber Springs, Ark., to Mountain View, Ark.

RICHARD M. BRUCE, student, NBC, Colorado Springs, to pastor, Tecumseh, Mich.

JAMES M. BUTLER from pastor, Denver (Colo.) Littleton, to associate, Pueblo (Colo.) Belmont

TIMOTHY L. BUTLER from Victor, Mont., to Palacios, Tex.

STEVEN J. CALLIS from Montgomery, Ala., to Deltona, Fla.

KENNETH R. CARNEY from Ironton, Ohio, to World Missions

LARRY D. CLASSEN from associate, Garden Grove, Calif., to Sparks, Nev.

JAMES R. (JIMMY) COLE from associate, Colorado Springs (Colo.) Southgate, to pastor, Rialto, Calif.

THOMAS H. COLLIER from Dresden, Ohio, to New Matamoras, Ohio

JOHN R. COMBS to Wheelersburg, Ohio

CARL D. ERWIN to Nelsonville, Ohio

PAUL H. E. FLORES from Pueblo (Colo.) Fairmount to Denver (Colo.) Littleton

KENNETH F. HARMON from evangelism to pastor, Curtis (Mich.) Mission

DAVID W. JACKSON from associate, Wichita (Kans.) Eastridge, to associate, Fort Worth (Tex.) River Oaks

JAMES B. KITTLE from Nelsonville, Ohio, to Winchester, Ky.

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

CLIFFORD W. LAFFERTY from Roseville, Ohio, to Grove City, Ohio

STEVE LALONE to pastor, Benzie, Mich.

MICHAEL LYLE from associate, Tampa (Fla.) Faith, to pastor, Tampa (Fla.) Faith

H. DAVID MCKELLIPS from pastor, Parsons, Kans., to associate, Bethany (Okla.) First

BOBBY G. MADISON from Gallipolis, Ohio, to Independence, Kans.

RUSSELL F. MARTIN from Palo Alto, Calif., to Kailua, Hawaii

W. EARL MAYS, SR., from Chillicothe, Ohio, to Minford, Ohio

GAREY A. MILLER from Cimarron, Kans., to Ironton (Ohio) First

ROBERT A. MORRISON from Bethel (Ohio) Community to Columbus (Ohio) West Broad

SUMNER MORRISON from Joliet (Ill.) Crystal Lawns to Hoopston (Ill.) First

GREGORY NEER from Minot (N.Dak.) Southside to Clare, Mich.

KEITH NEWMAN from associate, Houston (Tex.) Spring Branch, to pastor, Van Buren, Ark.

CLAUDE G. NICHOLAS from Newark, Ohio, to Springfield (Ohio) First

JACK O'BRYAN to pastor, New Port Richey (Fla.) Beacon Mission

LARRY PHELPS from Sterling, Ill., to St. Petersburg, Fla.

DAVID L. PRATER from Lewisburg (Pa.)

Crossroads to Newark (Ohio) First

MARVIN RANKIN from associate, Jacksonville (Fla.) First, to Delta, Colo.

ERNEST R. RHODES from Bedford, Ohio, to Columbus (Ohio) First

RONALD A. RODES from associate, Spokane (Wash.) First, to pastor, Caldwell (Idaho) Canyon Hill

WILLIAM T. RUPP from Burbank, Calif., to Victor, Mont.

GERALD SCHALAU to pastor, Marlette, Mich.

ISAAC SHUPE from Jackson, Ohio, to Cedarville, Ohio

CHESTER A. SMITH, JR., from Rock Hill (S.C.) Oakdale to Port Arthur, Tex.

TIMOTHY M. SMITH, student, NTS, Kansas City, to pastor, Springfield (Va.) New Life Chapel

MARK A. STONE from Wichita (Kans.) Eastridge to Fort Worth (Tex.) River Oaks

PAUL D. SYDENSTRICKER from Morgantown, W.Va., to South Point, Ohio

ROBERT E. TAYLOR from Cincinnati (Ohio) Chase Avenue to Mount Carmel, Ohio

GLENN ALAN TUCKER to associate, Bellaire, Tex.

BRENT A. ULRICH from Grayling, Mich., to Braidwood, Ill.

JOHN N. VANCE from student, NTS, Kansas City, to pastor, Racine, Ohio

JERRY WARREN from Oakridge, Oreg., to Leavenworth, Wash.

ANTHONY D. WATSON to pastor, Roseville, Ohio

FRANK A. WATSON from associate, Fort Collins, Colo., to pastor, West Branch, Mich.

TONY D. WATSON from student, NBC, Colorado Springs, to pastor, Roseville, Ohio

HENRY L. WELLS from evangelism to pastor, Woodland Park, Colo.

C. STEVE WHEELER from pastor, Germantown, Ohio, to associate, Bethel, Ohio

G. THOMAS WILSON from Salem (Oreg.) First to Tempe (Ariz.) New Hope Community

R. H. ZUMALT from Palacios, Tex., to Bay City, Tex.

MOVING MISSIONARIES

DR. NORMA BAJOYO, Swaziland, Furlough address: 12 Santo Domingo St., Jaro, Iloilo City 5000, Philippines

REV. STEVEN and DEBORAH BAKER, Colombia, Furlough address: c/o Fortner, 312 Fescew Dr., Mount Juliet, TN 37122

MR. DANA and MIRTZA BENSCOTER,* Honduras, Furlough address: 4075 Lacy Ln., No. 18, Colorado Springs, CO 80916

REV. IAN and JENNIFER DAVIDSON,* Papua New Guinea, Furlough address: 9 Glason St., Glen Innes, NSW 2370, Australia

DR. RON and ANITA FARRIS, Ivory Coast, Field address: La Cle des Champs, bat K49, 13400 Aubagne, France

MISS ARLENE GARDE, MAC Regional Office, Furlough address: Box 4142, Wheaton College, Wheaton, IL 60187

DR. RON and EVELYN GRAY,* Trinidad (CNTC), Field address: Box 1245, Port of Spain, Trinidad, West Indies

REV. MARK and ROVINA HATCHER, Korea, Field address: Shin-jin Clover, No. 307, 178 Yongjondong, Tong-Ku, Chungnam, Taejon 300-200, Korea

DR. GLENN and PEGGY KELL, Zambia, Furlough address: 905 First St. N.W., Mandan, ND 58554

MR. WAYNE and JOANN LARSON, Papua New Guinea, Furlough address: 2569 Lausanne Cir., Medford, OR 97504

REV. STEVE and TRISHA McCORMICK,* ENBC, Stateside address: c/o Carr, 2550 Lindholm St., Shreveport, LA 71108

REV. TIM and MARY MERCER, Korea, Furlough address: 220 Hutchins Dr., Wilmore, KY 40390

REV. RON and LAURIE MOORE, Indonesia, Furlough address: P.O. Box 1321, Bethany, OK 73008

DR. BILL and GAIL PATCH, Korea, Field address: 303 Jin Song Villa, Shin Bu Dong 62-7, Cheonan 330-160, Korea

REV. JAMIL and MERJA QANDAH,* Cyprus, Furlough address: c/o Church of the Nazarene, 6343 W. 90th Pl., Oak Lawn, IL 60453

REV. CARL and SHIRLEY ROMEY, Brazil, Field address: Caixa Postal 12-581, Santo Amaro, 04798 São Paulo, SP, Brazil

REV. KEN and JOANNA SCHUBERT, Korea, Field address: Kwang Jan Apt. 7-203, 28 Yoi do dong, Seoul 150-010, Korea

REV. BILL and BECKY SELVIDGE, Hong Kong, Furlough address: 288 Lincoln, West Lafayette, IN 47906

REV. ROD and SUE TRIM, Malawi, Field address: P.O. Box 302, Lilongwe, Malawi

*Specialized Assignment Personnel

ANNOUNCEMENTS

Elkhart, Ind., Bresee Church will celebrate its 50th anniversary Sunday, October 30, with District Superintendent Oval Stone and music by the Soldier Trio. Following the carry-in dinner there will be a rally service with former pastors sharing.

Former members and friends are invited to attend. If unable to come, you are encouraged to send letters and pictures to Pastor Floyd L. Zurcher, 1633 W. Indiana, Elkhart, IN 46516; phone: 219-295-7812.

Massillon, Ohio, First Church will celebrate its 60th anniversary with a special service Sunday, October 30, with dinner on the grounds following the service.

All former members and friends are invited to attend. There will be several former pastors present that day. Rev. Darrell Yeager is the current pastor. For more information, write 1319 Lincoln Way W., Massillon, OH 44646, or call 216-832-3400.

Miami, Fla., First Church will celebrate 75 years of holiness ministry in the Miami area Sunday, November 6, with a great day of special services. Dr. Robert H. Spear, Jr., former pastor and presently Southern Florida district superintendent, will be the guest speaker in the morning service. This will be followed with a dinner on the grounds and a Sing-spiration of Praise service in the afternoon.

All former members and friends are invited to attend or send greetings to First Church of the Nazarene, 13954 S.W. 106 Terrace, Miami, FL 33186. For further information contact Pastor Chet Perkins at 305-387-1265.

The **Greenfield, Ohio, church** will celebrate its 50th anniversary Sunday, November 13. Sunday School will begin at 9:30 with Pastor Arland Gould teaching a combined adult class in the sanctuary. The morning worship service will be at 10:30 with Rev. Dwight E. Bennett,

former pastor, as special speaker. A basket dinner will follow in the church Miracle Building. The 50th anniversary celebration with greetings from all former pastors and special music will begin at 2:30 P.M. All former pastors, members, and friends are invited to attend.

For further information contact Pastor Arland Gould, Fifth St. and Dickey Ave., Greenfield, OH 45123. Telephone 513-981-4496.

The **Arcata, Calif., church** will celebrate its 50th anniversary November 19-20. All former pastors, members, and friends are invited to attend. Several former pastors will be present.

Rev. Gene Schandorff is the current pastor. For further details, write the church at P.O. Box 829, Arcata, CA 95521, or call 707-822-0755.

The **Hillsboro, Tex., church** will celebrate its 77th anniversary with a homecoming on November 20. Dr. John L. Knight, former pastor, will be the featured speaker. Activities include a weekend revival, a celebration service Sunday morning, dinner on the grounds, and a singspiration in the afternoon. The congregation and Pastor C. M. Huff invite all former members and friends to attend. Correspondence may be sent to the church, P.O. Box 572, Hillsboro, TX 76645.

The **St. Joseph, Mo., First Church** will celebrate its 50th anniversary November 20. The observance will feature the 10:45 A.M. worship service with District Superintendent Milton Parrish as the principal speaker, and the Messenger Quartet, from Topeka, Kans., providing special music.

There will be an all-church dinner at noon, followed by a service of praise at 2 P.M. Former pastors and friends of the church will be honored and the Messengers will be singing.

All former pastors, members, and friends are invited to attend, or send greetings to Pastor Ken Kirk, 2020 S. 22nd, St. Joseph, MO 64507.

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

RECOMMENDATIONS

I recommend REV. LEE ELLINGSON as an evangelist in the Church of the Nazarene. Prior to pastoring, Rev. Ellingson served as a full-time evangelist and was in great demand in churches of all sizes. He is reentering the field of evangelism, and I commend him to you as an effective preacher and soul winner. His address is P.O. Box 1823, Bethany, OK 73008.—*John F. Hay, Indianapolis district superintendent.*

I recommend REV. T. O. PARSONS, who is entering the field of evangelism after many years of successful pastorates. I believe any church would benefit from his ministry. He may be contacted at the following address: 4025 Gossett Dr., Wichita Falls, TX 76308.—*Carl B. Summer, Southwest Oklahoma district superintendent.*

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

VITAL STATISTICS

DEATHS

REV. McRICHEY ALSOBROOK, 62, retired elder on the West Texas District,

died Aug. 22 in Amarillo, Tex. He pastored churches in Missouri, New Mexico, Kansas, and Texas. He married Dolores Peck, who survives him, in 1949 in Kansas City. Other survivors include three daughters, Kathryn of Amarillo, Joy Maloney of Fort Worth, Rebecca Glover of Burkburnett, Tex.; a son, Rev. David Wesley Alsobrook, of Indianapolis; and nine grandchildren.

* * * *



REV. ESTEL JOE BOWERS, 76, a retired elder of Little Rock, Ark., died Aug. 7. Rev. Bowers was converted at 21 in a camp meeting, under the ministry of Evangelist Mack Anderson. He attended Trevecca Nazarene College and later Bethany Nazarene College. He began his ministry as a student and was ordained in 1940.

His ministry included 25 years in the evangelistic field, assisted by his wife, Lucille, a commissioned song evan-

gelist; and 21 years of pastoring in Texas, Arkansas, and Tennessee.

He is survived by his wife, Lucille (Garrett) Bowers; two sons, Rev. Joe E. of Nashville and Samuel R. of Kansas City; a daughter, Rebecca L., also of Kansas City; four grandchildren; one brother, Glen L.; and three sisters, Marie Hubbard, Myrtle Asbury, and Hazel Laman, all of Little Rock, Ark.

* * * *

REV. EARL CRANE, retired elder, 77, died July 21 in Mount Clemens, Mich. He attended Detroit Bible College and Olivet Nazarene University. He pastored for 39 years. On the Eastern Michigan District, he served at Quanicassie, Case City, Ypsilanti, Van Dyke, and Vassar; Racine First on the Wisconsin District; and Worth and Dolton on the Chicago Central District. He retired from active ministry May 1, 1988. He was an active member of the Nazarene Amateur Radio Fellowship.

Survivors include his wife, Evelyn, whom he married in 1965; a son, David, of Mount Clemens; a daughter, Jean

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Gordon of Utica, Mich.; his mother, Mrs. Mary Ruth Crane of Orleans, Ind.; a stepson, Gary Carlson, of Villa Park, Ill.; a brother, Roy, of Roseville, Mich.; and a sister, Luella (George) Chastain of Orleans, Ind.

* * * *

REV. FRANK "JIMMIE" DUKE, 79, died May 30 in rural Pine River, Minn. He was ordained an elder in 1952 by General Superintendent Samuel Young.

His pastoral and evangelism ministries began in 1941 in Wisconsin and continued throughout Minnesota, North Dakota, and Oregon. In 1971, he retired from active ministry but supplied in many churches.

In 1930 he married Rose Peterson, who survives him. Other survivors are a son, Jamie Dean Duke of Backus, Minn.; daughters Barbara June Beske of Redwood Falls, Minn.; Connie Mae Leckrone of Morenci, Mich.; 9 grandchildren; 11 great-grandchildren; 5 brothers, Robert of Guthrie Center, Iowa; Rex of Panora, Iowa; Merle of Council Bluffs, Iowa; Leiland of Longview, Wash.; and Edwin of

Council Bluffs, Iowa; 4 sisters, Elizabeth of Pine River, Minn.; Hazel of Lamar, Mo.; Izetta of Sanford, Fla.; and Iva of Council Bluffs, Iowa.

* * * *

REV. JAMES W. FORD, retired elder, 80, of Clearwater, Fla., died suddenly at the Nazarene Campground at Camby, Ind., where he had been since June 1. Born in 1908 at Salt Lick, Ky., he began his ministry in 1940. He served as evangelist and pastored in Indiana and Illinois. He preached his last sermon the evening of his death.

He was a member of the Greensboro, Ind., church and attended Clearwater, Fla., Central since retiring in 1973. He and his wife, Ruth, celebrated their 50th anniversary on June 12.

Besides his wife, he is survived by a daughter, Gloria (Homer) Shaw of Indianapolis; two granddaughters, Teresa Dodds of Indianapolis, and Lori Fisher of Plainfield, Ind.; one grandson, Jeffrey Shaw of Indianapolis; sisters Minnie Ford and Dorothy Catron of New Castle, Ind.; Alice Jolly of Byrdstown, Tenn.; Eliza-

beth Warren of Culbertson, Nebr.; and a brother, Floyd, of Greensboro, Ind.

* * * *

REV. MISS HATTIE GOODRICH, who was ordained in 1927 and one of the early graduates of Eastern Nazarene College, died Aug. 15 at the age of 94. She served as a pastor on the Washington-Philadelphia District and taught a short time at Northwest Nazarene College in Nampa, Idaho. Services were conducted at First Church in Washington, D.C. There are no immediate family survivors.

* * * *

REV. KENNETH L. KERN, 47, elder on the New York District, drowned while vacationing at Myrtle Beach, S.C., July 28. An autopsy revealed existing heart damage.

Rev. Kern had pastored for 23 years, serving in Cundy's Harbor and Houlton, Maine; Washington Grace and Washington Melwood; Topeka, Kans.; Fairlawn; and Lakeland First in Denville, N.J. He was active in children's and teens' programs on all districts.

Rev. Kern held A.B. degrees from Eastern Nazarene College and an M.Div. from Nazarene Theological Seminary. He was ordained in 1967 on the Maine District.

Surviving are his wife, Faith (Hunter); daughters Brenda of Los Angeles and Christina of Wollaston, Mass.; son Robert of Olathe; his parents, Mr. and Mrs. Robert Kern of Chambersburg, Pa.; brother Jay of Washington, D.C.; and sister Melody Hill of Gettysburg, Pa.

* * * *

REV. F. E. VOLLER, retired elder, 76, died Aug. 10 at the Citadel Nursing Center in Mesa, Ariz., following a long illness. His active ministry of 40 years was served in Michigan where he pastored eight churches, the last at Beaverton. He retired for health reasons in 1973, and he and his wife moved to Arizona.

He is survived by his wife of 54 years, Marguerite; a son, Delwin, of Apache Junction, Ariz.; six grandchildren; and four great-grandchildren. A son, Dale, preceded him in death in 1985.

* * * *

MARY J. BAUER, 76, Aug. 3, Manito, Ill. Survivors: daughter Roberta Hoefft; 4 granddaughters; 14 great-grandchildren.

MRS. EFFIE M. BUGH, 93, Aug. 22, Arcadia, Calif. Survivors: daughter Grace A. (Oscar) Reed; son Vernon G.; nine grand-children; six great-grandchildren.

CLARA MAY FARMER, 82, Aug. 10, Cleveland, Okla. Survivors: brothers Forrest, Harry, and John Hathaway; and a sister, Truseal Kean.

HUBERT FAULKNER, 80, Aug. 29, Roseville, Calif. Survivors: sons David and Richard; daughter Carol (Lynn) Nikkel; five grandchildren.

ALFRED "AL" KIPPER, 48, June 19, Pontiac, Mich. Survivors: wife Virginia, and five brothers.

ROY J. LEMMONS, 64, July 14, Golden, Colo. Survivors: wife Mildred R.; daughter Shelly K.; one brother.

LLOYD H. OVA, 85, of Jamestown, N.Dak., June 28, Fargo, N.Dak. Survivors: wife Florence Allen; sons Mervyn, Darrell, Gerald; daughter Joyce (Richard) Guthmiller; 23 grandchildren; 21 great-grandchildren; 2 brothers; 1 sister. MILDRED (KELLY) SLACK, 79, Aug.

11, Rising Sun, Ind. Survivors: husband Douglas; daughters Dorothy (Ted) DeBolt, Audrey (Harry) Katz, Juanita Slack; sons Harold, Russell, Raymond; seven grandchildren; six great-grandchildren.

MARY LEE SPEAKE, 89, Aug. 7, Washington, D.C. There are no immediate family survivors.

WILLIAM WESTON STEVENSON, 73, Mar. 24, Escondido, Calif. Survivors: wife Wilma; daughter missionary nurse Claudia Stevenson; son Lowell; four grandchildren; one brother; two sisters.

ANNA L. WOOTON, 85, Aug. 5, Pasadena, Calif. Survivors: daughters Dorothy Jean Harrell, Charlene Wooton, Shirley Ann Forney; 6 grandchildren; 10 great-grandchildren; 3 brothers; 2 sisters.

BIRTHS

to PAUL AND DIANE (COPELAND) ANDERSON, Indio, Calif. a girl, Barbara Lou, Aug. 3

to REV. DAVID AND SARAH BAILEY, Hart, Mich., a boy, Stephen David, July 14

to VICTOR AND BETH (HOOSE) DALE, Brighton, Mich., a girl, Danielle Elizabeth, Aug. 9

to DAVID AND NANCY (SCHNEIDER) DeLaROSA, Inver Grove Heights, Minn., a boy, David Joseph, Nov. 10

to BRIAN AND CRYSTI DONOHO, Burnsville, Minn., a girl, Heather Diane, May 28

to REV. TIM AND KATHI (KEELER) ELLIS, Turlock, Calif., a boy, Zachariah Charles, Aug. 12

to REV. STEVEN R. AND LAURIE (CARPENTER) GREENE, Lafayette, Ind., a boy, Travis Steven, May 5

to REV. GREG AND SHARON (AMBURN) HARPER, Russellville, Ala., a girl, Lindsey Nicole, May 5

to RICK AND JUDY HARRIS, Yukon, Okla., a boy, Lloyd Benson II, June 15

to BILL AND DEBBIE (GRIMM) HESS, Sistersville, W.Va., a girl, Jenny Lynn, July 5

to ROBERT AND VICKI LAKE, Yukon, Okla., a girl, Roberta Lynn, Apr. 11

to REV. STEVE AND CHARMAINE LaLONE, Bear Lake, Mich., a girl, Stephanie, May 25

to DOUG AND ARLENE (MILLER) RESTRICK, Baltimore, Md., a boy, Tyler James, June 15

to TONY AND GERALDINE (JULKOWSKI) ROBINETTE, West St. Paul, Minn., a girl, Elaina Margaret, Mar. 15

to REV. HARLEY AND DEBORAH (WILLIAMS) SCHULL, Grinnell, Iowa, a boy, Jonathan Andrew, Aug. 15

to RANDY AND ALICE (GULLEY) SMITH, Overland Park, Kans., a girl, Shalyn Elaine, June 1

to TODD AND LIZBETH (MORRIS) TOTTEROH, Normal, Ill., a girl, Taylor Jaye, Jan. 31

to DEAN AND SUZANNE (MAYHEW) WALKER, Loveland, Colo., a boy, Kyle Garland, June 6

to REV. ROBERT AND LYNN (BLAKEMAN) WILSON, Monroe, Mich., a boy, Bryan Scott, Oct. 22

to TOM AND CINDY WOLFE, Oklahoma City, Okla., a boy, Timothy Andrew, July 14

to MARK AND JUDY (FIELDS) WOODS, Kansas City, Mo., a girl, Ashley Nicole, Apr. 14

to DUANE AND PAULETTE (COPELAND) YOUNG, Indio, Calif., a girl, Mary Helen, June 11

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by REV. MICHAEL AND NITA BURKE, Pocomoke City, Md., a girl, Katie Renee.

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MARRIAGES

DEBBIE LYNN MOBERG and MICHAEL DAVID GARTNER at Inver Grove Heights, Minn., May 7

DENISE JEAN GERST and STANLEY ROSS WOOD at Olathe, Kans., June 11

CATHY CHEEK and MICHAEL CRUM at Sandusky, Ohio, June 18

JONI FISH and SCOTT MUELLER at Billings, Mont., June 18

LAURA ANN MADER and STEVEN JOSEPH KOSLOSKI at Inver Grove Heights, Minn., June 25

DEBI WHITE and MARK LEHMAN at Mount Vernon, Ohio, June 25

SUELLA JEAN WOOD and DR. CHARLES MATTHEW HORNBY at Rochester, Minn., July 16

ELIZABETH HOPE MOWRY and MARK KENNETH POTTER at Los Angeles, Calif., July 23

DEBORAH LYNN BRYAN and SCOTT RUSSELL JONES at Houston, Tex., Aug. 6

KAREN A. BURKE and W. SHELBUBNE PRINCE at Dallas, Tex., Aug. 13

LISA GAY McNEIL and REED WESLEY MOSGROVE at St. Petersburg, Fla., Aug. 14

ANNIVERSARIES

RALPH AND MARGARET AHLEMANN, of Sterling, Va., celebrated their 50th wedding anniversary with a ceremony of renewal of vows, Sunday, May 29, at the Vienna, Va., Christian Fellowship Church. Dr. James Ahlemann, their son, and pastor of the church, conducted the ceremony. Approximately 350 guests were present.

Their oldest son, John Ahlemann, of Memphis, Tenn., was soloist, with several other musical selections by local talent. Rev. Dorothy Ahlemann, Ralph's sister, offered a prayer, and Lowell Davis, Margaret's brother, of Lakeland, Fla., read 1 Corinthians 13. All members of the immediate family, including the two sons, their wives, and three grandchildren, shared in the ceremony. This marked not only 50 years of marriage but also 50 years of ministry, 43 of these as a full-time pastor in the Church of the Nazarene.

ORIN AND RUTH (MAYNES) COX of Sepulveda, Calif., celebrated their 50th wedding anniversary August 20 at a buffet at Northridge Community Church of the Nazarene, Northridge, Calif. Their children and grandchildren hosted the event, and 125 of their family and friends attended. Their children are Elaine and Joe Ellis of Northridge, Calif., and Lynne and Bill Brooks of Chandler, Ariz. Grandchildren include Stacey and Tim Ellis; Brent, Devin, and Scott Brooks.

The Coxes were married August 20, 1938, at the Chapel of the Chimes in Oakland, Calif., by the Rev. Paul Bartram. They attended the Berkeley, Calif., church for many years and since 1946, the Van Nuys and Northridge, Calif., churches.

REV. AND MRS. JOHN MELLISH, SR., 92 and 90, celebrated their 70th wedding anniversary with a family gathering at Ferguson Convalescent Home in Lapeer, Mich., where he is a patient.

Rev. Mellish began preaching at 18. After he and Mary Twining were married on September 4, 1918, and he had graduated from Chicago Evangelistic Institute, they began pastoring churches throughout Michigan. At first they served

United Brethren churches at Sunfield, Caledonia, and Ovid. After joining the Church of the Nazarene in 1925, they pastored Falmouth, Colling, Ellington, Deford, Beulah, Lapeer, Bad Axe, Brooklyn Center, Swartz Creek, and pioneered the work at Lake Louise, serving there until he was 72.

The Mellishes have seven children: Mrs. Russell (Pauline) Spray, George, Mrs. Roy (Opal) Roberts, and Paul of Lapeer; Rev. John W. Swartz Creek; Fred, Mackinaw City; and Rev. James, Warren. They also have 21 grandchildren and 32 great-grandchildren.

Ten family members have been in, or are preparing for, Christian ministry.

REV. WILLIS AND RACHEL RENNICK of Chilliwack, B.C., celebrated their 50th wedding anniversary on August 20 at a reception planned and hosted by their children. One hundred and thirty guests attended.

Willis and Rachel were students at CNC in Red Deer, Alta., at the time of their wedding, and the entire student body were present in Red Deer First Church on October 6, 1938. Among the guests at the anniversary were several who were students at CNC at that time. The Rennicks have four children: Willis D. of Slave Lake, Alta.; Ruth (Mrs. Wm. Haire) of Chilliwack, B.C.; Paul of Prince George, B.C.; and Daniel of Port Coquitlam, B.C. All the children and their families were present with the exception of one grandson.

The Rennicks served a number of home mission churches in Western Canada and are still active in their local church in Chilliwack, B.C.

REV. AND MRS. D. H. SPENCER celebrated their 50th wedding anniversary August 26. The Spencers, their four daughters, and their families celebrated the occasion with a trip to Breckenridge, Colo.

The Spencers served as missionaries in South Africa for 30 years. They now live in Overland Park, Kans., and attend the Antioch Church.

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Though the nation's churches are making little progress in attracting new members, they have a much more receptive audience among unchurched Americans than they may realize. That's the conclusion of a new three-volume Gallup Organization survey, *The Unchurched American*, released recently in Washington.

The survey of 2,556 adults at 300 sites nationwide found that 44 percent of America's adults—some 78 million—are "unchurched," defined in the poll as neither belonging to a church nor visiting one within the last six months except for religious holidays, weddings, and funerals. In 1978, 41 percent—61 million—were unchurched.

The polling project has a 3 percent margin of error, rendering the increase in the unchurched statistically insignificant. Gallup noted that membership losses in mainline Protestant denominations are being balanced by growth in evangelical churches, so that overall church membership has remained steady.

Gallup also noted that the unchurched are becoming increasingly receptive to the message a church has to offer, and often stay away for reasons of convenience rather than out of hostility. More effective evangelism could make church members of many of the unchurched, Gallup predicted.

Gallup concluded that unchurched people stay unchurched because major denominations lack effective outreach strategies. Only 40 percent of unchurched people said they stopped attending a church for reasons related directly to the church, while 58 percent said they were open to joining a church if they found one that was right. Unchurched people emphasized good youth programs, personal relationships with clergy, and changes in their family situations as factors that would lead them to consider rejoining a church. More than three-quarters of the unchurched said they believe a person can be a good Christian or Jew without attending church or synagogue.

PROPOSED HONG KONG CONSTITUTION IS VAGUE ON RELIGIOUS FREEDOM

The recent release of the Basic Law, a proposed constitution that will govern Hong Kong for at least 50 years after the colony reverts to Chinese control in 1997, has stirred concern among Christians. They fear China will not keep its promises of continued religious freedom after that reversion.

In 1984 a joint agreement was made between China and Britain providing economic, social, and religious freedoms. The agreement specifically stated that Hong Kong religious organizations would be permitted to own and operate churches, schools, hospitals, and welfare institutions without interference from the government or religious bodies in China and continue relations with foreign religious organizations unhindered by government.

Although the Basic Law restates many of these provisions, ambiguous and vague wording could undercut those guarantees. The draft of the constitution states that the government will not interfere with religious internal affairs and activities "which do not contravene the laws" of post-1997 Hong Kong.

Since laws after 1997 will be drafted, approved, interpreted, or revised by government authorities in Beijing, the Chinese capital, rather than Hong Kong itself, Christians are concerned about the implications that such laws will ultimately have on internal affairs of churches.

Christians applaud some provisions made in the constitution, however. Article 31 of the Basic Law draft promises, "Hong Kong inhabitants shall have freedom of religious belief and the freedom to spread religion and to hold and participate in religious activities in public." Believers in China, by contrast, have the constitutional right to worship but no explicit right to spread their faith.

The Board of General Superintendents has enthusiastically endorsed the plan of the Nazarene Bible College Board of Trustees to dedicate the 1988 NBC Offering to the creation of the "Charles H. Strickland Memorial Chapel and Conference Center." We encourage Nazarenes throughout the United States to give their full support to this fitting memorial to our friend and colleague by continued generous giving to this worthy project. In this way we can "EXPRESS OUR LOVE . . . EXTEND HIS VISION."

EUGENE L. STOWE, *Chairman*
BOARD OF GENERAL SUPERINTENDENTS

\$30,000 KICKOFF FOR STRICKLAND MEMORIAL CHAPEL

On September 14, the regional representative district superintendents of the Nazarene Bible College Board of Trustees met in Colorado Springs to implement the board's decision to redirect the 1988 annual Nazarene Bible College offering toward the building of the Charles H. Strickland Memorial Chapel and Conference Center. This decision, made with the endorsement of the Board of General Superintendents, will provide members and friends of Nazarene churches across the world an opportunity to give a love gift to honor the ministry, influence, and friendship of General Superintendent Charles H. Strickland. Pastors Keith Wright, Kansas City First Church, and Woodie Stevens, Colorado Springs First Church, served as pastoral advisers to the group.

The NBC administrative team and faculty joined the group at dinner for an inspirational fellowship time. Colorado District Superintendent Jim Diehl spoke. General Superintendent Eugene L. Stowe, who will serve as honorary chairman of the fund-raising effort, shared warm remembrances of his colleague relationship with Dr. Strickland. Members of the planning session pledged a total of \$30,000 as a giant step in the campaign to raise \$500,000 in the annual Nazarene Bible College offering.

Planning for the offering has been especially demanding because of the short time frame be-

tween Dr. Strickland's homegoing on August 11 and the October 9 offering, but all are agreed that the church wants to express its affection in a tangible

way. The group's main task is to get the message out as soon as possible. A Mailgram was sent to all pastors on September 13. A communication strategy took information to every district superintendent and pastor within 120 hours of the initial meeting of the planning group. Additional information, including posters and souvenir brochures, was sent to every congregation.

Though the need for the chapel and conference center is apparent, the real purpose of this effort is to express love for a leader who was known for his devotion to Nazarene Bible College. On this campus, the fulfillment of many of Dr. Strickland's dreams can be seen everywhere. Through his efforts, the valuable land for the original campus was donated by the Fred Sproul and Roy Pring families of Colorado Springs; it is now worth several million dollars.

He worked hard to build four buildings. He worked hard to help the denomination see the need for a ministerial training college to serve older adults who were either converted or called later in life, and even today they prepare for frontline ministerial service. He worked hard to keep evangelism, outreach, and church planting at the center of Nazarene Bible College's curriculum, and that dream is being fulfilled through graduates and persons who are now in training for ministry. He helped encourage Colorado Springs Churches of the Nazarene to be effective models for ministers in training, and they are.

The chapel and conference center will extend his work and influence. This building will stand as a strong symbol of the actual purpose of Nazarene Bible College. Your participation is needed and appreciated. □



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MARK GRAHAM
Reporter
Nazarene News Service

TEXAS FARES WELL DESPITE TORNADOES

Although Brownsville and Corpus Christi, Tex., came through the high winds and water of Hurricane Gilbert relatively unscathed, the storm did spawn a number of tornadoes that ripped through a number of Texas communities. However, Nazarenes in the area suffered only minor losses, according to James Blankenship, superintendent of the San Antonio District.

"Many people from the Gulf Coast area came inland to escape Gilbert," said Blankenship. "Unfortunately we had 11 tornadoes touch down in our community."

Nazarenes in the San Antonio area responded by providing housing for their temporarily displaced brethren. Eleven persons spent the night at the district office; 35 others lodged at San Antonio Eastside Church.

The superintendent said the roof of the Nazarene church in Mission, Tex., was damaged, but otherwise no Nazarenes or their property were known to be seriously affected by the twisters.

Blankenship added that one bright spot was the lack of rain falling during the storm in the San Antonio area. It measured only .083 inches.

—NN

NAZARENE LOSSES FROM GILBERT TALLIED

Preliminary reports indicate that 108 Nazarene families have been left homeless and 20 church properties damaged in Jamaica and Mexico by Hurricane Gilbert, according to Bob Prescott, Compassionate Ministries assistant coordinator. These figures will likely increase when the hardest-hit areas along the Mexican gulf coast and the Yucatán peninsula are reached by church relief workers.

Damage to church buildings exceeds \$25,000 at this point. In Spanish Town, Jamaica, the March Pen Road chapel was completely destroyed. On the west end of the island, a tent being used by the Burnt Savannah congregation was blown away. The group of about 150 had been using the tent while a building was under construction.

Monterrey, Mexico, Nazarenes escaped major damage. How-

ever, there are 10 congregations near the coast where Gilbert came ashore that have not yet been heard from. Likewise, the 10 families in the new Cancun congregation have not been contacted.

Superintendent Antonio Alvarado of the Mexico East District took a truckload of food and emergency supplies from Merida to Cancun, along with a 200,000 peso love offering from Merida Third Church, September 21.

Prescott said that despite the problems in Monterrey, four evangelistic rallies that had been scheduled for the Sunday following the hurricane were held with good attendance.

Nazarene Compassionate Ministries has approved \$31,100 in emergency assistance for Jamaican and Mexican Nazarenes. Eight thousand dollars is being used to provide candles, flashlights, and food, including powdered milk for infants. Some of this food will be given to families who donate time to assist in the repair of damaged churches. Twenty-three thousand, one hundred dollars has been approved to help homeless Nazarene families repair and reroof their damaged homes. This assistance is coming from spontaneous gifts to the Nazarene Hunger and Disaster Fund.

Both money and work teams will be needed to repair the 20 church buildings. Offers of Work and Witness teams are already being received at headquarters. Individual workers are also calling to offer their expertise if needed.

Persons wishing to donate nonperishable food and clothing may do so through their local Salvation Army office.

—NN

NAZARENES REPORTED SAFE IN HAITI

Haiti Mission Director Bill Dawson reports that the situation for Nazarenes in Haiti is peaceful following the overthrow of Lt. Gen. Henri Namphy September 18. Namphy was removed by Brig. Gen. Prosper Avril in the coup.

News reports indicate the action occurred one week after about 20 men attacked a Roman Catholic church during a Mass being said by the Rev. Jean-

Bertrand Aristide, a critic of the military government. Thirteen persons died and 77 were wounded in that attack. Critics blamed Namphy's government for the attack.

A coup of military commander Namphy overthrew the government of Haitian President Leslie Manigat, June 19 of this year. Manigat had been elected to the post in January.

—NN

MILLION HOURS OF PRAYER FOR CONVENTIONS/ ASSEMBLY

The Board of General Superintendents has voted to officially adopt the plan of the Nazarene World Mission Society to enlist more than 500,000 Nazarenes to pray 1,000,000 hours between January and June 1989 for the general conventions and 22nd General Assembly.

"We are making this a central emphasis in the days leading to our conventions and assembly in Indianapolis," said Eugene L. Stowe, chairman of the Board of General Superintendents. "We believe it will help to precipitate the movement of the Holy Spirit in our sessions in a vital way."

Each district NWMS president was asked to review and pray about a contract of prayer that was sent to them by General NWMS Director Nina Gunter.

"We asked the presidents to take as their goal twice the num-

ber of hours of their total NWMS membership as a minimum time of prayer," said Gunter. "The result was that the 257 districts of the denomination around the world have adopted a goal of more than 1,000,000 hours of prayer."

The Guatemala Las Verapaces District has contracted for the largest number of hours with 26,000. In the United States, Southeast Oklahoma has the highest goal with 23,310 hours.

Gunter presented the contracts to the Board of General Superintendents during their September session in Kansas City.

"We are calling this our 'Concerts of Prayer' plan," said Gunter. "We believe Jesus when He says, 'If you agree in your asking, it shall be done by My Father' (Matthew 18:19, paraphrase), so we are asking thousands of Nazarenes to join together in an orchestration of prayer that will touch the heart of God."

The Board of General Superintendents will also cooperate with NWMS in establishing an international room of prayer in the Indianapolis Convention Center during the denominational meetings.

"NWMS will maintain a prayer vigil involving the total church from 7 A.M. to 9 P.M. each day of the conventions and assembly," said Gunter.

"Our hope is to see a chain of prayer maintained throughout all of our activities in Indianapolis," added Stowe.

—NN



NWMS General Director Nina Gunter presents contracts from district NWMS presidents from around the world pledging to pray 1,000,000 hours for the general conventions and assembly in Indianapolis next June. Shown (l. to r.) are Raymond W. Hurn, John A. Knight, Gunter, Eugene L. Stowe, Jerald D. Johnson, William M. Greathouse.



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