

JUNE 15, 1988

# HERALD

OF HOLINESS



A FATHER'S REFLECTIONS  
ON A MISCARRIAGE

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WHEN FATHER PUNISHED ME

---

STILL HEALED

CHURCH OF THE NAZARENE

# THE MEANING OF FATHERHOOD



**JOHN A. KNIGHT**  
*General Superintendent*

We sometimes use the phrase, “Like father, like son.” Old Testament scriptures at times refer to an individual by saying, “He walked in the ways of his father.” Such references highlight the power of a father’s influence.

This truth underscores the wisdom of having a special day for fathers. Father’s Day was first observed

in America on June 17, 1910. In 1923 the third Sunday of June was fixed as the official day, and in 1924 President Coolidge recommended its national observance. Today it has a fixed place in the calendar of special days in the United States.

While many fathers deserve the commendations conferred on them, and a special day is appropriate, unfortunately platitudes spoken by soon-forgetting sons and daughters will characterize the day. Nonetheless, the commemoration affords an occasion to reflect on the meaning and significance of fatherhood.

It is frequently said that God is like a father. In many cases, however, if God is like some fathers, the children want nothing to do with Him. The error is that the analogy is moving in the wrong direction. God is not like a father—just any father; rather, fathers are to be like God.

In Ephesians 3:14-15 the apostle says, “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.” The rendering of the *New English Bible* makes clear an often unobserved point,

of whom every *fatherhood* in heaven and earth is named.

The verse is saying that fatherhood on earth is named, or defined by, the Father of our Lord Jesus Christ—and not vice versa. That is, the meaning of true fatherhood finds its basis, not in time or with particular men, but in eternity and with God himself. The model for temporal or earthly fatherhood is that Fatherhood after whom all fatherhoods are named, the Father of our Lord Jesus Christ. The ideal father, then, seeks to emulate, or be like, the Father of Christ.

Exercising spiritual leadership is one of the primary responsibilities of a father, certainly of a Christian father. Failure to do that can have a negative effect on the child. One child, asked on a questionnaire if he were a Christian, wrote, “I am not a Christian because my father is not a Christian, and I am the same thing.”

Fathers in Israel were charged to teach God’s law diligently to their children, both formally and informally, from morning to night . . . in the house and on the road . . . using every visual aid available and every opportunity presented (Deuteronomy 6:6-9). But precept and example must not be contrary to each other. Children are inclined to imitate what we really are, not what we say we are. “Till a boy is 15 he tends to do what his father *says*; after that he is likely to do what his father *does*.”

According to the Old Testament, the father is the individual charged with the task of transmitting the faith in the living God from his generation to the next. We can understand the noble dimensions of true fatherhood if we think of the relation and intimacy of the Father of our Lord Jesus Christ to His Son. As the Father exalts the Son, and the Son glorifies the Father, so earthly fathers are to build up the family and the family in turn is to affirm and strengthen the father.

**H**

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“Ob God, I’m just Hannah asking for a Samuel.”



# “For This Child I Prayed...”

Ob God, I’m just Hannah asking for a Samuel.” These were the words that came from my lips and poured from my heart on Sunday, November 15, 1976, during open altar time at our church.

We had been wanting a child for three years. Debbie had been to specialists for the previous two years, and even their medical help had not changed our situation.

It all seemed so ironic. I was an elementary teacher in

the public schools, loved children, and was giving my life for them. If any woman on earth was born to be a mother, it was Debbie Davis Curry! She was a great housekeeper, a wonderful cook, and one of those women the Bible talks about—the type with a “quiet and gentle spirit.”

Debbie’s heart was broken over the thought of being childless. Nothing I could buy her or do for her seemed to make her happy. I knew her heart ached as she watched one couple after another in our Sunday School class bring their new babies to church. She attended every baby shower, was usually a hostess, and found such pleasure in buying baby gifts—but I could see the heartache in her eyes. It was killing her inside.

We had laid out our “fleece” before God in October. If Debbie wasn’t expecting by January 1, 1977, then we’d call and make an appointment with the Deaconess Home of Redeeming Love, to check into adoption. Maybe God needed us to give a home to someone else’s child.

As an educator, I was reluctant to adopt. I had heard horror stories in graduate school of the problems some adopted children have in school, because their young mothers had experimented with drugs during pregnancy. My heart went out to some of the children at school who worked so hard and yet struggled in programs for the learning disabled.

Frankly, I wasn’t sure I could cope as well as some of the parents I observed.

“Oh God, I’m Hannah asking for a Samuel,” and as Paul Harvey would say, “Now for the rest of the story.”

For you see, that Sunday when I prayed this prayer was the *very first time* I had ever prayed for an adopted child. (Always before my prayer had been for Debbie to conceive.) One week to the day from the morning I prayed that prayer we drove home from the hospital with our six-day-old son, Jeffrey Michael.

Looking back on my prayer I realized it was a point of total surrender of our situation and of our future to God.

I recall praying: “A natural child or an *adopted* child—I don’t care which anymore—whichever You want, whatever You know is best for us.”

I recall praying: “And Lord, *even* if you want the child to be a missionary some day, Debbie and I would support that. (For I remembered from childhood my dad saying he’d rather go himself than ever have to send Katie or me to the mission field! He couldn’t bear the thought.)

I recall praying: “I promise to raise this child for You and tell him about Jesus and give him back to You for Your service just like Hannah did with Samuel.”

There are lots of “details” I could go into about what happened during that next week, but they would make this article so long the *Herald of Holiness* would never publish it. (Editor’s note: Amen.)

We didn’t even hear about Jeffrey until the Friday before we brought him home on Sunday. I hadn’t even told Debbie about my prayer at the church altar. We walked into the office of an attorney whom we had never met, with the required cashier’s check for \$1,750. (Our life savings *had*

been \$1,800.) There were hundreds of people in Oklahoma City on waiting lists to adopt children. One of the attorney's own clients would fly in from Chicago that day if we didn't take this baby.

The natural mother had made only two requests of the attorney that very morning: "Could you find a couple who would love my baby more than I could love him?" "Could you find him a Christian home?"

Our daughter, Alyson Elizabeth, was adopted three years later through the Deaconess Home. Three years after that Debbie gave birth to our third "miracle" baby, Andrew Thomas, after our Sunday School had joined us in prayer for her physical healing. Debbie's condition had worsened to the point of facing major surgery at age 30.

Jeffrey was five years old the first time he ever informed us he wanted to be a missionary. He had learned about them in kindergarten church. We were shocked, as we had never talked about missionaries around our home!

I'm writing this article from the Mission Station in Manzini, Swaziland, where Debbie, our three wonderful children, and I are serving a four-year specialized assignment.

"For this boy I prayed; and the Lord has given me my petition which I asked of Him. So I have dedicated him to the Lord; as long as he lives he is dedicated to the Lord" (1 Samuel 1:27-28, NASB). **H**

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**BY J. MICHAEL CURRY**

*A Nazarene missionary serving in Manzini, Swaziland.*

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# When Father PUNISHED ME

**I**t happened early one morning. Although I was very young the incident stands out as one of my most vivid memories.

I walked into my parents' room. Mother had just made up the bed—one of those soft, downy feather beds. Evidently researchers hadn't made the discovery that people could be allergic to them, for in the area in which I grew up a feather mattress was considered the epitome of comfort.

Mother had gone on to other duties. I saw no one else around. And that beautifully smoothed, high, soft mattress was a challenge. How delightful it would be to feel the softness with my whole body. But I wasn't very tall. How could I reach it? Could I make it if I jumped?

Well, I would try. With a running leap I landed in the middle of that cuddly mattress—on my left side—facing the wall. But before I could move I felt a sharp, gentle spank. Father had walked into the room just in time to see me land.

The little spanking didn't really hurt. It was the grieved tone in my father's voice which I felt the most. I could feel his disappointment at my disregard for Mother's hard work to keep our home clean and lovely. His desire for me to grow as a person caring about the needs of others clearly came through. And I could tell the punishment was prompted by love. . . .

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*His desire for me  
to grow as a person  
caring about the  
needs of others clearly  
came through.*

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That experience has helped me throughout my life to understand more clearly God's love. Yes, I have felt God's punishing touch. But even in times of deep distress God's Word has assured me of our Father's love. I would read, "For whom the Lord loveth he chasteneth . . ." (Hebrews 12:6). And in verse seven, "If ye endure chastening, God dealeth with you as with sons . . ." Of course He meant "daughters" also.

The NIV uses the word "disciplines." Hebrews 12:10 explains some of God's reasons for disciplining His children. "God disciplines us for our good, that we may share in his holiness."

Reading further we learn that God understands how painful and unpleasant the discipline can be. But He also points out benefits that come later if we are willing to learn from the ex-

perience and allow it to produce "a harvest of righteousness and peace" (v. 11, NIV).

The Psalmist had known God's punishment for wrongdoing. He had learned from it so well that he cried out "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law" (Psalm 94:12).

I must emphasize here that God's children should not interpret every trying or painful circumstance as punishment from our Father. Regardless of the purpose for which He allows something to occur in our lives, all is motivated by His boundless love. And it can yield blessing and growth in our spiritual understanding—dependent of course upon the attitude with which we meet it.

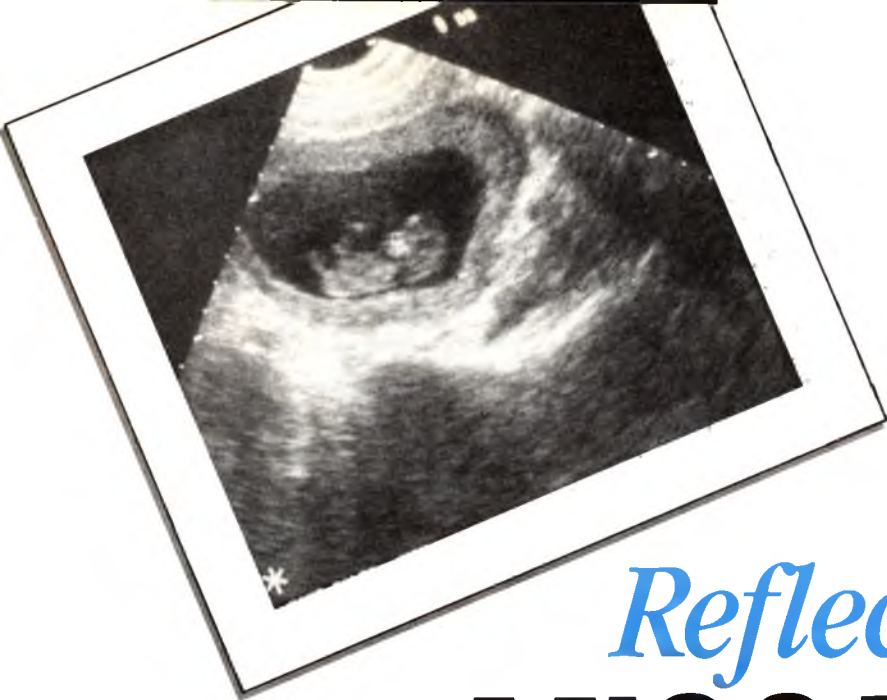
I have proved this true. Some of my richest lessons have been learned through life's most traumatic experiences. For this I thank God. And to Him I offer praise for giving me a human father who dared to discipline his willful young daughter in a way that portrayed the love of our Heavenly Father.

There were many lessons I learned from my dad—but none more clearly than the one on the day Father punished me! **H**

---

**BY MARY E. LATHAM**

*A Nazarene elder residing in Kansas City, Missouri.*



*I mourned not  
only for myself,  
but for a life  
that would  
never breathe.*

## *A Father's Reflections on a* **MISCARRIAGE**

I leaned closer to the black and white image on the television monitor, but I could see no sign of life. The hazy sonogram of our eight-week-old fetus showed no throbbing that would suggest a heartbeat.

"Is this a still picture?" I asked my wife, who is a nurse.

"No," Linda replied, as she continued to study the tiny figure.

Hours before I had brushed fear aside. Light bleeding early in pregnancy is common, I had reminded myself. Linda encountered the same problem with Rebecca, our one-year-old.

After the doctor reviewed the sonogram photos, he came into the treatment room where Linda and I had spent nearly the first half of this Sunday—my 34th birthday.

"Linda," he said. "I'm going to order a couple of hormone shots." Hope surged within me, for surely he wouldn't have done this had the new life already died.

By 2:30, we were back home. But two hours later, Linda complained of abdominal cramps. Before long the pain was rolling in on powerful waves. Neither of us admitted it aloud, but we both knew this was labor—the final stages of a miscarriage that would deliver a fetus that could not possibly survive.

Linda's doctor said he would meet us at Emergency, and would admit her into the hospital. Our reflex response was to scurry around for some overnight things Linda would need and to ask our neighbors to watch Rebecca. But when our minds caught up with our reflexes, Linda fell into my arms and sobbed. "I didn't want this to happen."

In those moments, I held her and wondered what I could possibly say. "It's OK," I finally whispered. But it wasn't. For the season of grieving was upon us. At the hospital, I stood with the doctor in the busy lobby just outside the waiting room door. He spoke in a voice that seemed to carry naturally.

"Your wife is in the process of miscarrying. We're getting

her ready for a D and C. We'll do it as soon as the surgical team arrives. You can go into the room with your wife. It will be a few minutes before the others get here."

Linda was lying on an examination bed, waiting for me. "Did he tell you?" she asked.

I nodded. I wanted to say, "I'm so sorry. I love you." But I was engulfed in grief, and I knew my words would only begin before they would dissolve into a sea of emotion. I didn't want Linda leaving for surgery after that. So I sat on a stool at the foot of the bed, and when I did talk, it was about sedate things like blood tests and pain medication.

For most of that time, though, I sat quietly as my eyes recorded the images around me: patches of veiled red on the sheets; a swath of bright crimson, streaking the floor between the bed and a trash container; and on the shelf, beside the sink, a quarter-inch ball of flesh entombed in a clear plastic cup with a snap-on lid.

"The doctor thinks it's part of the gestational sac," Linda said. "He's sending it to pathology."

I looked silently at the cup. In that instant there was a quiet explosion within, for I knew this was as near as I would ever get to our child. There would be no small, soft body to hold in my arms and mourn over. No baby to bury. No granite stone on which to engrave a name.

When a pair of nurses took Linda to surgery, they directed me to a large and deserted waiting room. A mute television played its scenes, while easy music fell from the ceiling like a gentle evening shower.

These distractions occupied my mind for only a few minutes. Suddenly I was thinking about life in miniature. Little arms and legs, hands and feet, eyes and nose and mouth. Even at eight weeks, the life had all of these.

Maybe I would not have found myself swirling in this torrent of emotion had it not been for our little daughter. Without her, I would not have known all that an eight-week-old life could become. The creation would have been

just a fetus, an untouchable something I couldn't see or hold, a future event that wasn't yet real or alive.

But as I paced the waiting room, I thought of a little girl's two-toothed smile. I remembered her hand patting me on the back as I rocked her in the early evening hours. And I remembered her cooing as she sang herself to sleep. In the solitude of that room my sad, stone face melted. I mourned not only for myself, but for a life that would never breathe.

The next morning began the condolences. "God knows what He's doing." That's what several of my Christian friends said. I accepted their genuine effort to console me, but in silence I wondered why they thought God was responsible.

Should we blame Him if the egg implanted itself on scar tissue from my wife's previous C-section, and was unable to draw the nutrients it needed? Would it have been His fault if a carrier of German measles came in contact with Linda and caused fetal damage that induced the miscarriage?

No doubt God could have been directly involved in ending this life. After all, he is God. And no one better than He knows how the pieces of life and death fit together to create the eternal portrait. But, to me, the heartache of it all seemed out of character for the God I have come to know.

It is in His character to mercifully allow the body to release a life that would have endured but a few painful, surgery-plagued months or years.

And it is in His character to transform those who are hurting emotionally into healed helpers. Linda had grown accustomed to death after 11 years as a nurse, but when she returned to work she found a new awareness of the grief of those left behind.

And it is in God's character to bring about what happened the night of the miscarriage.

That evening Linda slept the sleep of a medication more powerful than the deadliest grief. But in the early morning hours of a new day, she had a dream. Through a rippling haze, the texture of a reflection in a pond, Linda saw the image of a baby boy. For a moment, the two looked at one another, then Linda whispered the name we would have given our first son. "Jason." And the baby smiled. When Linda reached out to gather him into her arms, he disappeared. It was as though the dream was God's way of saying our baby was safe and happy.

I believe in an afterlife, not only because of what the Bible says about it, but because of an innate sense of immortality within me. I've never been certain, however, about the immortality of the unborn. The Bible isn't clear about this. But could there not be, this hour, in the most beautiful garden of heaven, an angel rocking a little boy named Jason? It would be just like God to arrange this. Perhaps the answer is one we have to trust to creation's first Father.

There is one thing I know for certain. When Linda told me she could never name another child of ours Jason, I understood why. And in that instant there arose in me, from the center of life where instincts are born, a soothing and healing peace. **H**

**BY STEPHEN M. MILLER**

*Editor of adult Sunday School material at international headquarters in Kansas City.*

# A Christian Father

**H**e was as stalwart as the Kentucky hills amidst which he was born. He was as straight as the western plains upon which he spent most of his life. He was a man in every true sense of that word.

Born during the latter part of last century, he knew the meaning of hardships and limitations. Deprived of much formal education, he was trained by parents who valued moral principle above material possessions. He was taught to work and he worked hard. He early learned that his word was to be as good as his bond and his bond as good as gold. His two sons and daughter never knew him to surrender principle for price.

He was a quiet, unassuming man. He never made a public speech or coined a famous phrase. As a young father, he met God in a character-transforming experience that gave him spiritual fiber when the shadows and clouds of crushing heartbreak hung low as well as when the sun shone brightly. His good, uncompromising life marked him as a man of God—a man of whom I rejoice to say, "He was my father." **H**

**BY SAM STEARMAN**

*Pastor of the Penn Avenue Church of the Nazarene in Oklahoma City, Oklahoma.*

## P · I · L · L · A · R · S

*God, make me a pillar—  
a pillar for Thee;  
not ornamented  
for people to see,  
but sturdy, upholding  
Your temple down here  
in some hidden places,  
from man's eye obscure.  
And let me remember,  
though hidden from view,  
a pillar can bring  
great glory to You!*

—ALICE HANSCH MORTENSON  
*Racine, Wisconsin*

Editor's Note: Alice Hansche Mortenson died March 7, 1988.

# MY CARAVAN JOURNEY OF OBEDIENCE

I told God I would be happy to be a Caravan guide, even with the six-year-olds.



**W**hen God told me to pick up the phone, call a complete stranger, and volunteer to teach six-year-olds, I didn't reply. "Here I am Lord, send me!" Instead I began to compose an itemized list of excuses.

God quickly eliminated the weak excuses at the top of my list, such as: I had attended our new church less than a month; I didn't know the Caravan director; and I had never even heard of the Caravan program until I also heard of the need for guides. Then God and I got down to the real reason I was hesitating. As I argued with Him I said, "Father how can I bear to teach children every Wednesday night? Lord, my son should have been a first grade Caravan student this year!"

But my son had lost his battle with leukemia and would never wear a Caravan uniform. The need for guides continued, and I continued to wrestle with God. My biggest argument was what if they asked me to work with the first graders? For someone who had just moved a thousand miles with her family so her husband could work in a Nazarene college, I was very slow to obey this time. But despite my foot-dragging the last Caravan guide position remained open. God reminded me of my obligation to obey His

commandments. Second Corinthians 10:5 became a direct and irresistible command to me, "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ" (NIV). At last, the day came when I cheerfully said yes to this command. I told God I would be happy to be a Caravan guide, even with the six-year-olds.

I wish I could have seen the Caravan director's face when I called and volunteered to fill any opening she had in the program. I was glad she couldn't see my face when she told me I would work with the first grade.

God told Saul, through His prophet Samuel, "To obey is better than sacrifice" (1 Samuel 15:22, NIV). As I began teaching 12 screaming six-year-olds I often thought of my obedience as a sacrifice. At the first few meetings we did a lot of coloring. The children couldn't read, and most of them couldn't sit still for more than five minutes either. I went home every Wednesday night hoarse from shouting over the din.

During the first few weeks I thought often of my son and how much he would have enjoyed the games, crafts, and songs of Caravan. But, as the weeks grew quickly into months, I thought rarely of my personal grief and more about my students. The squirming group soon separated into distinct personalities. Danielle was always the first student to arrive and usually the first to complete her projects. Elisabeth was talkative and very smart. Adam could memorize most anything before the other children could even read it. And then there was David. When I first saw this sandy haired boy I thought, every time I look at this boy I will miss my son, they look so much alike. Surely every time I hug this boy I will be hugging a substitute for my son. But God was faithful to help me. First of all, He turned my grief into love. I did not find myself viewing any of the children as a substitute for my son. Second, in David's case there were precious few times to give him a hug. He was far too busy for anything like that to happen.

By the end of the second month the children and I had become friends. They proudly shared with me their loosened front teeth, caterpillars, and homework. At first I had felt brave to set aside my personal grief and be their teacher. But several of my students were also learning En-



glish as their second language each week. These six-year-olds taught me some lessons in real courage.

One night I realized I wasn't going home hoarse any more. In fact Wednesday was the best day of the week.

As fall turned into winter my students began to look me up before Sunday School, too. At first they were surprised that I had a regular wardrobe and that I wasn't always in my Caravan uniform. But after they got used to my clothes, we had weekly chats about school, or where they went on holidays, and of course I got to see a lot of Christmas dolls. Paul wrote to the Corinthians, "The reason I wrote you was to see if you would stand the test and be obedient in everything" (2 Corinthians 2:9, NIV). Well, Christmas was a test for me. As anyone knows who has suffered through the death of a child, Christmas is a bitter-sweet memory. But God again helped me. I was astounded at the pure joy I got out of the Caravan Christmas party.

We made a lot of crafts as winter changed to spring. But we also talked seriously about how to accept Jesus as Savior and how to love others. The children unselfishly reached out to others and demonstrated how children can help someone who is hurting. I remember how enthusiastically they made individual get well cards for their pastor when he had the flu. They insisted on making 12 cards even though I said one large one would be enough. But by this time I was not surprised by their generosity and no one had to tell me how these little children could minister to a hurting soul.

All too quickly summer was almost here. It was time for our nature walk field trip. Since we live in San Diego, we decided to take them to the world famous zoo where they could see thousands of plants and animals all at once. Now the zoo has always been a favorite spot of mine, but also a very difficult place for me to go. While our son was fighting cancer my husband and I would take our surviving child to a zoo. It was about the only fun place anywhere near the children's hospital where I lived the final weeks of my son's life. But again I was obedient and God was faithful; we had a wonderful field trip. The apostle John put it so beautifully, "Love one another. And this is love: that we walk in obedience to His commands" (2 John 6, NIV). That nature walk was one of the most delightful days I have ever spent with any group of people in my life. As we walked around the zoo, God's peace that passes all understanding accompanied me.

Suddenly the Caravan year ended with the round-up camping trip. My 12 students were ready for second grade and our final awards ceremony. As my students marched up one by one to receive their badges, I thought of the old song, "There were twelve disciples Jesus called to help Him..." Following the ceremony some parents thanked me for working with their children. I wanted to tell them how much these students had helped me during the last nine months. But, instead, I mumbled the usual expected responses.

Just then I found it impossible to explain how these six-year-olds that God had given me to lead and disciple had instead led me on a journey of obedience. I had enough to explain that night. During our awards celebration I was the only one in the room who was crying. **H**

---

#### BY BETTY HOWARD

Staff writer for institutional advancement at Point Loma Nazarene College. She resides in San Diego.

# LAI D OFF

**A** decision has been reached to dissolve your position. You will receive your vacation pay coming and that is it. We appreciate those long hours of devotion to our company, but with business at an all-time low we cannot continue to carry this overhead."

For the first time in my career I found myself out of work, laid off. I was among those millions of others who thought, It will never happen to me.

I gathered my personal belongings from my desk, tried to look strong, and left the building, crying within. What would I do? Here I was, 54 years old. Who would hire an old man like me?

C. William Fisher held a service in our church and spoke on 1 Thessalonians 5:16-18. "Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus."

*In all circumstances.* The words rang clear and loud. I prayed, cried, was depressed, sang, and impatiently waited. Over 300 résumés were mailed. 10 or 12 interviews had the same negative results. It was obvious, I was too old. *Give thanks in all circumstances.* Again I found myself reaching toward God.

Three and one half months later I interviewed with not the slightest bit of hope for a job, and God in His wisdom knew what the circumstances were. I found a job working for another Christian.

I realize now that God knew I needed time for the wounds of bitterness to heal, to spend time with Him growing and, most of all, to realize my dependence on His will for my life. Yes, I give thanks in all circumstances, and I praise Him for this time to be with Him alone, growing from within.

God supplied each need that arose, and His timing was perfect. Time and space will not allow me to pen those events, but miracles do happen in the 20th century. I know, because I am one. **H**

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#### BY WES ALLARD

A professional accountant residing in Arlington, Texas.



### AS A TREE

(PSALM 1:3)

*Teach me, Father,  
how to be  
strong and patient  
as a tree.*

*May my roots be deep in place,  
always nurtured by Your grace.*

—ELNA ROGERS WORTS  
Prairie Village, Kansas



# THE RIVER OF GOD RUNS FULL

**I**n Kansas City they call it the ArKANsas River. Elsewhere it is pronounced like the name of the state. It is one of America's longest rivers and at times one of the most treacherous.

In his book *The Arkansas*, Clyde Davis says, "No American river has seen more varied or wilder or more incredible history in the making." Speaking of its origin as a baby brook high in the mountains of Colorado, he says it surprisingly "grows into one of the most rambunctious of America's rivers."

Davis declares, "I have seen it pick up a passenger train like a bludgeon and bash the brains out of another train. I have seen it cut a ghastly swath through . . . Pueblo, washing away six or seven hundred buildings and drowning maybe five hundred people in an evening."

Having known the Arkansas River in its course through Oklahoma, I was keenly disappointed to find that same river "dry" in Dodge City and in much of western Kansas. That didn't seem right for a river that had played such a prominent part in our rich Western heritage.

There are many who will remember it differently. In fact, just 22 years ago, this river was running five miles wide in the "granddaddy of Arkansas River floods." River water rose in Dodge City from less than 4 feet to over 17 feet in fewer than 15 minutes.

Damage was extensive. Farms, crops, and livestock all fell prey to the greedy flood waters. Fifteen hundred residents had to flee their homes in Dodge City. One editor, writing about the flood said, "Kansans living in the western half of the state have fought too hard, suffered too much, ever to forget the flood of June, 1965."

No one wishes to see a return of that much water, but today people are elated to see even a trickle of water in that same riverbed. Reservoirs and dams in Colorado have virtually stopped its flow. Currently there is a lawsuit by the Kansas attorney general seeking the release of more water from Colorado.

For many the River of God has also stopped flowing. The water of life has been dammed up, dried up, or diverted from their lives. Many once green and fertile lives have become dry, brittle, and unproductive. If there

is any "water" at all, it has become a small, slow-moving stream with stagnant pools scattered here and there.

The Psalmist spoke of "the river of God, which is full of water" (65:9). Fullness always characterizes God's operation in men's lives unless they personally engineer it otherwise.

God's river of grace, like the Arkansas, is born in high altitude. Grace swells like a river out of the sovereign holiness of God. The inspired writer said, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Revelation 22:1).

It all starts with God. It is in the virgin snows of God's purity that the water of life has its source. A fresh disclosure of the flawless Lamb of God will cause men to discover both the ugliness of their own sin and the possibility for their cleansing.

Whatever the water touches will be made pure, so let the river run full and overflow. That water will cleanse the pollution from men's hearts and the clutter from their lives. It will purge pornography from "family" bookstands and reading lists in school classrooms.

Those crystal clear waters will wash down the pillars of government. Even better, the River of God will purify the very springs of democratic government by cleansing the spots from stained marriage vows.

Let the flood come! Unlike the natural rivers of the land, one need not fear the *overflow* of this river. The River of God never destroys anything but sin or that which mars and ruins lives. It sweeps all that is ugly before it.

Everywhere the river flows, things grow. Without the River of Grace man's soul becomes an "unwatered garden." When the River of God runs full through a life, a greening takes place. Beauty appears. Rare trees begin to grow upon its banks. Fruit-

fulness occurs. The fruit of the Spirit abounds.

Without the River of God running full through any life, things quickly droop and die. Drought, barrenness, and infertility result.

Today, when *any* water runs in the Arkansas River in western Kansas, people get excited and talk about it. They go out to see even a tiny stream coming down the river bed.

The same thing will happen when the Water of Life begins to run through people's lives. God doesn't want only a tiny trickle though. God always works with *fullness*. The River of God runs full.

What has happened to keep the River of Grace from running full in

your life? You will not need to "sue" God for the release of His water. You will need only to ask Him, and by your obedience remove any dams that are blocking the free flow of God's Spirit.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and foundations in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (Isaiah 41:17-18). **H**

**BY STAN MEEK**

*Pastor of First Church of the Nazarene in Dodge City, Kansas.*

## NAZARENE ROOTS

### UNITIVE HOLINESS: OUR CONNECTIONAL BASIS

The Church of the Nazarene is the product of modern conditions, modern evangelism and modern aggressiveness, coupled with old-time faith [and] . . . passion for the salvation of [humanity] . . . God did not use as an immediate means the mass, but rather the separated portions, to inaugurate this movement. These portions were raised up by the Spirit in widely separated parts of America until they assumed organized church proportions, when in the pleasure of God they began to unite."

The shibboleth that the Church of the Nazarene was "not a split" from organized Methodism is true only in part, for in the mid-1890s there occurred dozens, if not hundreds, of local splits under circumstances usually quite painful. But the conviction also grew among various leaders within the holiness movement that recent history must be overcome by generating positive new forces, and by their acknowledgement that critics in mainline churches were not wrong to insist that "true holiness is not divisive." "Unitive holiness," then, became the central theme of regional holiness leaders across the country, who united widely scattered flocks of worshipers into regional denominations, and finally reached out to one another.

The Association of Pentecostal Churches of America gathered together dozens of congregations in the East into a loose-knit denomination based on congregationalist principles of government. In the South, the Holiness Church of Christ united two pre-existing sects. And in the West, the Church of the Nazarene took organized shape. Each group had extended itself into a half-dozen states by 1907, when the East and West came together and signified their merger through a combined name: The Pentecostal Church of the Nazarene. The following year the Southern group united, almost doubling the size of the new entity.



J. B. Chapman (l.), who later served as *Herald* editor and general superintendent. C. W. Ruth (r.) of Indianapolis was recognized as founder of the "union movement" that brought together East, West, and South.

Should the 1908 merger be recognized by a further name-change? J. B. Chapman, a Southern churchman, thought not, for the name of the Holiness Church of Christ was reflected already in the 1907 name: "Pentecostal means Holiness; Nazarene means Christ." The substance of Christian union, not its symbolism, was the very heart of the issue, and Chapman added: "I am for the union of all holiness churches who are straight in doctrine and clean in life, the world over."

The Church of the Nazarene found its existence, then, not in the general sectarian divisiveness of the late 1890s, nor in the origin of anyone holiness sect, but through the unitive holiness of the early 20th century—still our hope and model of Christian unity. **H**

Sources: Clipping in the Frank Carlson Scrapbook, p. 27; J. B. Chapman, "The Church Union," *The Holiness Evangel* (Sept. 15, 1907): 2. Photographs: J. B. Chapman Collection; C. W. Ruth Collection.

STAN INGERSOL, Archivist

# GIVE AN OFFERING

## FROM WHAT YOU HAVE

**W**hen one looks for them, the Bible has many fund-raising campaigns. In Exodus 35 and 36 a campaign was presented to build the Tabernacle. After God led Israel out of Egyptian bondage and into the wilderness, He commanded Moses to take an offering from the people. "From what you have, take an offering for the Lord. Everyone who is willing is to bring to the Lord an offering . . ." (Exodus 35:5-6, NIV). The Tabernacle fund-raising campaign was so successful the people were asked to stop giving (Exodus 36:5).

The next major building program of the people of God was Solomon's Temple in Jerusalem. David led the fund-raising campaign. He presented a substantial offering and asked the princes and national leaders to follow his example (1 Chronicles 29:1-5). After the people responded with their offering there was rejoicing, for they had given freely and wholeheartedly to the Lord (1 Chronicles 29:9).

There are other fund-raising campaigns in the Bible. There was Nehemiah's campaign to build the walls of Jerusalem (Nehemiah 2; Ezra 3:12-13). The apostle Paul led a fund-raising drive to provide support for the suffering saints in Jerusalem (1 Corinthians 16:1-4; 2 Corinthians

*The Bible clearly teaches  
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8—9). The Bible clearly teaches God has chosen to advance His kingdom's work and to bless His people in proportion to their willingness to commit themselves and their possessions to His cause.

The Guymon Church of the Nazarene is involved in an expansion plan. For years the church had reached a numerical peak. It seemed impossible to consistently break the attendance barrier of 200. The church consulted an architect and a Sunday School expert. The recommendations were the

same. The church needed to expand in order to become what God wanted it to become.

An attractive five-acre tract of land was secured and paid for. A three-year capital fund-raising campaign was initiated. The architect began work on the plans for the new facility. Following the three-year fund-raising, there was more than \$150,000 in the building fund. The first phase of the expansion plan would cost \$600,000. The church board recommended a safe debt limit of \$350,000. The church board only wanted to borrow an amount that would allow for the church's ministries and still pay budgets. The church needed \$100,000 to go with the \$150,000 in the building fund and the \$350,000 borrowed amount before construction of Phase I could begin.

A plan was developed to raise the additional \$100,000. The theme "Possess the Land" was declared for the new church year, which began in July. On October 25 the church would receive an offering of \$100,000.

A prayer couple was chosen to lead the congregation in a call to prayer for six weeks prior to the offering. The four adult Sunday School classes were asked to hold a weekly prayer meeting. The overall support of these

prayer meetings signified the unity of the church. The pastor preached about the benefits of giving as the Lord leads. Essentially, the need was presented and the congregation saturated it with prayer.

During the previous three years the church had averaged raising \$175,000 annually for all purposes. The \$175,000 annual budget included tithes, faith promise, and building fund. To raise \$100,000 in a special offering was the equivalent of 57% of the church's annual income. It had taken the church three years to raise \$150,000 for the building. The challenge before the congregation was unrivaled.

The congregation was asked to

“give an offering from what you have” (Exodus 12:36). Prior to the Israelites' departure from Egypt they were given gold, silver, precious metals, and expensive linens. The Lord asked His children to give from what they had in order to build the Tabernacle. Guymon Nazarenes were simply asked to give from what they had been blessed with over the years.

The response on October 25 was overwhelming, \$112,952! Thirty thousand was given that day! The balance would be given by January. A total of 36 households were involved in the offering. Some gave \$20,000; others gave \$10,000; some gave \$5,000; some gave \$2,000; others gave \$1,000; or \$500 or \$200 or \$100. The offering

proved to be a solid vote of confidence by the congregation in favor of the expansion plans.

The results have been tremendous. Overall giving is up and the weekly offering has found a renewed place in our Sunday service. Enthusiasm continues to rise for the new sanctuary. The people of the community often ask me about the special offering. The frequent question is, “How did you do it?” I am able to say, “Those committed Nazarenes simply dug down deep and gave an offering from what they had.” **H**

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**BY TERRELL EARNEST**

*Pastor of the Guymon, Oklahoma, Church of the Nazarene.*

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**B**ECAUSE YOU GAVE

# TRANSFORMATION AND MULTIPLICATION

**I**n 1979 Long Beach First Church started sowing the seed of the gospel among Southeast Asian refugees. A few laypersons began to reach out to the families of Cambodian kids who were coming on the church bus. They opened their hearts to these new arrivals in America, offering to teach them English, to help with family needs, and to love them unconditionally.

The first man to come to Christ was Thong Bai Phaniphon—an older man with a serious drinking problem. Glenn and Letha George visited in his home and finally got him to come to special worship services in his own language. When Thong came under the conviction of the Holy Spirit and finally surrendered his life to Jesus he testified that it was not the preaching of the gospel that won him. Rather, it was the living out of the gospel by Nazarenes who, though they could not speak his language, put their arms around him every time they saw him. And they said, “Mr. Phaniphon, we love you and we're praying for you.”

Thong Bai Phaniphon experienced instant, total transformation. Immediately he brought his wife and their 10 children into the church. Then he began sowing seeds of Christian caring among his friends. His best friend, Ma Phosy, developed acute appendicitis and called for Thong to come. He came and prayed for Ma, who quickly improved. That caused Ma Phosy to receive Jesus as His Savior and bring his family to the Lord and into the church.

Soon afterward Sangkhom Khamtan's baby became ill, and Ma suggested he take the child to Thong for prayer. When he did so, God answered prayer for the baby's healing. As a result Sangkhom and his family received the Lord.

Soon Thong Bai Phaniphon, the 60-year-old “babe in Christ,” was looked to by his people as their laypastor. He walked the streets of Long Beach's refugee community every day to testify to the Cambodian, Lao, and Thai people. And he led former Buddhists, Animists, Mormons, and agnostics to the Savior.

Because you gave, the Church of the Nazarene—with General Budget and district budget dollars, and Long Beach First seed sowing—reached Thong. Then he reached Ma Phosy and his family. Then scores of other Southeast Asians. Today there is the New Life (Cambodian) Church of the Nazarene in Long Beach, with over 800 average attendance and 1,496 present for recent special services.

New Life Church hosts Asian Nazarene Bible College Extension, a training center for Asian Nazarenes who will in time reach thousands more. And it “networks” with Nazarene ministries to Southeast Asians across North America.

New Life Church has five “house churches” meeting in the Long Beach area and plans to start house churches in several surrounding towns. Through its witness more than 250 Cambodians living in Thailand have received Jesus Christ. They are calling themselves Nazarenes and are awaiting the arrival this year of the new Nazarene missionaries who have been appointed to Thailand. Transformation? Yes. Multiplication? Praise the Lord, yes! Because *you* gave. **H**

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**BY A. BRENT COBB**

*Pastor of the New Life Cambodian Church of the Nazarene in Long Beach, California.*

# HOSPITAL HEALED

**This side of heaven there is pain,  
sorrow, heartbreak, and tears. But Jesus  
gives us daily victory, and the promise  
of no pain in heaven.**

A small convoy of vehicles from Hospital Corporation of America, including a film crew, makeup people, producer, and advertising personnel pulled into our drive. They were here to use a portion of my cancer story on a TV special titled "Cancer, Good News," which was aired nearly two years ago. For five years prior to this film production I was told by the medical world that my life would come to an end in three or four months. Since then, opportunities such as this to share my faith have been many.

My cancer story, titled "But You Shall Live," was printed in the *Herald of Holiness* in the fall of 1982. God did give that promise, and as the scriptures say in Numbers 23:19, "God is not a man, that he should lie." Just as sure as His promise was made, He carried it to completion.

These past seven years have been exciting years of ministry. From revivals in the Bahamas, across America, and to the far western shores of Canada, I have shared the story of God's healing touch. The altars are continuously lined as God blesses His witness. Again and again we open the altar for two healings. The first is for the sin-sick soul to receive the complete healing of total forgiveness, and then for those who desire to be anointed for physical healing. As James wrote, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (5:14). This is a spiritual encounter between the one who is ill and the Almighty God. Healing comes from God alone, but the faith of the believer activates His healing power. So at the closing night of every revival campaign I share my experience of Christ's saving touch as a child in the Iola, Kans., Church of the Nazarene; how He sanctified me wholly while attending Trevecca Nazarene College; and His call to evangelism. But the story of healing continues as I am privileged also to tell how God healed me of terminal cancer.

Our life is a walk of faith. And in our human frailty we cannot fully understand God's ways. Since my illness, cancer has taken both my sister and father. In March 1984, my sister Margie was having a rough night and it was my

turn to sit with her. Dad was sleeping in the hospitality room of the hospital because we felt the angels would come this night. Dad woke and slipped into Margie's room about 4 A.M. He asked how things were going. I replied, "It was a really bad night." Placing his hands on her he said, "Baby, there's no pain in heaven." Then Dad and I began to sing "What a Day That Will Be." We had our own family prayer meeting during those early morning hours. Four days later Margie died.

Nine weeks later, without being ill, cancer struck again, and I stood by the bedside of my preacher dad. How do you tell a 73-year-old man, who only three weeks prior hit a home run playing ball at the Howell, Mich., campground, that unless God intervenes, death is inevitable? The Holy Spirit reminded me of that early morning prayer in Margie's room in that Colorado hospital. I placed my hands on Dad, reminding him of that morning, and said, "Dad, I guess it's time for me to say to you, 'there's no pain in heaven.'"

One day later God vividly showed me that they were completely healed. This side of heaven there is pain, sorrow, heartbreak, and tears. But Jesus gives us daily victory and the promise of no pain in heaven (Revelation 7:16-17).

Whether on a TV talk show, or an interview with a skeptical newspaper reporter, or sharing in our living room with a total stranger who just discovered cancer in his life (as we did two nights ago), God continues to use His touch on my life for His glory. May Jesus Christ be praised!

As I close this article my mind pictures again that tiny chapel in Park View Hospital in Nashville. Here I poured out to Christ all the reasons I wanted to live. Then, as I prayed through on dying, a sweet surrender came over me, and it seemed I wanted to go to heaven. Then God spoke, "But you shall live." Life continues to be blessed with the sweet presence of Christ. There really is dying grace, and it works for living. Praise the Lord, O my soul! **H**

**BY JOYCE HUGHES**

*A commissioned evangelist in the Church of the Nazarene residing in Clarksville, Tennessee.*

# Beauty FOR ASHES

It has been said that roses grow beautifully in ashes. I am finding that to be true. On November 5, 1986, it seemed my life and the lives of my children were reduced to ashes when my husband, Jim, passed away.

All I had known for 28 years, since age 18, was being a pastor's wife. I had a sense of contentment and fulfillment in serving the Lord and my husband in that capacity. Now, all of a sudden, this loving, vibrant, compassionate man lay in a coma at the hospital as a result of a massive stroke. During the next five days the telephone in the waiting room rang constantly, as friends from all over the United States called to express their concern and

prayers. I am still overwhelmed and appreciative of all the wonderful friends God has given us over the years of our pastorates. Such Christian friends are so valuable and give wonderful support when we are in need and are hurting.

I thank God for an unusually caring church family at Kirksville, Missouri. Part of that family is Dr. Gail Burchett, who not only took care of Jim medically but prayed for him and with our family many times in the waiting room. He showed genuine love and concern for his pastor and family.

During that week of painful waiting, and after, Dr. and Mrs. Larry McIntire managed things for me when I could not think clearly. These and others are God's choice people who have shown Christ's love in my time of needed support.

For seven months now I had the "normal" feelings of one who has lost a spouse, even if I didn't recognize some of them—numbness, emptiness, loneliness, and anxiety. I thought, as a Christian, I had skipped over the grief step of anger. I didn't want to be angry at God because I knew He wanted what was best for us, even if it meant taking a loved one home to be with Him. But I was angry. I was angry because my children's father would not be around to give them the wise counsel and love they needed from him. I was angry because our little granddaughters would not grow up to know the wonderful man their "Papa Jim" was and how proud he was of them. I was angry because a long-awaited time had been taken from us, when, with the children on their own, we could have more time together,



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slow down a little, and enjoy a new phase in our life.

Then one day God seemed to say to me, "Ann, I want to make your life a beautiful, fragrant, full-blooming rose again." In my devotions that morning I happened to turn to Isaiah 61:3: "To all who mourn in Israel he will give: Beauty for ashes; Joy instead of mourning; Praise instead of heaviness" (TLB). Also, that week I read Glaphr  Gililand's book *When the Pieces Don't Fit*, recommended to me by Mark Goodwin, a pastor in St. Louis. It helped me realize that I need to tell God what I am thinking and feeling, about my hurts and struggles, even though He knows already. Doing this helps me to say, "God, I need

You to help me with this today." Psalm 139 is a wonderful chapter that tells us He knows all about us, even before we were born. Verses 17 and 18 say, "How precious it is, Lord, to realize that you are thinking about me constantly! I can't even count how many times a day your thoughts turn towards me. And when I waken in the morning, you are still thinking of me!" (TLB). During the prior months I had prayed much for help in many areas, but I realize I had been trying on my own to make things better and to be strong for my children and family. All the time God had been there, waiting and wanting me to really lean on Him.

Proverbs 20:24 says, "Since the Lord is directing our steps, why try to understand everything that happens along the way?" (TLB). Today is a new beginning for me; a time to stop questioning, "Why, God, did You take my husband who was doing so much good for You and winning so many souls to the Kingdom?" Even though the questioning stopped, I realize it doesn't mean the hurt will go away, but it helps me cope with it better.

When God spoke to me, I felt like a tiny rosebud, opening barely enough to reveal a fine line of beautiful color. He wants to heal my emotions, my hurts. God wants to use my life in a different way, perhaps. I want to be totally open to His will and allow Him to make me a beautiful rose in His sight. **H**

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**BY ANN WOMACK LUNDBERG**

*A homemaker who resides in Bartlesville, Oklahoma, with her husband.*

# THE HIGH PRICE OF BUILDING TALL



**A**s part of our daily ritual here in Goiânia, Brazil, our little Pekingese takes me for a walk to one of the nearby parks. This little animal is about as spoiled as any living thing could be.

On this particular day I was stopped in my tracks as I glimpsed a toylike figure on top of a nearly completed apartment complex across the plaza.

As I watched in near-unbelief the construction worker would lean over the edge of his 19-story-high perch to receive planks and 2 x 4's from his colleague on the floor just below him. These boards would be used to build a form to receive the batch of concrete that would finish off the gigantic structure. The frightening fact was that the worker had not the slightest life-support system. There was no railing or joist that he could grab if a sudden gale were to knock him off balance. He didn't even have a nylon rope to help break a fall in the event of an accident!

Such dangerous feats are repeated time and again around the world as cities race to keep up with the population invasion of urban communities. The human risks involved are incalculable: the staggering price tag on lives lost or maimed in such projects is unbelievable. All of this, just to construct an edifice that sooner or later will be reduced to rubble or even to nuclear dust.

As I reflected on the situation, the Lord began to teach me a lesson.

"By the way, what risks are you taking to help build My Church? Do you have the courage to subject yourself to high altitudes, where the gales of adversity could easily knock you off balance? That man up there has no life-support system. The construction company feels that he's expendable. But I have stood the cost of your security, for 'underneath are the everlasting arms.' That man on the 19th floor is woefully underpaid and underprivileged, while I have guaranteed up to a 100 percent bonus program for work done in My name.

"That man up there gets tired out from climbing before he even starts working. I have provided 'eagles' wings' to boost you and 'strength for the day' to meet the demands of My project. Beyond all this, that man on the 19th floor is constructing a building that any day now will disappear. I am building an edifice 'eternal, in the heavens,' a structure that shall never be destroyed.

"In view of what I'm saying to you, what right do you have to complain of your working conditions? or the seeming lack of progress? or the failure to visualize the finished project?

"Besides all of this, that man's company could easily go bankrupt before the building is completed. Look around you! See all of these nearly completed but unfinished projects? It's different with you. You're 'employed' in the Eternal Gospel Construction Firm. My industry will never go broke. You have nothing to lose. In the light of this, 'strengthen your feeble arms and weak knees' (Hebrews 12:12, NIV). You're engaged in an everlasting business. Let Me say it again, in case you've forgotten: *'I will build My church.'*

"So get with it, Son!"

**H**

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**BY JAIME KRATZ, SR.**

*A missionary for the Church of the Nazarene serving in Brazil.*



# À LA AYMARA

I got up early and was picked up at a downtown hotel in La Paz, Bolivia, by missionary Christian Sarmiento. Paul Skiles and his brother Richard were with me.

We traveled the Altiplano in a four-wheel drive Toyota over rough dirt roads to Lake Titicaca, and after crossing a narrow inlet on barges, we drove over narrow, dangerous mountain roads to a town called Copacabana. There we met a Work and Witness team and Rev. Francisco Paxi, who is the district superintendent of the progressive Titicaca District. Then I met the pastor of the booming Copacabana church. He is Rev. Santiago Mamani Montes. He is a sharp, creative, dedicated, loving, energetic (and that's not easy at 16,000 feet) Aymara Indian. He not only pastors three churches, but once or twice a week takes a six- to seven-hour trip to La Paz in order to produce a weekly radio program that covers most of the Altiplano on a network of stations.

Talk about an outreach! Everyone has radios with FM/AM/SW bands. They live with a radio at their side. In Copacabana on Sunday morning, the pastor plays the Aymara broadcast over a loudspeaker system in the Central Plaza. Members of the church, young people especially, use the opportunity to go through the crowds handing out literature. They do the same on Saturday with the Spanish program.

Rev. Mamani is the speaker for the Aymara broadcast. His dream and plan is to challenge the people to achieve total self-support for the production and station contracts within five years. Not bad when you consider that most people in our congregations on the Altiplano earn an average of \$100 a year. But from the Titicaca Lake and its high plains to the low, sticky, humid sea-level jungle surrounding Santa Cruz, you will find some of the most tender and loving people you'll ever meet.



Rev. Santiago Mamani Montes, speaker and producer of the Bolivian Aymara radio broadcast.

Our Spanish and Aymara broadcasts cover all the areas where the Church of the Nazarene has work in Bolivia. The Bolivian church is excited about its radio ministry. Rev. Mamani told me: "It's very thrilling for me to minister effectively to 200 people in my church, but it's exhilarating to minister to close to 500,000 with one Aymara program a week." Although most of the Aymara population does not know how to write or read, many letters have been received, and many people come from long distances, by foot, to attend church services that have been announced on the World Mission Radio programs in Aymara and Spanish.

I only regret you can't see this for yourself! It would change your life!

Wherever I go—Hong Kong, Mexico, Korea, Japan, Europe, Central America, South America—there is a side of me that says, "Let me stay here, this is where the action is to be found." But I can't! I must go back to my office and ponder how in the world we are going to meet the requests for 1988, totaling \$800,000,

when only 50% of that amount is available.

Well, folks, here's another report about your World Mission Radio ministry. Please believe me, *it is working!* It is bringing people to the Lord. It is giving the church visibility, credibility, and local awareness. What's more, the national leadership around the world is insisting on more and more products and funds with which to reach the lost and unchurched. It's the most effective and cost efficient way to reach the most for the least. Please remember World Mission Radio.

**H**

**BY RAY HENDRIX**

*Administrative assistant for Media International and director of international broadcasting and television marketing at international headquarters in Kansas City.*

## A REFUGE WHEN AFRAID

The Psalmist wrote, "When I am afraid, I put my trust in thee" (56:3, RSV). His fears were not imaginary. He cried, "Be gracious to me, O God, for men trample upon me" (v. 1). Hunted and oppressed by enemies who wanted his life, the Psalmist found his refuge in God. Only there can any of us rise above tormenting fears.

The world is menacing. No street is safe, no home inviolable, no life is guaranteed. Natural disasters, accidents, diseases, crimes, and wars provide an appalling casualty list each day. Every newscast adds to the weight of fears pressing upon human hearts. Some people traffic in fear, capitalizing on it to sell merchandise, to win votes, to raise funds.

If people aren't alarmed by what is happening, they are frightened by what may happen. Anticipated ills have the same unnerving effect of experienced ills.

Gerald Reece, a colonial officer in Kenya, tells of replacing a man who slept half in and half out of his house. He was afraid the earth-and-timber roof would collapse on him during a rainstorm if he slept indoors. But he also feared that hyenas would eat

him if he slept outdoors. The poor fellow, already a victim of nervous breakdown, put his bed in the doorway so he could scramble either way in either emergency.

No one wants to live such a tormented life, but given the nature of our world and society it's understandable that many do. Jesus spoke of men "fainting with fear and with foreboding of what is coming on the world" in the last days (Luke 21:26, RSV). The rate of breakdowns and suicides lends strength to the arguments of those who believe those last days are upon us.

The refuge taken by the Psalmist can be ours today. Fear is conquered by faith, and here is a promise to undergird faith during the worst of times: "I will never fail you nor forsake you" (Hebrews 13:5, RSV). Our fears are dissolved, not by the absence of danger, but by the presence of the Lord.

Don't live as fear's prisoner. The threats you perceive may be real, but ultimate Reality is Jesus Christ, who promises to be with us to the end of the age.

## THOSE DREADED COMMITTEES

I was reading *The Europeans* by Luigi Barzini. He mentions the proposal made to the League of Nations in 1929 for a United States of Europe. Barzini comments, "The project was duly entrusted to a committee and was heard of no more."

Committees, throughout history, have been notorious for inaction and blunderous action. The surest way to kill any good idea, we often remark, is to refer it to a committee. In any group discussing committees, the old joke about horse and camel is bound to surface.

The committee system seems to be a necessary evil. A large body can only manage its work load by breaking it up into categories and breaking itself up into committees. Since the reputation of committees for lassitude and ineptitude seems earned, what can be done?

For one thing, the stereotype is overdrawn. Tons of work is done, even well done, by committees. Obviously, committees cannot act as swiftly as individuals, but they can beat the pace of total organizations. The alternative to what they do is often nothing.

Scripture records one committee that functioned cooperatively and decisively, with a happy result. Four unnamed men carried a paralyzed friend to a house where Jesus was teaching. Blocked from the door by crowds, they tore a hole in the roof and lowered their friend into the room at Jesus' feet. Imagine their joy when the paralytic was forgiven and healed by the power of Christ.

Another thing: committees can be energized by alert, dedicated individuals within their membership. Individual initiative and enterprise is at the heart of most decisions and actions that effect needed changes. Churches need committees and committees need individuals who can ignite and sustain their work.

Use committees. Just be sure that each one formed has one or more members whose go hasn't already gone. Without committees "everybody's business is nobody's business." Without aggressive individuals the adage is transferable to the committees.

# CURSES AND BLESSINGS

Over 40 years ago a man placed a solemn curse upon my ministry. To this day I don't know who he was or where he came from. He showed up one night in a revival meeting where I was privileged to be the evangelist. After service he requested a private audience. In a Sunday School room he tried earnestly but unsuccessfully to persuade me to accept some eccentric religious notions. Despairing of my conversion to these wacky ideas, he lost patience with me and cursed my ministry in the name of God. I would not preach long and no one would be saved by my preaching, he angrily declared.

Taught by Scripture to bless those who curse me, I laid a beatitude upon him and offered my hand, which he haughtily refused to shake.

Decades have passed and I am still preaching. To the glory of God I report that He has used my faltering efforts to reach hundreds for the kingdom of Christ. Not one night's sleep have I lost because of that weird fellow's angry curse.

Whoever he was, his name wasn't Balaam. A pagan king observed that whom Balaam cursed was cursed indeed, whom he blessed was blessed indeed.

# DEAD OR ALIVE

The newspaper I was glancing through had a column devoted to questions and answers about pets. A woman wrote that her son's turtle hadn't moved for weeks and was emitting a foul odor. The lad insisted that the turtle had gone into early hibernation. The animal expert, however, had another suggestion—the turtle was dead.

It's hard to tell whether some animals are alive or dead. Hibernating turtles and apathetic church members are two such species. Where there's life there's hope, and so we have revivals. Where there's death there's odor, and the only rational options are resurrection or interment. Well, cremation might be an alternative, but how many churches have enough fire to reduce their deadwood to ashes?

Spiritual death rarely occurs suddenly. Early warning systems are ignored, and the patient slowly but surely deteriorates. Weakness gradually yields to death. The process is almost imperceptible at first, much like the slow but inexorable process of freezing to death.

A person is dead when he can no longer respond

The man who cursed me had no such power. I hope my blessing on him was more effective than his curse on me.

God's name may be bandied about on men's lips, but He does not surrender the power of His name to their control. They invoke that name to their own destruction who attempt to manipulate it to their own advantage.

All my life I have heard people invoke the name of God to curse those they hated or were angry at. Millions who never called the names of God or Christ in prayer have used those holy names as obscenities. Imagine standing before God in judgment after treating His name with such contempt!

You can bear the curses of men when you enjoy the blessings of God. The use of His name by false men is a kind of forgery, and God will not honor a phony signature. The unauthorized use of His name has no power to harm us. He blesses whom He wills, and the devil curses them in vain.

**It's hard to tell whether some animals are alive or dead. Hibernating turtles and apathetic church members are two such species.**

to stimuli, like a miser who doesn't reach for money, or the lecher who doesn't ogle a passing girl, or the glutton who doesn't answer the dinner bell.

The spiritually dead do not respond to opportunities for prayer, Bible study, Christian fellowship, and compassionate ministries to human needs. Dead sheep cannot recognize the shepherd's voice, though he calls them by name.

Adam Burnet told of a man who tried to pass off a corpse as a living person. He set it upright in a coach, but every jolt knocked it over. The frustrated man exclaimed, "It needs something in it." Going through the motions of worship—songs, prayers, offerings, sermons—may have the appearances of life, but unless people are indwelt by the Spirit of God they will topple over when the going is rough.

Dead or alive? Sometimes it's hard to tell. Those barely alive are nearly dead. A revival is all that will save them.

"SOMETIMES I CAN'T HEAR WHAT GOD SAYS TO ME, BECAUSE I'M BLABBERING TOO MUCH."



# BLABBERMOUTH

I was talking to a bright, little five-year-old girl today, and we were discussing the matter of praying to Jesus, and His response to us. She said: "Sometimes I can't hear what God says to me, because I'm blabbering too much." What an insight! "Out of the mouths of babes and sucklings hast thou ordained strength" (Psalm 8:2).

A popular religious song says: "Speak a little louder, Jesus." Our problem is not that God does not speak to us, but we are so involved in our own thoughts, or our own conversation, that we miss His "still small voice." We need to discover the importance of getting quiet before Him to find that His counsel is just what we need, and it has been available all the time.

In our 20th-century noise-explosion, with automobiles sputtering, airplanes roaring, office machines clicking, stereos playing, radios cajoling, TVs sounding, and many other raucous noises impinging themselves on our ears, we have almost lost the art of meditation. If suddenly all the mechanical noises should stop for five

minutes, we would almost be overcome with the oppressive silence.

Many of the music groups, even in the Christian world, seem to think the average person is deaf. They are not, but loss of hearing may begin its dulling effect upon their eardrums at some concerts. Measured moments of double forte enhance most music, but unrestricted and extended loud playing and singing through unkind amplifiers can spoil an otherwise beautiful number and leave the hearers unnerved.

When God wanted to reveal himself to Elijah, in Elijah's time of dire need following the news that Jezebel was out to get him, He ran the gamut of sounds. The incident is recorded in the 19th chapter of 1 Kings. As Elijah waited on the mount for a "word from the Lord," a strong wind rent the mountains, but the Lord was not in the wind. Next an earthquake shook the place, but God was not in the earthquake. A roaring fire followed, but God was not in the fire.

At last there came a "still small voice," and it was God who was speaking. What comfort came to the

prophet in that revelation, as he discovered he was not alone in the community, but there were at least 7,000 other members of the household of faith who stood with him in all of his convictions.

The Bible says, "Be still, and know that I am God" (Psalm 46:10). It also declares that, "In quietness and in confidence shall be your strength" (Isaiah 30:15). What a contrast to our way of thinking! Our concept of power is the "Big Bang," the clashing cymbals, the roaring engines.

Some of the greatest forces in the world move with silent, almost imperceptible power. For example, think of the springtime of nature when the sap of a billion trees begins to move from its winter abode. Soon buds burst into leaves, blossoms emerge, and miracles occur through this mighty push of nature.

If we could but quiet our souls and attune our spirits to the heavenly wavelength, we would discover fresh avenues of adequacy in our spiritual journey. This may involve less talking and more meditation. The latter is the more difficult in our "blabbermouth" culture.

The news media today illustrates so well the addiction to verbosity. They are able to take a small matter of molehill dimension and enlarge it to a mountain of meaningless innuendos. Often, in their passion for free speech, they distort the truth, or bury it beneath their verbiage.

Jesus indicated that even in our prayers we are not heard for our much speaking. His pattern in Matthew 6 contains only 65 words. His emphasis is upon sincerity, clarity, and brevity. I am reminded of this bit of verse in the form of a prayer:

"Lord, fill my mouth with worthwhile stuff.

And nudge me when I've said enough."

One more admonition comes from the Word, lest we be dubbed a blabbermouth: 1 Peter 1:15 says, "Be ye holy in all manner of conversation." May God help us all to watch our words lest they drown out the "still, small voice" of our Lord, which is so vital for us to hear. **H**

**BY RAYMOND C. KRATZER**

*A Nazarene elder and former district superintendent, now residing in Yakima, Washington.*

# Nurturing HOLINESS

**Y**ears ago I planted a garden on some land that had been scalped of its topsoil to build up a nearby road. I plowed and prepared the ground; I planted good seed; regular rains provided moisture; the sun shone its life-enkindling rays. But all that grew were bug-ridden, runty, emaciated plants! Unlike the house I built on the same land, which could be designed and crafted to specifications with adequate investment and labor, plants (and all living things) need a nurturing environment to grow and live well.

Healthy gardens flourish in wholesome soil. Environment does make a difference. Similarly, holy persons grow to maturity in nourishing communities of faith and love. Persons, as well as plants, need wholesome environments to develop strength and bear fruit. In a recent book, *Invitation to Holiness*, by James C. Fenhagen, an Episcopal priest, says: "There is no way we can produce holiness, but we can help to create an environment in which holiness is seen as something that is both significant and possible for men and women of today."

Too often we expect—and others expect us—to manufacture Christlike values and life-styles in Christian institutions. We hope to somehow prod or influence, coerce or persuade each other to embrace and exemplify the gospel of Jesus Christ. We teach, exhort, prescribe, even bribe! Yet though we plant good seed and eloquently coax it to grow, our sickly sprouts wither and die. We easily forget, as Fenhagen reminds us, that all we can effectively do is help create an environment, a nurturing atmosphere that helps people respond to God's love and others' needs.

*All we can effectively do is help create an environment, a nurturing atmosphere that helps people respond to God's love and others' needs.*

Nearly a millenium ago Bernard of Clairvaux said: "Not all who show us the way of holiness provide the helps that we need to go in that direction. For I have absolute need of two things: to be instructed, and to be helped to live out the instruction" (*The Love of God*). We can, and should, teach the doctrine of holiness, but we cannot indoctrinate as we might force-feed a stubborn calf. Yet though we cannot manufacture holy persons we can prepare a wholesome environment conducive to their development.

Persons learn from their environment. So shaping a healthy environment is part of the educational work of home and church and community. Teaching indirectly and implicitly, our environment suggests and illustrates rather than systematically instructs. Such an education, Evelyn Underhill says, is the "deliberate adjustment of the whole environment of a growing creature, which surrounds it with the most favorable influences and educes all its power; giving it the most helpful conditions for its full growth and development" (*The Life of the Spirit and the Life of Today*).

While we learn conceptual things (facts and theories) from lectures and

sermons, we learn affective things (compassion and love) from persons and communities. It's one thing to hear about the majesty of the Grand Canyon, but quite another to stand on its edge and marvel at its vastness and multicolored beauty. Teaching people how to be holy involves much more than telling them to be holy! Truths we encounter incarnate in persons and communities teach us most truly.

So it is with holiness. In home and church, we teach holiness mainly by example. How people react to and relate with one another, how people shape their daily behavior in accord with professed values, how organizations deal with the unique situations posed by particular persons, all teach. The main question we should continually ask ourselves is this: "What are persons learning by living among us?"

We learn to play basketball by playing basketball, and we improve as we play with talented players. Talks and theory help, but we most need skilled examples. A good coach, such as UCLA's great John Wooden, teaches with lectures and uses classroom techniques, but he mainly helps players by establishing the right milieu, creating a positive mood, engendering a creative attitude, working with them on the court.

If, in propounding the doctrine of holiness, our performance falls short of our proclamation, perhaps we should examine our environment and ask whether or not it nurtures holiness. **H**

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## BY GERARD REED

*Chaplain at Point Loma Nazarene College in San Diego, California, and professor of history, philosophy, and religion.*

# THE ANSWER CORNER

Who is to administer the sacrament of the Lord's Supper in the local church? As I read the *Manual*, an elder or licensed minister may do so (403.7), and stewards may assist in the distribution of the sacrament when requested to do so by the minister.

Words in paragraph 423.10—"a licensed minister who has not complied fully with the provisions of 403.7 shall arrange for the administration of the sacrament by an elder"—seem to imply that a person who does not meet certain qualifications should not serve Communion.

Does the Church of the Nazarene limit the serving of Communion to pastors, licensed ministers, elders, and stewards? I think it does; others differ.

The Church of the Nazarene has "vested with authority to administer the sacraments" three classes of persons: (1) ordained elders; (2) licensed ministers serving as pastors; (3) deacons "under the direction of a supervising elder."

Stewards are responsible for providing the elements and, when requested by the pastor, for assisting in the distribution of them.

Some have ignored this, insisting that the New Testament does not recognize a sharp distinction between clergy and laity, and does not reserve to stewards any privileges or powers not shared by all members of the church.

However, unless and until changes

are made in the matter, the peace and order of the church will be served by observing the *Manual* provisions. A General Assembly "composed of ministerial and lay delegates in equal numbers" from each regular district has made this authorization—it is not an attempt by clergy to dominate laity.

**For several years and by several preachers, I have heard it said that Noah took 120 years to build the ark. I have searched the Scriptures and can find nothing to back up this statement.**

The only reference to 120 years is in Genesis 6:3 when God said, "My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years" (NIV).

There is no mention of Noah until he is 500 years old. He became the father of Shem, Ham, and Japheth. Genesis 7:11 states that on the 17th day of the 2nd month of Noah's 600th year, he and his family entered the ark and they came out on the 27th day of the 2nd month of Noah's 601st year—that's 1 year and 10 days later, according to Genesis 8:13-16. Now Genesis 11:10 states that two years after the flood Shem was 100 years old. They were on the ark 1 year and 10 days, so Shem had to be only 97 years old when he and his family and all the animals, along with his brothers and their wives and his mother and father, entered the ark.

**I'm assuming that Noah's sons helped him build the ark, since every one else laughed at him, so do you know of any other Scriptures or sound writings that can give us an accurate length of time it took to construct the ark?**

For the record, something is said about Noah before he was 500. Genesis 5:28-29 tells us that Noah was born when his father Lamech was 182, and his father expected him to provide some sort of comfort or rest for the hardworking family.

The 120 years mentioned in Genesis 6:3 was the probationary period, the time remaining to a wicked people on whom the judgment of the Flood would fall.

First Peter 3:20 informs us that Noah preached "righteousness" during this interim, but again, no information is supplied about the time it took to build the ark.

Where Scripture is silent, guesses are seldom profitable. The main point is, he built it well and got it done on time, and thus he saved his family when disaster struck.

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## 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

### WARNINGS NEEDED

To concur vigorously with the sentiments expressed in the ANSWER CORNER, September 1, 1987 issue, will date me as both old and old-fashioned. But death, hell, brimstone, and eternal damnation are stark language used in Bible days, and much used in the early and mid-years of our beloved Church of the Nazarene.

Evangelists like John and Bona Fleming and C. B. Fugett, to mention a few, stormed the hiding places of hardened sinners as they warned camp meeting audiences about the consequences of sin. I've seen God's

power shake and strive until sin became repulsive and penitents ran to the mourners' bench.

Based on Jesus' words in the latter verses of Mark 9, He not only shows himself to be a hell-fire prophet but sets a decidedly clear example for those who would be His followers.

Modern sinners need to be warned, though compassionately, that death, hell, and judgment await the unrepentant!

J. M. Yarbrough  
Valrico, Florida

### MAKING MUSIC

"Your Second Most Important Book" by Freeman Hodgins was really tops, I thought.

For many years we have kept a copy of *Praise and Worship* with our

Bible and *Come Ye Apart* and daily turn to the hymn mentioned in the devotional booklet. The hymns are always appropriate and we enjoy checking who wrote them and when they lived and how long. Once we had a song leader in a camp in Michigan who gave a little information about the writing of the hymns he chose. Very interesting. Recently I read in *The Living Bible*, "Talk with each other much about the Lord, quoting psalms and hymns and singing sacred songs, making music in your hearts to the Lord. Always give thanks . . ." (Ephesians 5:19-20). That is hard for me to do since losing my husband after 59 years of happy marriage, but I am trying to carry on the work we had been doing all those years. I play

for senior citizens, nursing homes, church, and Sunday School, and God has given strength and grace.

I am 81 years old.

Grace Clark  
Georgetown, Kentucky

## LIFE SPARED

For 10 years I fought heart disease. About December 1, I suffered three successive heart attacks, the latter a massive one that required emergency quadruple bypass surgery. Following the operation my heart stopped and started twice, during which time our eldest son was led to the Lord by our pastor.

The surgery was completed but because of prolonged sedation my chest would not close. Doctors thought it would take at least two days for swelling to go down. It took only twelve hours.

It was indeed a series of miracles! To God be the glory!

Later a friend asked me if I would ever be able to sing again. I replied that I do not know, for "the Lord giveth and taketh." But perhaps one reason God spared my life was that I might one day see the fulfillment of a longtime dream, a genuine revival throughout the church.

Charles C. Davidson  
Eustis, Florida

## THANKS! OOPS!

Our office has been receiving your fine magazine for several years, thanks to one of my patients who attends the local Nazarene church. Every issue eventually ends up in our waiting room for others to enjoy.

The February 1, 1988 issue contained an excellent one-page article by evangelist Albert Lown ("Simon and

Simon"). I sincerely appreciated the historical background and spiritual insight of the article, especially the *unity* of Believers!

There was one small geographic error in the article. Joppa is today modern Tel Aviv-Yafo, not *Haifa*, as was mentioned in the second paragraph.

Again, God bless you and thank you for an excellent magazine.

Wm. F. Duerfeldt  
Nelsonville, Ohio

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

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

## BY ALL MEANS...SAVE SOME

# "MAMA, JESUS SAVED ME TODAY"

I have always believed in child evangelism in its varied forms. I grew up in Sunday School, attended Vacation Bible Schools, and have been a part of revival services where the emphasis was on reaching the children for Christ. As a pastor and a former missionary, I have been a wholehearted backer of all of the programs by which our church endeavors to reach children for Jesus' kingdom. But last summer an event occurred in the life of my family that has doubled the intensity of feelings that I have along this line. This event was the tragic drowning of my six-year-old great-nephew, Joshua.

Joshua was one of those good little boys who delight their parents. He was full of life, at times mischievous, but never malicious. He helped his mom care for his younger brother and sister. He learned to be kind and polite, and looked forward every day to fun and adventure. Perhaps his thirst for adventure led to his tragic death.

His first full year of schooling had ended. Summertime meant vacation and Vacation Bible School. He had attended church sporadically and discovered in VBS a new avenue of learning. And what a week it was! There were crafts, singing, lessons, playtime, refreshments, and fun.

Something important happened to him. A teacher got to him, and all that week he asked his mom and those who took him to VBS about Jesus, heaven, death, etc.

On the last day of VBS the pastor talked to the children about being saved. Joshua was all ears. When the pastor invited them to pray for forgiveness and to accept Christ, Joshua was one of the first to respond. As the teachers and the pastor prayed for their students, Jesus took up His abode in Joshua's heart. Joshua knew that his sins were forgiven and that he was saved. Suddenly, he sensed that he would see Jesus if he died and went to heaven.

As soon as Joshua arrived home that afternoon, he burst into the house and told his mom the exciting news. "Guess what, Mom, Jesus saved me today!"

Those words still ring in his mom's ears and they are burned into my memory. Less than 24 hours later, Joshua was on a family outing. He was on a raft on a large, deep pond. The raft overturned and Joshua went down. He struck his head on some object and never came up for air. By the time the rescue squad arrived, his body was lifeless but his spirit was rejoicing with his new Friend.

His was the hardest funeral I've ever preached. But the grief and tragedy were lessened by the realization that Joshua had been saved. Since that time, child evangelism has taken on a renewed meaning for me. My words and my efforts may be in vain for many, but if I can reach one more Joshua through Sunday School, Vacation Bible School, children's church, children's camp, children's revivals, etc., it will be worth it.

H

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## BY MACK ARMSTRONG

*Pastor of the Wauseon, Ohio, Church of the Nazarene.*

## PEOPLE AND PLACES

### MULTICONGREGATIONAL MINISTRY "THINK TANK" MEETS

A "think tank" on multicongregational ministries met May 6-7 in Kansas City. Those who joined with Ethnic Ministries Coordinator Michael Funk for the sessions included: Jim Bledsaw, Urban Ethnic coordinator for the Eastern Michigan



Those participating in the Multicongregational "Think Tank" included (l. to r.): Michael Estep, Yoon Kyu Chun, Dennis Brown, Jerry Appleby, Charles Gailey, Michael Funk, Jim Bledsaw, and Dale Jones.

## PRAYER PARTNERS

### PETITIONS

The assembly season in the U.S.A. and Canada is in full swing. Pray that Nazarenes will be challenged to do the work of evangelism and church planting and fulfill the Great Commission in vigorous ways.

Pray for the 200 Nazarene young people who will be involved in Youth in Mission ministry this summer—that through them God will strengthen and enlarge His kingdom.

Sixty-nine of the 629 Nazarene missionaries are from countries outside the U.S.A. and Canada. Pray that God will continue to raise up Nazarene missionaries from nations and regions all over the world.

### PRAISINGS

Praise God that the message of holiness is being increasingly proclaimed and received wherever the church is being established. There are 284,114 (full and probationary) Nazarene church members in world mission regions. In Guatemala, 1 out of every 368 persons is a Nazarene.

The Los Angeles District started one church per week during the month of May and fully organized two existing works. These new starts represent five different cultural groups. To God be the glory for accomplishing and rewarding the vision of the leaders and people of this great district.

Thank God for victories in the Thrust to the Cities efforts in the Los Angeles area. As of March 1, 1988, 26 new works had been begun. Glen Van Dyne, L.A. Thrust coordinator, reports that we may have 40 new congregations by the end of 1988, which will exceed the goal of 30.

Christ is building His Church. Let's praise Him.

JOHN A. KNIGHT, Secretary  
Board of General Superintendents

District; Dennis Brown, former missionary whose M.A. in missiology emphasis at Fuller Theological Seminary School of World Mission was World View and World View Change; Charles Gailey, professor of Missiology at Nazarene Theological Seminary; Yoon Kyu Chun, pastor of Oklahoma City First Korean and denominational Korean Ministries coordinator; Jerry Appleby, pastor of the multicongregational Pasadena Breesee Avenue Church; Dale Jones, statistician for the Church Growth Division; Dallas Mucci, New York district superintendent; and Wilbur Brannon, Pastoral Ministries director.

The purpose of the group is to facilitate the increase in the number of churches that are willing and equipped to plant a new work using a multicongregation-

al model. Their ideas are being developed into a book that will be written by Jerry Appleby. It will include materials to assist local churches in targeting and starting a multicongregational church. The book is expected to be ready by General Assembly next year.

"The potential for church planting among people of other languages and cultures is staggering if we keep in mind that we have hundreds of Nazarene churches that are near other ethnic groups," said Funk. "Our imperative as a church should be to reach those people who surround us and using a multicultural plan for ministry should help us to achieve this mission."

There were approximately 124 Nazarene multicongregational churches at the close of 1987. □

—NN

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Price: \$162.50-\$196.50 per person, double occupancy.  
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**September 19-23.** Located in the heart of the Blue Ridge mountains. Special Speaker: *Dr. Forrest Nash.* Price: \$151.50 per person, double occupancy. Retreat Director: Rev. Chuck Acheson.

## ADIRONDACKS

**September 26-30.** Schroon Lake, N.Y.  
Retreat Director: Rev. Tim Stearman.



## VICTORIA, B.C.

**October 10-14.** At the beautiful Empress Hotel. Speakers: *Dr. Ponder Gilliland, Dr. Earl Lee, and Dr. Arnold Airhart.* Price: \$332.20 (Canadian) per person, double occupancy.  
Retreat Director: Dr. Riley Coulter.



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Retreat Director: Rev. Hilton Gillespie.



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# SPRING NIROGAS—1989



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Pictured (l. to r., seated) are Greater Houston Convention & Visitors Bureau's (GHCVB) Associate Director of Conventions and Trade Shows Bill Hawes; Nazarene General Secretary B. Edgar Johnson; and Executive Vice President, Astrodome/Astrohall Stadium Corporation, Jimmie D. Fore; and (standing) GHCVB President Don S. Vaughn.

## 1993 ASSEMBLY RETURNS TO TEXAS

The Church of the Nazarene will hold its 23rd Quadrennial General Assembly and conventions June 23—July 1, 1993 at the Astrodomain Complex in Houston, according to B. Edgar Johnson, general secretary. Johnson represented the denomination in a ceremony announcing the choice of the Texas city as the General Assembly site in Houston, April 28.

This is the first time the Church of the Nazarene has held its general assembly in Houston, although the denomination has a rich history in the State of Texas. One of the principal three groups that joined together to create the

Church of the Nazarene in 1908 had its roots in Texas where the holiness movement was centered around Greenville and Hamlin. The 1908 meeting occurred at Pilot Point, Tex., just north of Dallas. One other general assembly was held in Texas in 1976 when the body convened in Dallas. □

—NN

## TAX-SHELTERED ANNUITY PLAN IS 25 YEARS OLD

November 1, 1963, the Nazarene Supplemental Retirement Program for Nazarene ministers and church-employed laymen went into effect with the launching of the Tax-Sheltered Annuity Plan. Now, 25 years later, the

Tax-Sheltered Annuity (TSA) Plan continues to provide a vital supplement to the retirement needs of those who serve the church in an employed capacity.

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, reports that the program, which enrolled 56 persons in its first year, has now enlisted over 5,300 persons with annual deposits of over \$5.5 million in 1987 and a total cash value of nearly \$57 million. New contributions in the program this year receive 8¼ percent annual effective interest.

Taxes are deferred in the year of deposit and on interest as it is earned. Substantial amounts can be withdrawn as a tax-free housing allowance by Nazarene min-

isters. When taxable funds are withdrawn in retirement they are often taxed at a lower rate because total income is usually less.

Wessels reports that each year more churches with parsonages are recognizing the need to assist in building a housing equity fund for their minister's retirement home. The TSA plan provides a good place to invest those funds on a tax-sheltered basis.

For additional information, contact the office of the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131. □

## GLORYLAND PRISON MINISTRIES

Two hours passed quickly in the prison during the Sunday evening service, February 21, as prison chaplains, singers, ex-offenders, and offenders' family members ministered to nearly 200 people. Bruce Johnson, a member of the Carroll, Ohio, Gloryland Church, is coordinating a prison ministry to area penal institutions.

Four of the Gloryland members are involved in this ministry, attending Colson prison ministry seminars to gain wider knowledge. Their ministry consists of regularly visiting and writing to several inmates, ministering to the family members of inmates, and instituting an ex-offenders support group. According to one Gloryland member, ministries "are ever expanding as God opens the doors of opportunity to serve those incarcerated in the Ohio penal system." □

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Chaplain Curt Bowers (l.), Chaplaincy Ministries director, recently administered the oath of allegiance to Daniel T. Ames, officially commissioning him as a CPT in the Chaplain Candidate Program of the United States Army. Dan is a West Point graduate and left the military to attend seminary. He will be eligible for active duty after graduation from seminary and ordination.



Receiving eagles in a promotional ceremony from rank of Lt. Col. to Colonel is Chaplain William H. Bridges, assistant to Command Chaplain, Tactical Air Command, Ohio Air National Guard (Reserve). Officiating are Brig. Gen. Robert Preston (r.), Commander, Ohio Air National Guard and Assistant Adjutant General, Ohio State; and Brig. Gen. Keith Kramer (l.), Commander, 121st Tactical Fighter Wing, Ohio Air National Guard. Bridges is associate pastor of the Bedford, Ohio, Church.

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Nine chaplains graduated from the U.S. Army Chaplains School at Fort Monmouth, N.J., April 14. The Church of the Nazarene comprised 10% of the total number of graduating chaplains. Since the quota system has been temporarily lifted from the Army there is more opportunity for evangelical chaplains. Shown (l. to r., back row) are Herb Heavner, Fort Jackson; John Gwinn, Fort Stewart; Jack Nix, Fort Riley; Marty Streisslinger, Fort Ord; Dennis Krumlauf, Fort Benning; (front row) Larry Blum, Fort Carson; David Brown, Fort Hood; Dave Scharff, Fort Drum; and Jeff Mason, Fort Campbell.

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## INTRODUCING OUR FAMILY



"Welcome to the Church of the Nazarene: Introducing Our Family" is a 30-minute film designed for use in membership preparation classes and to inform potential members about the Church of the Nazarene. It will premiere at PALCON III and will be available on videocassette (PAVA-5995) at a special conference price of \$19.95 (retail price is \$29.95).

A companion book and leader's guide (PAU-1395), both titled *Welcome to the Church of the Nazarene: An Introduction to Membership*, have also been developed for use in membership preparation classes. They will be available at PALCON III in a special packet for \$13.95 (three texts and a leader's guide).

Be sure and pick up your copies at PALCON III or place your order through Nazarene Publishing House.

## FIVE MORE DISTRICTS ENROLL IN NHHP

Five more districts have joined the Nazarene Health and Hospitalization Program (NHHP) since January 1, 1988, according to Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA.

The new districts are Dallas, Mississippi, Southern Florida, South west Oklahoma, and Washington Pacific. This brings the number of participating districts to 56 in addition to six church agencies. Over 80 percent of all U.S. Nazarene churches are now eligible to participate.

NHHP makes available medical insurance coverage for pastors, church-employed laypersons, and their families. The program is uniquely designed to allow portability of coverage in transfers between districts without the participant having to reprove insurability and without waiting periods or new pre-existing limitations. □

## NEWS OF EVANGELISM

### EVANGELIST'S COMMITMENT NETS RESULTS

Mayfield, Ky., First Church had been anticipating their revival with evangelist Don Ballard for some time. When Mrs. (Lola) Ballard died of cancer the Monday before the special services were to begin, it looked as though the Holy Spirit's plans for the church might be thwarted.

However, when the time for the revival came, Rev. Ballard was there. According to Pastor Donnie Browning, "Rev. Ballard delivered the messages God had given him, and our church experienced an old-fashioned, Holy Ghost revival."

Perhaps because evangelist Ballard's commitment to evangelism took precedence over his own sorrow, over 150 spiritual victories were won around an altar of prayer. □

### ANTICIPATION PAYS OFF

"There was a sense of anticipation and excitement that was sustained throughout the revival," reports Pastor Brian Fitch of the Union, Ore., church.

Under the anointed ministry

of evangelist James Heckathorn, 12 persons found spiritual help at an altar of prayer.

"We had been working on one man for over a year," said Rev. Fitch. "Even so, he had never attended one of our regular worship services. But he was here with his family for every service from Tuesday through Sunday. He was saved through Rev. Heckathorn's preaching and is now working through the Basic Bible Studies."

Another young man had been attending the church for some time, yet had never made a profession of faith. He met Jesus Christ as his personal Savior the first evening of revival, and he, too, has begun the Basic Bible Studies. □



Pastor James D. Taylor (r.), of Irmo First Church in Columbia, S.C., welcomes new members: (l. to r.) Ken and Jeannette Oritz, and her mother Mrs. Hazel Bacon, 98 years young. They joined this young home mission church by profession of faith.

*"We are so thankful to our church for all the wonderful benefits we have received since joining in 1944: an opportunity for a Christian education, a place to pastor, and a church in which to raise our family. Now, in our golden years, our church still remembers. The letters, cards, gifts, and the pension we receive each month are appreciated. We are happy and blessed and we want our church to know that we are thankful."*

—Retired minister and his wife

The "Basic" Pension and Benefit programs for Nazarene ministers and their widows are provided by you through payment of your local church's Pensions and Benefits Fund.

Board of Pensions and Benefits USA



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HH-088



The AMBASSADORS of Trevecca Nazarene College, Nashville, toured the British Isles May 10-23. Concerts were scheduled at Bournemouth, Bristol, Trefeca Coleg (after whom Trevecca was named), Glasgow, Manchester, Leeds, Croydon, and London. The AMBASSADORS also participated in a Wesley Rally in

Manchester as part of the national celebration of Wesley's Aldersgate experience. Rev. Barry Bryant (a Trevecca graduate now pastoring in England) made the concert arrangements. Professor Fred A. Mund, chairman of the Department of Music, is the founder/director of the AMBASSADORS

## OUR COLLEGES AND SEMINARIES

### 17 GRADUATE FROM APNTS

Northwest Nazarene College President Gordon Wetmore delivered the address at the third commencement of Asia-Pacific Nazarene Theological Seminary March 26, according to LeBron Fairbanks, APNTS president. Wetmore serves as the chairman of the quadrennial Education Commission for the Church of the Nazarene.

Seventeen students were a part of the APNTS Class of '88. Degrees awarded included: five M.Div.'s; five M.A.'s in religious education; one M.A. in religion; and six B.Th.'s.

Guests present for the commencement included: George Rench, Asia-Pacific Regional director, and Ozias Liboon, APNTS Board chairman. —NN

### PLNC STUDENTS SHARE THEIR MISSION

Many U.S. cities braced themselves this spring for the college invasion that happens every spring vacation. Thousands of students poured into popular va-

cation spots and blew off steam before returning to school and final exams. This student invasion generally meant that the cities had to clean up after the youth left.

But three communities were glad to see the invasion of students from Point Loma Nazarene College during spring break. The Arizona towns of Somerton and Chilchinbeto and Ramah in New Mexico didn't board up their storefronts because the PLNC students came to build, not destroy.

For the fourth year a work force of 110 teens descended upon the Indian towns. The group, led by 24 PLNC college students, built a parsonage in Somerton on the Cocopah reservation. They then proceeded to Chilchinbeto and poured a slab of concrete for another parsonage on the Navajo reservation. After crossing into New Mexico, the group remodeled a church addition.

The students not only gave up a week of their time and worked for free, but each paid for the privilege. To meet the expense of traveling from San Diego to Arizona, each student contributed toward the cost of the trip. The remaining expenses of the group were financed through a special

missionary offering from the Church of the Nazarene.

The main job of the PLNC students was to assist the high school students as they worked. "Our college kids worked alongside the high schoolers from many Nazarene churches, and made sure everyone who participated felt a part of the work," said Dana Walling, PLNC associate for student development/community life. Walling, who has been a part of the work for the

last three years, sees the college student's role as one of facilitator. "It is especially good for the high school and college age kids to interact with the Indian people," says Walling.

Walling and Bob Page, PLNC director of camps and conferences who led the project, have seen it grow over the last four years from a local high school youth trip to a large construction project that involves young people from several denominations.

## WANTED: Social Workers Who Can Write

The Association of Nazarenes in Social Work (ANSW) is extending a call for authoritative papers on subjects relating to the field of human services, for presentation at our next national conference

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# FOR THE RECORD

## DISTRICT ASSEMBLY INFORMATION

**SOUTHWEST INDIANA**—July 20-21. Vanderburgh Auditorium Convention Center, 715 Locust, Evansville, IN 47715. Host Pastor: Garland Wallace. General Superintendent: Dr. Jerald D. Johnson.

**HOUSTON**—July 21. Houston Spring Branch, 1001 Campbell Rd., Houston, TX 77055. Host Pastor: Bill Coulter. General Superintendent: Dr. John A. Knight.

**NORTHEASTERN INDIANA**—July 21-22. District Center, 1794 S. 350 E., Marion, IN 46953. Host: Ronald Lاهی. General Superintendent: Dr. Raymond W. Hurn.

**PITTSBURGH**—July 22-23. Mt. Chestnut Campgrounds, 177 North Rd., Butler, PA 16001. Host Pastor: Robert

B. Calhoon. General Superintendent: Dr. Charles H. Strickland.

**MINNESOTA**—July 27. Richfield United Methodist Church, 5835 Lyndale Ave. S., Minneapolis, MN 55419. Host Pastor: Rodger Manning. General Superintendent: Dr. Charles H. Strickland.

**NORTHWEST OKLAHOMA**—July 27. First Church, 6789 N.W. 39th Expressway, Bethany, OK 73008. Host Pastor: Melvin McCullough. General Superintendent: Dr. Eugene L. Stowe.

**EAST TENNESSEE**—July 28-29, noon. First Church, Main & Willow Sts., Chattanooga, TN 37404. Host Pastor: John R. Andrus. General Superintendent: Dr. William M. Greathouse.

## NAZARENE CAMP MEETINGS

**CHICAGO CENTRAL**—Aug. 1-7. District Center, Aroma Park, Ill. Workers: Denny Owens and P. L. Liddell, evangelists; Darwin Speicher, singer. E. Keith Bottles, district superintendent.

**NEW MEXICO**—Aug. 1-7. Bonita Park Nazarene Conference Center, Cap-

itan, NM 88316. Workers: Jim Diehl and Russell Human. Leon F. Wyss, district superintendent.

**NEW ENGLAND**—Aug. 3-7. Windsor

Hills Nazarene Camping Center at Windsor, N.H. Worker: Manuel J. Chavier, Sr. Neale O. McLain, district superintendent.



The Irmo, S.C., church recently dedicated their new sanctuary and educational facilities. The service was led by Pastor James D. Taylor. Former District Superintendent D. Moody Gunter, who organized the church in 1983, brought the message, and District Superintendent James M. Bearden assisted in the service. The appraised value of the building is \$350,000, and the indebtedness is \$87,000.



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For more information contact:

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614-276-9735

**Laotian:** Dr. Chanthone Kounthapany  
614-235-9422

**Vietnamese:** Ringo Tran or Sophie Tran  
614-863-3189

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**Q** When should you plan your will?  
**A** (choose any 4)



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

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- Over 35% could not state that premarital sexual intercourse was morally unacceptable

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WISCONSIN—Aug. 3-7. University of Wisconsin, Allen Center, Stevens Point, WI 54481. Worker: Granville Romer. Laurel L. Matson, district superintendent.

ARIZONA—Aug. 5-14. Camp Pinerock, 1400 Pine Dr., Prescott, AZ 86301. Workers: Benjamin Reid and Steven C. Fletcher. Bill E. Burch, district superintendent.

AKRON—Aug. 7-14. District Nazarene Center, 8020 Nazarene Ave., Louisville, OH 44641. Workers: Stephen Manley and C. Hastings Smith. Floyd O. Flemming, district superintendent.

CANADA WEST (ALBERTA)—Aug. 7-14. Camp Harmattan (22 km. west of Olds, Alta., on Hwy. 27). Workers: H. B. London, Jr., and Arnold Airhart, evangelists; Ron Johnson, singer. Glenn Follis, district superintendent.

EASTERN MICHIGAN—Aug. 7-14. District Center, 6477 N. Burkhardt Rd., Howell, MI 48843. Worker: Don Pfeifer. Marselle Knight, district superintendent.

WEST VIRGINIA NORTH and WEST VIRGINIA SOUTH—Aug. 7-14. Nazarene Campground, Hwy. 41, Box 2176, Summersville, WV 26651. Workers: Gary Bond, H. H. Hendershot, and Paul and Martha Eby. John W. Dennis (North) and C. Harold Smith (South), district superintendents.

HOUSTON—Aug. 8-14. Walker County Fairgrounds, Huntsville, Tex. Workers: Richard Strickland, Bob Hoots, and Wally and Ginger Laxson. J. W. Lancaster, district superintendent.

NORTHERN MICHIGAN—Aug. 8-14. Free Methodist Campground, Manton, Mich. Workers: Nelson Perdue and Gary Haines. Milton E. Hoose, district superintendent.

VIRGINIA—Aug. 8-14. Sprouses Corner, HC-02, Box 373, Buckingham, VA 23921. Workers: Stuart McWhirter and Wally and Ginger Laxson. Charles Thompson, district superintendent.

NEW YORK—Aug. 12-21. Camp Taconic, Red Hook, N.Y. Workers: Charles Shaver and David and Dana Blue. Dallas D. Mucci, district superintendent.

PHILADELPHIA—Aug. 12-20. North East Nazarene Camp, North East, MD 21901. Workers: Jim Crabtree, Henry Spaulding, and Jim and Rosemary Green. Talmage Haggard, district superintendent.

OREGON PACIFIC (Southern)—Aug. 9-14. Rogue River State Park on I-5, Rogue River, Oreg. Worker: Denny Owens. Gerald E. Manker, district superintendent.

OREGON PACIFIC (Northern)—Aug. 16-21. Jennings Lodge, Milwaukie, Oreg. Workers: Gary Henecke and Lenny and Joy Wisehart. Gerald E. Manker, district superintendent.

## MOVING MINISTERS

RICHARD A. BUSHEY, Jr., from Howell, Mich., to Decatur (Ill.) West Side JEFFREY T. JOHNSON, student, NTS, Kansas City, to associate, Clarksville (Tenn.) Park Lane

JAMES R. LAYMON, from Pine Mountain, Ga., to Dublin (Ga.) First JOHN J. MARRA, associate, Duncanville (Tex.) Trinity, to pastor, Waxahatchie, Tex.

JERRY L. PEARSON, student SNU, Oklahoma City, to pastor, Whitesboro, Tex.

DAVID H. SHIRER from Terra Alta, W.Va., to Waltersburg, Pa.

HAROLD L. STICKNEY from Porterville, Calif., to Meridian (Idaho) Valley Shepherd

J. PAUL TURNER, General Assignment, Adult Ministries, Kansas City, to associate, Nampa (Idaho) College

EVERETT C. TUSTIN, associate, Issaquah, Wash., to associate, Oak Harbor, Wash.

JERRY D. ULRICH from Cadillac, Mich., to Merrillville, Ind.

WILLIAM C. WRIGHT to Brunswick (Ga.) Bethel

## MOVING MISSIONARIES

REV. KENNETH and RUTH CARNEY\*, Puerto Rico, Field address: P.O. Box 29696, 65th Infantry Ave. Station, Rio Piedras, PR 00929

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\*Specialized Assignment Personnel

## ANNOUNCEMENTS

July 31 the **Ellis Church of the Nazarene, Crowley, La.**, will celebrate its 75th anniversary. The church was organized in 1913 under the leadership of then District Superintendent T. C. Leckey.

All former pastors, members, and friends are invited to attend. For more information contact Pastor J. H. Patterson, Rte. 2, Box 284, Crowley, LA 70526.

**Mishawaka, Ind., First Church** will celebrate its 60th anniversary August 7. Activities of the day will begin with Sunday School at 9:30 A.M. followed by the morning service, which will feature a musical concert by Ron and Carolyn Patti. There will be a potluck dinner, and an afternoon service will begin at 2:30 P.M. This service will include a mortgage burning ceremony, a message by Superintendent Thomas Hermon of the Northwest Indiana District, testimonies and greetings by former pastors, and music by former members.

Former pastors and families, as well as former and current members, and friends, are invited to attend.

Please send all correspondence to 60th Anniversary Committee, First



Church of the Nazarene, 610 N. Logan St., Mishawaka, IN 46545.

**The Bethel Church, Arenzville, Ill.**, will celebrate its 75th anniversary August 28. Special services will begin at 9:45 A.M. The special speaker for the day will be General Superintendent Jerald D. Johnson. Following the morning worship, there will be a potluck dinner in the fellowship hall. The afternoon service will begin at 2:30 P.M., and a reception will follow.

All former members, pastors, and friends are invited to be a part of this celebration. Those who cannot attend are encouraged to send greetings and family pictures. For more information, please contact Mrs. Irvin Hendricker, R.R. 3, Box 422, Beardstown, IL 62618.

**Malden, Mo., First Church** will celebrate its 80th anniversary with a special service at 3 P.M. August 28. All former pastors, members, and friends are invited to be a part of this celebration. Those unable to attend are encouraged to send greetings to First Church of the Nazarene, PO Box 334, Malden, MO 63863. Rev. Hiram Sanders, Missouri district superintendent, will be the special speaker.

**Bethany, Okla., Calvary Church** will celebrate its 35th anniversary the weekend of September 10-11. A Praise Concert is planned for Saturday night, which will include former ministers of music, groups of the past and present, and a celebration choir of past and present choir members. Sunday will include a special worship service, dinner on the grounds, and an afternoon service beginning at 3 P.M. District Superintendent and former pastor Carl Summer is the special speaker.

Pastor Ronald G. Greeno and the Calvary families invite all whose lives have been touched by the church's ministry to celebrate this special occasion. For further information, or to send greetings or pictures, please write: Calvary Church of the Nazarene, 3100 N. Rockwell, Bethany, OK 73008.

**The Monterey, Tenn., church** will celebrate its 85th anniversary September 11. Dr. Leslie Parrott, grandson of two of the charter members, will be the special speaker. All former pastors, members, and friends are invited to attend or to send greetings.

Dr. Phillip C. Jones is the pastor. For further information contact the church, (615) 839-2609 or write 106 N. Poplar St., Monterey, TN 38574.

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

## VITAL STATISTICS

### LONGTIME CHURCHMAN DIES

Charles Edgar Williamson, 83, died in Port Arthur, Tex., April 17. Uncle Charlie was saved in 1947 at Port Arthur Grace Church, and was a member for 41 years, serving 30 years on the church board as a trustee.

His first wife, Lena, preceded him in death on August 3, 1968. He is survived by his wife, Leta; 2 sons, Robert of Port Arthur, Tex., and Ed of Raytown, Mo.; a daughter, Charlene Bradford of Port Neches, Tex.; 2 step-children, Doyle Smith and Shaila Morris; a sister, Bertha Antilley; 10 grandchildren, and 8 great-grandchildren.

Funeral services were conducted by

Pastor K. L. Stinson, Grace Church of the Nazarene; assisted by Phil Williamson, grandson, of Springfield, Mo. Interment was in Greenlawn Memorial Park, Port Arthur.

### DEATHS

**CLARENCE GILBERT BEADLE**, 96, Apr. 14, Whitesboro, Tex. Survivors: sons Alvenzie and Paul; daughters Lenora Underwood and Geneva Buckhanan; 9 grandchildren; 16 great-grandchildren; 1 great-great-granddaughter; 1 brother; 3 sisters.

**JOEL C. SMITH**, formerly of Clarksdale, Miss., 81, Mar. 28, Selmer, Tenn. Survivors: wife Nellie Rodgers Smith; daughters Marjorie White, Naomi Armour, Jimmie Faye Stribbing, Shirley Lane; 12 grandchildren; 15 great-grandchildren; 1 great-great-grandchild; 3 sisters; 1 brother.

**LILLIE MAE SMITH**, 88, May 7, Bethany, Okla. Interment: Kansas City, Mo. Survivors: daughters Maxie Clary, Mildred Fenlason, Georgie Williamson, Aylo Williams; 7 grandchildren; 14 great-grandchildren; 2 great-great-grandchildren; 1 sister

**HERSHEL WALTER**, 72, May 8, Centerville, Iowa. Survivors: wife Eloise; daughters Carolyn Tedrow and Joyce McCarl; son Rev. Don; six grandchildren; one sister.

### BIRTHS

to **REV. KEVIN AND TRACIE BAIRD**, Oakland, Calif., a boy, Matthew Tyler, Mar. 10

to **JIM AND MECHELLE (PIERCE) FAIN**, Oklahoma City, Okla., a boy, Christian Alexander, Feb. 20

to **DENNIS AND SHERI (ACHESON) GOODWIN**, Nashville, Tenn., a boy, Seth Alvin, May 2

to **J. ERIC AND CAROL (ROGERS) SWART**, Columbus, Ohio, a boy, Aaron James, Jan. 18

to **JIM AND CINDI (SLAUGHTER-BECK) WILLIAMS**, Oklahoma City, Okla., a girl, Sara Elizabeth, Jan. 29

### MARRIAGES

**GAY ANN MYERS** and **TIMOTHY RAY LEE** at Alliance, Ohio, Oct. 24

**BOBBIE NELL NEFF** and **MARK H. SHOMO** at Waynesboro, Va., Feb. 13

## DIRECTORIES

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

## SHOWERS OF BLESSING'S

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June 26

"Care and Compassion"

July 3

"Called and Concerned"

by Stephen L. Manley, speaker

## COUNCIL OF CHURCHES URGES CAUTION IN PROPOSAL TO MAP HUMAN GENES

If Congress approves of a plan to fund U.S. government research into gene mapping, careful monitoring will be necessary to avoid the possibility of "serious mischief in the use of genetic information," a National Council of Churches (NCC) official warned at a news conference April 19.

Dr. Peggy L. Shriver, NCC assistant general secretary for research and evaluation, made her call for monitoring before taking part in a consultation on "Respect for Life and the Environment: Ethical and Theological Aspects of Genetic Engineering and Biotechnology."

Shriver and others representing a 70-member coalition of religious and secular leaders said that federal funding for the proposed Human Genome Project should be made contingent on the establishment of a Human Genome Policy Board.

The Human Genome Project is a plan to discover and describe the identity, position, and function of genes that determine human physical characteristics. "Genome" is an inclusive term for all of the 100,000 genes located on strands of DNA in human chromosomes.

The coalition called for creation of a 12-member board of U.S. senators and representatives, and an 18-member advisory committee to address issues such as genetic discrimination, privacy questions, and eugenics. The advisory committee would include individuals with special knowledge in fields such as consumer protection, rights of the handicapped, civil liberties, and bioethics.

## SATANIC CRIMES ON RISE, SAY LAW ENFORCEMENT PROS

Satanism-related crimes are on the rise, and recognizing the signs of devil worship is becoming increasingly important for law enforcement officials, experts told a special conference April 20. "In the last 10 days I've had seven calls on cases where heads have been pulled off corpses," said Dale Griffis, a former policeman whose Regional Intelligence Sharing Network helps with investigations of crimes involving "nontraditional groups."

Maurry Terry, an investigative reporter based in New York, told officers about his work uncovering links to cult activities in the Son of Sam serial killings. "I know for a fact there are Satanic-related crimes in the United States today," he said. "It's becoming a problem that is more and more evident as time goes on, and quite a lot of police departments across the country are taking the problem seriously, as they should." Terry said signs of occult activity may include mutilated animals, cemetery robberies, and church break-ins where the thieves take religious articles of little monetary value.

Los Angeles author Joel Norris said he had studied more than 300 serial killings and determined that about 30 percent were committed by Satanists. "I think there are people in our society that can read the Satanic Bible or hear Satanic music and most will not be bothered," he postulated "But we find a small percentage of nonresilient people, especially among young males, who tend to incorporate what they read into their fantasies. We should be encouraging people to intervene if they see these non-resilient types."

## GOSPEL NEEDS IN GREECE

Except for Albania and Malta, Greece has the fewest evangelical Christians among the European countries—10,000 out of a population of 10 million. Although 95 percent of all Greeks belong to the Orthodox Church, only 2 to 3 percent attend.

Evangelical churches exist in only eight Greek towns. Costas Macris, head of the Hellenic Missionary Union, says the European Economic Community needs 500 missionaries, most of whom he believes could come from Europe.

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Registration—11 A.M., August 3

Opening Session—1:30 P.M.

Close of Seminar—12:00 Noon, August 5

## ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, the unanimous vote of the Ministerial Council of the Space Coast Pioneer Area, and the consent of the Advisory Board of the Central Florida District, I have appointed Rev. L. Wayne Quinn (presently coordinator of Chicago Thrust to the Cities) as district superintendent of the newly organized Space Coast District, effective July 1, 1988.

—Charles H. Strickland  
General Superintendent

## NEW DISTRICT ORGANIZED/QUINN APPOINTED SUPERINTENDENT

L. Wayne Quinn, 59, has been appointed as the first superinten-



Church Growth Division Director Bill Sullivan (l.) and General Superintendent Charles H. Strickland flank the newly appointed superintendent of the Florida Space Coast District, L. Wayne Quinn. Sullivan was responsible for the development of the Pioneer Area Program that was used to spawn the new district. Strickland presided over the assemblies of both the Central Florida and the Florida Space Coast districts.



Five pastors and a district superintendent three years ago had a vision to create a new district from Central Florida. They are (front row, l. to r.) Ray Snow, Vero Beach First; Merrill Dewey, Sebastian First; and Roger Dewey, Titusville First; (back row) J. V. Morsch, Central Florida district superintendent; Tal Denny, Melbourne First; and L. Kenneth Adams, Eau Gallie.

dent of the Florida Space Coast District. The action was taken by General Superintendent Charles H. Strickland with the unanimous approval of the Board of General Superintendents, the unanimous vote of the Ministerial Council of the Space Coast Pioneer Area, and the consent of the Advisory Board of the Central Florida District.

The district was organized May 11, 1988 at 3:57 P.M. out of the Central Florida District under the leadership of superintendent J. V. Morsch. The newly created Regular (Phase IV) District has 25 churches that raised just under \$1,000,000 for all purposes last year. The new district held its own assembly, elected officers and general assembly delegates Friday afternoon, May 13.

"It's been a lot of work, and it has stretched our faith, but it is exciting to live out the New Testament in the 20th century," said Morsch. "With anticipation, we are committed to create another district in the Sun Coast area."

The Florida Space Coast Pioneer Area was organized in 1985 with six churches and 600 members. They more than doubled in membership and in the number of churches during their first year of existence. The district includes an area with a population of more than 500,000. Space Coast, Sun Coast, and their mother district have adopted a goal of 50 new churches during the next two years.

It becomes the first Regular District organized from a Pioneer Area since the Pioneer Area program was begun. Northern Michigan became a Mission District in 1986.

"Just as growth comes through multiplying churches, studies indicate that the multiplication of districts also facilitates growth," said Bill Sullivan, Church Growth Division director, who developed the Pioneer Area program for the U.S. and Canada. "Statistics indicate that districts with more than 75 churches are unable to maintain average growth, whereas smaller districts are able to grow at both greater rates and in greater numbers over the long term."

Quinn, who has served as coordinator of Multicultural Ministries and Chicago Thrust coordinator since April 1987, accepted



Bruce Taylor with some of the 100 pastors and church board members who attended the orientation on the organization, administration, and ministry of the International Church of the Nazarene.

the appointment, which is effective July 1.

Quinn served as pastor of Shreveport, La., Huntington Park Church 1984-1987. Other parishes served include: Sacramento Liberty Towers; Stockton, Calif., First; El Paso First; and Vancouver, Wash., Hillcrest. He is a graduate of Pasadena College.

He and his wife, Alice, have three grown children, all of whom are members of the Bakersfield, Calif., Olive Knolls Church. □

—NN

## NIGERIAN WORK GROWING

The Church of the Nazarene began work in the African country of Nigeria in 1976, becoming officially registered there in 1979. Seven years later, a contact made by Bruce Taylor, administrative consultant for the World Mission Division, revealed that another Church of the Nazarene had been working in the nation since 1946.

"This church was actually started in 1946 and was legally registered in Nigeria in 1964 using the 1948 *Manual* of the Church of the Nazarene as their constitution," said Taylor. "They had tried on occasion to become a part of the international denomination, but there was a lack of adequate communication."

Following a thorough examination of the group and much discussion during several visits,

General Superintendent Charles H. Strickland and Africa Regional Director Richard Zanner authorized West Africa Field Director John Seaman and Taylor to accept this group as part of the international Church of the Nazarene.

On Easter Sunday, April 3, 1988, 40 churches (including some from the 1979 group) and 6,550 members were welcomed into the denomination. The credentials of the district superintendent, Jeremiah U. Ekaidem, were recognized, and 42 district minister's licenses were issued. Almost 1,000 persons were present for this very special service.

"I have waited for 40 years for my church to come to me—now we are one," said Rev. Ekaidem.

The first official district assembly and a great "Merger Celebration" are planned for October. In the interim, discussions are progressing toward a merger with the Holiness Evangelical Mission of Nigeria. Chima Amadi, president of the group, is currently a student at Nazarene Theological Seminary, and a final decision is pending his return to Nigeria. This fully indigenous church is about 15 years old. It has about 110 churches with 12,000 members and almost as many in Sunday School.

"Nigeria could be Haiti times 10," said Zanner. "Please continue to remember us as we seek to reach this vast country of 105 million." □

—NN



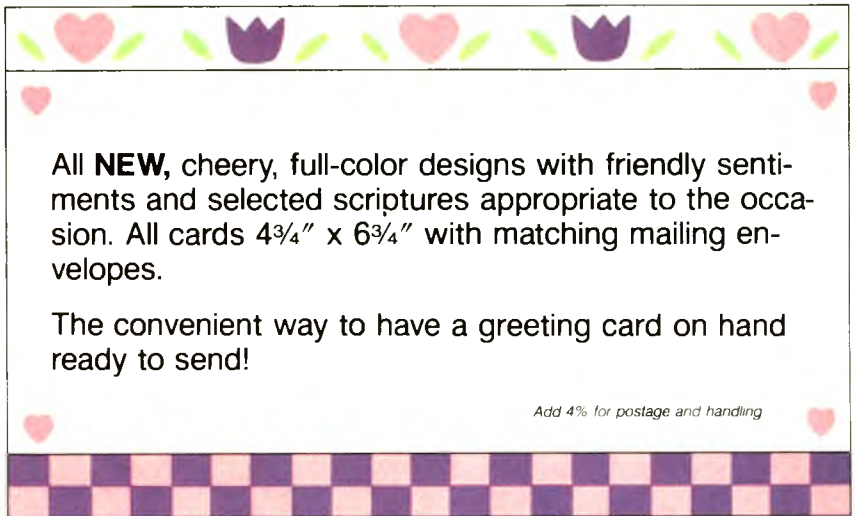
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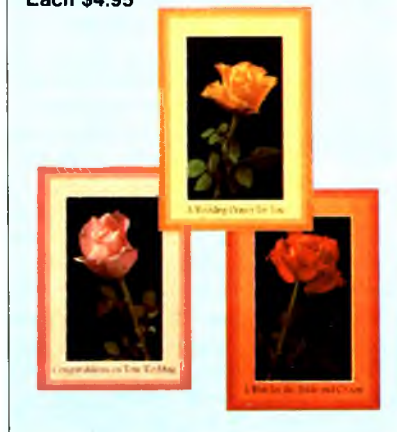
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