

A photograph of the Church of the Nazarene building, a tall, modern structure with a grid-like facade. In the foreground, several flags are flying on tall poles. The flags include the United States flag, the German flag, and the flag of the Church of the Nazarene. The sky is a pale, hazy blue.

HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 1, 1985



MAKES ME LOVE EVERYBODY

by General Superintendent Eugene L. Stowe

IT'S NOT IN OUR HYMNAL, but Nazarenes love to sing it—

*Give me that old-time religion,
It's good enough for me.*

Then, invariably, we go on to the verse that says, "Makes me love everybody." That's good theology. Not just in camp meeting where God's people are easy to love, but out in the world where sinners aren't very lovable. The "old-time religion" is really the "new-time Christianity," which Jesus taught when He said, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength . . . Love your neighbor as yourself" (Mark 12:30-31, NIV).

That's the perfect love that John Wesley and our Nazarene fathers and mothers talked so much about. They believed that entire sanctification provided the cleansing of the heart from all lesser loves so that one could love God and then have enough left over to love everybody else.

Among other things, that means loving the pastor and not organizing opposition to vote him out when he doesn't do everything just like I think he should. It also includes loving other church members with whom I disagree so that our differences don't develop into divisions and a "church split."

Loving everybody also contributes to such very prac-

tical things as paying budgets. The pastor of a small, struggling church was discussing the necessity of keeping their commitments to others in their general, district, education, and pension budgets. His final reasoning was, "We must do it because we love everybody!" Not just those of us in the local church and community but

- missionaries and lost souls all over the world
- home mission pastors all over the district
- professors and students at our Nazarene colleges
- retired preachers and their wives or widows

This made sense to the church board, and they sacrificially paid their budgets.

The pastor of a larger church heard about this. His congregation was under financial pressure because of heavy building commitments. Several of his board members very vocally opposed paying their budgets when they needed the money so desperately to meet their own obligations. The pastor related the story about the small church whose pastor identified budgets as love gifts. He said, "We love everybody, too!" Over the objections of a small minority, the board voted to demonstrate their love by borrowing several thousand dollars to pay all their budgets in full.

Yes, the love of Jesus makes us love everybody—and put that love into practice. □

Freedom in Christ

by WAYNE E. SAWYER

FREEDOM is a powerful force in the life of a people. Freedom provides the positive atmosphere for the personal development of each individual—an atmosphere that promotes self-expression, creativity, and the value of each person. Freedom of worship opens the door to God's grace and spiritual fulfillment. Freedom is essential, in fact, to human fulfillment at any level of development.

Ironically, freedom can also be a negative force that can destroy as well as fulfill humanity. The most tragic words in all the Bible are that "God gave them over" to their own way (Romans 1:24, 26, and 28, NIV). The picture that Paul describes in the first chapter of Romans is one of a people lost in their own sinful desires and selfish thoughts. They had misused their freedom and ended up in a prison cell of their own making, in bondage to their own way. What they had supposed to be freedom of choice was only selfish disregard for the truth of God. Instead they had chosen a self-imposed slavery that vainly follows the oldest lie—the lie that God's way is not the best way.

It is interesting that those who are for abortion are labeled "pro-choice," and those who oppose abortion are called "pro-life," for the real issue behind abortion on demand is the right to choose over the right to the sanctity of life. The right to choose is also behind the homosexual controversy. Paul sees the misuse of freedom as the cause of all homosexual activity (Romans 1:26-27). The selfish misuse of freedom always leads to blind destruction.

In a recent newspaper interview a lady said that she could never have an abortion because she believed she would be murdering the unborn child. Yet, in the same interview she went on to say that she still believed other women should have the right to choose. Pro-choice versus pro-life is the tragic battleground of the human situation.



David S. Strickler

The pro-choice perspective that leads to abortion, homosexuality, and other selfish conclusions, has nothing to do with genuine freedom and human dignity. It is anti-freedom. Pro-choice represents the sinful rebellion of man over against the sovereignty of God. It is God giving them over to their own way. Pro-choice is the heart of the false autonomy of a person seeking to rule his life, rejecting the Lordship of Christ. This is the blind selfishness that is the basis of all sin and results in bondage.

One seeking real freedom does not demand his own way but responds to life and surrenders to truth. The grace of God as revealed in the gospel is the open door to freedom. The apostle Paul said, "I am not

ashamed of the gospel, because it is the power of God for the salvation of everyone who believes" (Romans 1:16, NIV). God's salvation leads to freedom, while sin brings only bondage. The surrender of faith-commitment creates transformed life, but selfish choices leave an imprisoned self. Authentic freedom involves responsible choices, not individual rights. In describing the freedom of the gospel, Dr. William M. Greathouse points out that this freedom is not found in legalism or license. He writes, "Freedom, however, must be properly understood, not as the right to do as I please, but as the power to do as I ought. Freedom is the ability to fulfill God's will—and His will is that we shall obey Him in love."*

This is the positive freedom that does not destroy but fulfills. The concert pianist after many years of practice and discipline has developed a skill at the piano that can only cause others to marvel. This skill gives the pianist great freedom at the piano to master even the most difficult musical compositions. The freedom of life surrendered to God's way brings a power for living in Christ that liberates each person from sin's bondage. Each person can be set free for all the possibilities of grace and love that life in Christ can bring. □

WAYNE E. SAWYER pastors the Belton, Missouri, church.

*Beacon Bible Expositions—Romans, p. 45.



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W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor
MABEL ADAMSON, Editorial Assistant

Contributing Editors: **EUGENE L. STOWE** • **CHARLES H. STRICKLAND**
WILLIAM M. GREATHOUSE • **JERALD D. JOHNSON**

General Superintendents, Church of the Nazarene

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Letters

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COWBIRD SYNDROME DEPLORED

Recently I read that our church gave an impressive amount of money for famine relief. The thought struck me: If some of our churches did not have a "cowbird syndrome," that amount would have been much more impressive. Cowbirds are parasites that lay their eggs in the nests of other birds. The victims feed the baby cowbirds food that should feed their own young.

When our own speakers, musicians, and other special workers are needing employment; when our own church is raising money for famine relief; let's get rid of the cowbirds. First Corinthians 14:10 tells us that there are many voices in the world. In our day, these "voices" bombard

us from TV, radio, magazines, etc. Many are worthy. Some are fakes. Our own church can be trusted. Can all of the others?

*A. Ralph Boxell
Clinton, Missouri*

PERTURBED READER

I've been in the Church of the Nazarene since 1913. I graduated from one of its colleges. I've been an avid reader of its periodicals, and listened to its best preachers. I love the Church of the Nazarene. It gave to me the first message of salvation that I ever heard. But I am greatly perturbed when I hear a certain statement made in our pulpits, and when I read it in our Sunday School commentaries, and when I hear it used as instruction at our altars. The statement is that sanctification is a

complete consecration. And the statement is not qualified by stating that consecration is man's part, while purifying and infilling by the Holy Spirit is God's part of sanctification, followed by the witness of the Spirit with our spirits.

I've had people tell me they have never had the witness of the Holy Spirit to sanctification. Are our pulpits and pews being filled with people like that? Think of the consequences!

*Mrs. Gertrude M. Reader
Chrisman, Illinois*

ENJOY!

I have been going to a Nazarene church now for almost two years.

I get the *Herald of Holiness* through the mail twice a month.

(Continued on page 22)

MISSIONARY LEGACY IN KOREA

by DONALD D. OWENS

IN HAPCHOUNG-DONG, between the subway station and the Church of the Martyrs, near the Second Han River Bridge, there is a wooded knoll on which is located the Seoul Foreign Cemetery. The site is historic. It once was a military encampment, part of the river defense of the old Yi Dynasty capital. On the riverbank, near the site, French Catholic missionaries were put to death in 1839, and in 1866 it was the site of mass executions of Korean Catholics. The Church of the Martyrs commemorates these sacrifices and is particularly well known since the canonization of 103 of the Korean Catholics by Pope John Paul II during his visit to Korea in May 1984.

Less well known is the cemetery, in existence since 1890, in which are buried the remains of hundreds of foreigners, mainly Americans and Europeans, many of whom made important contributions to the modernization of Korea and the development of the Christian church. During the recent celebration of the 100th year of the introduction of Christianity, a great deal of interest was placed on this cemetery, where the remains of well-known missionaries lie buried, and also those of many who are less well known.

Among those whose bodies lie in the Foreign Cemetery, and whose record is engraved on tablets of stone, is Homer D. Hulbert, missionary teacher, who was paid the fullest honors of a national hero, including the posthumous award of the Order of Taeguk, the Republic's highest award to a foreigner. His simple memorial reads: "Homer D. Hulbert, January, 1863—August, 1949, Man of Vision and Friend of Korea. 'I would rather be buried in Korea than in Westminster Abbey.'"

On the monument of the great educator, Alice Appenzeller, the first Western child

born in Korea, is engraved a phrase that characterized her life: "Not to be ministered unto, but to minister."

On the grave of Miss Ruby Kendrick, a young woman who died in 1908, just eight months after her arrival in Korea, is engraved these words: "If I had a thousand lives to live, Korea should have them all."

The legacy that missionaries have left to Korea has been remembered with a high degree of appreciation over the past several months during the celebration activities of the 100th year of Christianity in Korea.

While visiting Korea during the month of October, I was sitting on a park bench, warming myself under the rays of the sun. An elderly Korean gentleman approached, walking with a cane. He saw me and came toward me. I arose to greet him, bowing and greeting him in the Korean language. The old gentleman said, "You are a Christian." It was more a statement than a question. I replied that I was. "You must also be a missionary, otherwise you would not know our Korean language."

The old gentleman told me that he had been a Christian for 70 years. A missionary had come to his village and, in a most winsome way, had told him about Christ. He became a believer, and for the past 60 years had been an elder in the Korean Presbyterian church. He went on to say that he had four sons who had earned doctorates, and they also were elders in the church. His two daughters were educators and were active in the church. The old gentleman was now 93 years of age. What a story!

Yes, the missionary legacy of Korea is written on tablets of stone in the quiet cemetery called Yang Hwa Jin. However, the real legacy is found written on the hearts of millions of Korean people who have received the redemptive message of Christ and are following Him in Korea, the "Land of the Morning Calm." □

DONALD D. OWENS is director of the Asia Region of the Church of the Nazarene.

JESUS: The Name of Freedom

by TIMOTHY L. THOMAS



A GROUP OF SLAVES huddled together in a dungeon like room were finding encouragement in their faith as they sang together:

*How sweet the name of Jesus sounds
In a believer's ear!*

*It soothes his sorrows, heals his wounds,
And drives away his fear.*

*It makes the wounded spirit whole,
And calms the troubled breast;*

*'Tis manna to the hungry soul,
And to the weary rest.*

This joining together of picture, words, and music (tune: Stracathro) has been impressed indelibly upon my mind. Whoever directed that documentary on the history of slavery was certainly aware of the power of this image. There is, however, a rather interesting irony here, for the writer of the words was John Newton, who, prior to his conversion, served for a time as captain of a slave ship. Nevertheless, it is appropriate that slaves could sing of a freedom that transcends the chains of physical bondage, since the greater slavery is from within.

The images of slavery and freedom are rather common within Scripture, all the way from the Egyptian slavery of the Israelites, described in Exodus, to the story of Onesimus and Philemon. The fact that there are many images of slavery and freedom is, in my mind, not by accident but by design since the entirety of Scripture is interwoven with the message of redemption. Paul uses the metaphor when he writes, "Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death" (Romans 8:1-2, NIV).

Yes, Jesus is the path from slavery to freedom, but His name is not some magical password to be used by those in the know. In contrast to the Christian revelation, primitive tribal religion depends upon magical incantations that are used to appease the gods. The Christian revelation stresses a personal relationship with Jesus. When a Christian calls upon the name of Jesus it should not be an act of attempted manipulation. Christians using Greek or Hebrew references to God or Christ should be careful in this regard lest they emphasize the "magic" of the word and not the personal relationship standing behind the names. Stressing this personal and revealed relationship, John Newton continues:

*Jesus! my Savior, Shepherd, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End.
Accept the praise I bring.*

Understanding Jesus in all of these relationships is an encouragement to an adequate and proper understanding of just who Jesus is. Perhaps it will help us to note the sense of time-priority in all of these suggested conceptions of Jesus—He is the initiating source of all relationships to himself. It is not man who comes to Christ, convinced of personal worth and power, but it is

TIMOTHY L. THOMAS teaches at Asbury College, Wilmore, Kentucky, and heads their department of Christian Ministries.

Christ who comes to man as Savior, Priest, Friend, and Lord. Jesus—the seeking and redeeming Savior—reaches out to lost man as a Shepherd shows concern for his sheep. Man has the responsibility of accepting or rejecting the overture of God through Christ.

Man—broken, lost, and inadequate—can be made whole through the power of Jesus. The path to wholeness is a recognition of Jesus as the Way and the Life and a willingness to make a commitment to that Way and to walk in it day by day. There are no instant or magical routes to perfection; there is only the steadily onward and upward path offered by actually living out one's faith. The words of John Newton are again helpful:

*Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.*

In Christ Jesus, man can find the vision of true reality, which balances the pressures of the immediate against the matters of final consequence. The only escape from the slavery of sin is through commitment, a new sonship of freedom in Christ (cf. John 8:34). Christ makes man free in order that man might truly be free: "It is for freedom that Christ has set us free.

Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (Galatians 5:1, NIV).

Recognizing the pervasive reference to the name of Jesus and its power within Christian songs and hymns, remember the One to whom the name refers. The power in the name of Jesus derives from the person, Jesus, who is the Son of God, and He "is before all things, and in him all things hold together" (Colossians 1:17, NIV). His name should not be used frivolously or magically but in clear knowledge of who and what that name represents. It is a name that requires now and finally, at the end of time, a total obedience (cf. Philippians 2:10).

Rejoice in the freedom of Christ—as Haldor Lillenas expresses it:

*Once I was bound by sin's galling fetters;
Chained like a slave, I struggled in vain.
But I received a glorious freedom
When Jesus broke my fetters in twain.
Glorious freedom! Wonderful freedom!
No more in chains of sin I repine!
Jesus, the glorious Emancipator!
Now and forever He shall be mine.** □

"Glorious Freedom," by Haldor Lillenas/Alfred Judson; copyright 1917, renewed 1944 by Lillenas Publishing Co. Used by permission.

LOST, SOMETHING PRECIOUS

by D. E. CLAY

IT WAS MORNING IN PARIS and we planned to see some of the sights of this interesting city. The opera house, the Arch, the Eiffel Tower, and several other famous places were on the itinerary. Riding the Metro through underground tunnels at speeds up to 60 mph was an interesting experience. The teeming multitude, preoccupied with their own plans, paid little attention to us, who were obviously foreigners who had come to explore the city.

In a department store we stopped to make a purchase and a frantic search of my pockets revealed that my wallet was missing. This precious possession, which contained several credit cards, my driver's license, and some cash, was either lost or had fallen prey to a pickpocket.

After the initial shock of being victimized by someone obviously more clever than myself, I began to think of other precious things we are in danger of losing.

We are in danger of losing our sense of values. Life is a matter of priorities. It is possible to become so preoccupied with legitimate but secondary con-

cerns that we neglect that which is primary. We can become so involved in making a living that we forget that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). We can become so involved with the temporal that we lose sight of that which is eternal. If we lose our sense of values, we have lost something precious.

We are also in danger of losing our sense of responsibility. With all of the pressures of life that demand our attention, we can become so egocentric that we lose our concern for a lost world. God has no plan for communicating the gospel other than through the consecrated lives of His people. If we lose our sense of responsibility, we have lost something precious.

We are also in danger of losing our first love—our relationship with God. Like the parents of Jesus, we can travel a day's journey before we realize that He is gone. Our relationship with God must be cultivated day by day. If we lose our first love, we have lost our most precious possession.

Even though it is not often that I would pay \$150 for an illustration, something good was derived from my loss of something that was precious to me. □

D. E. CLAY is superintendent of the North Central Ohio District.

AN ENGLISHMAN'S VIEW

of  th

IN 1966 I paid my first visit to the U.S.A. I came to take part in the International Institute held at Estes Park, Colo. I traveled across country from New York, and in St. Louis joined a bus with a crowd of young people from several Midwest districts, on the way to this wonderful event.

Part of the bus ride took place on July 4, and those on the bus, being patriotic Americans, decided to have a short service to celebrate the day. I do not know why to this day, but I was asked to speak. To be honest, I had no idea what to say. The Fourth of July is not a day that is highlighted in English history, at

least not in the schools I attended. Things are different today. For the past eight years I have celebrated July 4 and have done my best to join in the patriotic rejoicing. Being an Englishman I decided that I had better do some research, so I took time to read through the Declaration of Independence. I came to the conclusion that it could be called, and perhaps from a Christian perspective should be called, the Declaration of Dependence.

It is, as you are well aware, concerned with political freedom, and lists the wrongs suffered and the injustices endured at the hands of King George III. As I read it, however, I saw a deep statement of trust and dependence, not on men and government, but in God.

The Declaration reads: "We hold these truths to be self-evident, that all men are created equal, that they are endowed with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness." The words *created* and *endowed* told me that those 56 men who signed that document were conscious of their dependence upon God for their very existence, and for the longings for freedom that stirred deep within them. But as I read those well-known words I found myself being reminded of other equally well known ones. Jesus said, "I am the way (the way to pursue happiness), the truth (that sets men free), and the life." I realized that no declaration, however revered, however noble, will

FRANK W. MORLEY is a registered evangelist in the Church of the Nazarene.



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ever provide men with those things it declares to be "rights." No government, no president, no matter what they promise, will ever satisfy the demands of the hearts of men for life, liberty, and contentment. For those things we are, as the Declaration recognizes, totally dependent upon God. He is the One who has endowed us with those rights, and He is the only One who can fulfill them within us. So this document was not only a declaration of independence from Great Britain, it was also a declaration of dependence upon God.

It was equally a statement of faith in God. The very idea of those few, disunited, ill-equipped colonies, without any organized army, being able to overcome the might of the greatest power in the world of those days, was ludicrous. What is more, these 56 men knew it, and so penned, "for the support of this declaration, with a firm reliance upon the protection of divine providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

If this land—my land—needs to hear anything today, it needs to hear those words of dependence. God saw fit to give this land His divine protection some 200 years ago, allowing this land to become an independent nation under God, despite the vastly superior forces opposing it, and today we need to affirm our trust as a nation. "In God we trust" must be more than a motto inscribed on our coins; it must be etched on our hearts, written in our way of life. When we place our trust in B-1 bombers, F-15 fighters, and MX missiles, we stand in jeopardy, for we forget and reject the very foundation upon which this nation was built, and that leaves us with nothing more than the pledges and promises of sinful man to rely on. It is no longer a declaration of independence we need, but rather a stated declaration of trust and firm reliance upon Almighty God.

There was one other thing this Englishman noticed as being the intent of these men of 1776, and that concerned servitude.

Above all other things the aim of this declaration was to produce freedom. Every verse of that patriotic song, "My Country 'Tis of

Thee," speaks about freedom and liberty. The national anthem proclaims this land to be the land of the free, and thank God for that freedom. But the Declaration speaks of servitude and responsibility as being laid on this new land. "When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another"—that is freedom—they "assume among the powers of earth the separate and equal station to which the laws of Nature and Nature's God entitle them." That is freedom within the bounds of the laws of God, which makes this declaration one which recognizes the authority of God's law and the place of obedience we owe, as servants, to that law. We are in danger here, for there is a concerted

effort to move away from those laws of God. Divorce is now totally acceptable, homosexuality is approved, abortion is paid for out of our taxes, and more. What has happened to the declaration of servitude to God's laws upon which this nation was built? How far from it will we allow our nation to move?

This is, of course, an Englishman's view of the Declaration of Independence, but an Englishman whose home and family enjoy the blessings of this land; an Englishman who is inspired by the intent of those founding fathers, and their dependence upon God; and an Englishman who desperately wants to see his adopted land move back to life lived by that Declaration, and who plans to do everything he can to live that way himself. □

That Same Hand

His tender hand,

*The hand that soothed a fevered brow,
Embraced the children,
Broke bread and fish with friends . . .*

His healing hand,

*The hand that touched blind eyes,
Crooked limbs, tormented souls,
Brought wholeness to each one . . .*

His powerful hand,

*The hand that swept the Temple courtyard clean;
And lifted high over tempest waves,
Spoke silence, peace, and calm . . .*

His nail-scarred hand,

*The hand that bled on rough hewn Cross,
And carried willingly my sin and shame
Up Calvary's hill . . .*

That same hand,

*That gracious, loving hand reaches
Through the portraits of the past,
To where I am today.*

This moment,

*That same hand,
Holds mine.*

—MELODYE McAULY JONES
Carrollton, Missouri



WORLD & HOME MISSIONS MEET IN LONG BEACH

by GLEN L. VAN DYNE

FIVE PERCENT of the population of Long Beach, Calif., is Cambodian. These nearly 20,000 people make it one of the largest Cambodian communities in the United States.

World Mission appointees Randy and Lorie Beckum serve the Long Beach First Church of the Nazarene as full-time missionaries and ministers to the Cambodian congregation.

The ministry began about four years ago when a few Cambodian

children came on the Sunday School bus. Their teachers, Glen and Letha George, became concerned about the parents and invited them to come with their children. They promised to help them learn English. This led to a small group of adults in Sunday School along with a growing number of children. Another couple in the Long Beach church, Johnny and Mildred Schmidt, shared the vision for the Cambodian community from the beginning. Both couples continue to be heavily involved in this dynamic ministry.

The Long Beach church has accepted the coming of the Cambodians as a mission field on their

doorstep. There are some adjustments as there would be in any situation where in a short period of time a congregation of nearly 500 people of a different culture and language begins to use the same facilities. But this long-established church with a reputation for strong support of the World Mission program of the Church of the Nazarene has risen to the challenge of ministering to a changing neighborhood. It is an excellent model of what can happen in a multicultural setting.

NYI President Charlie Ah Sing has started a Cambodian NYI. This 5 p.m. meeting on Sunday already is attracting more than 90 young people. To reach even more they plan to meet on Saturday afternoon, possibly in a park where there is more room.

One of the projects of the NYI is raising funds to help repair one of the cottages at Casa Robles. Pastor Beckum describes a meeting of retired Nazarene missionaries and some of the Cambodian youth leaders.

"We took the Cambodian NYI Council to Casa Robles and let them meet the missionaries there. They were standing out front when we arrived: John Pattee, Geraldine Chappell, the Howards, the Cochrans, and others. The missionaries took them into their homes and

GLEN L. VAN DYNE is video coordinator for Pastoral Ministries, Church Growth Division, at International Headquarters in Kansas City.



▲ Rev. and Mrs. Randy (Lorie) Beckum with Aaron and Sara outside their apartment in Long Beach, Calif., where they are serving as pastor/missionary to the Long Beach First Church of the Nazarene's Cambodian congregation. The Beckums are under appointment by the General Board to a world mission area as soon as Randy finishes the requirements for ordination.



▲ Rev. Beckum making a pastoral call on the Paniphon family and Mr. Ma Phosy (*far r.*) at their home in Long Beach, Calif.

gave them books they had written and autographed. It was a moving experience to see the generation and culture gap come together right here.”

The Beckums have chosen to live in the middle of the Long Beach Cambodian community. The local NWMS has underwritten their support and helped them locate an apartment. Moving from Kansas City, where both graduated from seminary and were active members of First Church, to the inner city of Long Beach, Calif., where most of their neighbors speak languages other than English, has not been without some culture shock.

Being a pastor’s wife is always an exciting adventure. For Lorie, going to her first parsonage has had some added interesting dimensions. She tells about it like this:

“When we first heard about it we were really excited about the possibility of being involved in this ministry. As we planned for it, we felt that it was God’s will for us to live among the people. It’s downtown Long Beach and some of the houses are rundown, but when we got to meet our neighbors we began to feel at home. We have some Mexican neighbors with a little girl Sara’s age, and they became instant friends. Upstairs is a black and white family and they have a little girl. Diane, the mother, came down on Friday and asked me if she could go to church with us.”

In assessing the impact on four-year-old Sara and three-year-old Aaron, Lorie continues: “I think it’s been good training for them. One of the first things we talked about when we got here was ‘Yes, black people can be Christians. Yes, Asians can be Christians.’ Sara had this idea that only white people were Christians. So they needed to be in a situation where they see that we are all God’s children.”

Randy describes the continued growth of this missionary-ministry at Long Beach First excitedly. “We don’t have room for everybody. We’re making room. We’re moving into larger rooms. New classes have been formed and those classes have grown. They are very receptive to Christianity and to the love they’ve seen in this church.”

For Randy and Lorie there is no dividing line between world and



▲ Cambodian adults and children leaving the Sunday morning Sunday School/Bible Study meetings at Long Beach First Church.

home missions in the Church of the Nazarene. Randy talks about the openness of the Cambodians to the gospel.

“A lot of them have never heard and so they’re open, they want to become Christians. A recent invitation to pray to receive Christ saw the entire adult congregation coming forward. As they become more and more Americanized, I don’t know how long their receptivity will remain at that level. As the young people get out of high school and into college they get more into what they can buy and all the things, so it’s really crucial that we act while there is interest.”

So there they are, Nazarene World/Home missionaries—teaching English as a second language to neighbors and church attenders; preaching with the assistance of two language interpreters; trying to find more buses to bring the growing numbers who want to attend the Sunday services; living in a foreign culture in their own homeland; getting ready for the next assignment God has for them through the church. All this and more are to be seen in the lives of a young missionary family in the U.S.A. where the International Church of the Nazarene is fast becoming a reality.

One final quote from Randy sums up the experience of missionaries around the world. “You just realize God is for everybody, anybody, anywhere. It doesn’t matter who they are or where they are. Folks are folks; people are people, and mission is mission. This is as cross-cultural as you can get.” □



▲ Nearly 500 happy Cambodian faces are seen each Sunday morning at Long Beach First Church of the Nazarene.

▼ Adults and children being greeted at Long Beach First Church as they arrive for the Sunday morning Sunday School and Bible Study time. Four buses, two vans, and many private cars bring nearly 500 Cambodians to the early morning meeting.





IS A MONSTER ATTACKING YOUR CHILD?

“Today the increasing weight of evidence is that television—both in content and expression—is harmful to children.”

by MIRIAM J. HALL

H. Armstrong Roberts
MR. HILL'S SHOULDERS slumped as the last two middler boys dashed out the door of the Sunday School classroom and raced down the hall, yelling and shadow-boxing with one another. He knew he ought to call them back and make them walk to church in an orderly fashion; but after a full hour—which seemed more like 10—of trying to keep his class productively involved in Bible study, he just didn't have the energy. A glance at his assistant showed the same feeling of futility mirrored in his expression. For the hundredth time that year they asked themselves, “Why are today's children so difficult to teach?”

The Elwoods looked with quiet despair at 11-year-old Karen's latest report card. Beside the series of *D*s and *F*s were comments that read, “Doesn't settle down in class,” “Seldom completes assignments,” and “Seems bored and disinterested.”

Are Mr. Hill and his assistant poor disciplinarians who shouldn't be teaching children? Are the Elwoods negligent parents who don't care about their child's education? Not necessarily. Today public school teachers, school administrators, child psychologists, pastors, church children's workers, and parents admit that many children have an unusually short attention span, a general disinterest in learning, and little respect for

MIRIAM J. HALL is Children's Ministries director, Christian Life and Sunday School Division, at International Headquarters of the Church of the Nazarene.

adults. Their findings suggest that there may be a monster attacking our children. Its name? Television!

Since TV first made its appearance, concerned adults have questioned its impact on children. Today the increasing weight of evidence is that television—both in content and as a medium of expression—is harmful to children. The results of research suggest at least *three major problem areas* related to television viewing.

Problem Number One

Children Are Watching

Earlier research about the effects of television on children tended to focus on the content of the programs the children were seeing. But more recent studies indicate that TV viewing in itself is harmful to youngsters. Consider these facts:

- Excessive TV viewing inhibits eye movement, something that is necessary for the development of reading skills.
- Extended TV viewing both numbs and fatigues the viewer.
- TV special effects, such as those created by the zoom lenses, slow motion, instant replay, and other devices, are used by production experts to hold the viewer's attention and to get him to respond emotionally. However, these offer the child a viewing environment that is unnatural when compared to the real world in which the child lives.
- Many television programs—especially children's programs—feature constant movement. The viewer has no opportunity to respond mentally to the presentation; he simply records what he sees without response.
- Although TV is widely touted as an educational medium, research on brainwave activity indicates that the viewer remains continually in the alpha state—the state associated with sleep or day-dreaming. This means that no mental activity is taking place except that of recording what is being seen.

What are the results of these factors upon children? There are several.

- The child's attention span is shortened. Used to dramatic effects and fast-paced movement, children find it difficult to concentrate on material presented in other ways.
- Children who watch TV extensively tend to respond to its numbing, fatiguing effects by becoming hyperactive when they are not watching. They are noisier, less attentive, and much harder to control.
- Accustomed to the unreal world created for them by the use of special effects, many children find the real world less interesting and exciting. As a result they prefer to watch life, rather than participate in life. When they are not being bombarded with visual stimuli, they quickly become bored. Unlike children of past generations who often spent hours in imaginative play, many of today's children don't know what to do with themselves if they are removed from the television set.
- Children are less interested in learning, especially learning through more traditional methods such as reading, writing, and listening. Just as they

“switch off” a program that does not interest them, so they turn off teachers who cannot provide learning activities with the exciting emotional appeal of television.

- Because the mind is not engaged in mental activity during TV viewing, the child's ability to learn is actually being inhibited rather than strengthened.

Problem Number Two

Children Are Watching a Lot

Closely related to the problem of TV viewing itself is the issue of the number of hours children spend before the tube. Statistics vary from source to source, but the consensus seems to suggest the following:

- The average preschooler spends about two-thirds of his waking hours watching TV. This is at least five hours a day, sometimes closer to six or seven.
- By the time a child graduates from high school he has logged in from 15,000-16,000 hours of watching television, compared with 11,000-12,000 hours spent in school.

As mentioned earlier, spending this many hours a day in passive noninvolvement is bad enough; but even worse is the tremendous number of worthwhile things that TV viewing prevents the child from doing. Consider, for example:

- TV viewing inhibits interaction between family members and friends. In some instances, family members are physically separated as they watch different programs in different rooms of the house. (Forty-five percent of the homes in America have at least two TV sets.) But even when family members are sitting together, they are separated from one another by their individual absorption in the program they are watching. This isolation severely limits conversation, sharing ideas, working together, and other “togetherness” activities.
- TV viewing replaces a variety of wholesome activities that stimulate the ability to learn. Among these are physical activities that strengthen the sensorimotor skills that form the foundation for learning, and mind-developing activities such as games, hobbies, and family projects.
- Contrary to what educators first thought, TV viewing decreases rather than stimulates interest in reading. Children are not motivated to expend effort to read a book they can see portrayed in an exciting manner in an hour-and-a-half television program. But, as was pointed out previously, the child is not really learning when he watches TV because his brain remains in the alpha state. When he reads, the brain must operate to a greater extent in the beta state, where thinking, analyzing, and learning take place.

These two problems are depressing to contemplate, but there is an additional problem associated with the monster TV.

Problem Number Three

Children Are Watching a Lot of Bad Things

In a newspaper series on TV, Elayne Roland states, “Parents would like to think that they're the main ‘molders’ of their children's lives. Not so. Studies reveal that television is the No. 1 influence of children.”¹

If this is true, what is the influence of TV on chil-

dren? It takes only a few moments of viewing to discover that television peddles values that are antithesis of Christian. Often children are portrayed as cool, worldly-wise creatures who know more than their parents and who generally have the upper hand. Many so-called family programs are riddled with sexual innuendos. The heroes on many programs are rebellious against society and operate violently and outside the law. Christians, if they are portrayed at all, are usually depicted as ineffectual, hypocritical, or downright ridiculous. Add to this the fact that by the time a child graduates from high school he will have seen about 350,000 commercials, which repeatedly pound into his head the idea that to be happy one must subscribe to a "me-first" way of life and accumulate as many material possessions as possible.

Again, the results of these factors are dismaying.

- Because they so frequently see adults portrayed as stupid and immoral (in the broader sense of the term), children have less and less respect for their parents and teachers.
- Children are much more inclined to want to settle difficulties with violence since they see so much of it on TV.
- Without even knowing, children are absorbing the materialistic, humanistic world philosophy portrayed on TV. And in many cases their parents are not even aware of what is happening.

In the light of these facts, what can be done to counteract the influence of this ever-present monster? The answer is not easy, but there are some things concerned parents and church teachers may do.

- Learn all you can about the influence of television on children. Watch for articles in the newspaper or magazines. Check with the public library for books and pamphlets. Write to the publications listed at the end of this article and request printed materials and/or bibliographies of current writings.

Along with your reading, take time to view some children's programs—particularly the Saturday morning fare. Note the content of the programs, the noise level, and the types and quality of advertising. Consider what might be the short- and long-range effects of this material on children. Research of this nature will help you better understand the problems posed by TV, and will also help you to recognize the symptoms of TV influence on your children or those you teach. If you are a parent and have children in your own home, start taking a close look at *what* your children watch, *when* they watch, and *why* they watch.

Share your insights and concerns with your pastor, children's director, and Christian Life chairman. Encourage them to provide parents and teachers with concrete information about what TV is doing to children, along with practical help for combating the problem. Books and articles about the influence of television usually have many suggestions for parents. Here are just a few.

- Do not allow children to watch TV unless a parent or another adult is present.
- Provide books, games, and hobby materials for children to enjoy in place of watching TV.
- Do things together as a family. Talk with the children; listen to them; work and play with them.

- Do not allow the child to have a TV in his room.
- Watch TV with your children. As you do, discuss what you see. Are the characters behaving in a good way? Is the story realistic? What about the commercials?
- Insist that older children write at least one program "review" each week. In the review, the child should describe the program, evaluate it in terms of family values, and give it an overall rating.
- Go to a TV studio to see how programs are produced.
- Severely limit the viewing hours of children under six.
- When viewing TV, insist that the children sit rather than lie down. Move around frequently during commercial breaks.
- Censor programs that do not support family values. Information of this nature can be made available through classes, a lending library of books or articles, or a parent newsletter.
- If you are a church teacher, recognize the fact that the children you teach are different in some respects from the children you may have taught previously. Remembering this will keep you from falsely blaming yourself for a lack of teaching or disciplinary skills. Ask the Holy Spirit to give you added wisdom and patience for teaching today's youngsters. While TV does create added problems, the situation is far from hopeless. Maintain firm discipline in your classroom. It may take a while, but eventually children will learn what you will and will not tolerate. Use active teaching methods that involve the pupil physically and mentally. Strive to provide children with some out-of-class activities that take them away from the TV set. Some possibilities are field trips, sporting activities, hobbies and crafts, service projects, or parties.
- At home or in the classroom, talk with children about how TV influences their lives. Older children, especially, can begin to give serious consideration to their viewing habits. From time to time, ask them to do some research into subjects like these:
 - The number of hours per day or week they watch TV.
 - The names and contents of the programs they watch.
 - Their reasons for watching.
 - The number of hours they watch alone, and the number they watch with other family members.
 - Activities they enjoy other than watching TV.
 - The kinds of commercials they like.
- Become involved in national, state, or local organizations working to provide better TV programming for children. Several such organizations are listed at the end of this article. If concerned parents, pastors, or children's workers begin to take an active role in providing better quality television, perhaps someday the "monster" will at last be tamed. □

1. Elaine Roland, "Taming the Tube Monster," *Los Angeles Times Syndicate*.

NOTE: A list of recommended resources for concerned parents and teachers may be obtained from Children's Ministries, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131.

THE HOME OF THE CHILD

by SERGIO FRANCO

SAN MIGUEL CHICAJ is a peaceful Indian village of the Baja Verapaz province in the Republic of Guatemala.

On January 17, at daybreak, San Miguel's calm was broken. Cars began trickling into town along the road from Salamá, the provincial capital. Later came some military vehicles with troops. Automobiles are a rare sight in San Miguel, and especially in such large numbers. One villager after another moved aside to let the vehicles pass by,

SERGIO FRANCO is administrator/editorial coordinator, Spanish Publications, International Headquarters in Kansas City.

SARAH

*Out of one cell
she has come—
tiny smile—
great joy.*

*Out of nothing,
You have given her life,
then handed her
to me.*

*"Of what do I count
this honor?" I ask—
"to be the one to raise
this bundle of amazement?"*

*"Count it as
love . . . extended
from Me to you,"
He answered.*

—ANONYMOUS



going toward the park and the town square, and then continuing on toward the site formerly occupied by a Bible institute, now abandoned.

What was going on? What were all these strangers doing in San Miguel?

These visitors had come to the friendly village for the dedica-



Dr. James Hudson, director of Mexico, Central America, and Caribbean Region, reads the Scripture.

tion of the "Hogar del Niño" (Home of the Child), a shelter for refugee children, established by the Church of the Nazarene. "Refugee children" means, in this case, little ones who have lost both parents in the fighting in Guatemala. And the children were there, 50 of them, to be part of this special event.

The ceremony took place in a tabernacle-like structure in the middle of the spacious property that formerly housed the Nazarene Bible Institute. By 9:30 the grounds were practically full. Participants came from the town, from Salamá, from the national capital, and from the United States. There were representatives from the church in Guatemala, various government agencies, a number of newspapers, and our Headquarters.

The ceremony began with an invocation, and then the 50 children who would be living at "Hogar" marched in, carrying their national banner. Camera after camera captured the moving moment, but above all, we spectators captured the moment in our memories. On the platform were important personages in the life of the nation and the church, but the children were the center of attention.

Among those sharing the platform were: Professor Hugo Arnoldo Prera, representing the

governor of the province of Baja Verapaz; Professor Edgar Benfeldt, the mayor of Salamá, the provincial capital; local military second-in-command, Colonel Marco Tulio Marchena; social worker Amalia de Vázquez, representing director of Social Welfare; and members of the "Hogar del Niño" Committee, whose president, Dr. Elizardo Urizar Leal, directed the ceremony.

In his remarks for the occasion, Dr. James Hudson, regional director of our work in Mexico, Central America, and the Caribbean, explained how, as his family walked around the old Bible Institute grounds in 1983 during their children's Christmas visit, his daughter-in-law, Betty Hudson, suggested that the site would be a good place to care for needy children. Returning to the capital, the Hudsons consulted with Dr. Elizardo Urizar, and during the course of a year the project took shape, with the church's official approval signaled by the presence of our international director of



Children marching in the opening ceremony.

Compassionate Ministries, Dr. Steve Weber.

Mrs. Betty Hudson, who is credited with actually getting the project underway, also spoke, linking the work of the "Hogar del Niño" to our Lord's command to "Suffer the little children . . ." and sharing the confidence of the Psalmist who said, ". . . he alone is my refuge, my place of safety; he is my God, and I am trusting him" (92:2, TLB).

In his turn, Dr. Urizar spoke of the pleasure derived from fulfilling one's moral responsibility

to society, and issued a two-edged plea to his countrymen. "Really look at these children," he said, "and realize that some of them came here with literally nothing but the clothes on their backs, and some barely with that." Dr. Urizar then challenged secular and religious organizations to cooperate in social action that would provide, "in great measure, the establishment and maintenance of democracy in Guatemala."

After a brief Scripture reading and meditation by Dr. James



Pastor Mateo Mendoza, director (l.) talking with Dr. Sergio Franco.

Hudson, and the recessional march of the children with the flag, those present moved to the main building of the Home, where the traditional ribbon cutting was done by social worker Amalia de Vázquez, bringing to a close the dedication ceremony.

Afterward the visitors were free to tour the facility, and the inevitable happened: Everyone wanted to see the children, listen and talk to them, hold them, take their pictures, and however possible, show them love. The scene was repeated again and again. The children stayed close to their director, Pastor Mateo Mendoza of our church in San Miguel, who is "Papa" to all his "little lambs," and also their interpreter, since few of the children speak Spanish.

The 50 children come from a diverse group. Some appear to be less than 3 years old; the older ones, all girls, are 11 or 12. Some of their shyness can be traced to the modesty that typifies the Indians of Guatemala. But some of it was surely due to fear. Sud-

denly they had become the center of attention. This must have been a dramatic change for them—just yesterday they had known no attention at all!

But if one tried to see beyond appearances, if one looked into their eyes, it was all too easy to see the marks of the pilgrimage they had made.

Pastor Mendoza was scarcely able to answer the rapid questions from the curious visitors. There were so many things they wanted to know! The children answered in monosyllables, put into Spanish by Brother Mendoza. Here and there, tears formed as the answers came. Happy tears upon seeing that the children had found a haven of peace and love; tears of pain upon learning of the pain they had endured; perhaps in some cases there were tears for the children who were not there.

Bertita Sanchezchen, 9, confessed, "I'm happy."

Marcela Jerónimo, 10, blushed when someone complimented her on the blouse she was wearing.

Melesio couldn't tell us either his family name or his age. They remain unknown.

Lucas Sic touched our hearts most profoundly. Haltingly, he told of witnessing the violent deaths of both his parents. He



Pastor Mendoza (r.) talks with Bertita Sanchezchen (center) and Marcela Jerónimo (l.)

had fled to the mountains where he hid for a time, until hunger drove him into the mango orchards. When the mangoes were gone, he went hungry. Eventually, his hunger forced him to go up to a house, and, says Pas-

tor Mendoza, "That's why he's here."

"How long was he in the mountains?"

"Perhaps a year, a year and a half."

In Lucas Sic's little eyes there is something akin to a question.

The dedication of the "Hogar del Niño" was the cause for deep



Shown (l. to r.) are Lucas Sic and Melesio.

and conflicting emotions. Clearly, one's strongest sentiments are happiness and gratitude upon seeing these 50 precious children who have been rescued, thanks to the vision and compassion of a few men and women who understand that this is part of what it means to be a Christian.

But, besides the joy, there is unrest. How much can this children's home grow? How many children can it house? Can it give shelter to 100? To 200? To 400? How many of the boys and girls of Guatemala will find in San Miguel a refuge from the storms of violence and poverty blowing around them? How many of the 80,000 Guatemalan children already orphaned by the fighting can we take in?

And, beyond San Miguel? What about all the other children in equally painful, but less dramatic, situations throughout our America?

There are no easy answers. The answers will be found in serious reflection upon what it means to be followers of the Friend of children, and upon what it means to serve, love, and give to the point of sacrifice.

The answers are up to us. □



God Doesn't Make Nobodies

by RUTH LEE

IT WAS THE LAST DAY of the Christian Writers Conference at Mid-America Nazarene College. Someone suggested we should all gather that night in the prayer room for a time of sharing.

After the banquet was over we met in the second floor prayer room of my dormitory. In nightgowns and pajamas, we all seemed much alike. Someone suggested introductions. I interrupted.

"Please," I said, "let's not just share our names. Share something about yourself."

By the time three people had re-

RUTH LEE is a free-lance writer. She resides in Drexel, Missouri.

sponded I knew I should have kept still! A director of nursing, a teacher—college level no less—and the next lady had just gotten her doctorate! There I sat, still halfway around the room, and what was I? Nobody. Oh yes, a wife, mother, and grandmother, but nothing important.

After the introductions of two published authors of books and others with claims to fame, it was my turn.

"My name is Ruth," I said, "and I feel so inferior I think I'll just go back to my room."

Everyone laughed and I plowed ahead. "I guess you could call me a producer. In 30 years I've produced a well-adjusted husband, a respiratory therapist, a machinist, and another happy homemaker, and I'm starting coproduction on four grandchildren."

I told them how full my life is.

Full of checking on cows, helping to fix fences, praying for rain, and then praying it will stop raining. I told them of busy hours spent baby-sitting and contending with my household.

Then I told them how hungry I was. Hungry for the type of spiritual and emotional food I had received at this conference.

From the far corner of the room a quiet young girl spoke up. "Would you please turn so I can look at you?" she asked. I turned and she continued, "I want to remember your face when I write," she said. "I want to write for women just like you."

Suddenly there was no need for titles or degrees. I served a purpose, just like I am.

I smiled as the realization dawned on me at last—God doesn't make nobodies. Everybody is somebody important to God. □

Book Brief

SUNDAY DINNER Meals from Family Kitchens



LORA LEE PARROTT
author



ONE OF THE NICE BENEFITS of reviewing books is that those you always intended to read suddenly fall into your lap. When *Sunday Dinner* was handed to me, I was delighted to look it over, because I had intended to for a long, long time.

Is it worth buying? Yes. And especially for the average Christian faced with a social life built around home cooking. Edgar A. Guest's poem "Old-fashioned Dinner" is quoted in the introduction, and one line especially hits home for our crowd: "The only place to entertain your friends is right at home."

The cookbook is made up of recipes submitted by

more than 300 cooks, many with names quite familiar, others who are no doubt becoming better known simply for their fantastic recipes. A case in point for me is "Chicken Artichoke Skillet Meal." I'd like to meet and hug the cook (Eunice King) who submitted that one.

The recipes are divided into 10 sections. The Main Dish section is planned for contemporary life that thrives on microwave, crockpot, and casserole cooking. One of the meals, "Zaleveri," is subtitled "Church Builder Casserole," so named because of its popularity at work-day dinners.

The Meats, Poultry, and Fish section runs from stroganoffs through steaks and stews, and there are 25 chicken recipes (reminding us of the proud hen who boasted she had so many sons in the ministry).

Various cooks from the ends of the earth have in some cases sent in similar recipes: "Exotic Celery Casserole" has mushroom soup and pimiento, while "Celery Casserole" has chicken soup, and butter and crumbs. Fascinating!

Of course the dessert section is tops, with lots of tote-able goodies for church fellowships. And as the index indicates, "the wise cook limits the servings" so the family will have plenty to snitch after hours. □

—Evelyn Stenbock

Beacon Hill Press of Kansas City
304 pages. Kivar. 7" x 10". To order, see page 23.

the editor's STANDPOINT

SEEKING WISDOM

In the comic strip that bears his name, “B. C.” climbs a hill on which the “great guru” is perched. “What is the secret of long life?” asks B. C.

The guru replies, “Don’t die.”

Going back downhill, a deeply impressed B. C. exclaims, “You don’t acquire wisdom like that, you’re born with it.”

The cartoon strip obviously pokes fun at the gurus and “heavy” sayings and naive devotees.

At the same time, it brings home to me a significant lesson. I was not born with wisdom adequate for the challenges and stresses of life. Like the little cave man, I must seek it. Scripture assures me that I can obtain needed wisdom, not from some self-styled guru but from the caring God himself.

James wrote, “If any of you lack wisdom, let him ask of God, that give[s] to all men liberally, and upbraid[s] not; and it shall be given him.” Wisdom can be had for the asking, if we “ask in faith, nothing wavering.” The promise is set in a context that speaks of trials that test faith and produce patience.

Life can be complex, baffling, and threatening. God does not want us to blunder along from one damaging mess to another. He wants to guide our steps and make our lives useful. He places wisdom in service to our needs.

This promise does not allow me to shrug off damaging consequences by claiming that all my decisions and actions have been dictated by God. His transmitter is perfect, but my receiver is not. I can be mistaken in my perception of His will. I must not use this glorious promise as a way of pinning blame on God when things go wrong.

Blunders should be exceptions, however, not rules. The person who prayerfully seeks, and courageously employs, the wisdom offered by God will live effectively.

Much of this wisdom He has distilled into a book, the Bible. Other resources of wisdom He uses are the experience of saints and the conscience of the church. None of these eliminate the leadership of His Spirit; they are ways by which the Spirit leads. Together, they enable one to live as victor in the strife and confusion of our world. □

PRAYER FOR PERSECUTORS

“Pray for those who persecute you.” The words of Jesus, found in Matthew 5:44 (NIV), are the first reference to prayer that one encounters in the New Testament.

Does it seem strange that you read nearly five chapters before prayer is mentioned? Well, prayer is an activity of humans directed toward God. For this reason it cannot be the primary thing in Christian experience. The activity of God directed toward mankind is most important. There is no mention of prayer, then, until the birth of Jesus has been recorded and the death of Jesus has been symbolized (at His baptism).

The first word about prayer is addressed to those who were following Jesus Christ. Following Him means trouble. The Lord has enemies in this world, and they become the enemies of those who live for Him. Persecution is taken for granted in the New Testament. It is the inevitable result of discipleship to Christ. The nature and measure of persecution varies from place to place, from culture to culture, and from situation to situation, but some kind and degree of persecution comes to all who serve the Lord.

The command of Jesus tells us that persecution will come, but it can be overcome. Its purpose is to destroy our faith, but that purpose can be defeated as we react by praying for our persecutors.

The *content* of our praying is not spelled out here, but the context implies it. We are not to pray for the punishment or destruction of our persecutors, but for their redemption. Our prayers are to be motivated by love: “Love your enemies and pray for those who persecute you” (NIV). Our prayers are direct to Him who is love, to the Father in heaven who grants sun and rain to the just and the unjust alike.

As always, Christ is the exemplar of His teaching. When He was dying on the Cross He prayed to His tormentors: “Father, forgive them!” Their hate could not conquer His love.

The Lord can enable us to live at our best toward those who treat us the worst. Part of the strategy for this overcoming life is prayer for those who wrong us. It may or may not change them, but it sure helps us. □

The Lord can enable us to live at our best toward those who treat us the worst. Part of the strategy for this overcoming life is prayer for those who wrong us. It may or may not change them, but it sure helps us.

IGNORANCE IS PERILOUS

Bob Cerrato was describing his abysmal ignorance of the Bible at the time of his conversion. He said, "I thought the Epistles were guns carried by the apostles."

His remark brought to mind something I read in Henri Troyat's biography of *Alexander of Russia*, the czar who conquered Napoleon. When Alexander died there was confusion about his successor. His son Constantine refused the throne in favor of his brother Nicholas. Some of the people, however, regarded Nicholas as a usurper. On one occasion a gathered crowd shouted, "Long live Constantine and the Constitution." Troyat tells us they were "under the impression that the constitution was Constantine's wife"!

It isn't wrong to be ignorant, but it's wrong to remain ignorant when opportunity is presented for learning better. Christians are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Jesus invited, "Take my yoke upon you, and learn of me." Our Christian lives should be a steady ascent of learning.

A GREAT SECRETARY

Within recent years a new holiday has been observed in the United States—national secretaries day. It may have been invented by greeting card companies and florists. Some secretaries oppose it, denouncing cards, gifts, flowers, and dinners as substitutes for promotions, salary increases, and improved working conditions. Others enjoy it, probably feeling that one day of recognition and appreciation beats none at all.

The holiday made me think of secretaries, so that morning I read Jeremiah 36 for my devotions. This chapter concerns Baruch, who served the prophet Jeremiah as secretary. We owe him an immense debt, for he set down in writing the messages of Jeremiah.

Baruch had the hardest task. While Jeremiah paced the floor, speaking aloud what he was hearing within, the secretary had to record hastily and accurately the inspired words.

As you know, Baruch was then dispatched by the prophet to read the message to the people who gathered in the Lord's house. From there he was summoned to the palace and read it again to the princes. The

Sloth is a barrier to learning. We must discipline ourselves in order to be disciples. Learning is more a matter of application than of inspiration. Diligent reading, listening, and observing, all strengthened and sharpened by prayer, are necessary to our increasing knowledge of Christ.

Pride is also a barrier to learning. The first step toward learning is to become teachable. Winston Churchill spoke for many when he confessed, "I am always ready to learn, although I do not always like being taught."

Learning is not without peril. "Knowledge puffs up." Pride, which hinders learning, can arise from learning itself. But ignorance is even more dangerous than learning. Ignorance is not a fruit of the Spirit, nor does it promote spirituality. "Love builds up." Love and not ignorance is the remedy for any inflation of ego that learning may have engendered.

We are commanded to love God with all our minds. If we do, we will be eager to know Him better through deepening acquaintance with His Word. □

scroll was next read to King Jehoiakim, who expressed contempt for the prophecy by slicing the scroll in sections and burning them in his fireplace.

Poor Baruch! All his work went up in smoke. To make it worse, the Lord ordered Jeremiah to duplicate the prophecy—with additions. Once again patient Baruch had to write it all down as the prophet spoke it all out. Having to repeat your work because someone was mean or careless is not a happy experience.

I don't know about Baruch's salary or working conditions or fringe benefits, other than the fact that he shared Jeremiah's dangers. But the long-range reward must have the ancient secretary still rejoicing—he became a link in the chain of persons and events that furnished the world with the Bible. That is truly VIP stuff! Thank God for Baruch.

And thank God for all who labor in the church and for the church as secretaries. They are often overworked, underpaid, and inadequately appreciated, but they are vital to their employers. □

A TRIBUTE TO

Dr. V. H. Lewis

ON THE OCCASION OF HIS RETIREMENT
from the BOARD OF GENERAL SUPERINTENDENTS



In his 50 years of ministry, including 25 years as general superintendent, Dr. V. H. Lewis has made an indelible impression on the life of the Church of the Nazarene. He has modeled the finest in dedicated churchmanship. His dynamic preaching of Christian holiness and unswerving commitment to a holy life-style has cast a long shadow of influence. Evangelism has been a way of life for him as evangelist, pastor, district superintendent, evangelism secretary, and general superintendent.

He has always taken the King's business seriously. But his delightful sense of humor has eased many tense situations and lifted the spirits of those whose lives he touched. I have come to deeply respect his vital piety, keen perception, and administrative expertise.

And Mrs. Lewis has been an exemplary partner in ministry—singing, speaking, and being sensitive to the needs of others. Our children, like hundreds of other "PKs," will always love and appreciate the Lewises for their kind personal interest. The lives of Mrs. Stowe and myself have been enriched beyond measure by the long and distinguished ministry of a great leader and a true friend—Dr. V. H. Lewis.

—Eugene L. Stowe

It has been my privilege to know and work with Dr. V. H. Lewis for the past 37 years. I worked more closely with him as my adviser when I returned from Africa to begin the assignment of building the Nazarene Bible College in Colorado Springs, Colo. From the days of the site selection committee to the operation of the Bible college, his sound advice and

encouragement served as a great inspiration during those eventful months.

I have appreciated his deep conviction, his unique ability to consider the total implications in a given situation, and his calmness in the crisis situations. He has been an esteemed colleague on the Board of General Superintendents. May he be spared to us for a long time yet.

—Charles H. Strickland

My first impressions of Dr. V. H. Lewis were gained from reports of nights of prayer he held with his pastors on the Houston District in the 1950s. This impression of his concern for the spiritual vitality of the church was linked later with that of the strong personal affection in which he was held by pastor friends who had served under him at that time.

Personal acquaintance with Dr. Lewis has confirmed and deepened these initial impressions. Etched in my mind is the vivid recollection of mornings when it was his turn to conduct the devotional period for our board. For him, this was never a perfunctory exercise. As he read a portion of Scripture that had evidently been engaging his mind and heart, and as he addressed God in prayer with deep earnestness, "heaven came down our souls to greet, and glory crowned the mercy seat."

Coupled with this sense of Dr. Lewis's love for God and concern for the church is a genuine personal interest in others, "especially those of the household of faith." As they have traveled around the world, Dr. and Mrs. Lewis have been friends, confidants, and counselors to Nazarenes everywhere. My wife, Ruth, and I, as well as my children and their families, have derived strength and encouragement from their expressed love and care.

We will miss Dr. Lewis's dry humor and strong admonitions, and we pray God's richest blessings upon him and Mrs. Lewis as they continue their ministry of holiness evangelism.

—William M. Greathouse

Dr. V. H. Lewis has distinguished himself as a general superintendent in the Church of the Nazarene for a quarter century. During that time he has always had the bearing of an ecclesiastical leader whether in the pulpit, presiding as a chairman, or participating in the decision-making process. When called upon to take an unpopular stand, he has always been willing to do so, even at the risk of being misunderstood. His personal convictions are more important to him than political expediency. These qualities will cause future historians to remember him with respect and admiration.

Twenty-five years of leadership in a denomination that is only 76 years old is extremely significant. Yet, this leader has had the capacity to be "one of us." Dr. Lewis will be remembered affectionately as V. H. by many in the church who have been the recipients of his warm and understanding nature.

I, for one, have unashamedly sought the advice of Dr. Lewis on numerous occasions. Although he has recognized me as a colleague, I have attached myself to the master administrator as his apprentice. V. H. and I have enjoyed a friendship that I shall always cherish. General superintendent and friend, Dr. Lewis and V. H., we shall always remember you and your contribution to our lives with deep appreciation.

—Jerald D. Johnson

A TRIBUTE TO

Dr. Orville W. Jenkins

ON THE OCCASION OF HIS RETIREMENT
from the BOARD OF GENERAL SUPERINTENDENTS



My first acquaintance with Dr. Orville W. Jenkins was in the early 1940s when he was a young pastor and I was a very young college student. As he preached in revival services on the campus, I came to appreciate his God-given ability to communicate the Word with evangelistic fervor.

In later years, as the church has assigned him administrative responsibilities as district superintendent, Home Missions secretary, and general superintendent, he has never lost this primary commitment to preaching the good news of full salvation. His sound judgment in decision-making has made him an invaluable member of the Board of General Superintendents. His warm, tender spirit has won him a place in the hearts of our people around the world.

Since Mrs. Stowe and Mrs. Jenkins are sisters, we have enjoyed the special privilege of knowing the Jenkinses in this intimate, family relationship. The passing of the years has only served to deepen our affection for them and their fine family. I salute Dr. Orville W. Jenkins—gifted preacher, capable administrator, beloved friend, and brother in Christ.

—Eugene L. Stowe

I served in a close relationship to Dr. Orville W. Jenkins in the South African assignment while he was executive secretary of Home Missions. His understanding and encouragement was a source of inspiration during those years.

During the past 13 years that we have served together on the Board of Gen-

eral Superintendents, this fellowship has deepened. My own life has been enriched by his ministry. His style of preaching communicates with all who hear him as a personal message to each one. His counsel on the board has been wise and his spirit warm and friendly. I trust it will please God to give him many more years to preach scriptural holiness.

—Charles H. Strickland

To me, Dr. Orville W. Jenkins epitomizes a New Testament pastor. He began his ministry in a series of pastorates, and after a term as superintendent of the West Texas District returned to be pastor of Kansas City First Church. After resuming the district superintendency, he was elected executive secretary of the Department of Home Missions. For the past 17 years he has graced the general superintendency. In all these assignments he has revealed a pastor's heart. And at his side, sharing in his pastoral ministry and all these roles, has been his wife, Lou, a true "queen of the parsonage."

Dr. Jenkins' first love is clearly the proclamation of the gospel. His preaching is always an anointed plea for the church to realize her spiritual potential. His recurring theme has been the urgency of intercessory prayer. To listen to him preach is to sense that he himself has been alone in the secret place with Christ.

But Dr. Jenkins is no spiritual visionary. His feet are always planted firmly on the earth. His earlier training in the legal profession left its imprint upon his mind, and as a church administrator he has few peers.

For Dr. and Mrs. Jenkins, we wish God's best as they lay aside the heavy responsibilities of office and resume the

way of life so close to their hearts, the proclaiming and sharing of the gospel of Christ.

—William M. Greathouse

My personal appreciation for Orville W. Jenkins and his administrative skills goes back a number of years. I was assigned to Northern Europe, a field that was part of his overseas responsibility as executive secretary of Home Missions.

During that period Dr. Jenkins visited us and our work in Germany. I learned that he was very approachable with an open ear and a sympathetic understanding of our needs and problems. Important decisions were made as a result of that visit, which have had long-lasting and very positive results.

I have been his colleague on the Board of General Superintendents for the last five years. The same spirit that characterized his administration back then has continued during his tenure in the highest elected office in the church. His sense of humor, along with a unique ability to analyze tough situations, has made a valuable contribution to our work. His efforts to call the church to prayer have been modeled in his own life. Those of us who have been privileged to be close to him have felt the impact of those times of intercession.

The Church of the Nazarene will always look back in gratitude to the years of service rendered by General Superintendent Orville W. Jenkins.

—Jerald D. Johnson

I enjoy reading your magazine, especially the poetry and letters. Also I enjoy the front covers with all the beautiful scenes.

Mary Ann Blair
Jackson, Mississippi

ANOTHER PRISONER WRITES

On May 15, 1979, I was in a drunken and suicidal state of mind. That day I committed a serious crime and attempted suicide, putting a .38 through my head. Only by God's grace did the bullet miss my brain. I got 20 years for my foolishness. I want to thank the Nazarenes who have prayed and supported me over the years. The *Herald of Holiness* has also been a blessing to me. I am especially thankful for a dear, saintly lady, Mrs. Thelma Rhoden, at the Langley church in South Carolina for her letters and support in having the *Herald* mailed to me. God bless you all. Matthew 25:35-36; Numbers 6:24-26.

Calvin Lee Garnto
Atlanta, Georgia

ABORTION ABHORRED

It is sickening to read and hear the many shameful excuses made in favor of induced abortion. Legalizing abortion is proof of the alarming degree of godlessness in the world today.

The Supreme Court's decision to legalize abortion was the most diabolical decision in our history. The decision was not only an insult to the dignity and integrity of God-fearing people, but an act of arrogance against God the Creator of life, one that is bound to merit the wrath of God.

God is a God of LOVE. He loves everyone—the good, the bad, and the indifferent—but He hates sin and will not condone sin of any kind by anyone. It is sad and tragic that millions of "weak willed" people have fallen prey to the fury and hate of Satan. Even so, God is still in control of His universe and the affairs of man. The greatest problem of our day is the general failure and neglect of including God in all phases of daily living, and in solving world problems.

The great majority of people to-

day are not aware that the stage is being set for the final act of the great world drama that began with Adam and Eve, and will conclude with the coming of Christ for His Church.

H. J. Gamba
New Castle, Colorado

HERE'S THE BEEF

Like most people I only write when I have a beef. As I realize the unfairness of that, I'll begin by saying how much I do like the *Herald*.

Most of the articles are well written, informative, and interesting, but I would like to see fewer doctrinal, theological, and political pieces, and more that deal with Christian living, such as family life, witnessing, relating within the church, and so on. We need to be informed on issues such as abortion, church and state conflicts, and peace, and we need to know and understand our doctrine. However, we need help where we live; in our neighborhoods, homes, and churches.

I don't want the *Herald* to become a forum for debate.

Marian J. Larson
Gearhart, Oregon

IT STARTED WITH BILL

by N. RENÉ COLAW

I'M NOT RELIGIOUS, but my friend is dying with cancer." These were the words that started a conversation with an automobile salesman whom I hardly knew.

"I don't think he's very religious either," he added. "Could you go see him and maybe talk to him about God?"

I did, and was not too well received. However, I went back again and again for several months. That was four years ago.

Because I followed up on a call that wasn't easy, Bill is in heaven today. His widow is a member of our church. So is her neighbor, and so is the automobile salesman and his wife. Bill's stepson and his wife now call this their church and attend some. I believe they

will become more involved as time passes. Their son and their daughter were married here.

Bill's daughter-in-law's mother and a friend are attending, and I expect them to become a part of this church.

A business acquaintance who attended Bill's funeral said to himself, "Someday I'm going to go hear that man preach and see what a regular service is like." Three and a half years later he visited our services and he has hardly missed since. He and his wife have brought two other business acquaintances. Their son was married here a few months ago. This son and his wife attend regularly and plan to bring several friends.

Two other couples, with some of their special friends, have been coming for months. All of them have told me of friends or business acquaintances they still plan to bring.

Another couple—friends of this seemingly endless chain of people—a widow, and a widower, have started attending. They asked me to perform their wedding. The widow's daughter has started coming also.

Will it ever end?

I hope not.

I'm sure glad I went to see a man I didn't know, and went back even when it was hard. □

**"By ALL MEANS...
Save Some"**

N. RENÉ COLAW is pastor of the Salina, Kansas, First Church.

IN THE NEWS

PEOPLE AND PLACES

TWO NEW NAZARENE CHAPLAINS



June 12.

CH George Joseph Leatherwood has just been accepted for active duty as a chaplain in the army. His first assignment is Fort Leonard Wood, Mo. He reported



Following chaplains school, his first assignment will be at Fort Lewis, Wash., reporting September 16.

CH Jonathan Hal DeBoard has been accepted for active duty as a chaplain in the army. He was assigned to the U.S.A. Chaplains School in Fort Monmouth, N.J., June 17.

BOARD OF PENSIONS ISSUES "13TH MONTH" CHECK

The Board of Pensions, representing the Church of the Nazarene in the United States and Canada, issued a "13th month" check to all who were members of the "Basic" Pension Roll on June 1, 1985. Each member received an amount equal to his regular monthly pension check.

According to Dr. Dean Wessels, administrator of the Board of Pensions, the bonus check was made possible because of two factors that occurred in 1984. The denominational payment of the Pensions and Benefits Fund for the 1983-84 assembly year was the highest denominational average since the 1979-80 assembly year. The second was that during 1984, invested pension reserves received the second highest rate of return in their history.

Because of these two factors, the Board of Pensions voted not only to pay a "13th month" check during 1985 but also to issue a "14th month" check in the early part of December to members who are on the "Basic" Pension Roll as of December 1, 1985. This additional bonus will be a full check in place of the small Christmas gift check. According to Dr. Wessels, it is anticipated that well over 2,500 retired min-

isters and widows of ministers will benefit from the two bonus checks. □

NBS SENIORS VISIT KANSAS CITY

For the 12th consecutive year the graduating seniors of Nazarene Bible College paid their annual visit to Kansas City. They visited the Nazarene Publishing House, which was in full operation, as well as International Headquarters and the Nazarene Theological Seminary.

A banquet was held in their honor at the new International Food Center. Dr. Richard Parrott, pastor of Detroit First Church, brought an inspirational message.

A continental breakfast was held in



Dr. Richard Parrott


the Food Center to permit interchange between students and employees of the general church on Friday morning.

Before heading back to Colorado Springs, a special chapel service was held at the seminary.

Dr. Jerry Lambert, president of NBC; Dr. Richard Lewis, dean of students; and Prof. Ron Attig accompanied the group on the trip. □



The NBC group at the entrance of the publishing house



Book Briefs

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EVANGELIST'S SLATES

ALLEN, ARTHUR: Reserved, July 15—August 15
ARMSTRONG, LEON, LINDA, AND FAMILY: Hartsville, SC (1st), July 15-19; Roanoke, VA (Grandview Heights), July 22-28; Pinnacle, NC (Friends Union), July 29—August 4
ATKINSON, DEAN & PAT: San Antonio, TX (Central Latin Camp), July 2-6; Des Moines, IA (1st), July 15-21; Pella, IA (Camp Meeting), July 22-28; Independence, MO (Trinity), July 28—August 4
BAGGETT, DALLAS W.: Decatur, AL (Bethel), July 16-21
BAKER, RICHARD C.: Hinton, WV, July 9-14
BALLARD, DONALD K.: Reserved, July 1-31
BALLARD, JOHN & JUNE: Manzanola, CO, July 29—August 4
BEATY, NEW BEATY TRIO: Reserved, July 2-7; Jasper, AL (1st), July 8-14; Oklahoma City, OK (Lakeview Park), July 23-28; Bonham, TX (1st), July 29—August 4
BEELER, LOWELL E.: Reserved, July 2-7; Reserved, July 22-28
BELZER, DAVID A.: Reserved, July 1—August 31
BLUE, DAVE & DANA: Farmington Hills, MI (Detroit 1st), July 4-7; Indian Lake, MI (Michigan District Camp), July 12-21; Southwest Ohio District Camp, July 22-28
BLTYHE, ELLIS, SR.: Concord, NC (Wesleyan Camp), July 18-28
BOCK, DON: Columbus, OH (Eastern Ohio Wesleyan), July 31—August 4
BOND, GARY & BETH: Marietta, GA (Camp), July 8-14; Pensacola, FL (Holiness Association Camp), July 23-28
BOQUIST, DOUG & DEB: New London, OH, July 7; Southwest Ohio Jr. High Camp, July 8-12; Xenia, OH, July 13; Eaton, OH (1st), July 14; Austin, PA (Community Crusade), July 19-21; Denver, CO (Teen Rally), July 23; Denver, CO (Jr. High Camp), July 29—August 3
BROWN, FRED D.: Eastern Kentucky District (Senior High Camp), July 15-19
BROWN, ROGER N.: Wesleyan Michigan District Camp, July 14-21; Washington District Camp, July 27—August 4
BUDD, JAY: Reserved, July 15-21
BYERS, CHARLES & MILDRED: West Des Moines, IA (District Children's Camp), July 8-12; Greenville, TX (Peniel), July 22-28
CAYTON, JOHN: Frostburg, MD (Long Stretch Boys Ranch), July 30—August 4
CHAMBERS, LEON: Jamestown, ND (1st), July 9-14
CHASE, FRANK: Tatum, NM, July 19-21
CHIPP VERLIN: Morrystown, TN, July 7; Morrystown, IN, July 14; North Vernon, IN, July 21
CHRISTNER, JACK: Elwood City, PA (New Castle Free Methodist), July 12-21; Reserved, July 27-31
COBB, BILL & TERRI: Springfield, IL (Illinois District Camp), July 8-14; Colorado District Conventions, July 15-17
COVINGTON, NATHAN: Holdenville, OK, July 7; Holdenville, OK, July 14
CRANE, BILLY: Coolville, OH (Camp), July 11-21
CUNDIFF, THE CUNDIFF FAMILY: Las Vegas, NV (1st), July 9-14; Powell, WY, July 16-21; Reserved, July 23-28; Littleton, CO (Denver Littleton), July 30—August 4
DARNELL, H. E.: Meridian, MS (Cuba, Ala. Camp), July 18-28
DELL, JIMMY: Carson, WA, July 7-14; Crowley, LA (Youth Camp), July 15-19; Grapevine, TX, July 27-31
DENNISON, MARVIN: Montrose, IA, July 10-14; Okmulgee, OK, July 16-21; Little Rock, AR (Boys and Girls Camp), July 22-26
DOOLITTLE, KEVIN: Allentown, PA, July 6-14; Whiting, NJ, July 21; Petersburg, PA, July 23-28
DOROUGH, JIM & CAROL: Apollo, PA (Free Methodist Camp), July 13-21
DUNMIRE, RALPH & JOANN: Saratoga Springs, NY (Free Methodist), July 6-14
EBY, PAUL & MARTHA ANN: North Central Ohio District Camp, July 10-14
ESSELBURN, BUD, THE KING'S MESSENGERS: Tilden, IL (Interdenominational Camp), July 19-28; Johnson, VT (Ithiel Falls Camp), July 31—August 11
FADER, WES & MARY: Upper Marlboro, MD (Holiness Camp), July 7; Hershey, PA, July 14; North Syracuse, NY (Community North), July 21; Mooers, NY (Holiness Camp), July 31—August 11
FARRIS, A. A.: New Albany, IN (Silver Heights), July 26—August 4
FILES, GLORIA & DOROTHY ADAMS: Parsons, WV, July 2-7; Milford, DE, July 30—August 4
FORTNER, ROBERT E.: Reserved, July 1-17; Fairfield, IL (Springerton Holiness Camp), July 18-28; Reserved, July 29—September 2
FRANK, RICHARD A.: Front Royal, VA, July 1-30
GORMAN, CHARLES: Louisville, KY (Maryville), July 12-14
GRAY, BOB & BECKY: Peoria, IL (Northwest Illinois District Camp), July 1-7; Syracuse, NY (Upstate New York District Camp), July

8-14; Augusta, ME (Maine District Camp), July 15-21; Bourbonnais, IL (Chicago Central District Camp), July 29—August 4
GREEN, JIM & ROSEMARY: Hendersonville, NC (Hendersonville Camp), July 5-14; Mercer, WI, July 16-21; White Springs, FL (Suwannee Camp), July 28; Camby, IN (Indianapolis District Camp), July 29—August 4
GRINDLEY, GERALD & JANICE: Grand Rapids, MI (Michigan District Camp), July 13-21; Marion, IN (Northeastern Indiana District Camp), July 28—August 4
HAIL, DAVID: Corry, PA, July 9-14
HAINES, GARY: Kalispell, MT (District Family Camp), July 3-7; Sacramento, CA (1st), July 13-17; Roseville, CA (1st), July 18-21; Reserved, July 22—August 2
HAYNES, CHARLES & MYRT: Massapequa Park, NY, July 2-7; Columbus, IN (Calvary), July 11-21
HIGGINS, CHARLES: Reserved, July 1-20; England and Holland, July 22—August 20
HOWARD, RICHARD E.: Africa, July 1—August 10
HUBBARD, JEFFIE: San Angelo, TX (1st), July 10-14; De Ridder, LA, July 23-28; Louisiana District Boys and Girls Camp, July 29—August 2
JACKSON, PAUL & TRISH: Concerts in Southwest and Midwest, July 1-17; Fairfield, IL (Jacob's Holiness Camp), July 18-28; Reserved, July 29—August 20
JAMES, RANDY & MARY JANE: Marion, IN (Junior Boys Camp), July 8-12; Marion, IN (Junior Girls Camp), July 15-19; Mechanicsburg, IL (Boys Camp), July 22-26; Memphis, TN (Calvary), July 29—August 4
JAMES, R. ODIS: Missouri District, July 1—August 31
JANTZ, CALVIN & MARJORIE: Reserved, July 1—September 31
JEFFRIES, JEFF & JAN: Marysville, CA (Hallwood), July 7; Battle Ground, WA (Faith), July 14; Vancouver, WA (Fourth Plain), July 21; Tacoma, WA (1st), July 28
JOHNSON, RON: Carson, WA, July 7; Canby, OR, July 10; Puyallup, WA, July 14; Trail, B.C. (Alliance), July 21; McCall, ID, July 24; Pasco, WA, July 28; Colfax, WA, July 31
JONES, ROBERT: Beaver Falls, PA (College Hill), July 7
JONES, TERRY: Tillamook, OR, July 2; Portland, OR (1st), July 3; Concerts in Washington and Wyoming, July 7-14; Colorado Springs, CO, July 21; Divide, CO (Golden Bell Family Camp), July 22-26; Searcy, AR, July 31—August 4
JUSTICE, MEL & DONNA: Springfield, OH (High Street), July 2-7; East Tennessee Youth Camps, July 8-12; Homer City, PA, July 16-21; St. Marys, OH, July 23-28; Germantown, OH, July 30—August 4
KEENA, EARL: Portola, CA, July 1-7; Winona Lake, IN (Fellowship of Christ), July 15-19; Delta, CO, July 22-28
KNIGHT, JOHN: Mount Vernon, OH (District Camp), July 10-14; Norwood, MO, July 16-21; Alexandria, LA (1st), July 23-28; Mangum, OK, July 31—August 4
KOHR, CHARLES: Arbovale, WV (White Pine Holiness Camp), July 18-28
LAING, GERALD: Mooers, NY (Holiness Camp), July 31—August 11
LASSELL, RAY: El Monte, CA, July 5-14; Salem, IL (Grace), July 26-28
LAXSON, WALLY & GINGER: Columbia, SC (District Camp), July 1-7; Reserved, July 8-11; Decatur, AL (Bethel), July 12-14; Versailles, KY, July 19-21; Alexandria, LA (1st), July 22-28; Wichita, KS (District Camp), July 31—August 4
LECKRON, LARRY: Fort Mill, SC, July 9-14; Central Ohio District Camp, July 19-28
LECRONE, JON & BETH: Concerts on Pacific Coast, July 1-7; Vancouver, WA (Holiness Camp), July 11-21; Concerts in South, July 22-28; New Mexico District Camp, July 29—August 4
LIDDELL, P. L.: Mercer, WI, July 16-21; Nashville, IN (Immanuel), July 23-28; Camby, IN (Indianapolis District Camp), July 29—August 4
LOETSCHER, O'NEIL & LINDA: Reserved, July 2—August 11
MANER, ROBERT: Fitzgerald, GA, July 1—August 31
MANLEY, STEPHEN: Syracuse, NY (District Camp), July 6-14; Augusta, ME (Maine District Camp), July 15-21; Ellicott City, MD (Washington District Camp), July 27—August 4
MARTIN, ELLIS: Haiti, July 15-29
MATTER, DANIEL: Bowling Green, OH, July 22-28
McFERRIN, RICK & LANETTE: Reserved, July 1-31
MEYER, BOB & DOROTHY: Reserved, July 1—September 19
MILLER, PAULINE: Reserved, July 15-28
MILLER, WALLY & CARROLL: Loon Lake, WA (Northwest District Camp), July 3-7; Loon Lake, WA (Prime Time Camp), July 9-13
MILLHUFF, CHARLES: Dallas, TX (Baptist), July 10-14; Oskaloosa, IA (District Camp), July 22-28; Butler, PA (Pittsburgh District Camp), July 29—August 4
MILLS, CARLTON: Virginia Beach, VA (Tidewater Central), July 14; Pataskala, OH, July 21; Pittsburgh District Camp, July 27
MOSS, UDELL: Pittsburgh, PA (Bentleville Holiness Camp), July 11-21
MUNCIE, ROBERT & JUNE: Tichnor, AR (Nady), July 2-7; Connersville, IN (Gortner Memorial), July 12-14; Central Canada District Camp, July 26—August 5
MYERS, HAROLD: Reserved, July 1—August 30
NEFF, PAT & LARRY: Hanover, PA (Evangelical Christian Camp), July 7-14; Denton, MD (Delmarva Wesleyan Camp), July 26—August 4
OVERTON, BILL: Nova Scotia, July 1—August 12
PAGE, MARK: Richmond, VA (Southside), July 14; Oak Hill, WV, July 19-28
PALMER, JAMES: Westport, IN, July 5-14; Reserved, July 15—August 31

PASSMORE EVANGELISTIC PARTY: Lamar, PA (Free Methodist Camp), July 12-21
PERDUE, NELSON: Peoria, IL (Northwest Illinois District Camp), July 1-7; Indian Lake District Camp, July 12-21; Kankakee, IL (Chicago District Camp), July 29—August 4
PFEIFER, DON, EVANGELISTIC TEAM: Centreville, AL (Alabama South District Camp), July 1-7; Jackson, MS (District Camp), July 8-14; Mount Sterling, KY (Eastern Kentucky District Camp), July 22-28; Roan Mountain, TN (Nondenominational Camp), July 30—August 4
PIERCE, BOYCE & CATHERINE: Tilden, IL (Holiness Camp), July 18-28
POWELL, W. FRANK: Sebring, OH (Interdenominational Camp), July 18-28
PRINTUP, JUANITA: Reserved, July 1—August 4
RICHARDSON, BARNEY: Selma, AL, July 8-14; Belleview, FL, July 15-21; West Lafayette, OH, July 22-28; Killbuck, OH, July 29—August 4
RICHARDS, LARRY & PHYLLIS: Morgantown, IN (Christian Church), July 14
ROTH, RONALD: Reserved, July 29—August 16
SHORT, EMORY: Sanostee, NM (Camp), July 14-21; Sells, AZ, July 30—August 4
SMITH, CHARLES H.: North Little Rock, AR (1st), July 7; Georgia District Camp, July 8-14
SMITH, HAROLD & ORPHA: Sandusky, MI (Brethren in Christ), July 29—August 2
SMITH, DUANE: Portola, CA, July 23-28
STEVENSON, GEORGE: Hanover, PA (Evangelical Church), July 5-13; Rexdale, Ontario (Clarksburg Camp), July 14-21; Rexdale, Ontario (Cedardale Camp), July 26—August 5
STREET, DAVID: Linton, IN, July 9-14
SUTTON, VEL: South Florida District Boys and Girls Camp, July 1-6; Kansas City District Boys and Girls Camp, July 22-26
SWEENEY, ROGER: Claymour, KY (Camp), July 18-28
TAYLOR, CLIFFORD: Ewan, WA, July 8-14; Winona Lake, IN (Interdenominational), July 15-16; Pittsburg, KS, July 22-28; Coffeyville, KS, July 30—August 4
TAYLOR, MENDELL: Iowa District Camp, July 23-26; Orleans, IN (Wesleyan Camp), July 27—August 4
TAYLOR, ROBERT: Reserved, July 2-28; Morrow, OH, July 30—August 4
THRASHER, OREN: Glasgow, KY (Morrison Camp), July 24—August 4
VARCE, PAUL: Reserved, July 1-31
VARIAN, WILLIAM: Southwestern District Camp, July 22-28; Northwestern Ohio District Camp, July 28—August 4
WELLS, LINARD: Hollis, OK, July 2-7; Hollis, OK, July 9-14; Dothan, AL (Northside), July 16-21; Houston, MS, July 29—August 4
WISEHART, LENNY & JOY: Illinois District Camp, July 9-14; Central Ohio District Camp, July 19-28
WOODWARD FAMILY EVANGELISM: Columbia, KY (Sparksville), July 2-7; Greenville, OH, July 9-14; Butler, IN, July 16-21; Springfield, OH (Maplewood), July 23-28; Eastern Kentucky District Camp, July 29—August 2
WOOTEN, D. J.: Harrisonville, MD, July 12-21
WYRICK, DENNIS: Illinois District Camp, July 9-14; Dalton, GA (1st), July 26-28
 •designates retired elder



Terry Jones (l.), evangelist, was presented the first copy of his new book, *Venom in My Veins*, by M. A. (Bud) Lunn while Betty Fuhrman, Publishing/Editorial coordinator, looked on. This book contains a beautiful and exciting story of one stricken with Lou Gehrig's disease (reportedly incurable) who has been able to successfully continue his work as an evangelist and singer. The title comes from the part of Terry's treatment that requires injections of cobra venom. The month of May was a continuing milestone for Terry in that he saw his daughter, Lori, graduate from high school. She plans to attend Mid-America Nazarene College in the fall.

YOUTH BOUND FOR THE CITY

Youth Ministries, in cooperation with Church Extension Ministries, announces the appointment of 15 MISSION TO THE CITIES teams to serve 25 churches or mission points throughout North America this summer.

MISSION TO THE CITIES is the program unit of YOUTH IN MISSION, the summer ministries program for college-career youth sponsored by Youth Ministries.

Training for the MISSION TO THE CITIES teams will be June 23—July 9. The first 10 days will be spent at the YOUTH IN MISSION Training Camp at Point Loma Nazarene College in San Diego. The emphasis there will be on building team unity and learning ministry tools that will include evan-

gelism, puppetry, canvassing, and music. Following this, participants will travel to Los Angeles where they will be involved in an urban ministry experience. Students will learn how to minister in the inner city through first-hand experience, working with the staff from Los Angeles First Church, as well as with other urban ministry experts.

Once at their location, the MISSION

TO THE CITIES teams will be involved in park or street drama ministries for youth and adults, holding "Sunshine Clubs," a children's community Bible club, leading Bible study groups, working in crisis care centers and social relief programs, and conducting Vacation Bible Schools. Teams also will be involved in music ministries and in numerous age-level ministries. The ministry program will conclude on August 19, when students return to school or full-time employment.

For further information concerning the YOUTH IN MISSION program, write to Dale Fallon, Program Director, 6401 The Paseo, Kansas City, MO 64131. □

Alaska Kodiak & Anchorage Jewel Lake



Darren Bowler
PLNC



Martha Davis
ONC



Mary Thatcher
NNC

Alaska—Sitka



Sherie Barnhardt
ONC



Brian Schaffer
MANC



Joan Sharpe
MVNC

Alaska—Fairbanks



Jenelle Browning
NNC



Charlotte Rupert
MANC

Clark Williams PLNC not pictured

Columbus Mifflin



Beverli Lindsey
TNC



Tahmina Rahman
NNC



Stephen Terry
ENC

James Miller NNC not pictured

Pittsburgh



Karen Gerdes
NNC



Robert Hawkins
MVNC



Rick Quinn
TNC

Pasadena First



Jim Rumann
NNC



Mark Slattery
MANC



Denise Snook
ENC



Margie Taylor
NNC



Judy Yost
MVNC



Rosanna Schaad
NNC

Pasadena Bresee



Marsha Cowan
TNC



Kim Fulwood
NNC

Stan Davis TNC not pictured

New York Lamb's Club



Cheryl DeBoer
NNC



David Nelson
BNC



Kim Saylor
WKU

Orlando Frontline



Terri Powell
MANC



Janet Rich
MVNC



Dwayne Walker
MANC

Frankfort & Louisville, Ky



Kelly Eichelberger
NNC



Shannon Higgins
MANC



Jana Prentice
BNC

Central Latin—Corpus Christi, Tex.



Beth Rickel
ONC



Keith Shafer
MVNC



Karen Wall
TNC

Central Latin—McAllen, Tex.



Scott Chamberlain
ONC



Cheryl Sutterfield
BNC



Tamara Thomas
MVNC

Central Latin—Lubbock, Tex.



Graham Bryan
ONC



Sandy Crago
ONC



Teresa Ward
BNC

Chicago Northside



Kim Ewel
ENC



Ken Hardee
NNC

Patrick Hughes NNC not pictured

Chicago District—Latin



Keith Arel
ENC



Julie Kelso
MANC



Karen Lahr
ENC

DISTRICT ASSEMBLY INFORMATION

EASTERN KENTUCKY—July 31—Aug. 1. First Church of the Nazarene, 1550 Dixie Hwy. (Park Hills), Covington, KY 41011. Host Pastor: R. Larry Owsley.

ILLINOIS—July 31—Aug. 1. First Church of the Nazarene, 530 W. Mound Rd., Decatur, IL 62526. Host Pastor: Carl Allen.

AKRON—Aug. 1-2. District Center, 8020 Nazarene Ave., Louisville, OH 44641. Host: District Superintendent Floyd O. Flemming.

KANSAS—Aug 2-3. First Church of the Nazarene, 1400 E. Kellogg, Wichita, KS 67211. Host Pastor: Gene Williams.

INDIANAPOLIS—Aug. 7-8. District Campgrounds, P.O. Box 46 (1 mile west of Hwy. 67 on Camby Rd.), Camby, IN 46113. Host: District Superintendent John F. Hay.

WISCONSIN—Aug. 7-8. University of Wisconsin at Stevens Point, Stevens Point, WI 54481. Host Pastor: Mary Lou Rutgers.

NORTHWESTERN ILLINOIS—Aug. 8-9. District Center, R.R. 1, Manville, IL 61339. Host Pastor: David Sorrel.

WEST VIRGINIA SOUTH—Aug. 8-9. Nazarene Campground, Rte. 1, Box 417, Summersville, WV 26651.

SOUTH CAROLINA—Aug. 14-15. First Church of the Nazarene, 3120 Kay St., Columbia, SC 29210. Host Pastor: Ronald D. Doolittle.

VIRGINIA—Aug. 14-15. District Center, 1 mile west of Sprouses Corner on Hwy. 60, Buckingham, VA 23921. Host: W. E. Colvin, camp manager.

DISTRICT ASSEMBLY REPORTS

MISSISSIPPI

The 72nd annual assembly of the Mississippi District met at the Jackson, Miss., Emmanuel Church. District Superintendent J. W. "Bill" Lancaster was reelected for a four-year term. He reported the organization of a new church at Quitman.

Presiding General Superintendent Orville W. Jenkins ordained Howard R. Green, William Mark Lancaster, John Letterman, and O. J. Sims.

Elected to the Advisory Board were elders Richard Boone and Jimmy Morris, and laymen Henry Greer and Lee Hightower.

Retha Lancaster was reelected NWMS president; William Mark Lancaster was reelected NYI president; and T. Earl Rowan was reelected as chairman of the Board of CL/SS.

SACRAMENTO

The 23rd annual assembly of the Sacramento District met at Sacramento, Calif., First Church. District



Pictured at the Mississippi district assembly (front row, l. to r.) are ordinands and wives, Rev. and Mrs. Howard Green, Rev. and Mrs. Mark Lancaster; (back row, l. to r.) Rev. Bill Lancaster, district superintendent; ordinands Rev. O. J. Sims and Rev. John Letterman; and Dr. Orville W. Jenkins, general superintendent.

Superintendent Walter M. Hubbard, completing the third year of an extended term, reported three new churches: Lincoln, Calif.; Portola, Calif.; and Gardnerville Carson Valley, Nev.

General Superintendent V. H. Lewis ordained William Peter Powers, Charles Ray Plumb, Jr., Ben Ray Silbaugh, Gerald Ray Moen, and Dennis Robert Gibson.

Elders elected to the Advisory Board were Brent Cobb, Bill Porter, and Gerald Woods. Laymen elected to the Advisory Board were N. E. "Bud" Anderson, Richard Borbe, and Bob Trevan.

Beverlee Borbe was reelected NWMS president; Dan Sweatt was elected NYI president; and Jerry Cordell was reelected chairman of the Board of CL/SS.

HAWAII PACIFIC

The 33rd annual assembly of the Hawaii Pacific District met at Honolulu, Hawaii, First Church. District Superintendent Darrell B. Teare, completing his first year of an extended term, reported the organizing of the new Paradise Park Church.

Presiding General Superintendent Eugene L. Stowe ordained Taylor Puapuaga and Michael F. Raines.

Robert C. Killen and William W. Sever, elders, were elected to the Advisory Board, along with laymen Miyoji Furusho and Robert E. Brook.

Charlie F. Sever was reelected NWMS president; Spike R. Tanaka was reelected NYI president; and Lon E. Eckdahl was elected chairman of the Board of CL/SS.

WASHINGTON PACIFIC

The 42nd annual assembly of the Washington Pacific District was held at Olympia, Wash. Completing the first year of an extended term, District Superintendent Melvin McCullough reported the organization of a new church at Lacey, Wash.

General Superintendent William M. Greathouse ordained Larry J. Knight, Fred J. Horschel, and Ross Allen Loughheed.

Elders elected to the Advisory Board were Paul Anderson, Tharon Daniels, Winston Ketchum, and Earl Wheeler. Laymen elected were Curtis Bottemiller, Larry Hull, John Wordsworth, and Wray Little.

The following were reelected: Sara Little NWMS president; Steve Carpenter, NYI president; and Elvin Hicks, chairman of the Board of CL/SS.

NORTHWEST

The 81st annual assembly of the Northwest District met at Yakima, Wash., First Church. District Superintendent Walter E. Lanman, completing his third year of an extended term, reported.

David Becker, Rollie Miller, and Grady Zickefoose were ordained by presiding General Superintendent William M. Greathouse. The credentials of Larry Bradshaw were recognized.

Elected to the Advisory Board were elders Randall Craker, Ronald Hunter, and Harold Perkins, and laymen Wayne Slonaker, Ted Finkbeiner, and Neil McKay.

Mrs. Norman Stueckle was reelected NWMS president; Allan Franks was elected NYI president; and Paul Barber was reelected chairman of the Board of CL/SS.

WASHINGTON

The 28th annual assembly of the Washington District was held in Baltimore, Md. District Superintendent Roy E. Carnahan, completing the third year of an extended term, reported.

Presiding General Superintendent Jerald D. Johnson ordained Leon Edward Blaise, Mary Anna Curran, James Vernon Pettit, and Ronald William Wuest, Sr.

William Ballew, Quentin C. Caswell, and John S. Cramer, elders, were elected to the Advisory Board. Laymen elected were Paul Freese, David Krutenat, and Merritt Mann.

The following were reelected: Mrs. Roy (Doris) Carnahan, NWMS president; R. Wayne Lynch, NYI president; and S. Paul Wehr, chairman of the Board of CL/SS.

OREGON PACIFIC

The 42nd annual assembly of the Oregon Pacific District met at Salem, Oreg., First Church. Retiring District Superintendent Carl Clendenen reported new churches at Creswell and Murphy, Oreg. Gerald Manker was elected district superintendent.

General Superintendent William M. Greathouse presided over the assembly.

Elders elected to the Advisory Board were Ron Greeno, Gary Henecke, Daniel Ketchum, Ernest McNaught, and Ken Spicer. Laymen elected were Cliff Cowley, Willard Friesen, James Scarth, Charles Zickefoose, and Chet Hill.

Leon Lark was reelected NWMS president; Jamie Snodgrass was elected NYI president; and Dwight Douglass was reelected chairman of the Board of CL/SS.

EASTERN LATIN AMERICAN

The 28th annual assembly of the Eastern Latin American District took place at Stamford, Conn. District Superintendent Jose Cardona, completing the second year of an extended term, reported.

General Superintendent Jerald D. Johnson presided over the assembly.

Elected to the Advisory Board were elders Manuel Rivera Negron and Orlando R. Serrano. Laypersons elected were Alida King and Amador Nieves.

Miriam Mouzon was reelected NWMS president; Ruth Mendez was reelected NYI president; and Apolinar Segura was reelected chairman of the Board of CL/SS.

PHILADELPHIA

The 28th annual assembly of the Philadelphia District was held in Allentown, Pa. District Superintendent Paul D. Mangum was reelected for a four-year term.

General Superintendent V. H. Lewis ordained Dana Allen Dunmeyer, Allen Ernest Lamos, Jr., and Mark Stephen Pulliam.

Elders elected to the Advisory Board were John



Pictured at the Sacramento district assembly (l. to r.) are Dr. V. H. Lewis, general superintendent; ordinands and wives, Dennis and Judy Gibson, Charles and Marla Plumb, Jr., Bill and Patty Powers, Ben and Kris Silbaugh, and Jerry and Deborah Moen; and Rev. Walter M. Hubbard, district superintendent.

Buchko, Ronald D. Moss, and William Mower, Sr. Laymen elected were Robert E. Adams, James W. Sullivan, Jr. and Thomas E. Wetzel.

The following were reelected: Muriel F. Wetzel, NWMS president; Kenneth R. Mingledorff, NYI president; Ronald D. Moss, chairman of the Board of CL/SS.

NORTHERN CALIFORNIA

The 80th annual assembly of the Northern California District met at Concord, Calif. District Superintendent Clarence J. Kinzler was reelected for a four-year term.

Presiding General Superintendent Charles H. Strickland ordained Junior A. Clayton, Kevin D. Koekemoer, Bong Ha Lee, Stephen P. Merki, Richard L. Pierce, Clint A. Scarbrough, and James R. Southard.

Elected to the Advisory Board were elders Alfred Jones, Richard M. Powers, and LeRoy Tipton. Laymen elected were Paul Price, Quentin Smith, and Bob Wood.

Mrs. Wilma Shaw was reelected NWMS president; Russell Martin was reelected NYI president; and Lyle Pointer was elected chairman of the Board of CL/SS.

ALABAMA NORTH

The second annual assembly of the Alabama North District met at the Jasper, Ala., First Church. B. J. Garber, district superintendent, completing his first year of an extended term, reported the organization of the new Summinton Community Church.

Dr. Eugene L. Stowe, general superintendent, ordained E. Robert Craft.

Elders Roy Nix and James Walker were elected to the Advisory Board. Laymen-elected were Bill Davis and John Dunn.

Mary Shuck was reelected NWMS president; Bruce Oldham was reelected NYI president; and Ralph Brown was reelected chairman of the Board of CL/SS.

NAZARENE CAMP MEETINGS

SACRAMENTO—Aug. 19-25. Diamond Arrow Campground, 15742 N. Bloomfield Rd., Nevada City, CA 95959. Special workers: evangelists, Dr. Orville W. Jenkins and Stephen Manley, Walter M. Hubbard, district superintendent.

MINNESOTA—Aug. 21-25. Lake Koronis Assembly Grounds, Paynesville, Minn. Special workers: Jim Diehl and Bill Cobb, Virgil K. Grover, district superintendent.

NORTHWEST INDIANA—Aug. 27—Sept. 1. South Lake Church of the Nazarene, 7355 E. 81st Ave., Crown Point, IN 46307. Special workers: evangelist Albert Neuschwanger, Dave and Dana Blue, singers, Thomas M. Hermon, district superintendent.

NORTHWEST—Aug. 30—Sept. 2. Pinelaw Park Rte. 1, Bos 570, Loon Lake, WA 99148 (phone 509-233-2367). Special worker: evangelist, Nelson Purdue, Walter E. Lanman, district superintendent.

SOUTHEAST OKLAHOMA—Sept. 3-8, evenings. First Church of the Nazarene, 723 W. Texas St., Durant, OK 74701. Special workers: evangelist, Bob Hoots; Tom and Karen Sykes, singers, Wendell O. Pans, district superintendent.

LOS ANGELES—Sept. 17-22. First Church of Nazarene, 3700 E. Sierra Madre Blvd., Pasadena, CA 91107. Special worker: evangelist Stephen Manley, Paul Benefiel, district superintendent.

MOVING MINISTERS

HOWARD BAKER from Sweetwater, Tenn., to Jasper, Tenn.

WILLIAM H. BURTON from Olivet, Ill., to Danville (Ill.) Southside

FRANKLIN W. CHOUINARD to Sylvan Lake (Alta., Canada)

PAUL H. COTNER to Danville (Ill.) Westside

DONALD E. DANIEL from Baxter Springs, Mo., to Mountain Grove, Mo.

JERRY K. DOBBINS from associate, Newhall, Calif., to Los Angeles Eagle Rock

ALAN D. GRIFFIN from Windham, Maine, to Medicine Hat (Alta., Canada)

WARD L. HALL from Caldwell (Ohio) First to Lisbon, Ohio

JOHN L. HARRISON from Ada, Okla., to Baytown, (Tex.) First

WARREN HOLLOWAY from associate, Richmond (Va.) Southside to Florence, S.C.

CARL HUBBARD from Pleasant Green (Deer Lodge, Tenn.) to Mayland (Tenn.) Community

GARY E. JOY to Peterstown, W.Va.

W. RICHARD KNOX from Marshall (Tex.) Fairview to Kansas City Summit View

W. BEECHER KUYKENDALL to Whitefish, Mont.

GARY MILBURN from Wray, Colo., to evangelism

MARTIN D. MICALE from Holbrook (Ariz.) First to Tucson (Ariz.) Northside

RICHARD E. MORRISON from Hamlin, W.Va., to Quick (Clendenin, W.Va.)

GARY L. NELSON from Bethel (Spanaway, Wash.) to Cheney, Wash.

ROBERT PRENTICE from Baytown, Tex., to Sherman, Tex.

DAVID G. ROLAND from Sherman, Tex., to Carrollton, Tex.

ALLEN R. SHORTRIDGE from Ronceverte, W.Va., to Hurricane, W.Va.

DENNIS J. SOLIS from associate, San Luis Obispo, Calif., to Panorama City, Calif.

DONALD C. TAYLOR from Cairo, Ga., to Lebanon (Tenn.) West View

CLAIRE. UMSTEAD from associate, Malden, Mass., to associate, Summerside (P.E.I., Canada)

GENE A. WARDLAW from Brookhaven, Miss., to Shady Grove (Decherd, Tenn.)

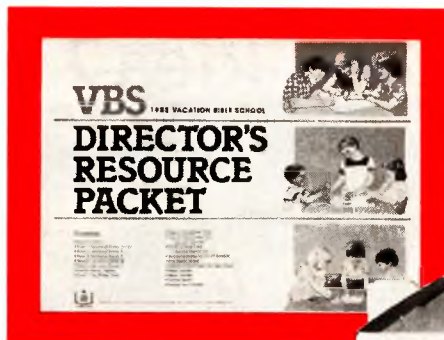
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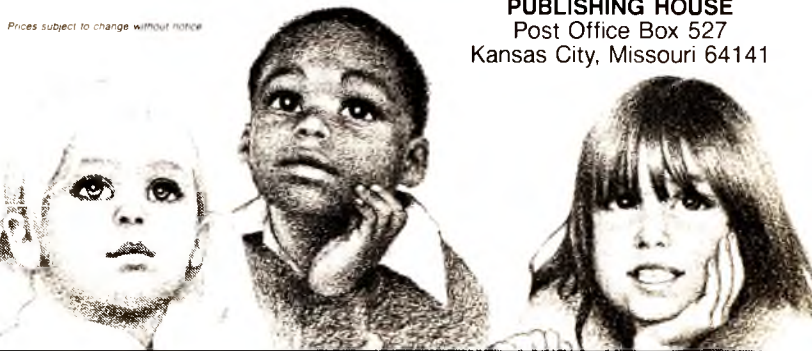
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 REV. PAUL and MARY JETTER, Honduras, Furlough address: 3191 State Rt. 49, Fort Recovery, OH 45846
 REV. JAMES and JOY JOHNSON, Samoa, Temporary Furlough address: 620 San Pable N.E., Albuquerque, NM 87108
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 REV. REX and EDITH LUDWIG, Brazil, Furlough address: c/o Fannie Ludwig, 600 S. Spruce, Wichita, KS 57211
 MISS MARGARET MANDER, Papua New Guinea, Furlough address: c/o Dr. J. Patton, 4444 La Cuenta Dr., San Diego, CA 92124

MR. RALPH and ELIZABETH McCLINTOCK, Southern Africa, South, Field address: PO. Box 1230, King William's Town, 5600 Cape Province, Republic of South Africa
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ANNOUNCEMENT

The date of the **Velva, N.Dak., church's** 75th anniversary celebration has been changed from August 10-11 to August 3-4. For further information, contact the church, Box 185, Velva, ND 58790, or phone (701) 338-2333.

ANNOUNCEMENTS

The **Vale, Ore., church** will celebrate its 50th anniversary Sunday, August 4. All former pastors, members, and friends are invited to attend or send letters of greeting to the church. Rev. J. Russell Brown will be guest speaker and there will be music by the Northwest Nazarene College singing group "Exaltation." For further information contact Vale Church of the Nazarene, Holland and "B" St., Vale, OR 97918. Roger Holden is the pastor.

Newton, Kans., First Church will observe its 75th anniversary and homecoming Sunday, August 25. W. E. McCumber will be the speaker. Former pastors and members and friends are welcome. Contact Pastor Leon Jennings, Box 23, Newton, KS 67114.

Morgantown, W.Va., First Church will celebrate its 50th anniversary September 1, 1985. All former pastors, members, and friends are invited to attend or send greetings to the church. For further information, contact the church at 776 Garrison Ave., Morgantown, WV 26505.

Ottumwa, Iowa, First Church will celebrate its 60th anniversary Sunday, September 8. A special day is being planned with former pastors and members participating. Dr. Forrest Whitlatch, district superintendent, will be the keynote speaker. All former members and friends are invited to attend or send greetings. For information, contact Rev. Grover Branson, pastor, at 705 Ellis Ave., Ottumwa, IA 52501, or call 1-515-682-0758.

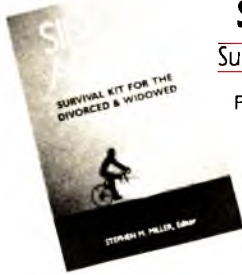
Announcements should reach us three months prior to the date of the event announced.

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gelist in the late '50s and '60s. He has recently retired from the active pastorate and may be contacted at P.O. Box 145, Portsmouth, OH 45662.—*Harold B. Graves, Southwestern Ohio district superintendent.*

I strongly recommend REV. FRANK MORLEY, who is entering the field of full-time ministry for evangelistic work and special discipling ministry. Rev. Morley has been a minister on the Southern California District for over eight years. During the last five years he has served as pastor of the Torrance, Calif., church. I support Rev. Morley's decision to enter this field of special work. I believe he has something unique to offer churches, and that he will be uniquely used by the Lord in this new assignment. Contact Rev. Frank Morley at 22732 Cypress, Torrance, CA 90505.—*Robert H. Scott, Southern California district superintendent.*

KEVIN DOOLITTLE is an outstanding young gospel singer. He is now available for revivals, camp meetings, and sacred concerts. He has a significant testimony to share in the sacred concerts. He should be a blessing anywhere he serves. His address is R.D. 1, Box 54, Newton, NJ 07860, phone number, 201-579-2732.—*Dallas D. Mucci, New York district superintendent.*

REV. CARL SELFRIDGE will be reentering the field of evangelism as of August 25. I am happy to recommend him to all pastors and churches. He carries the singing as well as the preaching. He can be reached at 1301 Broadway, Lamar, MO 64759. His phone is 417-682-3462.—*James C. Hester, Joplin district superintendent.*

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

VETERAN DISTRICT SUPERINTENDENT DIES

Rev. Albert M. Babcock, 92, Orange City, Fla., former superintendent of the old New York District and pioneer superintendent of the former Albany, now Upstate New York District, went to be with the Lord April 20, after an extended illness.

Rev. Babcock served the church from 1928 to his retirement, as pastor, evangelist, district superintendent, and church builder. During his nine years as superintendent of the Albany District, he organized 21 new churches. He also served for many years as trustee of Eastern Nazarene College.

He is survived by two sons; Dr. Wm. J. V. Babcock, Wollaston, Mass., professor emeritus of ENC; and Rev. Kenneth E. Babcock, Orange City, Fla., with whom he lived for the last 12½ years; five daughters: Mrs. Harvey Smith and Mrs. Arlie Lamanna of Syracuse, N.Y.; Mrs. Richard Shadday of Levelland, Tex.; Mrs. Harold Preston and Mrs. Donald Taylor of Wilmington, N.Y.; 15 grandchildren; 18 great-grandchildren; and 3 great-great-grandchildren.

His funeral was held in the Wilmington, N.Y., Church of the Nazarene, of which he was a member, on April 24, 1985. The service was conducted by the pastor, Rev. Doug Peck, and the eulogy given by Rev. Renard D. Smith, former district superintendent and lifelong friend of Rev. Babcock.

CORRECTIONS

The obituary of Rev. Howard Lane, which appeared in the April 1 issue, inadvertently misspelled his name. Rev. Lane was president of United Church Finance, Inc., and worked in fund-raising campaigns for our churches throughout the United States and Canada.

O. C. WEISINGER, 80, Apr. 17, Houston, Tex. Survivors: wife Audie; sons Albert, Joe Bob, Ernest, and Hugo; daughters Mrs. Kirby (Jannie) Choate and Mrs. Annie Self; 14 grandchildren, and 3 great-grandchildren.

DEATHS

HATTIE R. ALLISON, of Florence, Ala., 60, Apr. 24, Birmingham, Ala. Interment: Edmond, Okla. Survivors: husband Dr. D. Lee; son Donald, Jr.; daughters Joan Wellman, Janet, and Julie; two brothers; one sister; and her mother.

MARGARET E. BENNETT, 84, Apr. 2, Ironton, Ohio. Survivors: daughter Mrs. Meredith L. (Jean) Dilley; son Rev. Stanley; 11 grandchildren; and 16 great-grandchildren.

FRANK VERNON BRYENTON, 96, Mar. 6, Missoula, Mont. Survivors: daughter Joyce Hines; three grandchildren; and eight great-grandchildren.

REV. LLOYD W. DAWSON, 77, Mar. 8, Lansing, Mich. Interment: Owosso, Mich. Survivors: wife Mary M.; son Dwight; daughters Mrs. Paul (Betty) Mael, Dora Dawson, and Mrs. Jack (Esther) Bott; nine grandchildren; five great-grandchildren; two brothers; and one sister Ministry: Michigan.

REV. HOBART TANNER EASTMAN, 88, May 3, Colorado Springs, Colo. Survivors: wife Verla May (Goodson); daughters Maurine Miller and Sylvia Bacon; sons Tim and Dan; seven grandchildren; three great-grandchildren; and two sisters. Ministry: Colorado, Washington, and evangelism.

MRS. MAE EBY, 83, Apr. 27, Sebring, Fla. Survivors: husband Daniel; daughter Lauretta Crandall; sons Roy, Clyde, Howard, and Robert; 12 grandchildren; and 13 great-grandchildren.

SEAN MONTGOMERY GAMBLIN, infant, Apr. 2, Lavista, Nebr. Interment: Papillion, Nebr. Survivors: parents Kevin and Sue; paternal and maternal grandparents; and four great-grandparents.

GLADYS IDELIA (NICHOLS) GRUVER, 103, Apr. 18, Red Wing, Minn. Interment: Mora, Minn. Survivors: daughters Mrs. Norman (Vera) Haffey, Mrs. Vernon (Hope) Chitwood, Mrs. Goodwin (Ruby) Burke, and Mrs. Constantz (Faith) Drewianka; 28 grandchildren; 75 great-grandchildren; numerous great-great-grandchildren; and 1 sister.



LAYMEN'S TAPE CLUB

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Selections

Side One:

Bible Reading: Psalm 16—*John Corrigan*

Bible Study: 1 Timothy 1, Some Fatherly Advice

—*Jerry Hull*

"He Turned the Water into Wine"—*Mark Yasuhara*

Pause of Spiritual Reflection—*Mendell Taylor*

Devotional Nuggets

Side Two:

Adult Bible Stories: Jacob—*Karen Dean*

"There Is a River"—*Wally and Ginger Laxson*

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LEONA M. JAY, 83, May 11, Cole Camp, Mo. Survivors: husband Stephen H., Sr.; sons Stephen H., Jr., David, and Clark Ballah; daughter Shirley Acterhof; 15 grandchildren; 4 great-grandchildren; and 1 sister.

RAY JEFFRIES, 83, Feb. 19, Granada Hills, Calif. Interment: Whittier, Calif. Survivors: daughter Kathleen Roberts; son Bill; six grandchildren; eight great-grandchildren; and one sister.

MRS. EARL (LULA) LEEWRIGHT, 84, Apr. 24, Holdenville, Okla. Survivors: husband Ira Earl; son Earl L.; daughters Mrs. Minella Ferguson and Mrs. Louise Crochet; 13 grandchildren; and 15 great-grandchildren.

LELA GAYLE (PEGGY) LYDIC, 75, Mar. 12, Sun City, Ariz. Survivors: husband Mearle, stepsons Harold, Clarence, and Edward; stepdaughter Elnora Forgia; 15 grandchildren; 18 great-grandchildren.

CLAIR A. "PETE" MUSSER, 41, Feb. 15, Selinsgrove, Pa. Survivors: wife Sheila; son Carl; daughters Carol and Valerie; one grandson; three brothers; one sister; and his father.

BEN NEUBERT, 25, Mar. 14, Ridge Farm, Ill. Survivors: parents Alvin "Sonny" and Joy Hamer Neubert; brother Gary.

MONROE P. (DOC) QUALLS, 85, Apr. 19, Poteau, Okla. Survivors: wife Beulah; son Morris; daughter Dewanda Marsh; 9 grandchildren; 26 great-grandchildren; 5 great-great-grandchildren.

REV. LAWRENCE E. TUCKER, 70, Oct. 1, Columbus, Ohio. Interment: Pennville, Ind. Survivors: wife Etta L.; daughters Mrs. Robert (Monda) Simmons, Mrs. Mel (Judith) Sayes; four grandchildren; two brothers; and four sisters. Ministry: Indiana, Illinois, Ohio, and New Jersey.

ETHEL RUTH WALBORN, 78, Feb. 20, Colorado Springs, Colo. Survivors: husband Virgil A.; sons Rev. Russell, David, and Paul; daughters Merle Wagner, Verna Irwin, Dorothy Tiry, and Karen Cavaness; 17 grandchildren; and 21 great-grandchildren.

ROBERT W. WOODEND, 72, Apr. 14, Stafford, Va. Survivors: wife Frances; sons, J. Richard and R. Wilson, Jr.; daughters Kathy Cook, Meg Taylor, and Faith Sinclair; 13 grandchildren; 2 brothers; and 2 sisters.

BIRTHS

to RUSSELL AND CRYSTAL (WALBORN) ADAIR, Carson, Calif., a girl, Alana Crystal, Mar. 18

to TIM AND PAM (MAYNARD) ALGRIM, Garden City, Kans., a girl, Samantha Jan, Mar. 17

to ROBERT AND BRENDA (MUNCIE) BOWMAN, Winchester, Ind., a boy, Brent Alan, May 6

to MICHAEL AND BARBARA (LAUVER) CARR, Selinsgrove, Pa., a boy, Christopher Michael, Sept. 18

to ALVIE AND VALERIE (INCH) COOK, Selinsgrove, Pa., a girl, Stephanie Danyel, Jan. 21

to PAUL AND KRISTA (KLINGER) DANIELS, Warren, Ohio, a girl, Erin Elizabeth, Mar. 15

to STEPHEN AND MARY (SECENIQUIA) EGIDIO, Kansas City, Mo., a girl, Elizabeth Marcella, Mar. 8

to REV. PAUL AND JANET (HARVEY) FLORES, Pueblo, Colo., a boy, Eleodoro Manuel, May 19



"Showers of Blessing"
PROGRAM SCHEDULE

July 7

"Only Christ Can Save"

July 14

"A Christ for Our Day"

July 21

"The Weeping Christ"

by W. E. McCumber, speaker

RELIGION-RUN BUSINESSES MUST PAY MINIMUM WAGE. In a unanimous ruling, the Supreme Court April 23 decided that when a religious organization operates a business, it must obey federal minimum wage and hours laws, even if its workers object to being paid. Constitutionally guaranteed religious freedoms don't exempt church-owned businesses from paying minimum wages and time-and-a-half for overtime, the justices concluded.

The decision came in a suit filed against the U.S. Secretary of Labor by the Tony and Susan Alamo Foundation of Alma, Ark., a nonprofit evangelical Christian organization infamous for distribution of anti-Catholic literature.

The foundation is supported by businesses it owns, including hog farms, roofing and electrical companies, clothing stores, sand and gravel operations, and a restaurant. These commercial ventures are staffed by about 300 "associates" of the ministry, many of whom were drug addicts, derelicts, or criminals before conversion and rehabilitation by the foundation.

In exchange for working in the foundation's businesses, associates received food, clothing, shelter, medical services, and child care. In testimony, the associates said they worked voluntarily, and protested vehemently against accepting money for their work.

But Justice Byron White wrote for the court that such protests were irrelevant. "If an exception to the [Fair Labor Standards] Act were carved out for employees willing to testify that they performed work 'voluntarily,' employers might be able to use superior bargaining power to coerce employees to make such assertions, or to waive their protections under the Act," the court said. □

60,000 TEENS HELP CREATE NEW BIBLE. Interviews and surveys of 60,000 young people regarding problems and concerns they face today have been used in preparing a new study Bible for youth.

The Transformer, published in the *New King James Version* by Thomas Nelson Publishers, provides biblical answers to teen problems with feature articles, 100 commentaries, and introductions to each book of the Bible. Key verses are identified and illustrated with photos. *The Transformer* contains more supplementary material than any other youth Bible.

The Transformer was prepared with the assistance of Jay Strack, pastor and youth evangelist. In addition to Strack, contributors included Jay Kesler, president of Youth for Christ; Dawson McAllister, president of Shepherd Productions; Barry St. Clair, director of Reach Out Ministries; Josh McDowell, author and speaker; and representatives of Word of Life Fellowship, a worldwide youth ministry. □

ALL IN U.S. MAY NEED SHOT TO STEM SPREAD OF AIDS. The entire population of the U.S. may need to be vaccinated against AIDS to stem spread of the disease, a researcher said recently. But according to Dr. James W. Curran, director of the government's AIDS task force, an effective vaccine against the immune system disease is not likely to be developed before 1990.

Dr. Robert Gallo, who discovered the AIDS virus, was less optimistic, and said he would not speculate on a date for the AIDS vaccine's development.

Government estimates now say as many as 1 million people in the U.S. have been exposed to the AIDS virus; between 10 and 30 percent of those exposed could develop the disease in the next 5 to 10 years. This revised estimate of those exposed, up from 300,000 is based on new projections on the spread of AIDS among male homosexuals, who make up 70 percent of AIDS cases. □

to TIMOTHY AND ROSE (STALIK) GRIFFY, Columbia, Md., a boy, Shawn Matthew, Apr. 27
to LARRY AND NANCY (KERSH) HESS, Yukon, Okla., a boy, Brady Lee, May 8
to KEN AND BEVERLY (BEAVER) JINKERSON, El Dorado, Kans., a girl, Sarah Renee, Feb. 1
to JOHN AND KATHY KLINGER Selinsgrove, Pa., a girl, Heather Nicole, Jan. 11
to LCDR (USN) BILL AND DONITA (MULLINAX) KNIGHT, Mount Pleasant, S.C., a girl, Jennifer Joye, Apr. 21
to DANIEL AND CINDY (GLOVER) LENGEL, Selinsgrove, Pa., a boy, Joseph Richard, Aug. 24
to ELIZEU AND CAROL RUTH (WOOD) LIMA, Campinas, São Paulo, Brazil, a girl, Shayla Anne, Apr. 14
to DAVID AND MARSHA LYNN, Odon, Ind., a boy Andrew Paul, Mar. 6
to JAMES AND BRENDA McCARTHY, Selinsgrove, Pa., a girl, Angel Nicole Starr, Apr. 23

to REV. MITCHELL AND CAROLINE (CULBERTSON) POWELL, Ashland City, Tenn., a boy, Brandon Mitchell, Nov. 6
to RICHARD AND HEIDI (LONG) ROBATIN, Selinsgrove, Pa., a girl, Nicole Marie, Nov. 2
to WILLIAM B. AND LOIS (ABEL) ROLLAND, Minneapolis, Minn., a boy, William Blyth II, Feb. 21
to TIM AND BARB (ROGERS) STAHL, Archbold, Ohio, a girl, Kendra Ann, Apr. 4
to REV. BRETT AND CHERYL (BUNCH) TOOLE, Pomona, Calif., a boy, Joshua Ryan, Apr. 3
to JODY AND LORRIE (GLOVER) WALTER, Selinsgrove, Pa., a boy, Jarrett Jacob, Oct. 16
to WAYNE AND BEVERLY (DENNIS) WOOLUM, Wartburg, Tenn., a girl, Frances Elizabeth, Mar. 26
to PHIL AND KATHY (WICHTERMAN) Zell, Independence, Ky., a girl, Summer Lynn, May 6

MARRIAGES

EILEEN ELIZABETH WILLARD and TIMOTHY NOEL COOK at Selinsgrove, Pa., Mar. 16

IRIS L. SCOTT and LARRY D. BLOWERS at Auckland, New Zealand, Apr. 20

ANNIVERSARIES

MR. AND MRS. WILFRED H. DOMMER of Otumwa, Iowa, celebrated their 60th wedding anniversary May 23. A reception was held May 26 in Otumwa First Church, of which they are charter members.

They have five children, several grandchildren, and a host of friends.

REV. AND MRS. LESTER C. HARBOLD were honored on their 50th wedding anniversary June 29. An open house was held by their two daughters, Mrs. Leroy (Marilyn) Cullen of Dayton, Ohio, and Mrs. Ernest (Donna) Hinson of Bainbridge, Ga. They have six grandchildren.

Rev. Harbold had an active ministry of 41 years pastoring churches in Ohio. For the past 8 years he has served as associate pastor at Fairborn, Ohio, Wrightview Church.

THE ANSWER

CORNER

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.

Does the Church of the Nazarene condone giving Communion to children three years old on up? I'm sure a child of this age, even those six or seven, does not comprehend the importance and sacredness of this time of remembering the Lord's sacrifice, but our pastor finds it suitable to allow it, even to start doing it on his own prerogative. What is your opinion and the church's and is there a biblical answer?

You ask a tough question. Those who share a Communion service should have a basic understanding of its meaning.

Our ritual for this sacrament reads in part, "The feast is for His disciples. Let all those who have with true repentance forsaken their sins, and have believed in Christ unto salvation, draw near and take these emblems, and, by faith, partake of the life of Jesus Christ."

This question emerges: At what age can a child repent, believe on Christ, and partake Communion "by faith"? And I cannot answer the question. It surely varies from child to child. I can only say that the one who has consciously experienced the reality can adequately understand the symbols.

I do not know of a biblical statement that designates the feast for, or restricts it to, those of a certain age. □

Does the Bible teach or imply sinless perfection in the sanctified person? If a sanctified person commits sin, what does this imply? To what degree are we perfected? Please comment.

John Wesley, facing the same question, replied, "Sinless perfection is a phrase I never use, lest I should seem to contradict myself." He believed that a person "filled with the love of God" was still liable to "involuntary transgressions"—transgressions resulting from ignorance or in-

firmity, not from deliberate rebellion—and every involuntary transgression "needs the atoning blood."

The purity of heart taught in Scripture preserves the integrity of one's intentions but cannot guarantee the quality of one's actions. Our mental and physical, as well as our spiritual condition, affects our behavior. Christian perfection is a perfection of love, not of knowledge, judgment, and ability. Love can blunder. Love can consist with—to quote Wesley again—"a thousand nameless defects, either in conversation or behavior."

Christian perfection implies the cleansing of the heart from all sin, not the filling of the head with all knowledge.

If a sanctified person commits sin, he should quickly go to the Lord, confessing that sin, petitioning renewed pardon and cleansing, and believing that He grants it according to His promises. He should also make amends to people who were hurt by the sin, insofar as this is possible. □

An open question to evangelical musicians: Why is it necessary to use amplifying equipment in our average and smaller-sized churches? I concede that all do not have the vocal projection of a Hale and Wilder and such amplification might be necessary in Bethany, Denver, or Nampa First Churches, but when such equipment is set up and used in sanctuaries hardly larger than a double or triple place garage, it poses the question, Why?

I have experienced such and been literally driven out of the service because of the volume assault on my ears and senses. At that level the words become less understandable and I then leave to ask, is the purpose to project a vocal style, to cater to modern trends, or to uplift Jesus Christ? I certainly hope it is the latter.

I think you have answered your own question. In any case, it is really addressed to some musicians, not to this editor. I do sympathize with your objection to uncomfortable noise levels. The loud music so popular with many today is having a bad effect upon people's hearing, according to many doctors. I confess it does neither my ears nor my soul any good. □

THE CHURCH SCENE

The Nelsonville, Ohio, church, pastored by Rick L. Upchurch, on the Central Ohio District, recently began an unusual outreach Sunday School class. Rev. Verlon Bricker and his wife, Sharon, members of the Nelsonville church, felt God's direction to work with the inmates of the Hocking Correctional Facility located in Nelsonville.

Although HCF has a chaplain, approval was granted for Nelsonville



Pictured (l. to r.) are the seven former pastors who attended the Hiwassee, Ark., church's 50th anniversary celebration: Rev. W. N. Durham; Rev. E. H. Sanders; Rev. Nolan Culbertson; Rev. Clint Mitchell; Rev. Lenore Orndoff; present pastor Rev. Ralph Simpson; Rev. Gary White; Rev. J. Bryan Jones; and District Superintendent Thomas Cox.

Church of the Nazarene to begin Sunday School classes the first of March. Rev. Bricker offers the men in his class an expression of care from "outside" and the knowledge of God's will for their lives. □

Rock Island, Ill., First Church had over \$15,000 deficit in budgets, due by year-end June 30. Pastor Donald E. Tyler challenged the congregation to give God nine-tenths and live on one-tenth of their paycheck for one week.

After three weeks of God speaking, people testifying to intended obedience and past victories, on May 5 an excited congregation joined in a hallelujah march offering and joyfully gave \$18,193.99 in cash. □



Pictured are Alvin and Joy Neubert with the \$7,200 Kawai piano they presented to the Olivet, Ill., church in memory of their son, Ben Neubert, who died March 21, 1985.

Another excellent resource for THIS QUARTER'S adult Sunday School lesson study

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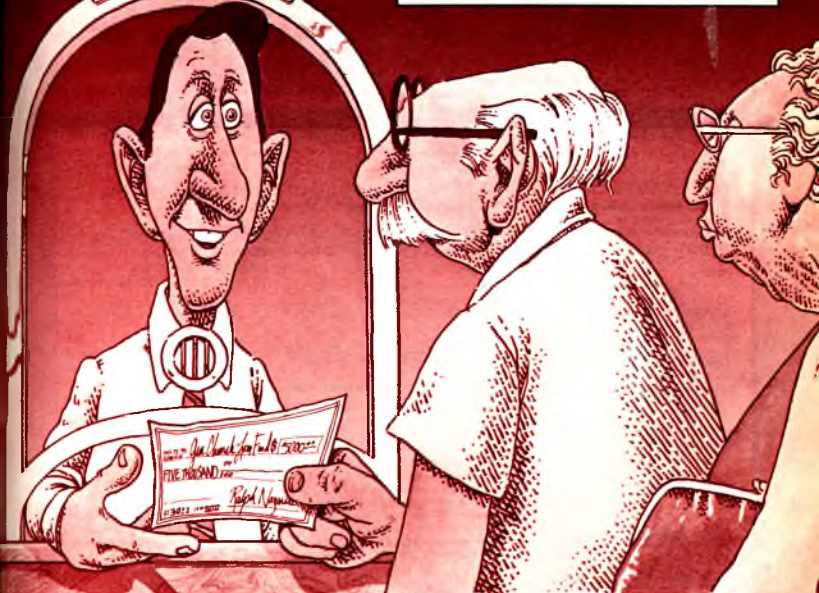
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Three-year notes withdrawn before maturity will be adjusted to the one-year rate.

CITATION OF MERIT AWARD WINNERS ANNOUNCED AT EDUCATION SERVICE

Citation of Merit Awards, honoring outstanding alumni of Nazarene colleges in the United States, Canada, and the British Isles, were presented Friday evening, June 21, at the General Assembly Education Service in Anaheim, Calif. The awards are presented at every General Assembly to individuals for their service to God and mankind. Those honored at the 21st General Assembly were:

INSTITUTION	RECIPIENT
BNC	Dr. Donald D. Owens
BINC	Dr. Alex R. G. Deasley
CNC	Ms. Dorothy Schous
ENC	Dr. Alvin H. Kauffman
MANC	Dr. J. Glenn Songer
MVNC	Dr. James D. Radcliffe
NBC	Dr. Charles H. Strickland
NTS	Dr. J. Kenneth Grider
NNC	Dr. John E. Riley
ONC	Dr. Selden Dee Kelley
PLNC	Dr. James C. Dobson
TNC	Dr. H. Ray Dunning
The retired presidents and wives of deceased presidents of Nazarene colleges were also honored at the Friday night service. These included:	
BNC	Dr. & Mrs. Roy Cantrell
ENC	Dr. & Mrs. Ed Mann
NBC	Dr. & Mrs. L. S. Oliver
NNC	Dr. & Mrs. John Riley
NNC	Dr. & Mrs. Kenneth Pearsall
NTS	Dr. & Mrs. Lewis T. Corlett
ONC	Dr. & Mrs. Harold Reed
PLNC	Dr. & Mrs. O. J. Finch
PLNC	Dr. & Mrs. W. T. Purkiser
PLNC	Mrs. Lois Brown
PLNC	Mrs. Frances Draper
TNC	Mrs. Lyla Mackey
ENC	Dr. Audrey Williamson

—NN

MORE THAN 2,000 GRADUATE IN CEREMONIES AT NAZARENE COLLEGES IN U.S.A. AND CANADA

At least 2,090 persons graduated from Nazarene colleges in the United States and Canada this year. ONC had the largest group with 352, followed by PLNC (342), MANC (221), BNC (215), NNC (208), TNC (205), ENC (201), MVNC (182), NTS (88), NBC (62), and CNC (14).

This year saw ENC with the largest

group of graduates in its history. It also was historic at TNC with the graduation of the first group of candidates from the newly created master of education program.

Honorary doctoral degrees were conferred by the respective institutions upon the following persons:

- BNC—Rev. W. T. Dougharty
- Rev. Gene Fuller
- ENC—Rev. Theodore P. Esselstyn
- Rev. Manuel J. Chavier, Jr.
- MANC—Rev. Curtis Smith
- Mr. Blaine Proffitt
- MVNC—Rev. Jeanine van Beek
- NNC—Mr. J. Robert Mangum
- Mr. Leo Qualls
- Rev. Robert W. Sheppard
- ONC—Dr. John Q. Dickey
- TNC—Rev. Aleck Ulmet

Two persons received D.Min. degrees from Nazarene Theological Seminary this year. NTS also conferred M.Div. degrees on 68 candidates, M.R.E. degrees on 14 candidates, and 4 persons received the M.A. degree in missiology.

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board of the Arizona District, I have appointed Dr. Bill Burch (presently superintendent of the Northwest Oklahoma District) as superintendent of the Arizona District, effective immediately.

—Jerald D. Johnson
General Superintendent

DR. BURCH APPOINTED SUPERINTENDENT OF ARIZONA



Dr. Bill Burch, superintendent of the Northwest Oklahoma District, has been appointed superintendent of the Arizona District. The action was taken by Dr. Jerald D. Johnson, general superintendent, with the unanimous approval of the Board of General Superintendents and in consultation with the Arizona District Advisory Board. This action followed the decision of Nebraska District Superintendent James Diehl to decline the post. Rev. Diehl was elected superintendent by the Arizona District Assembly on the fourth ballot, May 23.

Dr. Burch replaces Rev. Crawford T. Vanderpool, who retired from the post at the 1985 assembly. Rev. Vanderpool had served as superintendent of Arizona since being elected in June 1978.

Dr. Burch was elected superintendent of Northwest Oklahoma in August 1978. He is a graduate of Bethany Nazarene College and holds the doctor of divinity degree from the California Graduate School of Theology. He and his wife, Janice, have two daughters and two sons.

The Northwest Oklahoma District Assembly meets July 24-25.

—NN

ANNOUNCEMENT

The 41st assembly of the North American Indian District voted to divide into two districts. With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board of the North American Indian District, I have appointed Rev. Johnny Nells (Navajo consultant) as superintendent of the new Navajo Nations District, effective immediately.

I have appointed Rev. Julian Gunn (superintendent of the North American Indian District) as superintendent of the new Southwest Indian District, effective immediately.

—Charles H. Strickland
General Superintendent

NORTH AMERICAN INDIAN DISTRICT DIVIDED

The 41st assembly of the North American Indian District voted to divide into two districts, June 6, according to Dr. Charles H. Strickland, presiding general superintendent.

With unanimous approval of the Board of General Superintendents, he made two appointments.



Rev. Johnny Nells, a graduate of Nazarene Indian Bible School and Navajo consultant for the past two years, was appointed superintendent of the new Navajo Nations District.



Rev. Julian Gunn, superintendent of the North American Indian District, was appointed superintendent of the new Southwest Indian District.

Both appointments are effective immediately.

The Navajo Nations District will comprise all individuals from Navajo tribal groups in Arizona and New Mexico.

The Southwest Indian District is made up of other American Indians in the territory formerly in the North American Indian District.

—NN

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