


5-1-1990

Herald of Holiness Volume 79 Number 05 (1990)

Wesley D. Tracy (Editor)
Nazarene Publishing House

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Recommended Citation

Tracy, Wesley D. (Editor), "Herald of Holiness Volume 79 Number 05 (1990)" (1990). *Herald of Holiness/Holiness Today*. 101.
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Herald of Holiness

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Herald of Holiness

CHURCH OF THE NAZARENE

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ARE EVANGELICALS TOO PRO-ISRAEL?

BY TONY CAMPOLO

Over the centuries, persecution has been the constant lot of Jews as they have tried to make their homes among the people of the world. They were persecuted in Spain during the Inquisition, and they were declared guilty of the death of Christ by the Roman Catholic clergy for almost 1,500 years. They were uprooted and displaced in Russia, hounded into substandard living conditions in Poland, unjustly persecuted in England,

and rendered second-class citizens in other countries. All through the Western world, hatred for the Jews has simmered, waiting to express itself.

We all know what happened to the Jews in Germany during the days of the Third Reich. What is not as widely known is the role our own nation, the United States, played in creating the Holocaust.

Little is said or written about the fact that when the Jews sought to flee Nazi Germany in the late 1930s, the immigration laws of our country, generated by the racist Loughlin Report of the United States Congress and by the white supremacist theory outlined in Madison Grant's *The Passing of the Great White Race*, led to the prohibiting of the entrance of Jews into the land of the free and the home of the brave.

Little is said about the conference called by Winston Churchill to address the need for new homes for Jewish refugees, because at that conference President Franklin D. Roosevelt consented to admitting into America only a few thousand homeless Jews, while suggesting that others might find a place to live in the impoverished Dominican Republic. We make sure that little is included in our school children's textbooks to inform them that thousands of Jewish refugees who sailed to our country and

begged for sanctuary encountered immigration officials in New York Harbor who forced their ships to return to Germany, where many of them faced death.

Most of us know the famous words of Emma Lazarus inscribed on the base of the Statue of Liberty:

*Give me your tired, your poor,
Your huddled masses yearning to
breathe free.*

*The wretched refuse of your
teeming shore.*

*Send them, the homeless, the
tempest-tossed to me:*

*I lift up my lamp beside the
golden door.*

But few of us realize that these words only mocked thousands of Jews who sought refuge from persecution among us. The prejudices of the White, Anglo-Saxon, Protestant establishment of America again were responsible for policies that left many Jews with no alternative other than to try to make the best of living in Nazi territories. Eventually, most of them were put to death.

Anti-Semitism is a disease of Western Christian nations. It is *our* malady. It is *our* psychosis.

I believe that it was anti-Semitism that provided much of the motivation

Continued on page 6

Caught in the middle: Palestinians living in Israeli-occupied territory are tired of waiting for a homeland.



A leading evangelical teacher and author tackles a topic that turns out to be a “hot potato.”



Tony Campolo

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Cover: Kay Salem

Herald of Holiness (USPS 241-440) is published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, MO 64109. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141. Copyright 1990 by Nazarene Publishing House. **POSTMASTER:** Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141. **SUBSCRIPTION PRICE:** \$9.00 per year. Second-class postage paid in Kansas City, Mo. Litho in U.S.A.

John Wrenner



John E. Yinger

Confessions of a Mediocre Christian

BY RODNEY L. REED

Father in heaven, I confess that I live in an age of mediocrity. Even Christianity has become “mediocritized.” I look at Your Church and I see that many of us honestly believe that being a mediocre Christian is all there is to Christianity. Forgive us for not really knowing what radical discipleship means, for not really knowing what it means to take up our cross and follow



the example Your Son set for us. Forgive us when we call a person who is truly consumed with the desire to follow Jesus such terms as “fanatic,” “radical,” “freak,” or “cult material” or when we set that person (a Mother Teresa or a Corrie ten Boom) on such a saintly pedestal that we think their brand of Christianity is out of our reach. I look at Your Bible and the history

of Your Church and I realize that at one time it was not like this. In the early days, one could not claim to be a Christian without being a radical disciple. The persecution of Your Church uprooted mediocre Christianity before it had a chance to sprout. But I see no such winnowing fork today, O Lord.

Father it is sadly ironic that in an age and country of such religious freedom and so many churches, it is so difficult to follow after You. By making it so easy to be a Christian, we have, in fact, made it more difficult to be a truly committed one. It is sadly ironic that ignoring or politely expressing one's displeasure of radical Christianity has proven a much more effective way of eliminating radical disciples than persecuting and murdering them.

And so, Father, I confess that in many ways Christianity has been "mediocritized" and that I have contributed to it. As I confess some of the ways this has happened, have mercy on me, I pray.

1. *Forgive me for equating tithing with stewardship of my money.* Forgive me for thinking that once I give my 10 percent the rest is mine to do with as I please. I recognize that You are the Source of all my wealth and that all good and perfect gifts are from You. Help me to realize that all my money is just a means to another end and that end is not my own personal pleasure but is the loving of my neighbor.

2. *Forgive me for equating church attendance with stewardship of my time,* for thinking that once I have sat through a Sunday School class and worship service (and maybe even a Sunday evening service or Wednesday night prayer meeting), I have "fulfilled my obligation to the church" for this week. Lord, help me realize that the time is short and there is none to waste. I acknowledge that all my time is Yours—the time I spend at work, at church, at play. May I use it redemptively.

3. *Forgive me for equating scheduled revivals and the Kennedy Plan or the Four Spiritual Laws with evangelism.* Father, as important and useful as these are, help me to recognize that they are only tools in Your hands. May I understand that evangelism is so much more than a memorized

plan or a service with an altar call; rather it is a life-style, the main goal of which is to redeem and reconcile everything with which it comes in contact. Give me the grace to live such a

Sanctification is so much more than two dignified, socially acceptable trips to the altar.

life in a "dog-eat-dog" world that rewards self-interest and exploitation of others.

4. *Forgive me for equating statistics with persons.* It is so easy to give in to the temptation to judge success by the numbers. Let me see every individual as a person in his own right. As much as possible, may I treat every person as a unique gift of God who holds the potential of enriching my spirit rather than my wallet, or my résumé, or my social status. And may I consider how I might enrich their lives through sacrificial service.

5. *Forgive me for equating legalism with spirituality,* for thinking that if I can just live by a set of prescribed standards that I will be "holy." O Lord, I am aware that being one of Your disciples is so much more difficult than adhering to a collection of rules, no matter how full of wisdom they may be. Help me to think, as well as obey, to believe in Your mercy rather than my righteousness, to rely on Your grace rather than my efforts.

I know that You sent Your Son into the world, not to nullify the Law but to fulfill it, and so I do not pretend that we do not need Your Law as well as the wisdom of those who have gone before us. I know that discipleship implies discipline, and oh, how we need it. I simply pray that You will help me to see those things for what they are, guideposts marking the pathway of holiness, rather than the substance of that pathway. You have reminded me, as You did the Pharisee in Matthew 22:34-40, that I can only truly fulfill the Law when its fulfillment is secondary in my mind, secondary to lov-

ing You and my fellow human beings. Father, give me the strength and courage to be a disciple rather than a legalist.

6. *Forgive me for equating a trip to the altar with conversion,* for thinking that once I have had an "altar experience" that I will be able to get back into my routine. So many of us claim to be "born again," and yet it seems to make so little difference in how many of us live. Help me to understand that conversion means a complete reorientation of my life around You and probably a fundamental adjustment of my priorities and life-style.

7. *Forgive me for equating a second trip to the altar with sanctification.* Lord, I do not intend to belittle the thorough cleansing that takes place at the moment of entire sanctification, but rather help me to understand that sanctification is not so much an experience we seek as it is what You do to us as we become Your disciples. Father, it would be so easy to be Your disciple if all it consisted of were two nice, dignified, socially acceptable trips to the altar. But You will not let us be satisfied with this; You mold us and shape us until we become peculiar people, sometimes peculiar even to those who are already supposed to be peculiar.

Father, I know these are just some of the ways in which we have "mediocritized" Christianity, but I confess them to You and pray for Your mercy. But please don't stop there, Lord. Give me the wisdom, the courage, and the commitment to be a radical Christian in a mediocre world.

I know it won't be easy; I know it will involve suffering, hardship, and rejection; I know there is a cost to discipleship. But, Lord, when I think of what You have done for me, I am compelled to follow You. And so, Father, when I think of being a true disciple in this world, I confess my failures and seek Your strength.

P.S. I realize that being Your disciple can be a lonely road to travel, but it sure would be nice to have a few others with which to travel down that road. Speak to a few others about it, please. Thanks, Lord. Amen H

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Too Pro-Israel . . .

Continued from page 2

among Western nations to create the state of Israel. The efforts of Zionists notwithstanding, the state of Israel exists today largely because Western nations saw that the easiest solution to “the Jewish problem” was to “dump” unwanted Jews onto Arab land.

The fact that Arab peoples would be displaced and turned into refugees because of this plan did not bother us. We turned our heads and pretended not to see the injustices endured by the Palestinian people as they had their homeland taken away from them by strangers. No matter that they had farmed the land for almost two millennia. No matter that they lost this land through the intrigue and betrayal of the British government, as evidenced by the infamous Sykes-Picot Agreement of 1916. (No matter that even now, thousands of Arabs are being displaced by the building of new Israeli settlements on the “occupied territory” of Palestine.) All that mattered was that “the Jewish problem” appeared to be solved.

The politicians who created the state of Israel got some unexpected support from the evangelical community. There were many among us who believed the Bible teaches that prior to the second coming of Christ the people of Israel must return to their homeland. There was, and is even today among most evangelicals, a common acceptance that the second coming of Christ necessitates that the Jews occupy Jerusalem and rebuild their temple on Mount Zion. Thus, when the state of Israel was created and the Jews began to return to Palestine, most evangelicals cheered. Our interpretation of Bible prophecies made us into enthusiastic supporters of policies that led to the displacement of Palestinians with little regard to the injustices they suffered.

And this is still true today. We pity Palestinian refugees. Compassion even motivates us to make financial contributions to further missionary work among them. But we demonstrate little commitment to social justice on their behalf. How can we expect to win our Arab brothers and sisters to Christ when our interpretation of the Scriptures calls for an unjust assessment of their rights to land that was held by their fathers for centuries?

A Voice from the Past

Now hear this, heads of the
house of Jacob
And rulers of the house of Israel,
Who abhor justice
And twist everything that is
straight,
Who build Zion with bloodshed
And Jerusalem with violent in-
justice.
Her leaders pronounce judg-
ment for a bribe,
Her priests instruct for a price,
And her prophets divine for
money.
Yet they lean on the Lord say-
ing,
“Is not the Lord in our midst?
Calamity will not come upon
us.”
Therefore, on account of you,
Zion will be plowed as a field,
Jerusalem will become a heap of
ruins,
And the mountain of the temple
will become high places of a
forest. . . .
“Take away from Me the noise
of your songs;
I will not even listen to the
sound of your harps.
“But let justice roll down like
waters
And righteousness like an ever-
flowing stream.”
MICAH 3:9-12; AMOS 5:23-24.
NASB

Whether the Jewish people should or should not be in Israel is now only an academic question to many of us. They are there. They will remain there, and the other nations of the world are left with no alternative but to guarantee the right of the state of Israel to exist. At this stage of history, the United States must commit itself to the survival of the state of Israel. As Christians, we should even rejoice that our Jewish brothers and sisters have a homeland that assures them of an identity and dignity hitherto impossible.

On the other hand, I believe we must urge our Jewish friends to do for others what they would have others do for them. They, more than any other people on the planet, must understand the hunger of the Palestinians for a homeland of their own.

There will be no peace in the Middle East until there is a Palestinian homeland and, like it or not, there will be no peace in the Middle East until there are negotiations with the Palestine Liberation Organization. I believe that we, as Christians, should urge our Jewish brothers and sisters to see the justice of resolving the problems of the Middle East by turning the Gaza Strip and the West Bank into a Palestinian state.

Arabs can learn to live with Jews. They have said as much. They are not anti-Semitic. As an Arab statesman correctly said to me:

Do not call Arabs anti-Semitic.

We, ourselves, are Semitic people.

The Jews are our blood cousins through Abraham.

It is you Christians who are anti-Semitic.

You are the ones who do not want Jews for neighbors.

You are the ones who do not want Jews as business partners.

You are the ones who drive them from your midst.

You are the ones who have tried to murder them all.

And when you could not kill them,

You stole our land and placed them where they are to live.

And when we objected to the loss of our homeland,

You had the audacity to call us anti-Semitic.

I have heard some opponents to the Palestinian cause claim that there is no need to establish a homeland for Palestinians because they are not a distinct people with a clear national identity. The argument these opponents offer is that so-called Palestinians are really only displaced Jordanians, which Jordan ought to assimilate, and some nomads who have no national identity at all.

Such arguments, I believe, ignore the sociological factors that create nations and the conditions that give identity to a particular people. In times past, it has been adversity that has given birth to nations. It has been oppression that has caused people to realize they have a common destiny in which their life chances depend upon their being committed to each other. There sometimes comes a moment when struggling people say, in



FINS/Wide World

Pleading with police, Jerusalem. Israeli border policeman, his pistol holstered, points and yells at an Arab woman who pleads on behalf of arrested Arab students in east-Jerusalem where female students were arrested after violent stone-throwing demonstrations. Some of the students were briefly treated for tear-gas inhalation and beating injuries.

the words of Benjamin Franklin, "We must all hang together, or surely we will all hang separately." At such a moment, the collective consciousness that we call a nation comes into being.

There is a nation called Palestine because, for the people on the West Bank and in the Gaza Strip, pressures exerted by Israel have helped to create it. The prejudice and second-class citizenship the Palestinian people have had to endure since they became refugees following the Six-Day War have made them into a distinct people, and they now want a land they can call their own.

Evangelicals have supported the creation of the state of Israel. Now justice requires that we support the creation of a homeland for Palestinians. For this to be accomplished, we must convince our Jewish brothers and sisters that we Christians do not support their denial of Palestinian hopes for a nation of their own.

In addition, we must call upon our Arab brothers and sisters to recognize the facts of history—to accept the existence of the state of Israel and guarantee the integrity of its borders. They

must be made to realize that Israel is here to stay.

Finally, we must show both our Arab and Jewish friends that our understanding of the Bible does not commit us to a Middle East policy necessitating that the Jews occupy Jerusalem as a prior condition to the second coming of our Lord, and that Jews and Arabs, so far as we are concerned, can jointly share in control of the Holy City.

Personally, I have some difficulty with the interpretation of Scripture that requires that Jews be the sole possessors of Palestine as a precondition to the return of Christ. To hold such a belief would render foolish all those Christians who looked for the second coming of Christ prior to 1948 (when the state of Israel was created). Furthermore, to hold that the Temple of Jerusalem must be rebuilt before the Lord can come back to earth again would make Paul's admonition to the ancient church at Thessalonica absurd (see 1 Thessalonians 4:13—5:6). Why should they have been instructed to look for the coming of the Lord prior to the events that have transpired since 1948 if those events

did indeed have to take place before the Lord's coming?

Jesus told His disciples that their generation would not pass away before everything that needed to be fulfilled for His return would take place. I do not believe that the Lord was wrong. I am convinced that by A.D. 70 everything was in place for the return of Christ, and that it has been right for Christians to expect His return ever since that time. There is no need for evangelicals to advocate unjust policies in the Middle East on the supposition that land must be taken from the Arabs and given to the Jews in order to create the conditions essential for the return of Christ.

I know that my viewpoint is controversial, but I must point out that for centuries Christians did not see any need for the restoration of the state of Israel or the rebuilding of the Temple as a precondition for the return of Christ. From the day of Pentecost until the present, Christians have always lived in the immediate expectancy that the Lord could return. I believe they were not wrong.

In my opinion, evangelicals must be pro-Israel, but they must also be pro-justice for Arabs. Christians, Muslims, and Jews must find a way that will enable us all to live together in love and friendship. Biblical justice requires that we commit ourselves every bit as much to establishing a home for refugee Palestinians as we were committed to creating the state of Israel for refugee Jews. While the Bible says that those who bless Israel will be blessed, it also reminds us that those who do not pursue justice will be cursed.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him; was not this to know me? saith the Lord (*Jeremiah 22:13-16*). **H**

From 20 Hot Potatoes Christians Are Afraid to Touch, by Tony Campolo. Word Incorporated, Dallas. 1988. Used by permission.

22 Facts About the Family

The month of May sparkles with celebrations of our traditional values. Mother's Day usually heads the list of May festivals. Then Nazarene Family Week signals us to remembrances and sometimes guilt for family failures. For U.S. citizens, Memorial Day calls us back to memories tinged with pain.

The family is our most basic institution. In our day it is, to quote Richard M. Smith, "at once venerable and vulnerable."

Christians treasure the family. It was, after all, God's idea. But when you say "family" these days, you need to add a qualifier. The changing ways in which households are structured have given us a new vocabulary—"skip-generation families," "blended families," "step-families," "single-parent families," etc.

The challenge of making the family what it should be shoulders into our living room, pulls up a chair, and refuses to leave. There is so much to think and say and do—more than can even be successfully hinted at on one page. I have opted, therefore, to simply list some facts about today's family and leave the thinking and saying and doing to you.

1. The family the Bible talks about is not the traditional family of today with a Mom and a Dad and children under one roof. The biblical family was several generations under one roof.

2. The divorce rate has doubled since 1965. Half of the modern marriages will end in divorce.

3. Sixty percent of second marriages fail.

4. One-third of all children born in America during the 80s will live in a stepfamily.

5. Single parents raise 25% of America's children.

6. Some 22% of American children are born out of wedlock.

7. Twenty percent of American children live in poverty. The rate is 40% for Hispanics and Blacks.

8. Of America's 33 million poor, 13 million are children. A half million of these children are homeless. This has brought to America a new national disgrace—children begging on our streets.

One-third of families headed by persons under 25 are poor, more than double the 1967 rate.

9. According to *Newsweek*, the U.S. ranks 20th worldwide in infant survival rates, behind such countries as Japan, Ireland, and East Germany.

10. Black children are twice as likely to die in infancy as whites.

11. The gap between rich and poor families continues to widen. According to *Newsweek*, 20% of the well-off families live on 44% of the national income while the bottom 20% live on just 4.6%.

12. Two-thirds of American mothers are in the work force. Half the mothers of infants work. Still, one-third of mothers with children under 18 stay home.

13. Between 1980 and 2030 Hispanic population in the U.S. will increase 187%, the black population by 68%, and the white population by 25%.

14. Many teenagers who become pregnant do not marry the father of their child until after the child is

born for the simple reason that, if the girl remains at home, her parents' health insurance will pay the medical bills.

15. Stepchildren are more likely to have behavioral and emotional problems and more likely to be abused than children from intact families.

16. *Newsweek* reports a "nation-wide groundswell" in skip-generation families. Grandparents are stepping forward in record numbers to raise their grandchildren.

17. The change of the U.S. from a manufacturing to a service society has resulted in lower wages for young workers. The average man between 20 and 24 makes 27% less in wages than did his counterpart in 1973. The earning power of single females has dropped 32.4% since 1973.

18. Young families must budget 80% of their income for rent. In 1974 only 46% was required for rent.

19. The percentage of young families who can buy housing has dropped more than 50% since 1973.

20. Today's young people are postponing marriage. Median marriage age for men is just under 26, for women 23.5. Live-in arrangements, however, have grown from 500,000 in 1970 to 2.6 million in 1988.

21. Couples who cohabit before marriage are more likely to divorce than those who do not.

22. The 22nd fact about the family is that this issue of the *Herald of Holiness* includes four articles that relate directly to the "venerable and vulnerable" family. Be sure to read "What a Difference a Mother Makes," "What Can Parents Do to Help Teenagers Turn Out Right?" "Let Loose of Your Hurt," and "Who Needs a Coat in California?"

The principal sources for our "Facts" about the family are studies reported in *Newsweek* (Special Edition, Winter/Spring 1990) and the *Phi Delta Kappan* (December 1988).

LONELINESS



A visitor to my house on a typical Sunday afternoon would probably find me melancholy and pensive. You might find me wandering around the house, not wanting to work but wanting to be busy. Or you'd find me taking a nap. Either way, you'd have discovered my lonely time.

I guess my "Sunday blues" stem from my experience as a child when Sunday afternoon was just a space between church and more church. There wasn't enough time to go on an outing; most of my friends who didn't go to church were already involved in their Sunday plans. And we were always sated with food from the feast of Sunday lunch, which made me lethargic.

Looking back, I think that Sunday afternoons were a reminder of how different my family's values were from those who viewed Sunday as another Saturday. I didn't realize it then, but I felt odd, not like others, and that made me lonely.

Loneliness is universal. Its pangs touch us. Yet, we rarely talk about it or admit it. To acknowledge loneliness is to recognize that we really do need people, that we are not self-sufficient or always happy. Most of the time we probably don't even know when we are lonely; our denial makes it easier to label it as "restlessness" or "discontent." It's easier to stay busy, work harder, immerse ourselves in meaningless activities than it is to face our loneliness.

I discovered the root of loneliness one day in college while struggling with a black cloud of dark emotion that made no sense to me. As I lay on my bunk bed reading a philosophy textbook, I came across a paragraph that discussed what philosophers have called existential

loneliness. It described what I felt—no one could ever completely put on my skin, see with my eyes, or feel with my heart. This life of mine was to be lived by me alone. What happens inside my 5'4" frame only I will ever truly experience.

Realizing the aloneness of the human condition didn't bring more despair, instead it helped me break through it. For knowing how I have been made caused me to be-

The wound that loneliness gouges in our hearts makes us beggars for the tenderness of God.

lieve more completely in the Incarnation.

God sent Jesus to live, as I do, in a body where no one would be able completely to share His life. Jesus knew loneliness. And knowing my essential solitude made me grateful for the presence of the Holy Spirit. For, through the Spirit, God does indwell my frame. Only God can penetrate my being and stand with me, in me, through all of my life.

The oft-quoted line from the *Confessions* of St. Augustine is universally evident: "For you, O Lord, have made us for yourself and our hearts are restless until they find their rest in you." Recognizing that the spirit of God alone can bring indwelling peace and inner intimacy is essential to facing our lonely moments.

It may be that loneliness is a universal experience precisely for

its value as a teacher of compassion. There is a poster that reads, "The wound that loneliness gouges in our hearts makes us beggars for the tenderness of God."

Once we offer up our loneliness to God, there are some practical actions we can take.

Elizabeth O'Connor wrote that Sabbath afternoons are for rest and expressing gratitude for those God has placed in our lives. That helped me. Her suggestion often prompts me to write a letter, make a phone call, or sit quietly, allowing God to bring someone in need of prayer to mind.

A single mother I know told me that she decided that she did not want to be alone on Christmas. She also longed for her child to experience an extended family, so she called the mother of a family with many children and asked if she could come for dinner and bring the pies. My friend was rewarded with a good Christmas. The promise of Psalm 68:6 is true, "God sets the lonely in families" (NIV), but we are often required to do our part by making our needs known.

A retired Methodist minister who was widowed a few years ago makes it a practice to pick up the phone and call someone when she begins to feel lonely. I'm always delighted to receive her calls. Her mind is alert, her laughter genuine, and I'm flattered by her heartfelt inquiries about my life. She often says, "I was in the need of some company, so I called." How I admire her honesty.

Our times of loneliness can remain dreaded times, or they can become opportunities to admit before God and others that we are needy people. Loneliness, rather than being a curse, is really a reminder of just how much we need God and each other.

The Readers Write

Addresses Real People

It's been exciting to see the changes that have been made in the *Herald*! We are of the opinion it has evolved into a magazine that is truly addressing the needs of real people! Many of the negative comments are typical of church people's attitudes when traditional dos and don'ts are violated. Thanks for being bold and honest and willing to come down to the level of hurting people who don't really care about theological discussions all the time. To us, that's what holiness is really all about—showing God's love to hurting and sinful people who need and want change but don't know that it's possible or available to them. We appreciate the *Herald* not being afraid to speak to people's needs. Every article written has demonstrated holiness in action and given the message of the unconditional love of God.

*David and Jo Ann Coe
Fort Worth, Tex.*

Self-esteem

I wish to commend the *Herald* for your balanced treatment of the pros and cons of "self-esteem" teaching in the church. This issue is not just controversial but, I believe, critical to resolve, for the individual Christian as well as the church as a whole. . . .

Thank you for your wisdom in giving "equal time" to those suspicious of, as well as those sympathetic to incorporating self-esteem concepts into church doctrine. . . .

It behooves us to heed the warnings of morbid, legalistic self-denial in the remote and recent past of the holiness movement; if you sow the wind, you shall reap the whirlwind. Perhaps this is happening with the pendulum swinging to the opposite extreme.

*Jan O. Dahlin
Ontario, Oregon*

Real Issues

I can't tell you how happy I am that the *Herald of Holiness* has begun to speak out more definitely on real issues that affect all of us in our world. A silent voice is no voice at all. Please renew my subscription for another year.

*Sharon Somnavilla
Spalding, Mich.*

What Have You Done to Us?

I am deeply ashamed of your editorial staff for selecting and printing in the December issue of the *Herald of Holiness* on the last page the poem, "Jesus, What Have You Done to Us. . . ."

If you were unsaved, do you think that poem would turn you to Christ?

*James L. Mitchell
Los Angeles, Calif.*

Here's an Idea

I would like to express a concern, if I could be so bold. Actually, it's more of a suggestion. With our local churches faced with so many special offerings and drives throughout the year, it is difficult to really get into selling three separate church magazines (*Herald, Bread, and World Mission*). It almost makes a pastor feel like the church is in the advertising business of promoting its "official" publications. Now I find nothing wrong with any of these periodicals, and I urge our people to subscribe to all and read them thoroughly. But it is almost embarrassing to have so much thrown at our people so often.

Here's my suggestion, and maybe you already considered this; if so, I would be interested in your and/or the church's views.

Why not combine all three magazines (*Herald, Bread, and World Mission*) into one with each one having its own section. You could call it the *Herald of Holiness International* or something else. By combining, you could save the local church two yearly promotional drives, get the total church picture into the hands of individuals who may have only been receiving a fragmented view, and hopefully save subscribers money. Also, it would prevent the overlap and repetition of news and advertising by the separate editions thus saving NPH time and money.

*Edward G. Beatty
Morgantown, W.Va.*

Advent

Tears flow down my cheeks! I am not the only Grinch, and I am not a lonely voice crying for Advent rediscovery. Thank you, Dorothy Tarrant, and thank you, David Knaile.

There is hope!

*H. Dale Lilly
Shafer, Calif.*

Large Print Herald?

Just a note to tell you I'm 86 and my wife is 80, and we are experiencing vision problems. So we now get a couple of magazines in large print. We would appreciate the *Herald* and *World Mission* in large print also. This might be a good future project for the Publishing House.

We read from a large print Bible and pray to the Lord in plain English.

Please keep the "good news" coming.

*Howard Adams
Pickford, Mich.*

Saves Every Issue

As we renew our *Herald*, we just want to tell you how much we have appreciated the *Herald*. Every one seems to get better. We like the idea of live reports of what our people are accomplishing in these days—Latch-Key Love. We appreciate the feature articles and also the editorials, which are up to date and good. In fact, we are saving every issue. May God bless you all. We are behind you all the way.

*Merton Eunice Kemp
Nampa, Idaho*

Welch Worthwhile

I, for one, really appreciate our church paper. I read it from cover to cover and over and over.

I do not appreciate all the criticism that appears in some of the letters.

As far as the price being too high, I would pay \$9.00 just to get Reuben Welch's articles. He is great.

How nice it would be if we the people would learn to let those in authority lead and the rest of us be supportive servants.

I'm 81 years old and I pray God will never let me get critical of the way our leaders do things.

I want to be like Jesus.

*Juanita Ripperdan
Garden Grove, Calif.*

"That Woman"

I am encouraged about the Nazarene church by your being editor of the *Herald*. One sign of it is the brush strokes of color sometimes like clouds and then as whales, symbolizing to me, the whole of creation coming into being by the Word. . . .

Nevertheless, being molded by celestial iron into a man of contention and strife, I have somewhat against thee for thou sufferest that woman . . . sister Rebecca to advance the beastly tradition of women's lib. Her exhorting the women to be **BREAKING SILENCE**—breaking silence indeed . . . !

James LaFuze
Martin, Tenn.

Hugo Article Tops

This morning during my devotions I read the article "Nazarenes at Their Best: The Aftermath of Hugo" and was so moved by it that I simply sat weeping tears of joy and gladness over God's people expressing concern for others. Then I read some of the editorial comments sent to your office. How anyone could criticize the magazine for its lack of holiness articles when that article on Hugo is oozing with expressions of holiness of heart from caring people. Please continue with these good articles, which challenge my own faith as well as guide me in seeing where my own congregation stands in regards to being the church God wants us to be.

Harry O. Wachsmuth
Mount Airy, Md.

On Second Thought

Some months back I quit reading the *Herald* because I could not relate to many of the articles, so when the renewal notice came, I threw it away. Then I picked up one of the more recent issues and really enjoyed reading it. It mostly dealt with self-esteem and how to handle it personally and with people as a church. I got so interested I read the whole *Herald* and decided to continue taking it.

Helga Willis
South Pasadena, Calif.

Give Us "Meat" Not "Milk"

The new format and the challenging, stimulating content in the *Herald* are a tremendous forward step for this denomination! The thought-provoking articles that invite us to question and think move us from "milk" to "meat" in our Christian walk. Judging by a few of the letters you are getting, this also brings out the prejudice and intolerance among our number! What you are doing, however, is of essential value for our theological growth!

The Church of the Nazarene seems to be the only significant denomination still holding a reasoned approach to evangelism and an open exploration of the Scriptures with at least a limited willingness to change in the face of new light. We still have some who are oriented toward a behavioral approach to Christianity, but your overall feedback indicates a much more reasoned approach by the majority. The fact that we can rationally debate such issues as abortion and the theater is a cut above the other conservative evangelical groups. You are helping to deliver us from the pap and closed thought of those who can't handle change. Television, like cars, planes, and computers is with us. I suspect when the printing press was invented those suffering with future shock labeled it as evil too.

Your predecessor did much to move the *Herald of Holiness* from a dogmatic and sectarian journal. Now you have taken us several steps beyond and then some!

I trust you will be able to continue to provide us with a publication appropriate to the social and spiritual pressures and demands of the present.

Best wishes to your courageous position as spokesman for those who want our part of the Christian church to influence the world toward Christlikeness.

Lilburn E. Wesche
Boise, Idaho

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Holiness Is Heralded

After reading the negative feedback in the last two issues I couldn't blame you if you didn't print it: Dyed hair, earrings, articles that are designed to help holy people to better understand and minister to a lost and dying world "nothing worth reading." . . . Let's not forget that holiness is not what we don't do or even what we do.

I think the *Herald* has been focusing on people with the right motives and vital, current topics that each reader should be praying about and forming opinions on. I am encouraged that the people who fail to see the holiness you expound seem to be much fewer than those who are excited and edified by the work you are doing. Please consider me in the latter group and count on my renewed subscription.

Robert M. Haney
Lawton, Okla.

Disappointed

I, too, am very disappointed with the "new" *Herald of Holiness*. Too much surplus stuff, why bother! I, or we, took this paper for many years, and I read it from back to front, almost without stopping. It's too much like the *Christian Herald*.

Lora May Dorsey
Eaton, Ohio

PRAYER AND THE CLOUD OF DARKNESS



This is the toughest topic I have tried to address since the beginning of this column 10 months ago. I really want to say something about prayer and depression, but I'm going to use the term *cloud of darkness* because the term *depression* is so easily misunderstood or categorized as some sort of clinical psychological condition.

The compelling reason for writing about it is that, contrary to some views, I believe many Christians at one time or another find themselves in this "cloud of darkness." It has many manifestations, comes from various causes, and is no stranger to the family of God.

Who Encounters the "Cloud of Darkness"?

Surely, Elijah felt the impact of the cloud of darkness after his great victory on Mount Carmel. After receiving the death-threat from Jezebel, the Bible says, "Elijah was afraid and ran for his life. . . . He came to a broom [juniper] tree, sat down under it and prayed that he might die. 'I have had enough, Lord,' he said. 'Take my life; I am no better than my ancestors'" (1 Kings 19:3-4, NIV).

Typical of someone suffering this condition, his perception was distorted. A few verses later he tells God that he is the only faithful one left. The Lord reminds him that there are actually 7,000 in Israel who have remained faithful.

The two disciples on the road to Emmaus in Luke 24 were certainly victims of "the cloud of darkness." Their hopes had been brutally shattered by the crucifixion. "But we had hoped," one of them responded to Jesus (v. 21, NIV). Their body language was characteristic, "They stood still, their faces downcast" (v. 17, NIV). Hope was

gone and vision blurred. So heavy was the dark cloud, it took a considerable amount of time before they recognized Jesus who walked and talked with them.

Finally, and with the greatest reverence, let us consider the experience of Jesus in the Garden of Gethsemane. The Scriptures tell us "he began to be sorrowful and troubled" (Matthew 26:37, NIV). It is variously translated as "grieved and in great distress," "anguish and dismay came over him," "began to

Grief, distress, anguish, dismay, troubled, sorrowful, distress of heart, misery —all these are used to describe one prayer experience of Jesus himself.

give way to his grief and distress of heart," "became sad and deeply depressed," "began to be in terrible distress and misery." I would suggest that Jesus was having to pray in the midst of the "cloud of darkness."

What Causes the "Cloud of Darkness" Experience?

One thing we learn when we study about this dark cloud experience is that it is far too complex for any generalizing or simple answers. Dr. Archibald Hart, dean of the

School of Psychology of Fuller Theological Seminary, is helpful in pointing out some faulty ideas of this malady that are common in the church today.

Some believe that depression is the result of sin. This is certainly not new nor totally false. Job received the same advice. It is not helpful, however, when radio and TV preachers leave the impression that all depression is sin-related. It simply is not true.

Others would hold that this dark cloud is the result of a lack of faith. It is distressing when a prominent Bible expositor writes, "We can indeed sum it all up by saying that the final and ultimate cause is just sheer unbelief." I can imagine that such words are not only lacking in real help for many, Hart observes, but for some caught in the cloud, they are hurtful (*Counseling the Depressed*, 24 ff.)

What, then, are we to do if we find the "cloud of darkness" affecting our lives? First, we can remember that God is still in control. He understands where we are and what is happening to us. He understands our Gethsemanes.

Second, we can hope. It is hope made real by the gospel, the death and resurrection of our Lord! It is the risen Christ who stands near when the cloud overwhelms, and it is He who calls us out of it.

Third, we can pray. And if the cloud is too dark, we can find friends who will help carry our stretcher and lower us through the roof to Jesus when we cannot help ourselves.

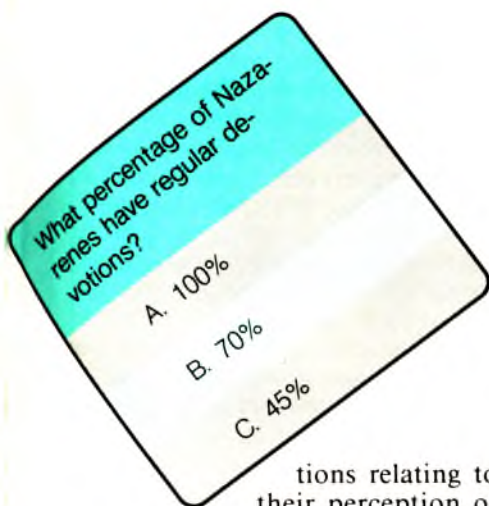
The Psalmist points the way, "Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God" (42:5, NIV).

HH

THE GALLUP SURVEY

A Profile of Nazarene Church Members

At the request of the Board of General Superintendents in 1989, the Gallup Organization conducted what president George Gallup calls the most comprehensive study that any denomination has made of itself. Employing state-of-the-art techniques, Gallup invited responses from a representative sampling of 1,000 laymen and laywomen, 1,000 pastors, and all district superintendents in the United States. Respondents answered a variety of ques-

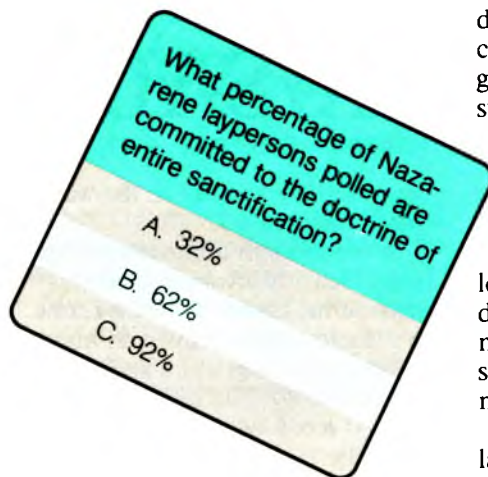


tions relating to their perception of the mission and ministry of our church.

This is the first of a series of four reports on this study that will appear in the *Herald of Holiness*. It will describe the composite picture of the laity of our church drawn by the survey. In succeeding issues readers will receive reports on: "Profile of the Nazarene Minister," "World Mission and Stewardship Concerns," and "Our Commitment to Evangelism and Church Growth."

This portrait of the Nazarene layperson reveals a high level of involvement in the church. The overwhelming majority attend services frequently, with 75 percent always attending. Nine out of 10 reported that they are actively involved in church activities. Seventy-eight percent have served as Sunday School teachers and officers, and nearly one-third have been board members and/or officers in the NWMS and NYI.

In their personal lives, more than

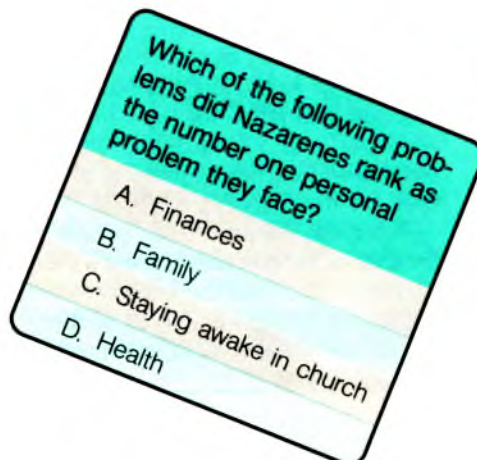


70 percent set aside time regularly for Bible reading and prayer. Almost half participate in small-group Bible study and prayer groups. By far the biggest problems facing them and their families are those relating to personal needs, including the welfare of their children. Financial and health problems are a distant second and third. Most turn to God first for help with these needs, then to their spouses or families.

When asked how effectively the church is addressing the needs of families in crisis and conflict, two-thirds responded that it was doing a good job. Ways in which the church can improve its service in this regard were suggested in this order:

- Be more supportive
- Place more emphasis on spiritual concerns
- Provide family counseling
- Give pastors better training in counseling

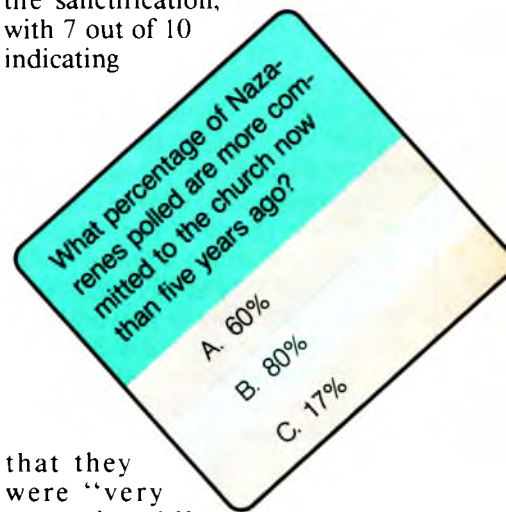
Forty percent feel that the church is



doing only a fair job in addressing the critical needs of single adults and suggested that the support network be strengthened.

When asked, "What do you regard as the most pressing problem facing the Church of the Nazarene?" the most frequent answer was "lack of commitment and loyalty." In second place was "lack of discipleship/evangelism." An equal number of others listed "addressing social concerns" and "spiritual renewal of laity."

These representative laymen and laywomen gave two very heartening responses to questions relating to the mission of the Church of the Nazarene. An overwhelming majority (92%) testified that they were committed to the church's doctrine of entire sanctification, with 7 out of 10 indicating



that they were "very committed." Sixty percent reported that their commitment to the mission of the church has increased in the last five years.

The Board of General Superintendents feels strongly that this profile of the Nazarene laity confirms our judgment that the spiritual vital signs of the church are strong and that a great army of laypersons are vitally concerned about meaningful involvement in meeting the challenges of the '90s and of century 21.

EUGENE L. STOWE
FOR THE BOARD
OF GENERAL SUPERINTENDENTS



THE WAY YOU PRAY BETRAYS YOU

The patterns of our prayers reflect the most basic structure of our religious lives. Although we may talk a wonderful line in Sunday School class or in discussions over a cup of coffee, the way we pray betrays the crucial thinking that controls our spiritual formation.

In Luke 11 the disciples of Jesus ask Jesus for specific guidance in their prayer patterns. Although the Jews were a praying people and had designated prayers for every situation, the disciples wanted a distinctive way of praying—"just as John [the Baptist] taught his disciples" (v. 1, NIV).

The pattern of the prayer Jesus gave them is most instructive. It is written in the plural throughout—prayer is corporate. It begins with acknowledgement of God and submission to Him and His kingdom. Jesus' prayer calls for God's name to be made holy at any cost—there are clear priorities in praying and living. The petition for daily bread is a confession of dependence and trust. The cry for forgiveness of sins flows from an understanding that disciples become channels of gracious forgiveness—"for we also forgive" (v. 4, NIV). The prayer requests deliverance from temptation with an expectation of divine protection—"lead us not into temptation [testing]" (v. 4, NIV). The prayer concludes with a great benediction acknowledging that the glory and honor and the power and the Kingdom all belong to God. Every verb in the Lord's Prayer is in the imperative—God's beatitude people share a rich relationship with the Creator himself.

The disciples of Jesus recognized that they needed to pray in a way that reflected their basic understanding of the Messiah. Their the-

ology was worked out in the way in which they prayed.

In the modern approach to this issue, Henri Nouwen invited students in his classes at Notre Dame to submit written prayers to him for analysis of structure and underlying theology. The result of this study is recorded in his book titled *Intimacy*.

Nouwen found that the prayers reflected a number of distinctive

When she reported an answer to prayer, the people who had offered prayer thought she was out of her mind.

views among the students. Some wanted God simply to clarify things for them. Others saw God as a cosmic bellhop. Some even invited God to stop suffocating them.

The prayers also reflected the self-concept of the students in relationship to God. The arrogance or confidence or joyfulness or fearfulness of the inner self was visible in the way prayers were constructed.

Another biblical example that parallels the way many of us pray is found in Acts 12. Peter had been arrested and jailed for his Christian witness. Verse 5 records that "the church was earnestly praying to God for him" (NIV).

Peter was released from prison by angelic intervention. Even Peter was surprised that the prayer was answered. When he arrived at the prayer meeting, Rhoda answered

the door and, in her joy, forgot to open the door. When she reported the answer to prayer, the pray-ers insisted that she was out of her mind.

What an interesting theology is reflected in that kind of prayer. When we pray and beg God to intervene but expect things to be exactly the same tomorrow—our prayers betray our *real theology*. When we only identify items we think God wants to hear when we pray our prayers betray our *understanding of God*. When we ask God for a specific answer to prayer and then begin searching for evidences that the answer is en route—our prayers reveal the *quality of our faith*.

Nouwen notes that many people hold seminars for God when they pray. What an interesting theology is disguised in that prayer pattern—especially when we never stop to listen to God!

The patterns of our prayers are, indeed, clear indicators of our basic theological thinking. Our basic theological thinking is crucial to the patterns of our spiritual development.

Suggested spiritual journal exercise:

1. For one week (or month), try writing your prayers each day in your spiritual journal.
2. At the end of the week (or month) spend an hour analyzing the patterns of your prayers.
3. Reflect in your journal on the lessons learned—the elements in your life that need to be affirmed and strengthened and the elements that need to be excised or rearranged.
4. Reflect in writing on the pattern of your prayers in comparison with the pattern provided in the Lord's Prayer.

VIEWPOINT

I Would Like for You to Meet My Mother

DONALD D. OWENS, GENERAL SUPERINTENDENT

Mary Elizabeth Owens came from hardy Tennessee stock via southern Missouri. Some of my earliest recollections of this frail little woman—who never weighed more than 100 pounds—picture her behind the white mules plowing the cornfield. My older brother, Norman, and I were there when she gave birth to still-born twins. The first time I saw her cry was when they carried the twin boys away in their small caskets.

I do not recall attending church regularly, but somehow my mother knew the old camp meeting songs. Nor do I recall, in the early years, having seen my mother reading the Bible. In fact, my mother had difficulty reading at all. Due to a household accident, she had only partial vision.

During the depression, our family followed the “Grapes of Wrath” caravans to California, pursuing a better life. After we lost our father, my mother, who had an uncanny way of making things happen, bought a lot and built a house on the salary she earned working for Good Will Industries.

During World War II, my mother sold our home and we moved to Joplin, Mo., after my sister, who had become a Christian, came to California to witness to us about her wonderful Savior. She and my brother-in-law were called into the ministry and planted a church in Joplin.

In the fall revival prior to my 18th birthday, with evangelists Evelyn and Kenneth Ball, Christ did a wonderful thing for the Owens family. With my brother-in-law's arm of love about me, I walked to the altar and confessed my sins and accepted the Lord Jesus. When I rose from the altar, I saw my little mother rising from the same altar, embraced by my sister who had helped her pray through. And behind my mother was my

brother, Denny, who also had allowed Jesus to come into his life. We went home a Christian family.

My mother continued to work with the Good Will Industries people in Joplin during the two years I was in the military and overseas. When I returned home, I was moved by the spiritual growth of my mother. She had a Bible with large print, and she loved the missionary reading books.

She loved the Bible, the church, and the missionary reading books.

In church, Denny would sit on one side and I would sit on the other side of her. On several occasions we witnessed my mother empty her purse of all her money in the love offering for the missionary speaker, occasionally wiping tears of joy from her eyes because she had something to give to missions. I must confess that my brother and I did not always understand that level of generosity. Later, Denny and I became missionaries in the Church of the Nazarene.

When Adeline and I left for Korea and our first term on the mission field, Mother was very ill and too weak to walk to the door for our final farewells. I knelt by her bed and prayed for her as she ran her fingers through my hair. I will never forget those tiny hands. They were the same hands that I felt as I was lying on the floor in the living room of our home reaching out in anguish and commitment and prayer for a baptism of God's Holy Spirit as I sought through prayer and fasting to convince Jesus

that I really loved Him and wanted to serve Him. As she ran her fingers through my hair in the wee hours of that morning, she said, “Don, you need not do this to yourself, because God loves you even more than I am able to love you.” I needed to hear that, and the Holy Spirit came into my life in a wonderful way.

During our 10 years in Korea I didn't see my mother. But the letters she wrote us sounded like something Isaiah would want to say—and only as an Isaiah could. When I returned and became a professor of missions at Bethany Nazarene College, my mother came to live with us. She enjoyed her grandchildren, our daughters, and they loved her. After almost a year with us, she had her first heart attack. Sometimes at night when she moaned in pain, our little girls would wake us up to tell us that Grandma was hurting.

Through the kindness of the administrators of a nursing home in Bethany, my mother was able to enjoy weeks of great fellowship with some of the marvelous old Nazarenes of that community. In our last visit with her, she told us how much she appreciated Mrs. Raymond Browning and her ministry to her in the nursing home. As we sat chatting, she told me what scriptures to have read, what songs to have sung, and what dress she would like to wear during the celebration of her homecoming. After our prayer with her, she said, “I am a little tired now.” We walked arm in arm to her room where we embraced and she ran her fingers through my hair again and gave me a good-bye kiss. That evening, my mother moved with joy and expectancy into the presence of our wonderful Lord.

Mary Elizabeth Owens was a wonderful saint who modeled Christ for her children. I wish you could have met my mother. She was special. 卍

SECOND THOUGHTS ON

I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you. Hence I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity but a spirit of power and of love and self-control (2 Timothy 1:5-7, RSV).

This is a Mother's Day meditation, but I confess to a couple of frustrations even before I begin. One is that I am not a mother. For me to talk about motherhood is rather like a bachelor having seminars on how to raise children or an only child writing books on sibling rivalry. Or maybe like a celibate priest giving a Mother's Day homily on the Virgin Mary. It tends to make one just a bit insecure.

The other frustration is that I have not found a way to write a Mother's Day message right out of the Bible. The text always has to be adjusted because by itself it doesn't fit very well into a modern, American celebration. Have we Christianized a worthy but basically secular U.S. holiday?

I wonder what texts will be used for Mother's Day sermons this year. Remember the classic one in Proverbs 31? It is about the wife and mother who rises before dawn to provide food for her household, she buys land and plants vineyards. Her lamp burns all night, she sews and spins, makes beautiful clothes for her family, gives to the poor, she makes linen garments and sells them, she has strength and dignity, and opens her mouth in kindness and wisdom. What a woman! No wonder her husband brags on her. Well he should, for it appears that while she is doing all this work, he

is sitting among the elders at the city gates! It is a wondrous chapter, but not very easy to apply to mothers today.

I wonder if any sermons will be preached about Tamar (Genesis 38), or the story of Rahab (Joshua 2), or the foreigner Ruth. Will anyone talk about Bathsheba (2 Samuel 11)? Probably not. Yet these were four mothers who bore children in the lineage of Jesus. And their names are listed in the genealogy that begins Matthew's Gospel.

I wonder who could weigh the guilt that piles up on mothers as their great day approaches?

But the genealogies of Jesus are the last ones we have. He announced the kingdom of God, inaugurated a new day, and instigated a vastly significant shift in the center of gravity from the human family to the family of God. There is no more listing of earthly lineage, for a new family has been brought into being, made up of the children of God, who "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

We know nothing of the families of the first disciples. Peter was married, but they still argue about whether or not Paul was. Did James or John or Matthew ever marry?

Timothy: Product of a Divided Home

Let's look at our own Mother's Day text. Timothy, evidently single, was bishop of the Christian church

in the pagan, sensuous city of Ephesus. Paul affirmed the faith that had come to him from his grandmother—what about his grandfather? The faith was passed on through his Jewish, Christian mother—where was his Greek father (Acts 16:1)? Our text is the marvelous record of the passing of the faith through a grandmother and a mother—neither of whom had Christian husbands.

What am I getting at? Everyone knows the precious gift of a stable Christian home and a godly, praying mother. I thank God for mine and for a day to honor her and others like her. But nowhere in the New Testament is it intimated that the preservation of the nation or the continuation of the church depends on the effectiveness of ideal, Christian mothers. That burden is too heavy to bear. Nowhere in the New Testament is it said that a strong, nuclear Christian home is what makes the gospel work. The central thrust of the gospel is not the home, and the central figure in our lives is not our mother nor our earthly father, but our Master, Jesus Christ. And the cohesive center of Christian life is the fellowship of believers.

As I look at our text, I discover that the problem Timothy had was not that he was the product of a mixed marriage and a divided Christian home—the gospel came to him through just that kind of home. Timothy's problem was not his home, it was Timothy! He was timid, he was fearful, he needed the rekindling of his faded emotions, the reawakening of his love—passion for the gospel and for his ministry. And the answer to Timothy's problem, thank God, was a gift he had already received—the gift of the Spirit of God, "a spirit of power and love and self-control" (1:7, RSV).



A CHRISTIAN HOME

In the context of Timothy's situation and ours, what do these words mean? God's gift is the spirit of power to endure, to hang in there, to bear up, and to keep putting one foot in front of the other through times of hurt and suffering (1:8; 2:1-3; 4:5). There isn't any way to go back and make our homes what they should have been, or to wave a wand and make them what we wish they were now, or to fulfill the dreams we have for the future. But we have received a gift, the spirit of power, and, whatever our home situation, the way forward is to stir up that gift and rekindle its flame.

God has given us the spirit of love. In 2 Timothy that love is expressed in turning away, for the love of Jesus, from the sensuousness of this world (2:22; 4:10). It is manifested in behavior like that of Onesiphorus, who was not ashamed that Paul was in chains and went out of his way to minister to him when it wasn't popular. It is love that reaches out beyond the security of an ideal family situation and cares for people who are hurting. That's the spirit, and that's where the gospel works.

The Spirit of Self-control

And God has given us the spirit of a sound mind, or self-control. All through this second letter Paul urges Timothy to avoid godless chatter (2:16) and stupid, senseless controversies (2:23-25; 4:3-5). You know, God can forgive sin, but what can He do with stupidity? Most folks who mess up their lives aren't lying awake at night thinking up ways to make themselves and others miserable. They aren't thinking at all, just thoughtlessly drifting along. But God has given us a spirit that draws us away from gossip and useless arguments, that

brings our minds and our tongues into harness and keeps us on track to fulfill our task in the Kingdom.

Maybe we don't even have to run here and run there to keep up with the latest Christian fad, hear the newest charismatic personality, or attend the latest seminar on "Why I'm Not the Perfect Mother." God has given us the gift of His Spirit to help us keep going. He has granted us the gift of love and has made for us a head to think with and His Holy Spirit to help us use it.

Jesus never said one word about the need for, the significance of, or the responsibility to perpetuate the family. Not a word.

What Did Jesus Say About the Family?

Well, here we are in the month of American Mother's Day, a celebration born of honorable sentiment and too often perpetuated by marketplace greed. I wonder who could weigh the guilt that piles up on mothers as their great day approaches? My concern is that we will be led to believe that the center of God's will for us is the creation and maintenance of the traditional rural American home and family, and that if we aren't able to achieve that, we have somehow failed Him. What about those who once had families, but now, because of divorce or death or tragedy, have lost them? How many would give anything to be married? How many would give anything

not to be? How many are dying to have children, and how many are dying because their children have broken their hearts?

I believe we need to be reminded that Jesus never said one word about the need for, the significance of, or the responsibility to perpetuate the family. Not a word. Well, actually, we don't need a word. We already know and affirm the fundamental importance of mothers and family. Jesus did say that He came to bring a sword that could slice through family structures whose priorities are not the priorities of the kingdom of God (Matthew 10:34-39; Luke 12:51-53).

I am not talking down motherhood, home, and apple pie. But in this "un-mother's day" Mother's Day article I want to cry out against the deceit that if we do not come from or reproduce an ideal, stable, traditional Christian home we have then missed the will of God and are unworthy, second-class citizens in the kingdom of God. The Great Commission is not to perpetuate the gospel through motherhood and children but to preach the gospel to every creature (Matthew 28:18-20). The center of life in the Early Church was never the home but the family of God lived out in the fellowship of the saints, the Body of Christ.

Am I writing to anyone who is saying, "I'll never really be worth anything because I came from an abusive home," or "I must be a failure as a mother," or "I don't have an ideal Christian family"?

Can we hear it? These things are not the real issues. The real issues are the shared life of Jesus in the body of believers and obedient response to Him in the spirit "of power, and of love, and of a sound mind." We have what we really need. It is the gift of His Spirit. H

OUR NEW ENGLAND ROOTS: 100 YEARS OF ORGANIZED WITNESS

On March 13-14, 1890, representatives from several churches and local holiness associations in southern New England met at Rock, Mass. They agreed upon some basic principles, pledged themselves “to promote scriptural holiness by united and concerted action,” and thereupon launched the Central Evangelical Holiness Association as a regional organization. Of the seven or so parent bodies that predate the Pentecostal Church of the Nazarene of 1908, the Central Evangelical Holiness Association was first on the scene, preceding by over a half-decade all but one of the others. March 1990 thus marks the 100th year of an organized Nazarene witness in New England and the first in a series of centennials marking the founding of our regional parent bodies.

Among the leading lights of the New England organization were two of its original officers: Fred A. Hillery, vice president; and C. Howard David, secretary. Hillery’s story illustrates the spirit that motivated the New England holiness movement.

A printer by trade, Hillery was Sunday School superintendent in St. Paul’s Methodist Episcopal Church of South Providence, R.I., when a struggle ensued in the congregation over the doctrine and nature of entire sanctification. Hillery and others eventually withdrew, organizing in July 1887 the People’s Evangelical Church with 51 members—now our oldest denominational congregation. The church was incorporated the following year. Hillery was the congregation’s spiritual shepherd from the beginning, and in 1889 he was ordained to the ministry in a service conducted by 13 independent holiness ministers from around New England. He re-

mained pastor of the People’s Church until 1904.

The 1895 *Manual* of the People’s Evangelical Church shows that it ob-



People’s Evangelical Church,
Providence, R.I.

served a strict rule designed to create a disciplined and faithful community. Among the grounds for admonition and church discipline were “neglecting family prayers” and “unnecessary absence from class meeting or communion.” Primary concerns were reflected in the church’s administrative structure, which had five committees: Sunday School; the Sick and Destitute; Care of the Church; Finance; and Baptism.

The various *Manuals* and *Disciplines* of other churches in the Central Evangelical Holiness Association show that they, too, were committed to a style of churchmanship that emphasized an integral relationship be-

tween the “visible church” and Christian ethics and spirituality. Among these congregations were: the Bethany Mission Church (Keene, N.H.); the Mission Church (Lynn, Mass.); the People’s Mission Church (Central Falls, R.I.); the Independent Congregational Church (Rock, Mass.); the Emanuel Mission Church (North Attleboro, Mass.); and others.

In 1888, Fred Hillery was founding editor of *Beulah Items*, a paper published on behalf of the People’s Evangelical Church. By 1892, when its name changed to the *Beulah Christian*, the paper reported on happenings throughout the Central Evangelical Holiness Association.

In 1896-97, a merger united the bulk of the Central Evangelical Holiness Association with the Association of Pentecostal Churches of America, the latter begun in 1895 under the leadership of William Howard Hoople of Brooklyn, N.Y. The name of the newer body was retained as that of the united body. Hillery’s *Beulah Christian* became the APCA’s official organ and later, from 1907-11, was an official paper of the Pentecostal Church of the Nazarene, serving the East. Hillery continued to publish it until 1915.

While those in different regions and nations have contributed to the Nazarene mosaic, it is proper, this spring, to observe that in terms of uniting for an organized witness to Christian holiness, and for publishing our denominational faith, New England was first.

—Stan Ingersol
Denominational Archivist

Sources: Central Evangelical Holiness Association materials in the Association of Pentecostal Churches of America Collection, esp. printed minutes of the Annual Meeting for 1891 and 1896. *Manual of the People’s Evangelical Church*, Providence, R.I., 1896. M. Redford, *Rise of the Church of the Nazarene*. T. Smith, *Called unto Holiness*. Fred A. Hillery Profile Folder.

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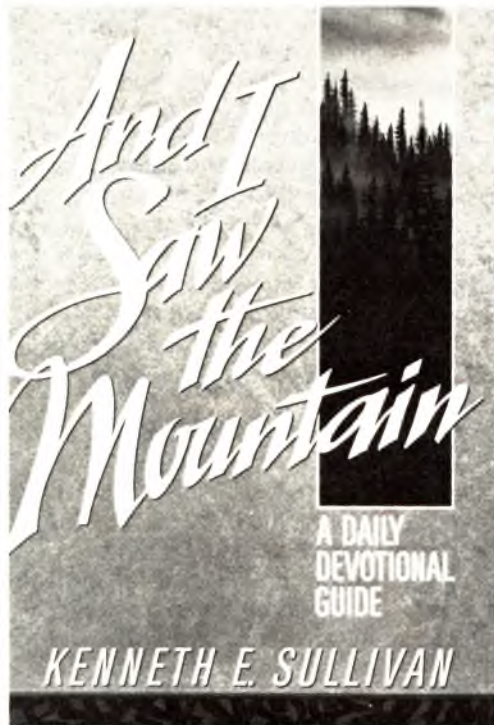


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Raising teenagers may be hazardous to your health. Should the surgeon general put such a label on marriage licenses?

WHAT CAN PARENTS DO TO HELP TEENAGERS TURN OUT RIGHT?

BY MARK GRAHAM

Ah, the sound of the patter of little feet around the house—there's nothing like it. But its not too long before that patter turns into the squeak of sneakers (expensive and untied), and it seems that suddenly there are whole herds of teenagers roaming through the home—eating everything in sight.

Your daughter opens her mouth and bizarre words flow out—you can't quite decipher the language, yet all of her friends understand exactly what she's saying.

Mom and Dad are no longer the greatest heroes—those elevated to this position have names like Janet Jackson, Bo Jackson, or Arsenio Hall.

Your child goes to school excited, energetic, and ready to tackle the world, only to return home depressed, moody, and unwilling to eat, talk, or even move from his room.

These are just some of the symptoms of that period of life we call adolescence—that interval of human existence that usually extends from about the age of 12 to 19.

While adolescence can be difficult for children, it can be maddening for parents—especially Christian parents. There are so many snares that await our precious young ones.

With this in mind, we asked several couples who have raised their children through this phase (or are currently in the process) to give us some tips on parenting.

• • OUR COUPLES • •

Joe and Sue Brackett have two married children, Rob and Jodie, and a new grandchild. Active in Memphis Grace Church for many years, Joe is a sales representative for Power Equipment Company; Sue works in the office of an orthodontist. The Bracketts are known for their sense of humor, their love for others, and their dedication to God.

Barbara and Jack Cobb are the proud parents of Paul, 18, and Travis, 16—a senior and junior at Live Oak High School, Morgan Hill, Calif. Jack is a designer for Kaiser Electronics in San Jose, while Barbara operates a sewing business out of the home. They are members of the San Jose Valley Church. They consider their sons “gifts from God,” and they love being parents.

Jack and Aileen Scharn attend San Diego First Church of the Nazarene where they participate in a variety of activities from choir to Sunday School. Jack is director of student fi-

nancial aid at Point Loma Nazarene College. Aileen is a school secretary for the San Diego Unified School District. Their three children, Jim, Jan Unfried, and Jaleen Morgan, are active in their churches in California and Oklahoma. Jim is on the pastoral staff at Long Beach First Church. The Scharns have seven grandchildren.

Dick and Sylvia Schuchard are involved members of Sterling, Ill., First Church. They are the proud parents of Amy, 16; Eric, 14; and Scott, 7. Dick works at Northwestern Steel and Wire in Sterling. Sylvia is a homemaker. They consider their children blessings from God and say they are “honored to have them brightening our home.”

Ken and Naomi Smith are the parents of three children: Linda is married to missionary John Seaman; Tim pastors the Holt, Mich., Church of the Nazarene; and David is an ordained elder who serves as a youth minister in Kokomo, Ind. Ken recently retired from a career as an office administrator and salesman. Naomi is a homemaker. They believe in putting God first and showing your kids that you love them.

Carl and Norma Jean Snyder have two grown children (Terri Coulter and

Ric) and five grandchildren. Recently retired after 30 years as a junior high school principal, Carl is a Realtor in Olathe, Kans. Norma Jean coordinates the gifted education program for three Kansas City area school districts. Both have been involved in a variety of church positions, as have their children and grandchildren. They are deeply thankful that their children, as well as their grandchildren, are all active, vibrant Christians. They attend Kansas City Central Church.

● ● OUR APPROACH ● ●

There are many approaches to the topic of raising adolescents, so we limited the scope of our discussion to five specific areas: self-identity, peer pressure, parental acceptance, communication, and spiritual wellness.

teacher or maybe go into advertising or public relations—but my mom will have a fit if I tell her. What can I do about this besides buckling down to Bach?

If you received the preceding comments in a letter from a niece or nephew, how would you respond?

Bracketts: Explain that music training is good, but you might compromise. If you take the piano lessons, maybe your parents will allow you to take speech, drama, etc. Make sure your parents know you want to do what God has given you talents to do.

Cobbs: It is important to have a well-rounded personality, and the piano lessons may contribute to this. When it comes right down to it, life's occupation must be yours and not your parents. Remember, the self-

wanted them to do what they were comfortable with. We tried music, but they reacted the way this kid did.

Snyders: Your mother loves you so much that she wants what she feels is best for you. She probably feels you have musical potential. Even though you don't want to pursue it as a career, try to master it well enough to be well-rounded. It is difficult sometimes for parents to allow their children to develop their own identity, but if you can show a positive attitude, she will (hopefully) come to realize music as a career is not for everyone.

What would you say to the parents if you could speak with them on this subject privately?

Bracketts: It is important to allow each child to find something he can



Carl and Norma Jean Snyder (right) have five grandchildren (left). They are (l. to r.): Jesse and Amy Snyder, Derek and Sherri Coulter, and Carl Snyder.

We asked our parents to review a series of short vignettes portraying situations that may confront families. Their responses were varied, but they all focused on providing a positive, loving atmosphere for the child.

We invite you to examine the scenarios and the responses of the parents in our survey.

I. SELF-IDENTITY

How can we help a child discover his unique identity without making him into an image of ourselves?

Consider this scenario:

My mom has been fascinated by music—that is, piano playing. She is very good at it. When she was young, it opened lots of doors for her—she even won a college scholarship. She insists that I master piano too; but I hate it! I'm not good at it, and I can't stand her nagging me about practicing all the time.

I don't want to be a musician. I would rather be an elementary school

discipline of practice will help you no matter what you do.

Scharns: Don't balk! Talk! You should tell your mother your honest feelings.

We all need to develop our God-given talents. He has made us unique individuals. Your mother found open doors through music, but your open doors may come by pursuing your interest in becoming a teacher or a business person.

Schuchards: Our children have to take piano lessons until they graduate from high school. They have protested at times, and we are aware that practicing isn't always a fun. However, the discipline of music has been valuable to them.

Smiths: Hang in there for six months and make sure that you're not just rebelling against your parents.

If it were our child, we wouldn't press the issue or force it on him. We always

do well, and then support it with your strength, prayers, and time. Help expose him to other areas that will round out his life.

Scharns: Believe in your child. Support the aspirations that will insure your child's fulfillment. In the long run, your child's achievement and happiness will be a uniting link to a closer family relationship.

Schuchards: Listen with an open mind. Recognize your child's strengths and weaknesses. When a child graduates he should be allowed to pursue the vocation of his choice.

Smiths: Your kid really seems to hate this, so you're probably wasting your money. At the same time, you're creating a problem that doesn't have to be.

Snyders: We need to be careful that we do not try to pour our children into a mold. It is also important that we not try to live our life vicariously through our children.



What can parents do to help children develop positive self images?

Bracketts: Compliment them for every positive activity, but point out areas where they need improvement. Be sincere.

Cobbs: Praise them and be sincere. Find something that your child is good at and help him develop his skills. If it's art, give him art lessons. If it's music, provide lessons. If it's skateboarding, watch him while he does tricks. If it is sports, go to his games and cheer him on!

Scharns: Encourage children to participate in a good social environment, teach the principles of good hygiene. Provide opportunities for excellence in education, and teach the affirming truths of our faith.

Schuchards: Love them uncondi-



Scharns: Take time for meaningful family experiences, help the child develop special friendships, praise the child for achievements, and be an example for the child to follow.

Schuchards: Try to emphasize what they do well rather than focusing on the B in a row of A's! Notice when they are kind and generous, and let them know you appreciate them.

Smiths: Always be there for them. One of the most important things is to keep the lines of communication open, even if you disagree. Let them know that nothing they do will change your love and acceptance of them.

Snyders: Show love to the child in all situations—even when scolding. You may not love the act, but love and accept the child. Also, show love and attention to your spouse. In do-

our first concert.

He really liked it—we only have five songs, but we did them over two or three times. I had to beg my parents to let me go. They wanted me to go to this youth banquet/talent contest at church. We thought it was more important to go play for our buddy.

What would you say to this child about his beliefs?

Bracketts: Helping is good, but it's important to enjoy both types of fellowship. You could say, "Attend the banquet, then I'll help get you to your friend's house." At this age, he needs to make decisions; as long as they are basically sound, he should be supported.

Cobbs: Are you doing this just to make your mom and dad angry? I can

The parent who thinks he or she can always be the chief influence on a teen is headed for grievous disappointment.

Jack and Aileen Scharn

tionally. Help them realize that God made them just as they are and that they are special, unique individuals.

Smiths: Teach them to love and serve the Lord first and foremost. Beyond this, encourage your children; brag on them when they do well. If they don't do well in an area, don't emphasize it.

Snyders: Let your children know that you are proud of them when they achieve, even in a small way. Do not be a critical, negative parent. Nurture a close, accepting family relationship.

What positive things can parents do to help shape their child's identity and personality?

Bracketts: Believe in their decisions and their unique abilities and talents. Don't make fun of anything your child does. Don't be sarcastic.

Cobbs: Really listen to them. Most teens are smart, creative, and they do have good ideas and thoughts.

ing so, you're being a positive role model.

II. PEER PRESSURE

It's a fact that teens are affected by their peers. The wise parent will seek to encourage associations with certain types of peer groups.

For your consideration:

Letter from a Teen

My dad never likes any of the kids I like to be with. He doesn't understand that sometimes I like to "hang out" with the guys, drive around town, and have fun. He wants me to be involved with scouts, the church youth group, or the Spanish Club at school—they never do anything that matters.

You see, I have this buddy who has leukemia—he's losing his hair and all that—he may not make it. Me and the "guys" went to see him the other night and since we have been thinking of starting our own rock 'n roll band, we thought we would give him

tell this is important to you, and I would like for you to be able to work something out. Is there another time when you might go to see your friend?

Scharns: We would talk to him about setting priorities and maintaining Christian standards. We would commend him for his thoughtfulness in sharing with a friend who needed encouragement. It might be a time to reflect on value judgments and relate it to practical aspects of our faith.

Schuchards: It is generous for him to give time to a sick friend. He should, however, be encouraged to pursue another type of music than rock 'n roll.

Smiths: We would have made him go to the youth activity. But we would have added that if you're really interested in your friend, you could go visit on another night.

Snyders: It was great that you wanted to do something for a friend. We need to be sure that our motives are pure, not selfish. Often the man-

ner in which you discuss things with your parents will set the stage for acceptance or conflict.

What would you say to his parents?

Bracketts: Make sure he knows what is good and right in your mind. Don't cut off your opportunity to be with him. Allow your home to be open for his friends, providing they mind your Christian rules.

Cobbs: Parents should make their home a place where their teen and his friends can come. It isn't healthy for kids to "hang out" or "drive around town." Parents should provide a place in their home where they can listen to their music, talk, eat, and have fun.

Scharns: We would commend them for allowing their child to exercise his own judgment and use his talent to serve and share.

volves some rebellion as children learn to stand on their own two feet. The positive parent will recognize this rebellion as a natural stage and will continue to show acceptance for the child, if not the behavior.

For your consideration:

A teen walks into the kitchen just prior to leaving for school. He is wearing jeans that have been ripped (intentionally) in 10 places; he is wearing a sweatshirt with the bold picture of a heavy metal rock 'n roll group; and he has his hair "moussed" into a very unusual shape.

You (as the parent) are the pastor or a lay leader in your local Church of the Nazarene.

What would you say to the child?

Bracketts: You are representing our family. Your dress will bring judgment

dress. The shirt and torn jeans don't comply with those rules, so in the interest of doing what is right, I can't let you go dressed in this way.

Should parents make a big issue out of the dress and appearance of their teens?

Bracketts: You bet! The kids need to learn to stand alone and not dress for shock or acceptance. At the same time, we must not make them appear weird to the rest of the kids at school or church.

Cobbs: No. Not as long as they are clean and decent. If you do, they will probably dress worse.

Scharns: No. Fads come and go. We should discourage extremes. Identification with peers is important. Try to avoid confrontations and don't come across as being judgmental.



Sue and Joe Brackett

Schuchards: As a parent, you have the right to know who, what, when, where, and why, before allowing a child to do something. Once these questions have been answered satisfactorily, then the teen should be allowed to choose.

Smiths: Kids sometimes do things like this to manipulate their parents. What they are actually doing is failing to put God first. Kids need the church, and they need to have their best friends in the church.

Snyders: We need to begin early in helping youngsters make good decisions. We do this by setting parameters and allowing them to make their decisions within this framework. The parameters should be such that you can live with any decision they make. As they mature, these parameters should be broadened.

III. PARENTAL ACCEPTANCE OF A CHILD

A normal part of adolescence in-

not only on you but upon your mom, dad, and sister. Think about this, and change your clothes (continue until you both can stand the outfit).

Cobbs: The shirt must go, but the rest of your outfit is fine.

Scharns: I'd rather you would wear the outfit you wore last week. It made you look so nice. Maybe you could wear this outfit to the football game or some other event.

Schuchards: Let the child know he is pushing the limits. Advise him that he could wear the jeans (as long as they are not indecent) and choose his own hairstyle, but we draw the line at the shirt, because of what it stands for.

Smiths: As long as it's decent, they should be allowed to wear it.

Snyders: I realize that some of the other kids are dressing in this manner and right now you feel it's important to be accepted by them. I love you and care for your concerns and needs. However, the school has rules about

Parents of wayward teens are asked, "What did you do wrong?" The answer may be, "Not much, but my youngster made a lot of bad choices."

Schuchards: There are more important issues to concentrate on than how they dress. Most kids eventually find a middle road.

Smiths: Dress and hairstyles aren't something to make a big issue over. A lot of things aren't right or wrong in themselves, but more a matter of personal preference.

Snyders: Children need guidance in their manner of dress. However, we need to avoid allowing this to become a battleground. You should always let your children know that you love them because of who they are and not because of the way they look. They also need to be taught that there are appropriate and inappropriate ways to dress. Help them to understand that they do not have the right to be offensive to others. But also understand their need to feel accepted. Help them to find a manner of dress that will be acceptable to society as well as to their peers.

Continued on page 42

WHAT A DIFFERENCE

The Story of Judy Whitten and Arlene Parker as told to Judith Perry

This is our orchard, Judy, and you can eat as many apples as you want.” I eyed the old lady suspiciously. Never, in my seven years of life, had I had enough to eat. I didn’t know what this woman’s motives were, but I was streetwise enough to know that I’d better get into that orchard and fill up on apples while the gettin’ was good. Through the orchard I ran, grabbing apple after apple, eating a ring around the middle and throwing it on the ground.

Earlier that day the matron of the children’s home where I lived had come to tell me to get my belongings together—I was being moved to a foster home. My four brothers would remain behind. I begged to stay, promising to change my ways. I knew I was a bad little girl. I was rowdy and undisciplined, a product of life on the streets of Detroit where I foraged for food in garbage cans and answered to no one. But I promised I would behave if only I could stay with my brothers.

My protests fell on deaf ears. I was to go to a foster home in the country. Tearfully I said good-bye to my brothers and, clutching a paper bag containing my earthly



A MOTHER MAKES



*My teacher sadly told
my new mom that
I was retarded.*

possessions—two pencils and an eraser—the caseworker led me away.

The back alleys and skyscrapers of Detroit faded from view as I gazed out the rear window. After a 20-minute ride I was in a new world. Before me waited wide open fields, red barns, dogs, cats, chickens, and cows. We stopped at a large white farmhouse, and on the back porch stood Arlene Parker, watching for the car that was bringing a new challenge for her and Jesus.

As we pulled up to the house, I begged the caseworker to take me back to my brothers. Surely she wouldn't leave me in this strange place. But the caseworker was firm, and she assured me that she would check on me from time to time and that I would come to love my new home.

No way, I thought. I would never accept this old woman with long braids pulled back on her head. This farm woman in the plain dress could never love and care for someone like me.

I was wrong. The caseworker, in her wisdom, had brought me home. Home to the godly woman that would be my mother until her death in 1989.



My new mother saw straight through my fear and mistrust. She saw beyond the misused, abused little body and knew that she and her God could make something good of what man had thrown away.

My memories are so sweet. I remember the nights we spent singing in the barn as we fed and milked the cows. Songs of Jesus and how He loves little children. "Little children like me?" "Oh, yes, Judy, little children just like you."

Because of my age, I was enrolled in the third grade. I had never been required to go to school before. When I had lived with my real parents, they had locked me and my brothers out of the house in the morning and let us back in at night. No one ever asked or cared if I had gone to school—so I hadn't. Therefore, I couldn't read or write.

I remember the day my teacher sadly told my new mom that I was apparently retarded. "Oh, no she's not," Mother replied. And she went to work to teach me all that I had missed. Every night after supper and chores, we sat at the dining room table and she patiently, painstakingly, taught me to read and write. How excited she was when I was able to read my first story out loud to my new daddy.

She made dresses for me, so I would fit right in with the other kids. And she bought me a clarinet, so I could play in the band.

Thank God for the little Nazarene church in Kalamazoo where we went every Sunday. In the summers, I attended girls' camp on the Michigan District, and among my precious memories is the big wide altar where I knelt at the age of 12 and accepted Jesus as my personal Savior.

What a prayer warrior my mother



My foster parents sold a piece of their farm so that I could attend Olivet Nazarene College for one semester.



was. How I loved her testimonies of God's love and guidance and how He had given her tasks bigger than herself and then given her the strength and wisdom to gain the victory. We attended every revival meeting, and having the preacher and his family over for dinner was always an exciting event.

The days slipped into months and years, and I was happy and secure with my family and my life. But when I turned 17, the state of Michigan discontinued its support for me. What would become of me now? How could I expect this family to continue to care for me? But God did not take His hand off me, and neither did my family. Mom's love for me never ended.

My foster parents sold a piece of their farm so that I could attend Olivet Nazarene College for one semester. From there I went to Trevecca Nazarene College where I met my husband. He presently pastors the Church of the Nazarene in Scottsboro, Ala.

In the March 1990 issue of the *Herald of Holiness*, my mom's obituary appeared:

Arlene M. Parker, 90, died Dec. 4, 1989. Survivors: daughters Jean (Mrs. Clyde) French and Arlene Louise (Mrs. Sam) Gowan; foster daughter Judith (Mrs. Tom) Whitten; 16 grandchildren, 19 great-grandchildren; 4 sisters.

The facts told of the death of just one of God's unsung servants. But the real story of Arlene Parker wasn't revealed in that short obituary. The heart of Arlene Parker and her commitment to Christ live on in all the lives she touched, especially in one little throw-away girl who once owned only two pencils and an eraser. H

A Christian marriage specialist coaches couples on how to make peace and stop hurting each other.

LET LOOSE OF YOUR HURT

BY H. NORMAN WRIGHT

Have you ever been to the Grand Tetons—those majestic mountains rising thousands of feet from the floor of Jackson Hole with their ragged terrain and year-round glacial patches looking something like the Swiss Alps? Over the past 19 years Joyce and I have been there 15 times. It's our favorite place to be refreshed and enjoy a dramatic reminder of God's handiwork.

One morning we put on our day packs and started up the trail to Bradley Lake. We walked the two miles up the sloping paths, and when we arrived we were fresh and rested. We had limited the number of items we carried with us so that the weight of our packs wouldn't become a wearisome burden. We wanted to walk at a brisk pace, enjoy the surroundings, and have energy when we arrived.

We hiked through forest and meadows, climbed over downed trees, scrambled over rough shorelines, and waded through shallow water. Along the way we saw numerous rocks and pieces of driftwood that we would have liked to take back with us. We began picking up some unusual rocks and pieces of wood. But as we continued we realized that we were be-

coming absorbed with collecting. I had limited how far we were going to be able to explore and travel. Our day packs would not be able to contain all that we were thinking of collecting. We also thought about how exhausted we would be carrying all this back to



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Being chained to hurt and hate from the past means anger and resentment in our future.

our car. A wise decision was made. We put it all back where we found it. It belonged there and not with us.

Our hike back around the lake was pleasant and not a burden. Had we taken what we thought we needed, our attention would have been upon the weight of what we had collected as it rested more and more heavily upon our shoulders. It would have distracted us from the beauty of the clear skies, paintbrush and columbine, and the gentle wind whispering through the pine and aspen trees. It was a day to remember.

What Are You Collecting?

Many individuals and couples carry a weight around with them unnecessarily. This keeps them from experiencing life to its fullest. Some are collectors. They collect excess emotional baggage, which acts as an anchor hindering both progress and direction.

Some people collect garbage. Some collect stamps. Some collect records and fine art. And some collect hurts!

Conflicts carry with them the potential for raw wounds and hurts, many of which have difficulty healing over a period of time. Some people feel the pang of pain every day, for



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their wounds are open to the air. Others bury their hurts and wounds as their way of diminishing the reminder of the pain. Burying does not kill the pain. Instead, while it is buried it feeds and grows and becomes even more painful when it rises to catch a breath of fresh air.

Many of the hurts that we experience we never deserved. During conflict between married partners, words are exchanged which penetrate and sometimes change the partner. Some words are like arrows; they enter the victim and when the shaft of the arrow is pulled free, the jagged point remains to fester and keep the hurt alive. If you've been hurt by your partner for one reason or another, I'm sure you've wished you could reach back to that painful encounter and cut it out of your life.

We are all different in the way we handle our hurts. One spouse holds the hurt for weeks and months while the other seems to relinquish it in hours.

Kim responded in counseling one day with a strong outburst: "I can't

believe Jack. We fight and quarrel and never seem to resolve the problem. He is so stubborn. He can never bring himself to say he's sorry or that he's the one who's wrong. Then in an hour he wants to get close and cozy. I'm still smarting from what he said. I just can't get over it that fast, and he doesn't understand. I don't think he cares as much as I do, or he wouldn't get over it that fast. It takes me days and sometimes weeks. And I've been hurt so much lately. I'm getting to the place where I wonder if I can ever really forgive him."

An unusual outburst? No, for many feel the same way. When someone has been offended there is a lingering hurt. I work with a number of people who are consumed with bitterness and resentment. Ephesians 4:31 tells us to put away all bitterness. Bitterness is the disposition of a person with a tongue sharp as an arrow. Resentment is the feeling of ill will toward a person which wants the person to make an ongoing series of payments for what he has done to us.

Who Is in Control?

The problem with being bitter and resentful is that we have allowed what our spouse has said or done to control our emotions and our lives. If we do not release our spouse from whatever wrong he has done, we simply enslave ourselves to the hurt in our past. Being chained to hurt and hate from the past means anger and resentment in our future. When we hold onto our hurts we are misusing the gift of memory. We are choosing to use our memory to hurt as we have been hurt. How? By keeping the hurt alive and in some way perhaps plotting to hurt in return. We use memory as a weapon.

When we abandon the hurt it means even when we become upset with our partner (and we will) the past hurt will *never* be mentioned again or used to punish, manipulate, or embarrass our spouse. That is no longer an option. Life will always be full of unfairness and hurt. That's the way it is. Forgiveness seems unfair for by forgiving, we are freeing the other person from payment. That's true. That's the

way it must occur if we are to find healing for our hurts.

"But," you say, "if I forgive my partner for what she said, she could do it again." True! That's the way it is.

"If I forgive my partner, I make myself vulnerable and open to being hurt again." True! That's the way it is. But it's still the best alternative to being frozen in hurt because of disagreement. If you want your partner to pay and you withhold love and affection, use silence, and are blunt, cold, or caustic, when is the payment sufficient? And how do you feel about yourself as you respond in this manner?

What do you want? Do you want to hang on to that hurt festering inside you and slowly building a pool of bitterness? Will you hang on to the pain that will consume your joy and belief in Christ's power and presence?

Where Does All This Hurt Come From?

Some of our hurt stems from the uncalled for behavior and words of our partner. Some of it stems from our own perception and predisposition to be hurt. This comes from the unresolved issues in our past. Frequently I will hear a spouse say to his partner, "You're just too sensitive!" And that is often true. But telling a person this doesn't bring about a change. There is a reason for sensitivity. And at this point the person is "too" sensitive, but with the help of Jesus Christ the spouse can take the steps necessary to change.

Why did your partner hurt you during your conflicts? There are many reasons. I have heard some partners admit, "I meant to hurt him. He deserved to feel the pain. For what he has done to me, he deserved it! At that point I didn't care."

Some partners hurt each other because they have never learned to control what they say or do. Self-control, however, is one of the fruit of the Spirit as mentioned in Galatians 5.

Some hurt the other person because of frustrations that spill over onto their partner. Anger directed toward something else becomes a misguided missile that explodes on their loved one.

How can you assist your partner in overcoming the hurt he has experienced in your relationship? Quite simply, apologize and ask forgiveness.

You don't have to be totally at fault to do this either. Apologizing and asking forgiveness is focusing upon your own actions and responses without regard for your partner's. In a conflict I need to be more aware of how I have acted wrongly than whatever my spouse has done wrong.

The factor most often omitted in apologizing and asking forgiveness is repentance. This involves renouncing what I did before and committing myself to what I will do in the future.

Most of us do not intend to hurt our spouses and to repeat behavior that disgusts them. We do need to open the door for them to protect themselves from our old behavior.

Recently I heard of a unique safeguard one husband created to protect his wife from his angry outbursts. Whenever she shared some bad news with him, he would become irate. But he was disgusted with himself and wanted to stop. So he told her that if she is ever fearful that he might become angry over some bad news, she should warn him that it's a bad news item. Then when he asks her to tell him, she should go to the refrigerator, take a raw egg, hold it over his head while she shares the bad news, and then crack it open if he becomes angry. He later referred to this shift of

power as the "egg drop soup" approach. And of course you can guess the outcome. They never had to use the egg.

What do you do with hurt that is either fresh from the most recent disagreement or the years of accumulated abuse? Face it, admit it, and throw away the shovel that you might be tempted to use to bury the feelings. If your feelings are not allowed to drain, they fester and expand and one day they explode like throwing an aerosol can into a fire!

But what if it's difficult to express those feelings? Imagine yourself on a stage and you are telling the sympathetic audience how you feel about the conflicts and how you feel *after* the conflicts. The audience is filled with empathy and is there just to listen. Tell them how you feel hurt, wronged, angry, rejected, and so on. Then take some paper and write out how you feel. Make a diary or a journal or write a letter to your spouse (which you do not mail) sharing both your feelings, and what you would like to be different in your relationship. Be sure not to hold back your feelings, since you're not going to mail the letter.

By facing your feelings you can come to the next step. This is analyzing the feeling and discovering the thoughts that helped to create it. Letting loose of the hurts stemming from conflicts means you are requesting a good case of amnesia. That's right—learning to forget. We don't really *forget* anything we ever experience, but perhaps Webster's definition of forget can give us some insight and help. Forget means "to lose the remembrance of . . . to treat with inattention or disregard . . . overlook . . . to cease remembering or noticing . . . to fail to become mindful at the proper time."

There it is! Action on our part to let the offense drop out of our lives. At first there is emotional remembering in which you feel the hurt each time you remember. But in time it becomes historical remembering in which you know it happened, but it no longer impacts your life. That's forgetting the hurts you didn't deserve. Our Savior received hurts He didn't deserve either. He chose to take upon himself the burdens and hurts of mankind. Through what He did we have new life. Through your hurts there can be the opportunity for growth.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven YOU (Ephesians 4:31-32).

June/July/August 1990

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Hurt is often like the aftermath of a fire. We feel destroyed just as a fire destroys the beautiful forest. Remember the story at the beginning concerning our hike to Bradley Lake? The foliage within that forest was breathtaking. But one summer lightning struck and a fire raged through trees and brush. The next time I saw the area I was taken aback and dejected by the ugly black skeletons of trees. Where there was once life and beauty only waste remained.

A year later, however, as I walked the trail I was just as surprised to see pushing up through the ashes new growth, healthy and alive. Wildflowers such as paintbrush and columbine poked their way through the blackened soil. Each year the area is looking less and less like a site of destruction as the new life begins to take over and eradicate the scars. As new vegetation arises from the ground, you can overcome the hurt and see yourself and your spouse in a new light—a light made possible because of the presence of Jesus Christ alive and real in your lives.

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EVANGELISTS' SLATES

ALBRIGHT, WAYNE L.: Meade, KS, May 8-13; Topeka, KS (First), 15-20

THE ARMSTRONGS, LEON: Cumberland, MD (First), May 1-6; Scottsdale, PA, 8-13; Homer City, PA, 15-20; Bunola, PA, 22-27; Dana, IN, June 4-10; Roanoke, VA (First), 11-17; Greensboro, NC, 18-24; Julian, NC, 25—July 1*

ATKINSON, DEAN & PAT: Oklahoma City, OK (Primer), June 11-17

BAGGETT, DALLAS W.: Benton, KY, May 16-20

BAKER, RICHARD C.: Parsons, WV, May 1-6; Sistersville, WV, 8-13; Monongahela, PA, 15-20; Waltersburg, PA, 22-27; Hopewell, VA, 29—June 3; New Martinsville, WV, 12-17; Columbus, IN, 19-24*

BALLARD, DONALD K.: New Richmond, OH, May 2-6; Milford, OH, 30—June 3

BENTLEY, PAUL E.: Spanaway, WA (Bethel), May 2-6; Washougal, WA, 13-17; Ashland, OR, 20-24

BLUE, DAVE & DANA: Muskegon, MI (Lay Retreat), May 18-20; Kansas City District Camp, June 6-10; Mississippi District Camp, 11-17; Eastern Michigan District Camp, 18-24; Chicago Central District Camp, 25—July 1

BLYTE, ELLIS G.: Milford, IL, May 1-6

BOCK, DON: Elyria, OH, May 6-10; Reynoldsburg, OH, 15-20; Chesapeake, OH, 24—June 3; Hillsboro, OH, 6-10; Sharon Center, OH (Camp), 28—July 8*

BOICOURT, MARLA J.: Craig, MO, May 6

BOND, GARY & BETH: Celina, OH, May 1-6; Bryan, OH, 9-13; Tiffin, OH, 16-20; Fort Recovery, OH, 23-27; Massillon, OH (First), 29—June 3; Chandler, OK (First), 6-10; North Arkansas District Camp, 11-15

BOWDEN, AL: Radcliff, KY, May 8-13; Lancaster, KY, 15-20

BOYNTON, RICHARD C.: Graw Bone, IN, May 3-6; North Salem, IN (Mooreville), 22-27

BROWN, MARK A.: North Manchester, IN, May 1-6; Decatur, IN, 8-13; Albany, IN, 22-27

BROWN, ROGER N.: Crawfordsville, IN, May 2-6; Indianapolis, IN (Fall Creek), 8-13; Iowa District Camp, June 25—July 1

BURKHALTER, PAT & DONNA: Hillsboro, TX, May 1-6; Pauli Valley, OK, 8-13; Wichita Falls, TX (University Park), 15-20; Dyersburg, TN (First), 22-27; Piedmont, MO, 29—June 3; Burk Burnett, TX, 5-10; Killeen, TX, 12-17; Tahlnha, OK, 19-24; Hugo, OK, 26—July 1

BYERS, CHARLES & MILDRED: Bonner Springs, KS, May 1-6; Hewitt, MN, 8-13; Winterset, IA, June 4-10; Iowa District Camp, 26—July 1

CANFIELD EVANGELISTIC MINISTRIES, DAVE: Blue Ash, OH (Cincinnati Sycamore Community), May 2-6; Lauenerville, OH, 9-13; Cattletsburg, KY (First), 16-20; Toms River, NJ, 23-27; Hershaw, WV (Lens Creek), June 6-10; Southwestern Ohio Teen Camp, 26-30

CAYTON, JOHN: Esther, MO (Flat River), May 15-20; Festus, MO, 22-27

CERRATO, R. J.: Backus, MN, May 8-12

CHALFANT, D. MORRIS: Bristol, IN, May 1-6

CHAMBERS, LEON & MILDRED: Vicksburg, MS (First), May 19 & 26; Mississippi District Camp, June 11-17; Iowa District Camp, 25—July 1

CHANEY, REEFORD & BARBARA: Hartsville, SC, May 1-6

CHASE, FRANK: Martinsville, IN (Trinity), May 1-6

5 STAR EVANGELISTIC MINISTRIES (Henry & Phyllis Cheatwood): Ames, IA, May 1-6; Sioux City, IA (First), 8-13; Bettendorf, IA, 15-20

CLAY, D. E.: Dresden, OH (Cooperdale), May 4-6; Parkersburg, WV (First), 8-13; Allison, PA, 15-20; Delaware, OH, 22-27

CLAY, M. E.: Indianapolis, IN (Castleton), May 1-6

COVINGTON, NATHAN A.: Grand Rapids, MN, May 1-6; Minneapolis, MN (Spring Lake), 8-13; Dodge City, KS (First), 15-20; Rapid City, SD, June 12-17; Lindsay, OK, 20-24

CRANDALL, V. E. & BARBARA: Kansas City, KS (Rainbow Boulevard), May 1-6; Farmington, IL,

8-13; Canal Fulton, OH, 22-27

DALE, TOM: Yakima, WA: West Valley, May 6 (a.m.); First, (p.m.); Eugene, OR (Fairfield), 20 (a.m.); Tillamook, OR, 20 (p.m.); Nyssa, OR, 27 (a.m.); Nampa, ID (Fairview), 27 (p.m.); Australia/New Zealand, June 12—July 10

DARNELL, H. E.: Thomasville, NC (Camp), June 1-10; Princeton, WV (Camp), 19-28; Sudlersville, MD (Camp), 29—July 3

DAWSON, JAMES A.: Farmland, IN, May 1-6

DELL, JIMMY: Cheyenne, WY (First), May 2-6; Casper, WY (First), 8-13; Lansing, MI (South), 20-23; Kalamazoo, MI (South Side), 24-27; Port Townsend, WA, June 3-8; Caldwell, ID (Canyon Hill), 9-13; McCall, ID, 14-17; Amboy, WA, 23-27

DENNIS, JAMES A. (Jamie): Brilliant, OH, May 25-27

DIXON, GEORGE & CHARLOTTE: Youngstown, OH (Boardman), May 2-6; Colliers, WV, 16-20; Mannington, WV, 30—July 8

DODDS, JOHN E.: Cardington, OH, May 1-6

DOOLITTLE, KEVIN C.: Bel Air, MD, May 5-9; Slippery Rock, PA (Coaltown), 15-20; Ephrata, PA, 30—June 3; Northfield, NJ, 4-10; Meadville, PA, 11-17; Waltersburg, PA, 18-24; Wadsworth, OH, 28—July 8

DUNMIRE, RALPH & JOANN: Cowan, TN, May 22-27; Alabama Beauh Camp, June 14-24

DUTTON, BARRY & TAVIA: Clymer, PA (Penns Manor), May 1-6; O Fallon, MO, 8-13; St. Joseph, MO (First), 15-20; South Arkansas District Assembly, 22-24; North Little Rock, AR (Friendly Chapel), 27; Fayetteville, AR (First), 29—June 3; Atlanta, TX, 5-10; North Little Rock, AR (Rose City), 12-17

THE KING'S MESSENGERS (Bud Esselburn): Elwood, IN, May 1-6; Killbuck, OH, 8-13

FADER, WES & MARY: Cameron, MO, May 5-10; Cambridge, MD, 13-17; Baltimore, MD (Dundalk), 19-23; Easton, PA, 29—June 3; Bowie, MD, 5-10; Pocomoke City, MD, 13-17; CANADA (Montreal First), 20-24

FISHER, CLAIR H.: Washington, PA (First), May 15-20

FISHER, C. WILLIAM: Rosemead, CA, May 1-6

FLOYD, TOM: Susanville, CA, May 4-9; Mount Shasta, CA (Central), 11-16

FRANK, RICHARD A.: New Elton, SC, May 8-13; Pelion, SC, 15-20; Soperton, GA, June 10 (a.m.); Vidalia, GA (First), 10 (p.m.); Georgia District Youth Camp, 11-15; Southern Florida District Youth Camp, 18-21; Batesburg, SC, 24; South Carolina District Teen Camp, 25-29

FREY, DONALD E.: Wauseon, OH, May 13

FULKS, K. DAVID: Pataskala, OH, June 29—July 1

GADBOW, DONALD C.: Atlantic, IA, May 1-6; Fort Dodge, IA, 8-13

GAMBLIN, C. LEE & WILMA: International Falls, MN, May 1-6; Kelliher, MN, 8-13; Bemidji, MN, 15-20

GARDNER, JOHN M.: Monroe, MI, May 1-6; Ortonville, MI (Lake Louise), 8-13; Pontiac, MI (Hillcrest), 15-20; Windward Islands, June 11-24; Leeward Islands, 26—July 1

HAINES, GARY W.: Vancouver, WA (Fourth Plain), May 12-16; Ridgely, WA (Pleasant View), 17-20; Ainsworth, NE, 26-29; Syracuse, IN (Wawasee Community), May 31—June 3; Caro, MI (Tuscola Holiness Camp), 9-17; Eastern Michigan District Camp, 18-24; Abernathy, TX (First), 30—July 4

HANCOCK, TIM: Mount Vernon, OH (MVNC), May 3-5; Sparta, TN, 8-13; Garrett, IN, 15-20; Virden, IL, 22-27; Northwest Indiana District Youth Camp, June 11-15; Akron District Youth Camp, 18-22; Central Ohio District Youth Retreat, 22-24; Eastern Kentucky NYI Convention, 24-25; Southwestern Ohio District Youth Camp, 26-30

HAWKINS, RAY J.: Karval, CO, June 13-17; Colorado District Children's Camp, 18-23

HAYES, ALVIN B.: Tulsa, OK (St. Paul), May 2-6; Palco, KS (Canaan Chapel), 15-20

HELMS, MIKE & GLORIA: East Millinocket, ME, May 1-6; Portland, ME, 8-13; Cape Elizabeth, ME, 15-27; Bowdoinham, ME, 29—June 3; Saco, ME (Biddeford), 12-17; Lisbon Falls, ME, 19-24;

Leeds, ME, 26—July 1

HENDERSHOT, HARVEY: South Carolina District SAM Retreat, May 18-19

HICKS, JOHN DAVID: Buena Park, CA (First), May 9-13; Rialto, CA, 16-20; Enterprise, OR, 30—June 3

HIGGINS, CHUCK & MARGE: Yreka, CA, May 6-10; Roseburg, OR, 13-17; Astoria, OR, 20-24; Fairfield, CA, June 3-7

HOLSTEIN, J. TED: Janesville, WI (Randolph Park), May 1-6; Wausau, WI, 8-13; Mansfield, OH (First), 15-20; Louisville, KY (Okolona), 22-29; St. Paris, OH, 29—June 3

HUGHES, JOYCE: Carthage, TX (First), June 5-10; Colorado Springs, CO (Central), 17-24

JOHNSON, RON: Concerts: West Washington, May 1-2; Canada, 6-16; South Idaho, 20-25; Lewiston, ID, 27; Canada, June 3-17; West Montana, 24

JONES, GRACE L.: Guatemala, June 15—July 30

JONES, TERRY & LAQUITA: Cedar Rapids, IA (First), May 1-6; Burlington, IA (First), 8-13; Cape Girardeau, MO (First), 16-20; Duncan, OK (Oak Avenue), 23-27

JORDAN, JOSEPH R.: Lebanon, PA, May 1-6; Ashland, PA, 8-13; New Lexington, OH, June 15-24*

KEENA, EARL E.: Portola, CA, June 26—July 1

LAING, GERALD & MARCINE: Caro, MI (Ellington), May 13-20

LaSALLE, RAY: Indianapolis, IN (Lawrence), May 1-6; New Albany, IN (First), 8-13; Warsaw, MO, 15-20; Quincy, IL (Emmanuel), 23-27; Brookfield, MO, 29—June 3; Itasca, MI, 5-10; Traverse City, MI, 12-17; Decatur, FL, 22-29*

LAXSON, KIP: Vincennes, IN (First), May 2-6; Redding, CA (First), 16-20; Gainesville, GA (First), 23-27; Decatur, AL (Larkwood), 30—June 3; East Tennessee District Youth Camp, 5-9; Prattville, AL (Millbrook), 13-17

LAXSON, WALLY & GINGER: Princeton, IN, May 2-6; West Carrollton, OH, 9-13; Redding, CA (First), 16-20; Gainesville, GA (First), 23-27; Southwest Oklahoma District Camp, June 3-10; West Texas District Camp, 18-24; Dakota District Camp, 26—July 1

LEIDY, ARNOLD G.: Milan, IL, May 8-13; El Paso, TX (Valley), June 26—July 1

LEONARD, J. C.: Mount Pleasant, IA, May 1-6; Farmington, IA, 8-13

LESTER, FRED R.: Topeka, KS (Lakeview), May 1-6

LOMAN, LANE: Fowlerville, MI, May 6-9; Taylor, MI, 10-13; Eatonton, GA, 20-23; Newton, IL, 27-30; Greensburg, IN, June 3-6*

LORENZEN, LINDA: Fairfax, OH, May 5; Smthton, PA, 12-13 (a.m.); Saltsburg, PA, 13 (p.m.)

MANER, ROBERT E.: McEwen, TN (Pine Hill), May 1-6; Georgia District Assembly, 8-13

MANLEY, STEPHEN & DELPHINE: Sacramento, CA (Liberty Towers), May 8-13; Long Beach, CA (First), 16-20; Australia, 21—June 10; East Michigan District Camp, 17-24

MANN, THURL & MARY KAY: Aurora, IL (First), May 2-6; Paulding, OH, 9-13; Denton, MD, 16-20; Catlettsburg, KY (Southside), 23-27; Lanett, AL (First), 30—June 3; Olive Hill, KY, 6-10; Springfield, IL (South Side), 13-17; Greenleaf, WI, 20-24*

MAY, JOHN W.: St. Mary's, WV, May 1-6; Charleston, WV (First), 8-13; Hagerstown, MD, 15-20

McGEE, JERRY E.: Ashboro, NC, May 6-10; Burlington, NC, 13-18; Hickory, NC, 20-24; Hawthorn, PA, 27-31

McWHIRTER, G. STUART: Houston, TX (Southwest), May 2-6; Hamilton, OH (First), 9-13; Cedarville, OH, 16-20; San Antonio, TX (First), 23-27

MEADOWS, NAOMI: Lawrenceville, IL (Faith), May 22-27

MELVIN, L. DELORES: Irvine, KY (Waco), May 8-13; Mount Vernon, KY, 14-20; Talleja, KY, 22-27*

MILLHUFF, CHARLES R.: Vienna, VA, May 6; Las Vegas, NV, 13; Orange, TX (First), 16-20; Vienna, VA, June 24; Chicago Central District Camp, 25—July 1

MILLS, CARLTON A.: North Muskegon, MI, May 1-6; Sidney, NE, 8-13; Bentonville, AR, 22-27; Mountain Home, AR (Twin Lakes), 29—June 3; Gettysburg, PA, 5-10; Sebring, OH, 15-17; East Charleston, VT, 26—July 1

MONCK, JIM: Three Rivers, MI, May 2-6; Hiwassee, AR, 9-13; Tulsa, OK (First), 16-20

MORLEY, FRANK W.: Watertown, NY, May 1-6; Irwin, PA (Norwell), 9-13; Lowell, MA (First), 15-20

MOSS, UDELL & DORIS: Greenville, MI, May 1-6; Essexville, MI (Bay City First), 8-13; Lewistown, IL, 15-20; De Kalb, IL, 22-27; Flushing, MI,

29—June 3

NAJARIAN, BERGE & DORIS: Covington, KY (First), June 1-3

FAMILY EVANGELISTS & CHALK ARTISTS (Bill & Dot Overton): Indian Work, May 1—June 30

OYLER, CALVIN & VIRGINIA: Inver Grove Heights, MN (Grace), May 1-6; Alberta, MN, 8-13; Keokuk, IA, 15-20; Nelsonville, OH, 22-27; Waterford, PA, 29—June 3

QUALLS, MAE: Florida Concerts, May 1-31; Ashland, KY (First), June 15-18

REED, SHERMAN: Escanaba, MI (Delta), May 8-13; Le Mars, IA, 15-20; Fredericktown, MO, 22-27; U.S. Army, June 2-3

RICHARDS, LARRY & PHYLLIS: Muncie, IN (South Side), May 1-6; Indianapolis, IN (University Heights), 8-13

RICKEY, HOWARD L.: Traverse City, MI, May 1-6; Cadillac, MI, 8-13; Grayling, MI, 16-20; Dayton, OH (West Acres), 22-27

ROTH, RONALD W.: Confluence, PA, May 1-6; Grove City, PA, 8-13; Jamestown, TN (Pine Haven), 20-27

ROYSE, C. E.: Grover Hill, OH, May 7-13; Brodhead, WI, 16-20

SCHMIDT, MILFORD A.: El Dorado Springs, MO, May 6-12

SHARP, ALBERT: North Star, MI, May 8-13

MIZ MAUDIE MINISTRIES (Jacklyn Shockley): Lebanon, TN (First), May 11; Carthage, TN, 12-13 (a.m.); Lebanon, TN (First), 13 (p.m.); Lima, OH (Community), 18-20

SMITH, DUANE: Williamsburg, IN, May 1-6; Warsaw, IN, 8-13; Cedarville, OH, 15-20; Spencerville, OH, 22-27; Coraopolis, PA, 29—June 3

STANFORTH, KEN: West Sacramento, CA, May 8-13; Burney, CA, 15-20

STANTON, TED & DONNA: St. Clair, MI (Blue Water), May 1-6; Otter Lake, MI, 8-13

STEINERT, EDWARD J.: Beckley, WV (First), May 1-6; Indianapolis, IN (Fall Creek), 9-13; Richmond, IN (St. Paul), 15-20; North Canton, OH (The New Beginning), 22-27; Plainfield, IN (Trinity), 29—June 3; Mattoon, IL (East Side), 20-24

STEVENSON, GEORGE E.: Jackson, OH, May 1-6; Salem, OH (First), 8-13; Brossburg, PA, 16-20; Chilhowie, VA (Seven Mile Road), May 30—June 3

STEWART, HARRY: Jackson, MS, June 30—July 6*

STREET, A. DAVID: Marion, VA, May 1-6

STRICKLAND, DICK: Yorktown, IN, May 1-6

TAYLOR, BOB: Morningside, IN (First), May 2-6; Science Hill, KY, 9-13; Crown Point, IN (South Lake), 16-20; Orient, OH, 23-27; Walton, WV, 30—June 3; Bawlingue, OH, 6-14*

FAMILY EVANGELIST (Cliff Taylor): Ellensburg, WA, May 16-20; Oskaloosa, IA, 28—June 3; Okanogan, WA (Valley), 10-15; Washougal, WA, 18-24

TAYLOR, MENDELL L.: St. John's, MI, June 10-13; East Michigan District Camp, 17-24

THORNTON, REV. & MRS. WALLACE: East Worcester, NY, May 3-13; Grahm, KY, 15-20

TRAMMEL, JERRY D.: Montgomery, AL, May 1; Fayetteville, TN, 2; Albuquerque, NM, 4; Phoenix, AZ, 6-8; Long Beach, CA, 9-10; Westminster, CA, 11; Los Angeles, CA, 12-15; Seattle, WA, 16; Ferndale, CA, 17; Fort Walton, FL, 22; Jasper, AL, 25; Germany, 26—June 4; Lake Ozark, MO, 6; Cape Girardeau, MO, 7; Birmingham, AL, 12; Fort Worth, TX, 13; Little Rock, AR, 14; Alabama Concert, 18; Auburn, AL, 25

ULMET, ALECK G.: North Little Rock, AR (Sylvan Hills), May 1-6; Mountain Holiness Association, KY, June 5-7; Mississippi District Camp, 11-17; Louisiana Camp, 29—July 8*

WELLS, LINARD: Dexter, MO (First), May 1-6; New Castle, IN (Westview), 8-13; Odon, IN, 15-20; Petersburg, IN, 22-27; Bedford, IN (First), 29—June 3; Evansville, IN (Trinity), 5-10; Germany, 17-24; European Bible College, 29-30

WHEELOCK, GEORGE E.: Burlington, IA (Flint Hills), May 1-6; Springfield, IL (First), 8-13; Carlinville, IL (First), 15-20; Pana, IL (First), 22-27; Jerseyville, IL, June 5-10

WILSON, ARNO: Huntington, WV (Walnut Hills), May 1-6

WRIGHT, E. GUY & LIL: Bruceton Mills, WV (Little Sandy), May 1-6; Rand, WV (First), 8-13; Covington, GA, 15-20; Imperial, PA, 22-27; Winchester, VA, 30—June 3; Kane, PA, 5-10; Summersville, WV, 13-17; Warsaw, OH, 20-24

WYRICK, DENNIS E.: Alvin, TX, May 1-6

*Denotes Non Nazarene Church

FAIRBANKS INAUGURATED AT MVNC

E. LeBron Fairbanks was inaugurated as the fifth president of Mount Vernon Nazarene College at ceremonies March 2. The inauguration was held in the recently completed R. R. Hodges Chapel on the MVNC campus. The building was dedicated the day before.

"Our mandate at MVNC is to shape servant leaders to make a difference in the 21st century," Fairbanks told the crowd in his inauguration message. "If our imperative is to shape student leaders who will make a difference in the 21st century, then students who plan careers in medicine or education, business or drama, athletics or arts, or any of the other numerous degree programs available at MVNC, must wrestle with the implications of Jesus' statement, 'I am among you as one who serves.'"

General Superintendent William J. Prince laid hands on the new president and prayed a prayer of dedication at the chapel altar. Prince served as president of MVNC until his election to the Board of General Superintendents last summer.



General Superintendent William J. Prince, former president of MVNC, prays the inaugural prayer for new president E. LeBron Fairbanks.

The MVNC Board of Trustees was present for the inauguration along with Education Commissioner Stephen Nease, as well as representatives from the community and other Nazarene educational institutions.

The 47-year-old Fairbanks served as president of Asia-Pacific Nazarene Theological Seminary until his election at MVNC last July.

JOHNSON BECOMES FIRST NAZARENE PRESIDENT OF NAE



Former General Secretary B. Edgar Johnson was elected and installed as president at the 48th annual convention of the National Association of Evangelicals March 6-8 in

Phoenix. He is the first Nazarene to hold that position within the organization.

"I challenge us today to live out the evangelical idea of transforming faith in a day when, as Chuck Colson says in *Against the Night*, 'scandals and scams are common place in our world,'" Johnson said in his message to the NAE.

In the presidential post, Johnson will lead the NAE Board of Administration and Executive Committee and will chair meetings of the convention.

The theme for this year's session was "Stewardship: Do All for the Glory of God."

"Stewardship in the biblical sense has another focus," said keynote speaker Arthur Borden, president of the Evangelical Council for Financial Accountability. "It does not center on the rights of man, but on the ownership of God. God the Creator, Owner, Sustainer, and Savior are reasons why Christians should be good stewards. . . . Biblical stewardship is not conservation or protection but proper utilization of God's resources."

Representatives were present from several divisions at Nazarene Headquarters. Bill Sullivan, Church Growth Division director, chaired the Evangelism and Home Missions Association, while Phil Riley, Sunday School Ministries Division director, chaired the meetings of the National Christian Education Association. John Smeed, Nazarene Mission Services director, was elected secretary and member of the board of directors of the Evangelical Foreign Mission Association at their annual convention. The EFMA represents nearly 100 mission agencies with more than 14,000 missionaries.



The Lamb's Center recently held an open house at its Times Square location to highlight its counseling services. The center, operated by the Manhattan Church of the Nazarene, uses one-on-one counseling with professional and trained lay counselors. More than 800 persons received counseling in 1989. Pictured (l. to r.): Carol Mateoane, counselor; Clinton Hyder, counselor; Carol Holt, counselor; Cecil Paul, president of ENC and consultant to the Lamb's Center; Laura Lagerquist-Gottwald, counselor; and David Best, senior pastor.

BY MARK GRAHAM and TOM FELDER

NAZARENE PHYSICIANS VISIT GUYANA

The Nazarene Health Care Fellowship donated \$60,000 in medicines to the country of Guyana during a recent visit to that nation by four Nazarene physicians. The doctors, representing the NHCF, made the announcement during a meeting with Noel Blackmon, Guyana Minister of Health.

The medicine was obtained in cooperation with Jim Kerr, a Nazarene pharmacist in Olathe, Kans.

Paul Wardlaw, NHCF executive secretary, led the team of family practice physicians, which included Gary Morsch, Olathe, Kans.; Roy Hall, Salem, Oreg.; and Wallace Weeks, Dalton, Ga.

In addition to delivering the medicine, they participated in the presentation of an EKG machine to the ICU staff at Georgetown Hospital. The doctors also examined at least 900 patients in clinics at four local Nazarene churches.

Wardlaw, who visited Guyana in 1988 to assess the medical needs on behalf of Nazarene Compassionate Ministries, said that Blackmon expressed appreciation for the donations, including medical equipment sent in 1989.

The visit was coordinated by Robert Dabydeen, Guyana District superintendent and coincided with activities planned for the celebration of the 1989 thrust to the nation of Guyana.



Paul Wardlaw presents an EKG machine to the ICU staff at Georgetown Hospital.

MEDICAL MISSIONARY HONORED

Dr. David Hynd, pioneer medical missionary to Swaziland, was honored by the 67th session of the General Board. The 94-year-old Hynd received a standing ovation as he was presented to the crowd for comments.

"The contribution you have made to Christendom in Africa, the example of dedicated service, the versatility of your involvement, the use of your unique talents, gifts, and graces is recorded in the archives of Nazarene history," said General Superintendent Jerald D. Johnson as he read from a plaque that was presented to Hynd. "You have become an inspiration and a model for young men and women everywhere who respond to the call of God to serve. The Church of the Nazarene feels privileged to count you as one of our very own."

"I have spent 65 years in Africa since I went out in 1925, and it has been a happy experience to serve the church in this capacity

through the years," said Hynd. "The church has expanded and is still being expanded through the efforts of missionaries under the leadership of Dr. Zanner. We thank God for all that the Church of the Nazarene has done in bringing the light of the gospel to that dark continent."

All of the members of the 1990 missionary class were welcomed to service by Dr. Hynd who greeted them at the front of the assembly hall as they were presented to the General Board.

Among other things, Hynd founded Raleigh Fitkin Memorial Hospital, Swaziland Nazarene Nursing College, the Nazarene Teacher's Training College, and the Red Cross of Swaziland. Twice decorated by the British Government, Hynd received the Order of the British Empire in 1937; in 1947, King George VI decorated him with the Commander of the Order of the British Empire. Since his retirement in 1962, Hynd has been honored by the Swazi government with a postage stamp that bears his image.

Hynd was honored March 6 at the 48th annual convention of the National Association of Evangelicals in Phoenix. He was presented with the Helping Hands Award by NAE's compassionate ministries auxiliary, World Relief.



David Hynd (l.) visits with General Board member Anderson Nxumalo (r.) of Swaziland, during the 1990 General Board session.

1990 GENERAL BOARD HIGHLIGHTS

SKILES ELECTED COMMUNICATIONS DIVISION DIRECTOR



Paul Skiles was elected Communications Division director by the General Board at its 1990 session. Skiles had served as acting director since being appointed to the post by the Board of

General Superintendents in September 1989.

Skiles will continue to serve as Media International director for the denomination.

The other incumbent division directors and church officers were reelected on yes-no ballots. These include: Bill Sullivan, Church Growth Division director; D. Moody Gunter, Finance Division director; Phil Riley, Sunday School Ministries Division director; Robert Scott, World Mission Division director; Robert Foster, NPH manager; Norman O. Miller, general treasurer; and Wesley Tracy, *Herald of Holiness* editor.

FIRST INTERNATIONAL BOARD OF EDUCATION ELECTED

The first International Board of Education (IBE) was elected by the General Board at its 1990 session. The IBE was created by action of the 1989 General Assembly. The six new members elected by the General Board will join five others who are members by virtue of office.

The newly elected members of the IBE include: Theodore Esselstyn, Theological Education coordinator, Africa Region; Charles Gailey, NTS professor of missiology; Jeanine van Beek, principal, Nazarene Bible College in Haiti; Robert Collier, city administrator, British Columbia; Manfred Dannewitz, marketing director, West Germany; and Anderson Nxumalo, school principal, Swaziland.

Ex officio members of the IBE include: Stephen W. Nease, Education Commissioner; Robert Scott, World Mission Division director; Wilbur Brannon, Pastoral Ministries director; Homer Adams, president, Trevecca Nazarene College; and Gordon Wetmore, president, Northwest Nazarene College.

NWMS MEMBERSHIP REACHES ALL-TIME HIGH



NWMS membership is at an all-time high, according to Nina Gunter, general NWMS director. Gunter reported an increase of 15,571 members for a total of 568,198 in the 1988-89

assembly year in her annual report to the General NWMS Council. The group met in Kansas City February 13-16.

"This should translate into added support to all the NWMS emphases," said Gunter. She reported that \$28,099,049 was given for the General Budget in 1988-89, an increase of \$611,936. The World Mission Radio offering increased \$41,285, for a total of \$442,964.

The following represents actions taken by the board or items of significance that were mentioned in the reports presented to the General Board at its 1990 session:

CHURCH GROWTH DIVISION

Bill Sullivan, Director

- 762 new churches fully organized (worldwide)—the largest number in the history of the denomination (+404)
- 78,789 new Nazarenes (+17,735/+29%)
- 335 Nazarene chaplains
- Central Latin American and Canada Atlantic became Phase IV districts
- 301 pastors enrolled in K-church project

- 631 active non-Anglo, non-English-speaking works in U.S. and Canada (membership of 17,962)
- 619 commissioned and registered evangelists
- 11,080 ordained elders worldwide (+223); 4,390 licensed ministers (+175)
- 9,292 ordained elders in U.S. and Canada: 6,927 active; 5,742 pastors; 420 in pastoral service; 140 commissioned evangelists; 206 registered evangelists; 129 chaplains
- 2,524 licensed ministers in U.S. and Canada: 2,497 pastors; 494 in pastoral service; 30 registered evangelists; 14 missionaries; 5 chaplains
- 78 deacons (26 in World Mission areas)
- 578 students preparing for the ministry; 3,593 enrolled in Course of Study

COMMUNICATIONS DIVISION

Paul Skiles, Director

- *Herald of Holiness* was repositioned as a monthly
- Nazarene News Service transferred to Communications Division
- Released three titles in the Contemporary Issues Series: *The 15-Minute Marriage* (Drummond); *No! The Positive Response to Alcohol* (Hull); *Untangling the Sexual Revolution* (Spaulding)
- Created position of editorial coordinator
- 21 manuscripts approved for publication
- Merger of *El Heraldo de Santidad*, and *Puntos Cardinales* into new magazine, *Direccion*
- Creation of Spanish Literature Advisory Committee
- Creation of cross-cultural English publications
- Shipped more than 2,000 books through "Books in Mission" program
- Radio programs in 46 languages
- Joined with Trans World Radio for first Christian radio production in the Soviet Union
- Produced 12 videos

- Produced audiovisual presentations for Youth in Mission '89, Toronto Thrust '90, and San Diego '89
- Ministry to the unsighted

EDUCATION BOARD

Stephen Nease, Commissioner

- International Board of Education and International Higher Education Council created at General Assembly
- Ten new presidents elected to Nazarene colleges and universities
- Merger of the four Nazarene theological colleges in South Africa
- 12,589 enrolled at Nazarene institutions of higher education (U.S.A., Canada, and British Isles)
- 2,507 degrees awarded

FINANCE DIVISION

Moody Gunter, Director

- \$25.8 million in bequests to various ministries of the church
- 3,400 retirees served by the "Basic" Pension Plan
- Benefit payments of nearly \$6 million
- 90.65% denominational payment of Pension and Benefits Fund
- Twelve districts paid 100% or more of Pensions and Benefits Fund
- \$9.5 million received for 1989 Thanksgiving Offering
- \$8.2 million received for the 1989 Easter Offering
- 1,826 churches made the Stewardship Honor Roll
- 2,816 churches (52%) in the U.S. and Canada paid their budgets in full

GENERAL SECRETARY

B. Edgar Johnson

- 248 new elder's credentials issued in the U.S. and Canada; 156 in other world areas
- Credentials recognized of 39 elders from other denominations
- 35 new deacons ordained
- 275 districts worldwide (+12): 111 regular (phase IV); 40 mission (phase III); 87 national mission (phase II); and 37 pioneer (phase I)
- 5.18% membership growth
- 919,262 total membership
- 9,294 churches (+363)

- \$431,393,869 paid for all purposes
- Per capita giving was \$469.28

GENERAL TREASURER

Norman O. Miller

- \$47.2 million total income (+1.1%)
- \$13.2 million in Mission Specials (+6.7%)

NAZARENE PUBLISHING HOUSE

Robert Foster, Manager

- Gross sales of \$18.7 million (+2%)
- 499,373 books printed (341,940 new/157,433 reprints)
- Lillenas released 31 new books, 23 choral anthems, and 13 recordings
- Work begun on the new Nazarene hymnal
- Developed a computer program, CNIS (Church of the Nazarene Information System), for local Nazarene churches
- Implemented toll-free order number
- Hired a director of marketing

SUNDAY SCHOOL MINISTRIES

Phil Riley, Director

- Sunday School Responsibility List of 1,297,407
- Sunday School weekly average attendance of 642,676 (+1,137) worldwide
- 62,711 officers and teachers
- Sunday School increases in 42% of the churches in the U.S. and Canada
- Redesigned Sunday School curriculum under the trade name of WordAction

- United States Armed Forces chose to include the Adult WordAction curriculum in their approved catalog
- Record year for Dialog Series sales (78,000)
- 371,425 attended Vacation Bible Schools worldwide
- \$99,009.90 raised in VBS offerings for materials for satellite Sunday Schools in the U.S.
- 400 participated in San Diego '89
- 2,000 teens and leaders involved in service project in Indianapolis during General Convention

WORLD MISSION DIVISION

Robert H. Scott, Director

- 155 national district superintendents
- 38% of all Nazarenes live in regions outside the U.S. and Canada
- 622 career and specialized missionaries
- 100% increase of church membership in World Mission regions in the 1980s (347,093 total)
- 311 Work and Witness teams (including 5,598 persons)
- More than 1 million readers in the mission education program for the first time
- \$1.2 million raised for Hunger and Disaster Fund
- 7,911 NWMS societies (+164) with membership of 568,198 (+15,571)
- More than \$2 million received for Alabaster (+79,131)
- \$35.3 million in total giving through NWMS
- \$635,679 received for World Mission Radio (+\$190,000)



General Board member Wilfredo Canales listens to a report during the General Board session.

VITAL STATISTICS**Deaths**

HARVEY BURGER, 81, Circleville, Ohio, Jan. 21. Survivors: son, David; daughters, Nancianne Dettra and Carolanne Zink; six granddaughters.

HELEN CABLE, Indianapolis, Ind., Dec. 3. Survivors: husband, Rev. Paul Cable; sons, Marvin and Gary; four grandchildren.

VIRGINIA R. CANADAY, 66, Clay City, Ind., Feb. 18. Survivors: husband, Rev. Donald M. Canaday; sons, David and Tom; daughter, Martha; five grandchildren; six sisters; and four brothers.

PAULINE MCKINLEY DARNELL, Greenfield, Ind., Jan. 22. Survivors: stepson, Edward Darnell; four stepgrandchildren; six stepgreat-grandchildren; two sisters; one brother.

REV. PAUL DODDS, 93, Sun Lakes, Ariz., Feb. 13. Survivors: daughter, Inez Lamont; two grandchildren; one sister; six great grandchildren; four great-great-grandchildren; four stepdaughters; and two stepsons.

DOROTHY BEVILL EBY, 70, Bethany, Okla., Jan. 13. Survivors: husband, Rev. Amos Eby; stepsons, Wesley Eby, Tillman Eby, William Eby, David Eby; nine sisters; one brother.

GERALD A. FORSTER, 81, San Diego, Calif., Jan. 12. Survivors: wife, Grace; sons, Fred, David, John; daughters, Louise Shock, Ann Slater; 16 grandchildren; 5 great-grandchildren; 3 sisters.

REV. BERNARD P. HERTEL, 71, Lodi, Calif., Feb. 23. Survivors: wife, Dorothy; daughters, Judith Moore and Mary Jo Ketcher; sons, David Hertel; eight grandchildren; six great-grandchildren; two brothers.

W. H. MARSH, Delta, Colo., Aug. 1. Survivors: children, William Marsh, Archie Marsh, Murl Marsh, Earl Marsh, Fronia Taylor, Marie Ritthaber, Cristine Donnel.

FLOYD MOORE, 78, Phoenix, Ariz., Jan. 15. Survivors: wife, Edith; son, Floyd Lee; daughter, Patricia Field; six grandchildren; three great-grandchildren; four sisters; two brothers.

MARTHA F. PACE, 90, Olathe, Kans., Feb. 6. Survivors: daughters, Virginia Dace and JoAnn Cox; son, Jerry Pace; three grandchildren; five great-grandchildren; two sisters; two brothers.

ROY E. PARSONS, 81, Cookeville, Tenn., Sept. 20. Survivors: wife, Archie L. Parsons; children, Annice P. Crisp, Clarice Parsons, Royce P. Cox; Maurice Parsons; five grandchildren; two sisters; one brother.

KAREN HOFFPAUIR READ, 38, Yukon, Okla., Feb. 7. Survivors: husband, David R. Read; children, Greg, Timothy, Crystaly; parents, Rev. and Mrs. Larry Hoffpauir; one brother; four sisters.

JAMES W. SHIRTON, 95, Portland, Oreg., Oct. 20. Survivors: daughter, Ruth Arthur Claire; one grandson; two sisters; one brother.

REV. FLOYD THOMAS SMITH, Bedford, Tex., Jan. 13. Survivors: wife, Clara Lou Smith; son, James M. Smith; daughters, Donna Mossman and Carol

Coolidge; one brother; two sisters.

REV. JOSEPH TRUEAX, 83, Vicksburg, Mich., Feb. 6. Survivors: wife, Gertrude; three grandchildren; one great-grandchild.

MARY D. WILSON, 100, Yucca Valley, Calif., Feb. 27. Survivors: daughters, Bernita Frederich and Fern Penn; five grandchildren; five great-grandchildren; four great-great-grandchildren.

NAOMI CREAM YOUNCE, 77, Kingston, N.Y., Feb. 25. Survivors: husband, Thomas H. Younce; daughter, Donna (Mrs. Paul) Albright; two grandchildren.

Births

to REV. HARRY AND ANITA CURRY, Louisville, Ky., a boy, Curtis Nathan, Nov. 9

to DAN AND KATHY (ELLSWORTH) DEHN, Lyndon, Kans., a girl, Sarah Katherine, July 3

to SKIP AND ROSEANNA DYKERS, Mount Vernon, Wash., a girl, Tanya Nicole, Dec. 21

to RONALD AND BARBARA (FLORE) JOHNSON, Urbana, Ohio, a girl, Carrie Lee, Jan. 25

to ROBERT AND SANDY (WILLIAMON) MCCRARY, Kingsport, Tenn., a boy, Matthew Ellis, Jan. 28

to MARK AND DEBBIE MILLER, Kirksville, Mo., a boy, Peter Benjamin, Feb. 27

to MARK AND JEANINE MOENA, Mount Vernon, Wash., a girl, Rachel Elizabeth, Feb. 18

to DAVID AND CAMI (DOWNEY) RUSSELL, Reeds Spring, Mo., a boy, Joshua David, Jan. 29

Anniversaries

REV. AND MRS. LLOYD A. WILSON, Flushing, Mich., celebrated their 71st wedding anniversary Dec. 18.

Rev. Wilson pastored 49 years in Michigan, serving 10 churches.

The Wilsons have 4 children, 17 grandchildren, 28 great-grandchildren, and 2 great-great-grandchildren. Among their family members are two pastors and one retired missionary.

WALTER AND JUNE NORRICK recently celebrated 50 years of marriage with the renewing of their vows at the Horseshoe Bend (Ark.) Church. The Norricks have maintained a family altar and Christian home for their entire married life.

WILLIAM AND RUTH OTIS, Oakland, Maine, recently celebrated their 50th wedding anniversary with dinner parties hosted by their sons and their church.

The Otises have three sons, James, Samuel, and Daniel, and one daughter, Jane; 11 grandchildren and 3 great-grandchildren.

REV. RUSSELL (BUDDY) AND PAULINE SPRAY celebrated their 50th wedding anniversary Dec. 30, with a family gathering at their home in Lapeer, Mich.

After pastoring for 32 years in Michigan, Rev. Spray now writes sermon outline

books for Baker Book House. Mrs. Spray has written for many publications, including the *Herald of Holiness* and has authored several books.

The Sprays have two daughters, Sybil Musatics and Sue Anne Smith, and five granddaughters.

LLOYD AND GERTRUDE WARD, retired evangelists of Fort Myers, Fla., recently celebrated their 50th wedding anniversary at the Arcadia (Fla.) Church.

The Sunday evening service focused on the Wards' 50 years of fruitful ministry and concluded with a reception in the fellowship hall

FOR THE RECORD
Moving Ministers

ROBERT A. ALLEN, from Vancouver (Wash.) Cascade Park, to Woodland, Wash.

ERNIE L. ARNOLD, from Albany (Ga.) Grace, to Albany (Ky.) First

FRED BATES, from Valewood, Va., to Schaumburg (Ill.) Community

DONALD R. BAXTER, from Wickes, Ark., to Arkadelphia, Ark.

DAVID BECKER, from Oakes, N. Dak., to Brown Deer, Wis.

JEFFREY N. BECKETT, from Indianapolis (Ind.) Northside, to Welch, W. Va.

CHARLES A. BLEDSOE, from associate, Monroe (Mich.) First, to associate, Columbus (Ohio) Linden

JOHN BRANHAM, from Ashdown (Ark.) First, to West Memphis, Ark.

JAMES P. BROWN, from associate, Hartsville (S.C.) First, to associate, Springdale, Ark.

MICHAEL T. BURKE, from pastor, Pocomoke City, Md., to chaplaincy

JOHN M. BURNER, from O'Leary, P.E.I., to Orkney, Ont.

CHARLES O. COFFMAN, from Seffner, Fla., to Vernon, Ala.

LARRY R. COLLINS, from Brampton, Ont., to St. John, N.B.

ELMER (ED) G. CORNELSON, from associate, Dallas (Tex.) First, to associate, Lubbock (Tex.) First

WILLIAM F. CRISS, from Apollo Beach, Fla., to Harrodsburg, Ky.

J. WADE DICKSON, from Salina (Kans.) Belmont to Mundelein, Ill.

RANDY L. GANT, from NTS, Kansas City, to pastor, Somerset (Ky.) Lake Cumberland

R. VAN GODFREY, from student, TNC, Nashville, to pastor, West Point, Va.

HENDERSON GOINS, JR., from Sante Fe Circuit, Tenn., to Stanford, Ky.

JAMES L. GOSS, from Rowland Heights, Calif., to Ridgecrest, Calif.

PAUL W. GRIFFIN, from Endicott, N.Y., to Waynesboro (Va.) Community Fellowship

SAMUEL C. HARRIS, from student, NTS, Kansas City, to pastor, Fargo, Okla.

LARRY L. HAWN, from Two Rivers, Alaska, to Worland, Wyo.

ROSS W. HAYSLIP, from NBC, Education, Colo., to associate, Oro Valley, Ariz.

JAMES L. HECKATHORN, from Hartsville (S.C.) First, to Springdale, Ark.

ROBERT G. HUMPHREY, from Grand Forks, N. Dak., to Kenmare, N. Dak.

STEPHEN P. HURKENS, from associate, Little Rock (Ark.) First, to East Rockaway, N.Y.

GARLAND T. JOHNSON, from Shelbyville, (Ind.) First, to North Vernon, Ind.

M. G. (RON) JOHNSON, from Cottontale, Ala., to Huntsville (Ala.) Mastin Lake

TERRY M. JOHNSON, from Springfield (Ill.) Abundant Life to Glasgow (Ky.) First

THOMAS G. JONES, from associate, Albuquerque (N. Mex.) Los Altos, to pastor, Belen, N. Mex.

CECIL H. KIMBERLIN, from associate, Tacoma (Wash.) First, to pastor, Kermit, Tex.

DENNIS E. KING, from evangelism to pastor, Newburgh, Ind.

CHARLES A. KLAFKKE, to pastor, Los Angeles (Calif.) Eagle Rock

ROBERT W. LATHAM, from Grapevine, Tex., to Carbon, Ind.

KYU-WOO LEE, from associate, Chula Vista (Calif.) Korean, to pastor, St. Louis (Mo.) Kirkwood Korean

J. DOUGLAS LEPTER, to Versailles (Ky.) Huntertown

STEPHEN L. LICHTENWALNER, from Norwood, Mo., to Bolivar, Mo.

THOMAS H. LORIMER, from Clarion, Iowa, to Fort Madison, Iowa

JOHN C. McALLISTER, from Malvern, Ark., to Jonesboro (Ark.) First

DAVID H. McNUTT, from Homer, Alaska to Evanston, Wyo.

DAVID MENEFFEE, from Lamesa, Tex., to Tulsa (Okla.) Eastside Mission

KENNETH L. MYERS, from associate, Bangor, Maine, to associate, Circleville (Ohio) First

C. EDWIN MORSE, from Guthrie, Okla., to Albertville (Ala.) First

GALEN E. OLSEN, from associate, Salem (Oreg.) First, to pastor, Vancouver (Wash.) Hillcrest

CLYDE PRITCHETT, from Fountain, Colo., to Kansas City (Mo.) Summitview

E. D. ROBERTS, from Eau Claire, Wis., to Baraboo, Wis.

WILLIAM C. SHEA, from associate, Fresno (Calif.) Grace, to associate, Wenatchee, Wash.

MELVIN SIGGELKOW, from associate, Saskatoon (Sask.) Taylor Street, to pastor, Saskatoon (Sask.) Taylor Street

CHARLES B. SMITH, JR., from pastor, Palo Alto, Calif., to district assigned, Northern California

M. KIM SMITH, from Collinsville, Okla., to Clearwater (Fla.) Central

GERALD H. (GUY) SNYDER, JR., from chaplaincy to pastor, Anacortes, Wash.

RICHARD SPILLMAN, from student to pastor, Wasco, Calif.

ROBERT J. SUTTON, JR., from Perrysburg, Ohio, to Louisville (Ky.) First

MICHAEL H. SUMMERS, from Clay, W. Va., to Lizemores, W. Va.

BRETT W. TOOLE, from Fallbrook, Calif., to Azusa (Calif.) Community

GARY W. WILSON, from Waynesboro, Va., to Saco-Biddeford, Maine

Announcements

GREENFIELD (IND.) STRINGTOWN CHURCH will celebrate its 75th anniversary June 22-24. Former members, pastors, and friends are invited to attend or send greetings to Stringtown Church of the Nazarene, 52 N. 500 E., Greenfield, IN 46140. For further information, contact Betty Rutledge at (317) 353-3632 or (317) 462-6503 or the church office at (317) 462-4960

MALDEN (MASS.) FIRST CHURCH will observe its centennial in 1990. A three-day centennial celebration will be held August 10-12, featuring General Superintendent Emeritus Dr. William M. Greathouse as speaker.

For more information, contact the church, 529 Eastern Ave., Malden, MA 02148, (617) 321-4230.

MONTROSE (IOWA) CHURCH will celebrate its 75th anniversary Sunday, May 27. A service of celebration will be held at 10 A.M. with Dr. V. H. Lewis preaching, followed by a noon meal. An afternoon service is planned for 4 P.M. featuring reminiscing with former pastors and friends and special music. All former pastors, members, and friends are invited to attend or send greetings. For information, write Pastor Gary Klingler, Box 267, Montrose, IA 52639, (319) 463-5837.

MERRILLVILLE (IND.) FIRST CHURCH will observe its 50th anniversary June 15-17. Friday evening will feature a snack buffet and get-acquainted time. On Saturday there will be a prayer brunch in the morning and a potluck dinner in the evening. Sunday will feature district superintendent Richard Jordan and R. V. Schultz, former pastor. Sunday evening will climax with a concert by "United." All former parishioners and pastors are urged to attend or send greetings. For further information contact Rev. Jerry D. Ulrich, 2410 W. 78th Ave., Merrillville, IN 46410, (219) 769-8362.

RALEIGH (N.C.) FIRST CHURCH will commemorate its 50th anniversary with a weekend celebration June 30-July 1. All former pastors, district superintendents, members, and friends are invited to attend or send greetings. For more information, contact Rev. James L. Stewart, 1329 Highway 70 West, Garner, NC 27529, (919) 772-0515.

ATWOOD (OKLA.) CHURCH will celebrate its 85th anniversary July 1. A fellowship dinner will be held after the morning worship service and a special service will be held at 2 P.M. All former pastors, members, and friends are invited to attend or send greetings and pictures of the past and present. A history of the church will be read at the 2 P.M. service. For information, contact Rev. Roy Edwards, Rte. 1, Box 38, Atwood, OK 74827, (405) 986-2235 or Mrs. Nadean Black, Rte. 1, Box 11, Atwood, OK 74827, (405) 986-2170.

BRYAN (OHIO) CHURCH will observe its 50th anniversary Sunday, July 15. The morning worship service will feature a special message by District Superintendent Dr. Jack Shankel. Dinner will be served at 12:30 P.M. followed by an afternoon service at 2:30 P.M. For further information, contact the church at 312 Townline Rd., Bryan, OH 43506.

EDMONTON (ALTA.) FIRST CHURCH will celebrate its 75th anniversary Sept. 15 and 16. All who are interested please contact the Anniversary Committee, First Church of the Nazarene, 14320 94th St., Edmonton, AB T5E 3W2.

Moving Missionaries

REV. DOUGLAS and ANNE ALEXANDER, South Africa (ANTC), Field address: P.O. Box 3563, 2040 Honeydew, Republic of SOUTH AFRICA

REV. DONALD and PAULA BARD,* Zambia, Field address: P.O. Box 31766, 10101 Lusaka, ZAMBIA

REV. ROBERT and FRANCES COLLINS, Brazil, Furlough address: 520 N. Parkhill Cir., Camden, AR 71701

DR. FRANKLIN and MAYLOU COOK (regional director, Eurasia), Field address: Postfach 1217, Postburo, 8207 Schaffhausen, SWITZERLAND

MR. STAN and JO DOERR, South Africa (ACC), Furlough address: 614 6th Ave S E., Jamestown, ND 58401

REV. KYLE and CHARLOTTE GREENE, Philippines, Field address: P.O. Box 253, Cebu City 6000, REPUBLIC OF THE PHILIPPINES

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MISS ESTHER HOWARD, India, Furlough address: 14 Tappan Ln., Orida, CA 94563

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REV. DAVID and LAURA RUNYAN, Portugal, Field address: Rua Antero de Quental, 68 Parrinho, 3700 Sao Joao da Madeira, PORTUGAL

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Dto., 1000 Lisbon, PORTUGAL
REV. PHILIP and PAULA TROUTMAN,* Cape Verde, Field address: C.P. 134, Mindelo, Republic of Cape Verde, VIA PORTUGAL

MISS JANNIE DE VISSER,* Swaziland, Field address: P.O. Box 14, Manzini, SWAZILAND

REV. LARRY and JANET WAGNER, Philippines, Furlough address: c/o Miller, 1007 24th St., Greeley, CO 80631

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*Specialized Assignment Personnel

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he apostle Paul spoke of the fact that there would be some *alive* (who would not see death) when our Lord returns.

1 Thessalonians 4:17

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ONU TIGERS QUALIFY FOR NAIA TOURNAMENT

The Olivet Nazarene University Tigers put a scare into 10th seeded Alderson-Broaddus of West Virginia but suffered a 75-74 loss in the first round of the NAIA tournament in Kansas City March 13.



Mike Carr, no. 4, brings the Tigers to within one point, 75-74, with this late free throw.

ONU, appearing in the NAIA tournament for the second consecutive year, pulled within 3 points (75-72) with 16 seconds left in the game. However, the Tigers' Mike Carr was fouled with 3 seconds left before ONU could get a game-tying 3-point shot off. Carr, who led the Tigers with 21 points, made both free throws, bringing ONU to within one, 75-74.

Alderson-Broaddus was fouled with 1 second left and missed the free throw. However, a desperation shot from the opposite end of the court came up short.

The Tigers ended the season at 26-10. They were repeat

champions of the Chicagoland Collegiate Athletic Conference. Senior Steve McCarty was the District Player of the Year and was joined on the All-District team by junior Mike Carr.

MANC CAPTURES CONFERENCE TITLE

MidAmerica Nazarene College's men's basketball team enjoyed a record-breaking year. The Pioneers, 24-12, surpassed the college's record for number of wins in a season and won the Heart of America Conference title.

The team competed in the NAIA District 10 playoffs for the first time, losing to Emporia State in the second round.

Bob Henige led the team with 26 points and 12.9 rebounds per game. His rebound average places him among the top 15 NAIA rebounders nationally.

NAZARENE CHOIR SENDS SONG INTO SPACE

The Highland Park Church of the Nazarene earned the title of "First Church Choir in Space" when the choir's recording of "Golden Dreams" accompanied astronauts aboard Space Shuttle Atlantis February 28.

The 102-member choir recorded the song a cappella and sent it to Johnson Space Center where it was submitted with other memorabilia as candidates to be a part of the shuttle flight.

The choir, under the direction of Jim Lacy, minister of worship, had planned to present a 20-minute concert in Jetty Park near the launching pad during the actual launch. Because of repeated delays in the launch, they were unable to make the trip.

However, Lacy reports that all of the local television stations used the recording as background to the launch.

The process for getting a "momento" (NASA's designation for items sent into space) on a shuttle flight took two years.

"I've been in Central Florida for almost three years," Lacy said. "It was two years ago last October that I saw my first shuttle launch. I thought it would be interesting if something from the church could go up.

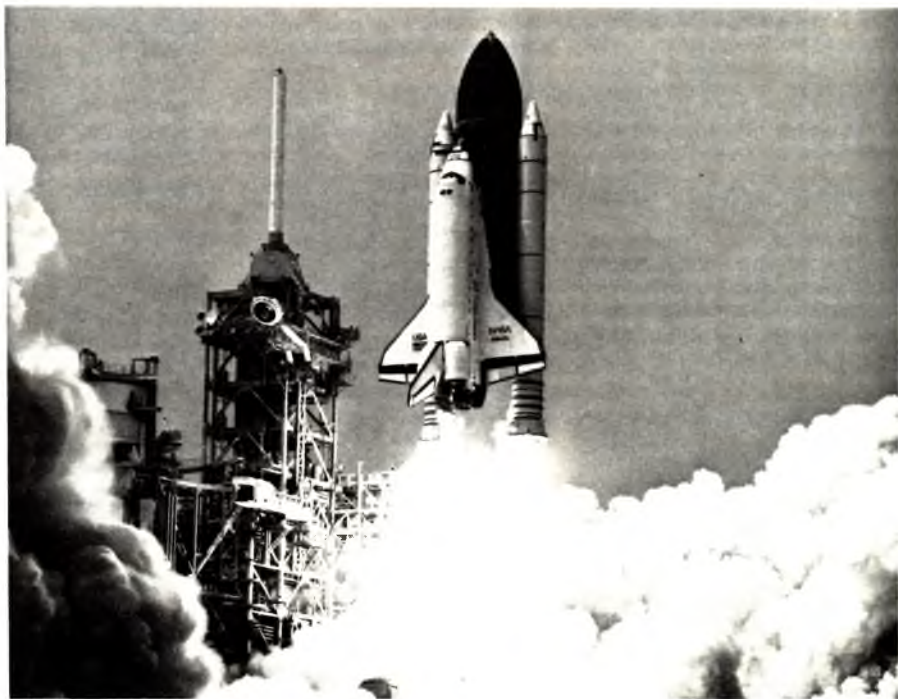
"Peggy Dawson, our church secre-

tary, really got the ball rolling. I mentioned it to her one day, and she said let's do something about it."

The tape will be returned to the church at an official presentation this month. The church had planned to include it as part of a time capsule, but

the Polk County Library has requested that it be displayed in their Lakeland Room along with other historical artifacts.

Pictured (below): Moments after ignition, Space Shuttle Atlantis heads into orbit.





Pictured (l. to r.), Leslie Parrott, ONU president; Minnie Wills; Richard Jones, chairman, Sears Foundation.

ONU PROFESSOR HONORED FOR TEACHING EXCELLENCE

Minnie Wills, associate professor of Modern Languages at Olivet Nazarene University, recently received the third annual Award for Teaching Excellence from the Sears-Roebuck Foundation.

Wills is one of 700 professors recognized nationally by the Foundation for "resourcefulness and leadership as a private college educator."

In addition to the award, Wills received a \$1,000 check from the Foundation and another \$1,000 from

Richard Jones, ONU alumnus, former president of Sears-Roebuck, and chairman of the Foundation Board.

Wills, a 1951 graduate of ONU, holds a master's from the University of Illinois. She taught high school in Ohio for 20 years and has taught at ONU since 1971.

"You gave me the incentive to learn," said one student in her honor. "You are an excellent professor and a fantastic Christian."

SNU STUDENTS EARN HONORS

Two Southern Nazarene University business students have qualified to participate in the Phi Beta Lambda National Leadership Conference in Washington, D.C., in July. The students, Jonathan Meek and Judy Knight, qualified by taking top honors at the state Leadership Conference in February.

Meek is a junior accounting major from Bethany, Okla. He placed first in Busi-



Meek (l.) and Knight (r.)

ness Law and second in Accounting II at the state competition.

Knight is a junior business administration major from Bethany. She placed second in Business Communications and sixth in Management.

SCHOFIELDS HONORED

Thomas and Marion Schofield were honored in November at a special gathering celebrating his seven years as Eurasia Regional director. He retired from that position in 1989.

The celebration was held in Dewsbury, England, and included tributes recognizing

the Schofields' years of service as pastor, district superintendent, and regional director. Approximately 300 persons attended the event.

Schofield has also been elected as pastor emeritus of the Bolton First Church, where he pastored from 1960-67.



John Packard (l.), British Isles South District superintendent, presents a gift to Thomas and Marion Schofield.

NAZARENE SELECTED AS PROFESSOR OF THE YEAR

Roberta Bustin, member of the Batesville, Ark., Church of the Nazarene, has been chosen as the 1989 Arkansas Professor of the Year. The award was presented by the Council for the Advancement and Support of Education.

Bustin is a chemistry professor at Arkansas College, where she has been teaching since 1966. During the summers, she serves as a consultant to NASA on the space shuttle program and other projects.

Bustin is very active in her local church where she serves as an adult Sunday School teacher. She has participated in the Work and Witness program and is currently on leave of absence from the

college to set up a science program at Twin Wells Indian Schools in Arizona.

NAZARENE CHAPLAIN SERVES STATE ORGANIZATION



Lt. Col. Don L. Newell has been named Chaplain of the Florida Association of Realtors for the second consecutive year. The association, with 80,000 members, is the largest trade organization in Florida.

Newell, a resident of Lake City, Fla., has served in the Civil Air Patrol for more than 20 years. He also serves as chaplain for a local hotel and funeral home.

Send your items for ETCETERA... to the Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

Etcetera...

Letters from Home



It took a lot of courage for Marilee and me to pack up our belongings back in 1977 and leave Wilson Flats and move to the big city. After all, my ancestors, the Wilsons, had founded and given their name to the little town on the flat land just above Ghost Creek Bog and just below the rise to the west called Bloody Ridge.

But we made the move to the city and, all in all, we have been happy. But our heartstrings still reach back to Wilson Flats and the dear people there who taught us about life and values and about God and the Bible. We still get down that way about every other year for Founders Day. Our many relatives in the area keep us informed of the goings on there, even though some of them have never forgiven us for leaving.

It seems to Marilee (who now teaches computer science at a technical college) and me that nothing has changed in Wilson Flats. The grocery store has added a 12' by 12' addition and the elementary school has been renovated a couple of times. The high school has been closed for years. The high school kids are bussed all the way to Mountain Center. The lumberyard is still there and as weedy as ever. The one stoplight at 1st and Main still blows wildly in the wind on the gusty days of spring and winter. One of the gas stations has closed, but the old Mobil station carries on, and some of my relatives still come in and ask for \$5.00 worth of ethyl. A Saturday night dinner out is still a visit to Clyde's Restaurant and Truck Stop for fried chicken or

chicken fried steak. Elmer Wilson's feed store moved to the abandoned post office building, but not much else has changed on the main drag. George Watson's barber shop is still the primary source of news, even though the *Wilson Flats-Carberry Democrat* is published weekly except when my uncle, Buford Wilson, is sick or on vacation.

At church the picture of Jesus knocking on a door still hangs slightly askew, just the way it did when we went to Sunday School there. The people still sit in the same places in that small sanctuary—those who are still with us anyway. As we drive to the church on our visits, I can describe the congregation and where each family will sit before I get there.

When Marilee and I go back, we feel as if we are stepping back in time and, frequently, we feel much more sophisticated than they. We smile at some of their quaint ways at times. Yet, at other times, we know that they have some things that we have lost and are not likely to find again.

Every month we will share with you some of the events, happy and sad, that transpire in Wilson Flats. Of course, the names of the people (and the town, for that matter) will be changed in order to protect the innocent and the guilty, as the case may be.

Jim and Marilee Wilson

Birthday Gift

Yesterday, Marilee got a package in the mail. It was a birthday gift from Granny Nell from Wilson Flats, and it arrived two days early. Marilee unwrapped it and found a lovely, hand-knitted scarf. Woven into it was a couple of stars. Marilee said that she recognized the pattern, which is not at all representative of the needle skill of which Granny Nell is capable.

"A rather simple pattern," I observed. "Simple, but special," Marilee

replied. "That's the very pattern she taught me when I was a little girl. My mama was very sick after the twins were born, and I spent nearly six weeks with Nell. She taught me to knit this pattern. She knew I would recognize it."

We then had to rush out in two cars. We stopped at the Pizza Hut for a quick supper. Marilee took Ken, our son, to his piano lesson, and I took Kimberly to gymnastics. I dropped



her off and rushed to show a house to a "live" buyer.

Marilee was to pick up both the kids around eight o'clock. I got back home at 9 P.M., Marilee had just put the kids to bed and was working out her lesson plans for the next day.

"I have an early meeting tomorrow with the computer reps who want to donate equipment so our college will turn out grads who are trained in their systems. I'll have to leave the house before 7:00. Can you pick up the kids from school? I've got a faculty meeting and a Bible study tomorrow night." I agreed to pick up the kids.

I did some overdue paper work. Then, at about 12:30 A.M., I slipped into our bedroom. Marilee was lying there with her eyes closed. She had left the lamp on my side on. Just as I started to turn it off, I looked at Marilee's face. Her eyes were closed, and a tear had squeezed out from under an eyelid. I started to ask her what was wrong, but then I noticed Granny Nell's letter by Marilee's bedside and the scarf, folded neatly on the dresser. Granny always quotes a verse of scripture to close her letters. This time I noticed that she had cited Psalm 101:2. "I will walk with integrity of heart within my house" (RSV). She had noted in the letter that she had read the whole Book of Psalms again during the past month.

I looked at Marilee's face. Another tear had started down her tired face. I didn't have to ask. I knew that she was yearning to have a few nights free to sit on the porch with Granny Nell and watch the color games of mauve and red and gold and magenta that the setting sun plays with the oaks and willows and the mist that rises from Ghost Creek Bog in the evening this time of year.

And she was thinking how nice it would be to again have a life-style, at least for a while, that would permit you to knit a birthday present by hand and get it to its destination early and still read the whole Book of Psalms, slowly and with meaning, in a month.

I set the alarm and silently turned off the light. Computer science, the real estate business, and the childcare service would yank us out of bed in five and one half hours, ready or not.

H



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THE QUESTION BOX

Conducted by Wesley Tracy, *Editor*

Recently I read of several self-avowed homosexuals (including a lesbian couple) who were ordained as ministers in a major denomination. Could such persons ever be ordained in the Church of the Nazarene?

No such persons could be ordained in the Church of the Nazarene because we observe the Protestant principle of making the Bible the rule for faith and practice. And the Bible clearly condemns homosexual practices (Leviticus 20:13; Romans 1:26-27; 1 Corinthians 6:9-11; 1 Timothy 8-10).

The Nazarene stance affirms compassion for the victims but rejection of the sin (Jude 23). Our *Manual* states, "Homosexuality is one means by which human sexuality is perverted. . . . We . . . affirm the biblical position that such acts are sinful and subject to the wrath of God. We believe the grace of God sufficient to overcome the practice of homosexuality. . . . We deplore any . . . statement that would

seem to imply compatibility between Christian morality and the practice of homosexuality" (par. 37).

The Bible declares that "evil shall slay the wicked." In the case of homosexual activity the "due penalty" (Romans 1:27) is direct and devastating. Apparently the AIDS epidemic is a direct gift of those who persist in perversion. Even more tragic is the fact that many innocent persons have had to bear the sad result of others' sins. Curiously enough, the more this life-style has been shown to bring sickness and death, the louder the proponents of this deadly perversion have screamed for social acceptability. Recently a television newsman simply stated the truth that such things as drug abuse, overeating, and "homosexual unions" can bring premature death. The gay lobby yelled so loudly that he was suspended. Why should we be surprised that telling the truth is unacceptable to a sinful world? H

Continued from page 23

IV. COMMUNICATION

Parents serve as a major model for most children; therefore the way in which they communicate (or fail to) with their teenage children is important.

For your consideration:

My mom and dad never take me seriously. They say they want to talk to me, but they don't think that anything I'm into is important.

I asked mom about compound sentences. "Don't ask me," she said. "Ask your teacher, that's what we pay taxes for." She was watching a rerun of "My Three Sons" at the time.

And my dad, I asked him about how to fix my watch band. "Don't tell me your problems," he said. "Take



(Left) Jack and Barbara Cobb with sons, Paul and Travis.

that piece of junk back to the store and make them fix it or get your money back. And next time, don't buy a leather band."

We see each other every night, but Mom and Dad are busy talking about their problems, they would be annoyed if I told them about my day.

What would you tell these parents?

Bracketts: Be positive. Allow your kids to know there are problems, but that you have things under control with God's help. If you don't know how to do something, be honest and say so, then make a project of learning for both of you.

Scharns: Take time for your children. Stop. Look. Listen. Answer their questions, and join in their quest for solutions.

Schuchards: These parents are insensitive and rude. Hopefully their child will grow up to be a caring person in spite of them.

Snyders: Realize that children are

people and not just possessions for you to tolerate until they are on their own. Take time to hear their concerns and help them with problem-solving. To ignore their needs is irresponsible.

What would you tell this child?

Bracketts: Love your parents. Show your parents that you care about their situation, and see if you can help. As you work and play together, you can get their attention and explain your situation.

Scharns: Find a time when you can talk to your parents. Tell them you need their help, share openly.

Schuchards: You are being more mature than your parents. Keep trying. Perhaps you can find someone else to share with.

Snyders: You should try to talk with your parents in a manner that

nic. Read together. Have family devotions. Let your children invite their friends in for fun and food. Start family traditions.

Schuchards: Be available to listen when your child is ready to share even if it changes your schedule. We believe mothers should be in the home, if at all possible—even when the kids are teenagers. If you don't listen when your child wants to talk, he won't listen when you want to talk.

Smiths: Talk and listen to your kids when they are ready to talk. We had a lot of conversations during devotions at night. It is vital to have fun with your kids and to be there when they need you.

Snyders: Parents should make time for discussion with everyone in the family. Let children know that they are worthy persons and that their



The Kenneth and Naomi Smith family
Back row, l. to r.: John Seaman, Ken Smith, Dave Smith, Tim Smith.
Front row, l. to r.: Lauren Seaman, Linda Seaman, Ketly Seaman, Naomi Smith, Jeanne Smith, Brooksie Smith, Aimee Smith, Nancy Smith, Melissa Smith (Kendra Seaman not pictured).

does not irritate. Choose a time when you are not disrupting something of importance. Ask your parents if you, as a family, can have sharing time.

What are some of the things that parents can do in their home to foster good communication?

Bracketts: Allow your kids to share with you at their convenience. Ask your children to pray with you about your problems, then ask them if you can pray with them about something they are going through.

Cobbs: During the teen years, communication lines often have static in them, but they don't have to completely break. It is up to parents to set the tone. Include teens in your conversations, even when you are with friends. Be there when they want to talk.

Scharns: Open conversation at meal times, sharing popcorn around the fireplace, sharing the family picture album. Plan a family trip or pic-

ideas are important. Place value on their contributions to the family. Try to reason, rather than dictate.

V. SPIRITUAL WELLNESS

The spiritual values ingrained in a child often impact him throughout life. How do parents emphasize this essential aspect of life without alienating the child or making the child bitter toward God and the church?

For your consideration:

Jennifer, a 17-year-old, tells her mom that she doesn't want to go to her parents' church anymore. "It's boring and they're all a bunch of hypocrites," Jennifer moans. "Besides, I'm old enough to make my own decisions. I want to go to church with John (her boyfriend, who is a Mormon). His family is really neat, and they love their church. Can I please go with him?"

What would you tell Jennifer?

Bracketts: If she is a Christian,

share what a Mormon believes. Assure her that you love her and want her to attend with you. She could visit her boyfriend's church, but it would not be on a regular basis. After she visits, talk openly about her church and the boyfriend's church. She's the one who has to make the decision.

Cobbs: We would tell her no. Then we would challenge her to make a difference. If church is boring, perhaps she can live it up. If she sees hypocrites in the church, tell her to pray for them.

Scharns: We would express our feelings of disappointment for her decision. We would agree that she is old enough to make her own decision, but would remind her that we love our church and hope that after she visits her boyfriend's church that she would return to her faith.



“neat”? Make your home and family life “neat.” The more “cool kids” from your church that stay at your home, the better the chances that you will show them you live a fun, victorious life.

Cobbs: Don't let go of Jennifer! Be firm, but positive. Don't stop praying.

Scharns: Try to understand Jennifer's struggle, and allow her to visit her boyfriend's church. Let her know that you are concerned, and suggest that she invite her boyfriend to visit her church. Add that you do not expect her to relinquish her own church and its beliefs.

Smiths: They shouldn't have let them go out in the first place, but beyond this, we would suggest that she invite him to go to her church.

Snyders: It is important that you display a Christlike image. Make sure

Schuchards: Introduce children to God at a young age when they are more receptive. Then, when they encounter doubts and inconsistencies as teens they will have a foundation to fall back on—whether they choose to use it or not. Also, let your children see God at work in your life and home.

Smiths: Devotions were an important part of our family experience. Besides giving us a time to read the Bible and pray together, it gave us an opportunity to detect where our kids were spiritually.

Snyders: As a young teen, my parents changed from a larger Nazarene church to a tiny home mission church. I told them I hated it and when I grew older I would change back again. They said “fine, but for now you go with us.” I still belong to that “tiny” church, and it has become



(Right) Sylvia and Dick Schuchard with their children, Scott, Eric, and Amy.

Schuchards: As long as you live in our home, you will attend church with us. We would then have her read an objective book about Mormonism. If she wanted to visit a church that was doctrinally sound, we would allow it.

Smiths: No, you can't go. Then, we would have explained the reasons why. Even though some people in the church may not be living right, not everyone is a hypocrite. We emphasized, you have got to do right whatever others do.

Snyders: Is church “boring” because you don't want to be there? Are the people “hypocrites” because you expect them to be perfect by your standards? Instead of copping out, let's see what we can do to help our church. We love you and want you at our church with us as a family.

What would you tell Jennifer's parents?

Bracketts: How come you're not

that your child sees you living the life you profess on Sunday. Give gentle but firm guidance regarding church attendance.

What else would you like to say on this topic?

Bracketts: Teach your children principles early. As we talk about the above problems, it is too late if the groundwork was not done at an early age. At the birth of our children, we began praying for our children, that they would have Christian friends and mates. He answered our prayers.

Cobbs: Surround your children with Christian friends. Attend church together as a family and make it a high priority. Teach them to serve others by example and live holy lives every day.

Scharns: This is a sensitive issue. If the church remains an active, vital functioning part of a child's experience, it is less likely that a teen will depart.

the third largest church on our district. I married there, played the piano for 25 years, coteach a young-married class, am on the church board, and have realized a life that is fulfilling. My husband, two married children, and their families are all Christians.

CONCLUSION

Love, consistency, time, example, encouragement, listening, prayer, devotions, appreciation, flexibility, firmness—all of these ingredients in the right proportions and under the guidance of the Holy Spirit work together to help produce offspring who will usually follow in their parents' footsteps into faith and responsible living.

Granted, things don't always work out, and sometimes our best efforts aren't quite good enough. Even teens from Christian homes may make wrong choices. There are no guarantees, but a concerted effort by parents to create a loving, positive, Christian home is a good first step. H

WHO NEEDS A COAT IN CALIFORNIA?

BY MARK DIEMER

Say “Sacramento” and most people think of basking quality, nonstop sunshine. But sometimes in the winter a rimy fog tumbles in from the Pacific that not even the California sun can burn away. Frequently, it will hover for days on end, plunging temperatures down into the 20s. At those times, a deep chill creeps in through your feet and fingers and spreads, sending shivers throughout your body.

On just such a teeth-chattering day I met a homeless young man whom I will never live long enough to forget.

It has now been two years since the Lord called me to California from rural Indiana. Sacramento, I've discovered, shoves an education in your face—ready or not. Each new day imposes another opportunity for learning about life and ministry.

Our church is located near the downtown area, and we have homeless people at our door on a daily basis. After hearing so many of them tell you of their troubles, the tendency is to develop a calloused case of compassion fatigue. Some are genuinely in need—and some are “professionals.” Discerning which is which is a difficult problem. There are definitely some who take advantage of our generosity, and at times this can be quite disturbing. But just when we are

What better
time to think
of the
homeless than
during
Nazarene Family
Week, May 6-13,
1990?

ready to stop helping entirely, the Lord sends someone who is really in need—an antidote for compassion fatigue. The Lord sent just such a person my way recently.

I was getting ready to leave the church to make a call at our local hospital when he rang the door buzzer. I sized him up as I came down the stairs to answer the door. He had shoulder-length dark hair and a dark beard. He was wearing no coat and was carrying several artist's canvases under his arm. Like so many of the transients we meet, he wore a backpack. My first thought was, “Here's another guy wanting money.” (My heart was nearly as cold as the clinging fog. It had been a busy week at our door.) I opened the door and asked

“No, we don’t have any clothing to give away.”



Kay Salem

him how I could help him.

“Mister, would you have a coat here at the church that I might have?” he asked.

“No, we don’t have any clothing to give away,” I replied.

“Please, sir, I’m passing through Sacramento and I’m freezing to death! Can’t you please give me a warm coat?” he pleaded.

Again I told him, “We don’t keep any clothing here at the church. Is there any other way I can help you?”

I was sure that was an open invitation for him to ask for money, but he didn’t. Instead, he showed me his canvases, some with beautiful paintings, others were partially finished—he offered to trade one of them for a coat.

“Look,” I told him, “I’m not lying

to you, we really don’t have a coat here in the church for you. Isn’t there some other way I can help you?”

Again . . . I gave him the perfect opening to ask for money, but again he didn’t ask. Instead he looked at me with tears running down his face and said, “Someday, it might be you on this side of the door,” and he started to walk away.

“Wait!” I shouted. “I really do want to help you!” I reached into my pocket only to find I was down to my last two dollars and some change. “Here.” I said to him, “take this and buy yourself a sandwich and coffee. At least you’ll be warm for a little while.”

He took the money and said, “Thank God for people who really care.”

I watched him walk away as I got in my car to drive to the hospital. He seemed to have nowhere to go. On the way to the hospital, I couldn’t get him out of my mind. I could have given him my coat, I thought out loud. I made the hospital call and as I headed back to the church, I could still see that man with tears on his cheeks, and I remembered that I had some heavy flannel shirts in my closet at home. I dashed home, threw open my closet door, and grabbed those shirts. As I went to close the door, I noticed my winter coat hanging there. It was a brown corduroy with a thick wool collar and lining—warm enough for winters back in the Midwest. I threw the shirts down and grabbed the coat, but would I be able to find this man?

I drove for blocks in the vicinity of the church, and he was nowhere to be found. I went and picked up my wife, Tami, from work and told her about him. Together, we drove and looked for him . . . but to no avail. “We’ve got to find him,” I told her. It was getting late and we were hungry, so we decided to stop and eat.

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me (MATTHEW 25:35-36, NIV).

I was nearly ready to give up on finding him when Tami asked, “Was he wearing a red bandana?”

It was him! He was talking to the attendant at the service station next to the place where we had stopped to eat. We got out of the car and ran over to him, “I found a coat for you!” I told

him.

He put down his canvases, slipped off his backpack, and I helped him put on the coat. It seemed to fit perfectly. Tears now streamed down his cheeks and he thanked us and said, “God bless you.” He picked up his things and walked off into the cold night.

That day had quite an impact on us. I shared this experience with our young people, and we decided to do something for the homeless. In our first organized effort we distributed 50 lunches and New Testaments to homeless people in downtown Sacramento. The teens were forever touched by what they saw.

They agreed wholeheartedly to do more, so we had a blanket and clothing drive in our church. The people really came through as we collected over 100 blankets and sleeping bags in addition to many coats and other articles of clothing for the needy. A large number of our teens, and several of their parents as well, distributed these along with 110 more lunches and New Testaments.

Our teens now have a burden for the homeless. We realize that we don’t have a “solution” to the problem, but these needy people will see Jesus in our young people who are reaching out to them in love. H

Mark and Tami Diemer are associate pastor and ministers of youth at First Church of the Nazarene in Sacramento, Calif.

Assistant Pastor Mark Diemer and wife, Tami, with youth group from Sacramento First Church.



Kathy Baxter

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BUD LUNN DEAD AT 73



Former manager of the Nazarene Publishing House, M. A. (Bud) Lunn, died April 1, at St. Luke's Hos-

pital in Kansas City, Mo., where he had been for five days. Death was apparently the result of congestive heart failure. Lunn had suffered a coronary, which damaged his heart, almost six months to the day before his death. He was 73 years old.

Funeral services were held April 4 at Kansas City First Church, where he was a member. Among those participating in the services for Lunn were: Robert Foster, William M. Greathouse, B. Edgar Johnson, David Lunn Miller, Leslie Parrott, H. T. Reza, Dan Steele, Eugene L. Stowe, R. T. Williams, Jr., and Keith Wright.

He is survived by his wife, Reva; two brothers: Vernon and Mervel; and three sisters: Alma Jean Lunn, Madelyn Hance, and Betty Miller.

Lunn left a career with a Detroit automaker as a young man to accept a post as a bookkeeper at NPH, where his father, M. Lunn, was manager. He was elected to succeed his father by the 15th General Assembly in 1960. He also served as director of the Communications Division. He retired in 1987.

"I'll miss my dear, dear friend, Bud," said Raymond W. Hurn, chairman of the Board of General Superintendents. "We had a really warm relationship that began almost four decades ago. For more than 20 years, we worked together as headquarters executives on many projects—books, *Come Ye Apart*, and general church strategies.

"His intense love for the

Church of the Nazarene was never questioned. He was a zealous promoter of her causes and a loyal advocate of her doctrines and practice. He has left a heritage of devotion that all could well emulate."

EASTERN EUROPEAN MINISTRY LAUNCHED

General Superintendent John A. Knight challenged the Middle European District to "dare new things," at the official launching of Eastern European Ministries March 10. The special service was held in conjunction with the 29th district assembly at Frankfurt First Church.

Hermann Gschwandtner, former pastor of Frankfurt First Church, was commissioned by Knight, Regional Director Franklin Cook, and District Superintendent Thomas Vollenweider as coordinator of the new ministry. Gschwandtner plans to visit Moscow this month and is working on several other projects.

At least \$15,000 was pledged during the assembly for the ministry to Eastern Europe.

AFRICAN NAZARENE THEOLOGICAL COLLEGE DEDICATED

More than 1,000 attended the dedication of the new campus for the Nazarene Theological College March 17, according to Education Commissioner Stephen Nease. Bruce Taylor, rector, presided over the service, and Ted Esselstyn, chairman of the Board of Trustees and coordinator of Theological Education for Africa, led the act of dedication.

Seventy-six students are currently enrolled at the theological college.

DISTRICT SUPERINTENDENT RECOVERING



Walter Lanman, 65, superintendent of the Northwest District, was released from Sacred Heart Hospital in Spokane, Wash., March 21, after being diagnosed as having lymphoma. Tests conducted the previous week showed that he has a grapefruit-sized tumor on a kidney. Test results also indicated that the cancer has not spread to the lymph glands nor to the bone marrow, so his doctors are

optimistic. He began chemotherapy March 18 and will continue to receive outpatient treatments about once every three weeks.

He is reportedly feeling well and was able to visit the district office on the way home from the hospital. He was also able to walk about two miles on the day before he was released from the hospital.

Messages may be sent to him at his home address: 9825 N. Indian Trail Road, Spokane, WA 99208.

COULTER ELECTED PRESIDENT OF CNC

Riley Coulter, 40, senior pastor of Victoria, B.C., First Church, has been unanimously elected president of Canadian Nazarene College. Coulter accepted the call and will assume his new responsibilities June 1.

He replaces Neil Hightower, who resigned from the post to serve as administrator of the National Board, Church of the Nazarene, Canada.

Coulter has served as pas-

tor of Victoria First Church since 1982. Prior to that assignment, he pastored Regina Pine Park and Chilliwack churches.

A graduate of Canadian Nazarene College, Coulter holds the M.R.E. and M.Div. from Nazarene Theological Seminary, and the D.Min. from Fuller Theological Seminary.

He and his wife, Karen, have three children, David, Mark, and Sharlene.



The parsonage of the St. Paul's Church of the Nazarene in Kansas City, Mo., was destroyed by fire March 13. The fire started in the garage as Pastor D. L. Huffman and his family were preparing for bed. Everyone escaped safely, but the house and two cars in the garage were declared a total loss. The home and its contents were insured.

Chicken Stealing Preacher



I once stole a chicken. What's more, the woman who owned the bird saw me do it, for the theft took place in broad daylight. That certainly puzzled her, for I was the Nazarene pastor and had just moved into the parsonage next door to her house.

Of course, I didn't mean to steal the chicken. I truly thought it was mine. That neighbor watching me, however, knew it was hers. Here's what happened.

One of the church members had brought us a live chicken on moving-in day, a big Rhode Island red with a white strip of cloth binding its yellow legs. I put it in a small coop, intending to kill and dress it later, for I was busy with other things. That afternoon, Doris mercifully granted me a time-out from placing furniture—and told me to use the break to ready that hen for the cookpot.

I found the coop empty. The chicken had escaped. I spied it—I thought—and chased it around until I finally trapped it with its head stuck through the neighbor's chicken-yard fence. I beheaded it, plucked it, disemboweled it, and put it in the refrigerator.

Near sundown I sat on the back steps to rest a while. A big red hen, trailing white cloth from one yellow leg, came clucking past. Another mad chase ensued, around the house, around the church, under the porch, and across the yard. I finally tackled the creature, and tried to get Doris to take it next door and explain what had happened. She accused me of being a bigger chicken than the one dangling by its feet from my left hand.

At the back door of my neighbor's house I stood, holding that jerking chicken in one hand, and stammering out an explanation and apology to the laughing wom-

an. I offered to swap hens, give her both hens, pay for her hen—anything. Gracious person that she was, she cheerfully insisted that I keep both chickens.

Judged by action only. I was plainly guilty of theft. Judged by intention, I was completely innocent. Every time I recall that embarrassing episode I rejoice that God knows the heart and judges accordingly. With pure motives we

Jumping to conclusions is a common form of exercise, and it frequently results in false accusations and damaged relationships.

may still commit wrong, foolish, and even damaging acts, but God knows when wrong deeds spring from right intentions.

John Wesley defined Christian perfection as purity of intention, loving the Lord supremely and loving others unselfishly. He knew that defects in knowledge and errors in judgment would sometimes adversely affect behavior. This side of the resurrection, no one could escape condemnation if God judged performance only. Our Father knows when we mean to do right but do wrong, and He does not charge the unintended consequences against us. The Atonement covers sins, but it also covers blunders. Thank the Lord!

We judge one another on the basis of consequences, and therefore we often misjudge one another. We have no access to one another's motives, and that is why Scripture tells us to leave judgment to the Lord—something we rarely suc-

ceed in doing completely.

We are also warned against judging according to appearances. Things are not always what they seem. That reminds me of another chicken incident.

In my first pastorate the Sunday School teacher offered me some chickens. He had a flock of laying hens, some buff Orpingtons, some white leghorns. He wanted to cull out the white leghorns. On my salary I was happy to get anything that would help provide breakfasts, so I readily accepted his kindness.

The culling had to be done at night, of course, while the chickens were roosting. Brother Martin put the white hens in a large feed sack, and I headed home with them. I had no car, and as I walked the several blocks to the parsonage I prayed that no one would come along. What would anyone think who discovered the Nazarene pastor hurrying through the dark night with a sack of chickens over his shoulder? I could picture myself at the jailhouse, phoning Brother Martin to come down and secure my release. I was fortunate: no one saw me, and I was spared the embarrassment of being mistaken for a chicken-stealing preacher.

"Judge not" is one of the wisest commands our Lord ever issued but one of the hardest for us to obey. Jumping to conclusions is a common form of exercise, and it frequently results in false accusations and damaged relationships. We need to face up to the fact that we can only guess at one another's motives and intentions, and the guessing is apt to be as erroneous as it is unnecessary. To give the other person the benefit of doubt is to live by the Golden Rule. To put the best possible construction on the other person's behavior is an expression of genuine holiness. H

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