

MARCH 1, 1988

# HERALD

**OF HOLINESS**



**THE SECRET OF FACING ABUNDANCE**

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**VICTORIOUS GIVING IN DEPRESSED TIMES**

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**THE TRANSFORMING SPIRIT**

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**THE POWER OF GOD**

**CHURCH OF THE NAZARENE**

# WHEN HEAVEN REJOICES

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**RAYMOND W. HURN**  
*General Superintendent*

**F**ifty-seven thousand one hundred twelve persons joined the Church of the Nazarene for the first time last year. This is a group equivalent to the membership of the Nebraska, Minnesota, Missouri, Kansas City, Kansas, Joplin, Iowa, Illinois, and Dakota districts. It is more than the membership of the Asia-Pacific Region or the Mexico and Central America Region. This is a large number of people. It caused me to go back and read again the parables in Luke 15 about finding the lost sheep, the lost coin, and the lost boy.

When Jesus described finding the lost sheep He said, "I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent" (v. 7, NIV). When Christ described the woman who swept and cleaned her house to find the lost coin and then called the neighbors to rejoice, He said, "In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents" (v. 10, NIV). When the lost son had returned and the celebration commenced, Jesus describes the father saying, "We had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found" (v. 32, NIV).

Nazarenes must have caused quite a stir in heaven last year when so many found Christ for the first time.

We invariably discover that where we grow the most we also multiply churches rapidly. Where we multiply churches rapidly, district and general leaders have given pastors and local churches permission to start new works. Indeed, the leaders have taken the lead to encourage local church sponsorship of new works. This is a vital concept.

The Board of General Superintendents recently challenged General Board departments and district leaders to make 1989 a year of church multiplication. It is to be "The Year" of new churches. In fact, we expect to create two churches per day or 730 churches, in 1989. In order to accomplish this we must commence now, in 1988, to get local Mission Action Committees planning, praying, discovering human needs.

March 13 has been designated as Home Mission Sunday . . . a great moment to declare that your church will start some new works in 1988 that hopefully will culminate in fully-organized churches in 1989. Even now we could be planning extension Bible schools, revivals, satellite Sunday Schools, and new ethnic outreach works.

Our God is a seeking, finding God. Jesus emphasized this in the parable of the great banquet in Luke 14. He describes the master sending out his servants saying, "Go out to the roads and country lanes and make them come in, so that my house will be full" (v. 23, NIV). If we seek and find lost persons, incorporating them into the Body of Christ, we might just go beyond 60,000 in 1988 in total numbers of new Christians joining the Church of the Nazarene. Whatever the number, I am sure that there is "rejoicing in heaven over one sinner who repents."

**H**

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## CORRECTION

*The quotation from "The Bond of Love," which appeared on page 2 of the February 1 issue, should have carried a copyright notice and a credit line. "The Bond of Love" by Otis Skillings is copyrighted by Lillenas Publishing Company and cannot be reproduced without their permission. We apologize for our oversight in not printing the credit notice.*

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# THE SECRET OF FACING ABUNDANCE

**“I can do all things in him  
who strengthens me.”**

**P**aul wrote, “I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me” (Philippians 4:11-13, RSV).

Those of us who grew up in the double bind of the Depression and the holiness movement learned a lot about being abased, a lot about hunger and want. The holiness movement had set its face against the respectability of the “mainline” churches with their imposing buildings, robed choirs, pipe organs, well-dressed members, and relaxed standards of conduct. The movement had opened itself to the poor, to immigrants, to farmers moving to the unfamiliar city, and, in general, to economically marginal people. When the older, established denominations moved into the newer areas of the city, we moved into the poorer sections they had abandoned, bought their discarded churches, or worshiped in storefronts. We gathered in tents at

camp meetings, slept on cots or straw ticks, traveled in automobiles that were plagued with flat tires, boiling radiators, hard springs, and unreliable brakes and lights, not to mention the engines. We wore ill-fitting shoes from the Goodwill stores, or, for high fashion, we bought clothes from Sears’ and Ward’s catalogues. The center of life was a church consisting of families like ours who met faithfully Sunday morning and evening, on Wednesday nights, at revival meetings, and at assemblies and camp meetings, where we encouraged and disciplined one another in the faith and helped one another in our common life. In the midst of want, we started new churches, supported foreign missions, published books and magazines, and founded colleges. Personally, we tithed, worked hard, gained an education, and survived.

As children, we were sometimes embarrassed by all this, especially at school, where we were likely to meet the sons and daughters of what appeared to us to be the “rich people.” “Rich people” dressed well, ate in res-

taurants, vacationed abroad, belonged to respectable churches, played golf, attended concerts and operas, wore jewelry, had fine homes. Their shoes fit, and their cars seldom broke down.

We were embarrassed; we were abased; we knew hunger and want. But we were also comforted, for we had learned to be content in our estate, we had learned the secret of facing hunger and want. Our Heavenly Teacher for this learning was Jesus Christ, who had suffered all these things, more than we, and we knew that it was Christ who strengthened us to do “all things.” Our earthly teachers were our parents and our preachers, who took the lead in all hardships.

Within the lifetime of many survivors of the days of hardship, and certainly in the lifetime of their children, a new situation has arisen. They have moved into a society of affluence and high technology. In the frugality of their tithing amidst a simple life, they have accumulated a new measure of wealth—still not great, perhaps, by this world’s standards, but certainly great in comparison with early begin-

nings. Automobiles now have reliable tires, brakes, lights, and engines. Homes meet building codes. Winter and summer temperatures, for many, are controlled by a thermostat. The Goodwill stores are patronized by other people, whom many church members seldom meet. We wear "designer" clothes. The Sears catalogue has given way to specialty catalogues for holders of "gold cards." Church buildings are impressive, sometimes the finest in town. The colleges educated us to be business and professional people. Some of us go to concerts and operas, and we play golf—perhaps at the class reunions of the holiness colleges. Our cars have moved up from being chancy means of transportation to being status symbols. As parvenus we are conscious of our wealth and feel the need to display it.

Christians who "face abundance" are beset by advertising "images" that portray the good life as essentially and conspicuously materialistic. Television makes these images vivid, unavoidable, compelling, omnipresent. It is a new phenomenon in cultural history. Many persons in middle and young adulthood, especially in white urban populations in America and western Europe, have known no other culture; they have been formed by it since childhood. For them, there have been few visible examples of persons who endure poverty, especially if the endurance is by the choice of a disciplined life for the sake of Christian discipleship. Even the clergy they have seen seem to be well-educated, well-housed, well-dressed—and well fed. And as for television, the concept of "evangelist" has become that of a celebrity entertainer surrounded by smiling, young, successful people who enjoy the finest of material benefits. These so-called "evangelists" are entertaining. Their music is rhythmic, popular, "contemporary." One hardly notices that it is religiously and theologically vacuous, if not heretical.

Christians who have made the passage from want to abundance are in danger of forgetting the passage in Philippians. It teaches us that abundance is not the answer to a problem; it is a problem. Our experience confirms this. Abundance is blinding; it makes us forget what it was like to be

needy, and it shuts our eyes to those still in need. When we were facing hunger and want, we learned from Christ. Philippians 4 was our comfort and guide when we were in want. Now we must let it be our caution and guide in affluence. We shall solve the problem only "in him who strengthens us."

If Jesus Christ is our teacher, what is the lesson?

Jesus undertook His public ministry with intimate familiarity with the Hebrew Scriptures. They contained hundreds of references to the poor. God loves the poor; God prefers the poor; God's judgment lies on the oppressors of the poor; the rich have obligations to the poor; there are special divine blessings on those who care for the poor. One of those passages was in Isaiah 61. Jesus opened His ministry in Nazareth by reading it in the synagogue—

The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor (Luke 4:18, RSV).

Blessed are the poor, Jesus said. Sell what you possess and give it to the poor—this to a rich young man. When you give a feast, invite the poor, the maimed, the lame, the blind. They can't pay you, but you will be repaid at the resurrection of the just. A poor widow with two copper coins has out-given the gifts of the rich. Paul, who knew poverty, said, "You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich." Paul knew that Jesus lived what he preached. The Epistle of James asks, "Has not God chosen those who are poor in the world to be rich in faith?"

In the face of these passages, Christians who pride themselves on "taking the Bible literally" suddenly flee to allegory. We are disturbed to think that the biblical poor were really poor. It would be nicer if they were only allegorically poor. But what is Christ teaching us? What is the secret of facing abundance?

It is nothing new. It is to be completely devoted to Jesus Christ, and to that for which Jesus Christ lived, died, and rose again—proclaiming good news to the (really) poor. The practicality of modern life, at least in this

current, passing episode in Western culture, will not permit us to reject all technology or to ignore obligations to our families. We try to care for them, to educate our children, to save for retirement, and to provide for illness. Few of us are free to step aside from the pace of modern life. But what can save us in the midst of it? Only the simple, basic, wholehearted, undeviating commitment to Jesus Christ that we knew when we were in want.

Our resources are not for our comfort but for the work of Christ. Just as we devoted our meager means to Him in the days of the Depression, so we devote our treasure to Him in the days of our abundance. Such a devotion will cut across the materialism, the status seeking, the indolence, the sensualism, the pride, and the arrogance of the "images" purveyed to us by our modern secular, and even our "religious," entertainment media.

By the strength of Christ, we can learn the hard lesson of facing abundance. **H**

#### BY CARL BANGS

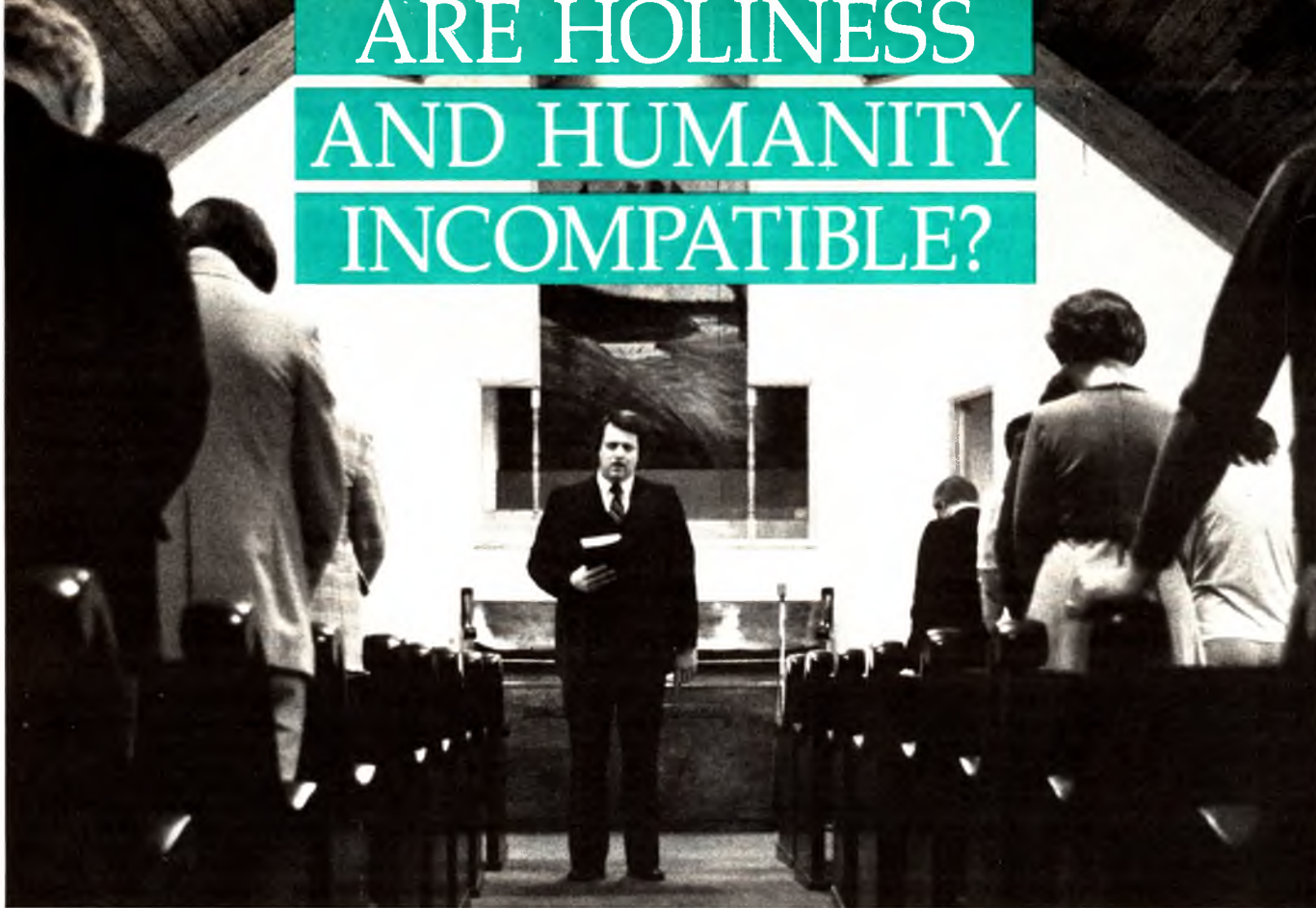
*Professor of historical theology at Saint Paul's School of Theology in Kansas City, Missouri.*

## R A I N

*Rain clatters on tin,  
insistently  
closing conversation.  
We sit listening.  
Yet all this din  
is just so many  
lightly touching drops.  
Justice too  
is just so many  
quiet stands,  
which all together  
make a nation,  
like tiny drops  
verdant lands.  
Laws of nature,  
laws of justice,  
both  
our God demands.*

—MERLE LAMPRECHT  
*Ciskei, South Africa*

# ARE HOLINESS AND HUMANITY INCOMPATIBLE?



Dave Anderson

**A**s nice as I am, I cannot understand why everybody does not agree with me or like me.” While we would not express these words publicly, we are often puzzled by negative reaction rather than loving response in our cultural and social relationships. Leslie Parrott, in a recent book, cited cultural conditioning as the thing that often drives us apart as Christians.

The problem of the compatibility of holiness and humanity sometimes depends on the people involved. When someone disagrees with us, he is stubborn and non-understanding; when we disagree we are merely expressing ourselves. When someone votes no on an issue he is not sanctified; when we vote no we are demonstrating our democratic privilege. When others “tell it like it is” they are having a carnal explosion; when we do it we are standing up for the truth.

F. F. Lincicome, an evangelist of a previous generation, preached a great message on the differences, the difficulties, and the dangers of the sanctified. Too often we do not allow for cultural, social, or geographical differences. People are classified as like me, something like me, or not at all like me. Difficulties arise when we make our personal spiritual enlightenment and customs the measuring rod by which we judge others.

The melting pot of most churches is a modern miracle. In a church of a hundred members there is a bewildering array of differences: personality, educational, economical, Christian development, family, and a host of other ways in which we are unlike. To watch that church move forward in growth is thrilling. Its people have learned that you do not have to see eye-to-eye to work shoulder-to-shoulder for the upbuilding of the Kingdom.

The experience of holiness of heart brings the ability to accept others as they are and the willingness to work to-

gether. In his letter on practical holiness, St. James writes, “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated . . . ” (3:17). The sanctified must be easy to get along with. Unbending attitudes make for brittle relationships. Too often prejudices separate people, and differences divide.

Successful human relations are important to the entire human race, but they are vital in the life of holiness. How do you tell the difference between mere personality traits and carnality? Are conflict and confrontation inevitable? If so, can we really disagree agreeably, or come out of a confrontation situation still sanctified? The basic illustration from the New Testament is that of the apostles who disagreed and went their separate ways on missionary journeys.

Yes, confrontation is inevitable. Life is like that. Somehow, somewhere, everyone in the world crosses swords with someone else, but that does not mean that we plunge the sword through the other person’s heart. Sanctification is *not* like that.

If an attitude is vicious and vindictive it is obviously a wrong attitude. If a deed causes the downfall or humiliation of another, and brings delight in doing so, it is wrong. To point out deficiency in others may be necessary, but to prolong the pressure mercilessly is quite another matter. To voice discontent may be permissible, but to affix blame recklessly on someone else is not.

The church board furthers the concept of the miraculous melting pot of the church. I once heard Peter Wiseman humorously describe a church board composed of a mule, a goat, a bee, and a skunk (a kicker, a butter, a stinger, and a stinker).

Disagreement on the board of a holiness church does not

necessarily mean carnality or a spiritual breakdown. Look at the background of the average board: white collar, blue collar, or no collar at all. The degreed sit with the academically uneducated. Leaders in finance sit with losers; businessmen sit with busboys. The flamboyant sit with the reticent and fearful. But all have their places in the governing of the church.

Difficulty arises when principles become personalized and the dignity of brethren is disregarded. Sanctification enables us not to do that, even when strongly tempted.

If holiness works anywhere it has to work positively in the marketplace of human relations. If it fails here, the evangelistic thrust of the church is lost. The sanctified must come on evangelistically strong but not with a supe-

rior holier-than-thou attitude. Business dealings must be without guile, and it does not hurt to go the second mile. To win others one must have a winning walk in his community, and a winsome attitude.

Humanity is not carnality in spite of the accusations of opposers. It is not true that the sanctified must become limp dishrags in the hands of the world. We must always stand up for the right, but with a right attitude. That is what holiness as a second work of grace is all about, and that is what makes holiness and humanity compatible, in and out of the church. **H**

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**BY JOHN W. MAY**

*A Nazarene elder residing in Colliers, West Virginia.*

# Victorious Giving IN DEPRESSED TIMES

**W**hen Pastor Duane Berg assumed leadership at Cedar Springs in August of 1985, the church was struggling. They had just closed a year in which they had failed to be a 10-percent church for the first time in years. They had not paid all their budgets, and were struggling through a severely depressed Oklahoma economy. There was not much to rejoice over. Says Pastor Berg, "Our church needed to experience some victories very quickly.

"The easiest area in which to have victories is finances," he said, "provided the goals are realistic." Feeling that a financial goal can be easily stated and understood, and that everyone can get involved, Berg met with his church board. At that first meeting, he sensed that the men and women of the board desired to do what was right and were genuinely concerned about not having met all their obligations the previous year.

The pastor placed his emphasis on the current obligations, local, district, and general. Realizing that nearly half their obligations for others was contained in the general budget, he felt that a good place to begin was the Thanksgiving offering. "A good start here would enable us to finish out in the spring with all apportionments for others paid in full early," he says.

The church began making payments as it could on the General Bud-

get, and set a goal of \$2,500 for the Thanksgiving offering, which was almost 50% of the budget. It was a record goal and the economy was not encouraging, but they planned, prayed, and promoted the offering for six weeks. On the designated Sunday, they received an excellent offering, but were short of the goal. Not one to be easily discouraged, Berg kept encouraging his people, and announced a cut-off date in December. That Sunday in December, "we took two evening offerings, but we went over the top, and we *celebrated!*"

"My experience is this," he says, "Nazarenes climb mountains better in the fall than in the spring. Small hills are about all we need in the spring."

Having begun so well, they were on their way and by mid-April the year's

obligations were paid in full. At that point, Berg announced they were going to begin work on the previous year's unpaid budgets. He did not know if they could cover them all, but he encouraged the people to do their best. Some specially designated offerings came in for the project and the remainder was covered by the now increased regular giving of the people of Cedar Springs. By district assembly, offerings and special giving had been sufficient to cover the \$2,740 left unpaid the previous year.

Since the allocations for Cedar Springs had increased for the year in which they were working so hard, their total giving for others had increased overall by \$3,750.

But that is not the end. In an offering for the work of the Gideons, the church family gave \$630. Their NWMS Radio offering increased from the previous year's \$167 to \$355. Alabaster giving increased from \$186 to \$816.

"The economy is not better this year than last," says Berg, "but I have always believed God's finances are not dictated by the world's economy. Now I know that is true. To God be the glory! To His people we say, 'Thanks!' and God bless them!" **H**

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**BY JESSE C. MIDDENDORF**

*Superintendent of the Northwest Oklahoma District.*

# I SAW CHRIST'S CHURCH AT WORK TODAY!



**"I will build my church; and the gates of hell shall not prevail against it."**

**T**he pastor of the church picked me up at La Guardia Airport. Seven years ago he had come to New York City from a fine mid-western charge. He had received other calls to thriving congregations. But in his heart he knew God's will—to come to this church where the years and changing city environment had taken their toll. "Go there and see if there's any hope; tell me if we should close the church," the district superintendent had said as they talked of future days.

Today, as we drove through crowded city streets, the pastor spoke. He had ministered to 17 when he came; he serves 150 today! I remembered previous visits to a decaying basement church as he told me of the building program, of God's miracles being performed before their eyes. "This very day," he said, "we'll go into our new Sunday School rooms for the first time!"

We entered the yet unfinished new church, surrounded by piles of building material. As we toured the new Sunday School rooms, as yet doorless and uncarpeted, I saw that each was clean and neat, equipped with used tables and chairs that had been freshly varnished. In these rooms young and old will learn of God through study of His Word.

We toured the building. He told with enthusiasm of God's provision for each need. No banks in New York City would lend them building money; a bonding program faltered; but just this week a couple from the community—unsaved and as yet unchurched—came in with an envelope. "We've been watching you," the young husband said, "there should be enough in here to pay for doors and carpets." And there was—\$4,500, another of God's miracles! The pastor predicted, and I agreed, that soon salvation would come to that household; and they, too, would join forces with his growing, eager congregation.

I'm writing this upstairs in the new sanctuary, bright and worshipful, though far from complete. Across from me a Sunday School class of young adults from several ethnic backgrounds is discussing faith—a faith in God that works for them in such practical ways as trusting God for His protection as they live and work and raise their children in this city environment. I've just returned from a second tour of those new classrooms, now filled with lively children. I took the tour alone this time, for the pastor is next door teaching a class for new converts in discipleship and the basics of the Christian faith. Downstairs I heard a teacher praying with a class of little girls; I saw another working one-on-one with the only pupil who came today—and teaching as earnestly as if the room were full. And just this moment a young lady I've known from

other days came over to introduce her husband and joyfully show me their new little son.

Over the entrance door to the church are two separate signs, one in English identifying this as the "Church of the Nazarene," the other in Korean announcing (as the pastor told me) the "Holiness Church of the Nazarene." You see, two other congregations also meet here—Korean and Indo-Pakistani. The Indo-Pakistanis have just fully organized as a local Church of the Nazarene with 23 members—the first such Nazarene church in the U.S.A. And the Korean people are, as the pastor put it, "on their way." On a given Sunday people from 23 ethnic-linguistic cultural backgrounds join in worship here in God's house!

**I'VE SEEN CHRIST'S CHURCH AT WORK TODAY.** And soon it will be my responsibility to preach God's Word to this part of Christ's Body. Oh, I pray that God through His Spirit will enable me to share with them the good news of the Gospel and let them know that what is happening here in Flushing, New York, is but a part—a vital part—of the work of the worldwide Church of Jesus Christ, who said, "I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

**I SAW CHRIST'S CHURCH AT WORK TODAY!** My freshly polished shoes are dusty from construction, and my heart is concerned for a pastor and his people who seem to be working harder than they should, but I rejoice that in this day of sin and change the work of Christ's Church goes ever forward. The "gates of hell" cannot, shall not, will not prevail against it! **H**

**BY STEPHEN W. NEASE**  
*President of Eastern Nazarene College  
in Quincy, Massachusetts.*



# The TRANSFORMING SPIRIT

St. Paul asks a very intriguing question in 2 Corinthians 3:7-9, as pertinent for us today as it was for the Corinthian church: "Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, will not the ministry of the Spirit be even more glorious? If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness!" (NIV).

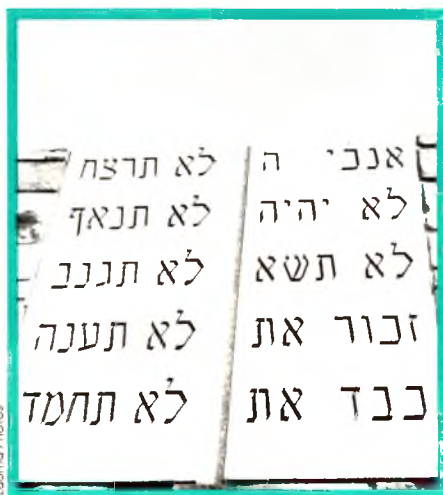
Interestingly, the apostle doesn't depreciate the law. He sees it as glorious, though it is inadequate. Moses' law was monumental; it was carved in stone; and his words have impacted the whole world. The Law was a fading glory. It could point to the right thing. It is only in the power of God's grace, bestowed on us by the transforming Spirit, that we discover divine enablement.

The Law was fading and not permanent because God had a better plan, a new covenant, the transforming Spirit. He, Jesus said, would "bring glory to me by taking from what is mine and making it known to you" (John 16:14, NIV). By the word of God, Jesus the Christ, we are made clean, or sanctified.

The Holy Spirit is the agent of the Father and Son in bringing the New Covenant into being. He begins that process of sanctification in the work of conviction. And He uses the divine law to convict and convince our hearts. He brings forward the work of sanctification in our conversion, whereby we are awakened from the sleep of spiritual death, and made new through forgiveness. He brings the cleansing work forward again in our consecration and entire sanctification. He continues the lifelong transformation as He more and more fashions us into the image of Christ.

He works with the vision of the prophets of the Old Testament in mind. Typical of that New Covenant vision was the words of Jeremiah 31:33, "This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my law in their minds and write it on their hearts" (NIV).

As in the Old Covenant, multitudes rested in the *letter* of



the Law and received not the *spirit* behind the letter and were not saved, so it is possible for us under the New Covenant to rest improperly. Multitudes of professing Christians rest only in the letter of water baptism, and do not possess the purification of the soul to which it points. Sacramentally, bread and wine are the letter, but the efficacy of Christ's atoning death communicated to the believer is the spirit. Resting only in the symbols, the letter, we have no benefit. The Holy Spirit internalizes God's principles in our hearts, and we possess the spirit as well as the letter.

It is the work of the Holy Spirit to continue the grace of transformation within us. The apostle closes his treatise on the Spirit, in 2 Corinthians 3, by showing this in verses 17-18: "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (NIV).

How beautiful are these phrases, and how liberating! When we truly live in the Spirit's presence, we have perfect freedom. We have perfect freedom to be ourselves, in the process of transformation. Before our fellow workers, we are full of Christian peace and love, because we are filled with Christ's Spirit. With our families, we have no need of masks or to play games, because the Spirit frees us to be our redeemed selves. That's living openly, "with unveiled faces," and our spiritual development is plain to see. Daily, in our quiet time, we are looking into the mirror of God's grace, and the Spirit is showing us where He intends to change us. And we move from that contemplation into active life with the perfume and radiance of another world giving their silent but powerful witness. We don't have to adopt a "spiritual lingo" to communicate. The transforming presence of the Spirit will evidence itself. **H**

**BY NEIL E. HIGHTOWER**

President of Canadian Nazarene College in Winnipeg, Manitoba.

# He That Hath Ears to Hear...

**P**eter was the outsider in a crowd. In high school and then in college he had no real friends. He was a loner, painfully shy, but worked hard and made good grades. A professor noticed his isolation and began to make opportunities to talk to Peter, at first just about academics, but gradually drawing him out on more personal matters. The picture Peter drew of his family was of busy parents who weren't available except to nag him about homework and pressure him about grades. As the friendship with his professor grew stronger, Peter visibly relaxed and began to interact more with his peers.



Diane and John went for counseling because of Diane's depression. In the first session Diane spoke with apparent pride of how busy John was with church activities, and how he had been calling regularly on a young church couple who were going through difficult times. Diane wistfully wondered why no one from the church was reaching out to support her. One of the counselor's first recommendations was that each evening after the children were in bed Diane and John spend 20 minutes taking turns in talking to each other about personal concerns. Providing this structure for them to do nothing but listen to each other was an important factor in the strengthening of the marital relationship and the gradual lifting of Diane's depression.

Susie grew up in a Nazarene home. She quickly learned that only certain attitudes and feelings were acceptable in a "happy Christian family," and that anything she said or did which could be construed as selfish or proud or critical or willful or angry would be met with a reprimand. And so she developed the skill of monitoring her words and her actions, playing a role, hiding behind a mask. Eventually she found that her true thoughts and feelings were so deeply buried that she hardly knew herself anymore. But she was an expert at avoiding upsetting the people whose love and approval she needed. In mid-life she still struggles with being open and honest with family and friends.

Peter, Diane, and Susie may seem like extreme cases, but they are examples of the frightening common damage that is done to the human spirit by the lack of a listening ear. One of the most important things we can do for another person is to listen. Every human being needs to feel that he is known, understood, and accepted. By making the effort

to listen attentively to what someone has to say, we convey the message that they are important and of value. My self-esteem and self-confidence are closely tied to the sense that my thoughts and feelings matter to those who are important to me, matter enough for them to pay attention to my attempts to express myself, and to accept what I have to say without judging or belittling me.

There is a myth around that being a "good listener" is a rare gift that a few people are born with. Not true. We can all learn to be better

listeners if we are willing to make the effort. We have to be genuinely concerned about people, for only if we truly care are we likely to devote the time and attention that listening requires. Listening is one of the clearest ways of expressing respect and care to our children, our spouses, our parents, our friends, and the members of our fellowship we know to be hurting or lonely.

### ***Some rules for better listening:***

1. Be available, if possible, when the kids come home from school, your spouse from work, your teenage daughter from a youth group activity, your father from his doctor's appointment. But given most families' schedules, times for sharing may have to be planned and opportunities made around a walk, a drive in the car, a shared chore, a craft, a game, or a meal. Casual conversation over a shared activity can pave the way for deeper communication.
2. Ask questions that encourage people to talk about how they are *feeling* about what is going on in their lives.
3. Give your undivided attention. Turn off the TV, put down the newspaper, make opportunities for one-on-one conversations. Real listening requires total concentration.
4. Listen for the feelings behind the words. Body language often tells more than actual words about how someone is feeling. Drooping shoulders can express weariness or discouragement; a look in the eyes or a tone of voice can reveal hurt or anger or sadness; hands can betray anxiety or tension.
5. Check out that you are understanding correctly what you are hearing, especially the feelings that are being expressed. As well as preventing miscommunication, simple questions like, "Is this what you mean?" "Is this how you

are feeling?" as you paraphrase back what you have heard reassures the person that you are really listening, that you are serious about trying to understand.

6. Encourage the person to express all that they want to say. Don't be too quick to interrupt or to come in with advice or comfort. Don't be intent on rehearsing your own response instead of listening carefully to what is being said.

7. Be willing to set aside your own concerns, prejudices, and sometimes your own comfort, for you may hear something that requires you to change your own attitudes and behavior. One of the biggest barriers to listening is my preoccupation with my own needs and concerns so that I don't really hear what the other is saying.

It has been suggested that the counseling profession is flourishing because many people can only find someone to listen to them with undivided attention by paying a professional listener. There may be some truth in that, given the isolation of so many in our busy and fragmented society. As Christians we are called upon to love our neighbors—and our families—as ourselves, and to bear one another's burdens. We can learn to do that better by practicing the skill of listening. **H**

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**BY DOROTHY TARRANT**

*An associate professor and a member of the counseling staff at Eastern Nazarene College in Quincy, Massachusetts.*

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# The Power of God

**A**fter two days of travel over rough, bumpy, dusty roads, Bob Hudson and I arrived at the Aguaruna mission station. We had climbed mountains and gone through valleys. We stayed one night at Jaen where Roger Winans made his last move before reaching into the Aguaruna tribe. We had followed the great Marañon River for hours, going on into the great Amazon jungle of Peru. Esther Carson Winans' grave overlooking the Marañon River eluded us because of the high grass and weeds.

For two days we heard testimonies of victory after victory as the Aguarunas stood and gave their reports at the district assembly. Larry Garman has done one of the greatest jobs of any missionary in the Church of the Nazarene. He has established an indigenous work among the Aguarunas, where we have a church in almost every village. There are over 80 Churches of the Nazarene along the rivers of the Amazon jungle.

Bob and I climbed back into the old white Dodge pickup truck. Many pastors and assembly delegates piled into the back of the pickup to ride part of the way out with us. A young Bible school student got into the front seat with Bob and me. I struck up a conversation with the young Aguaruna by asking about his parents. He said his

mother was still living, but his father had died in his early 20s. Curious, I inquired how his father had died. He said his father was a school teacher in one of the villages when another person came to that village who wanted his father's job. The fellow went to the witch doctor and paid to have a spell put on his father. Soon his father became ill and died.

Testing the young man, I turned to him and asked if he really believed that such spells had power to kill a person. He did not even hear my question, but went on to explain that that was before the gospel came to his people, and now Satan no longer has power over believers, because God has more power than Satan.

Inside me, something was jumping up and down and saying, "Praise God, from whom all blessings flow." He really does have power. Thank God, also, that the Church of the Nazarene sent missionaries back in 1923 to preach to the Aguaruna Indians of Peru. They told them the Good News. For over 20 years there were only six

converts, but God has built His church through Nazarene missions.

There are over two billion people in this world who do not know the saving grace of Jesus Christ. Not only do they not know, but most of them have not had the gospel presented to them so that they can believe. Most of the people in South America have heard of the risen Christ, but are serving a Jesus still on the Cross. There are many tribes of indigenous people, particularly in the Amazon jungles, who have never heard the name of Jesus.

Because of the Great Commission, the Church of the Nazarene is in 85 different countries, preaching the gospel of Jesus Christ, telling people that Jesus is alive and can change the lives of those who are steeped in sin and lost without Him. We are fulfilling the words of Jesus by taking the gospel to every creature and every nation around the world. **H**

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**BY LOUIE E. BUSTLE**

*Director of South America Region for World Mission.*

# T E N

## LITTLE WORDS

**“If it is to be, it is up to me.”**

**T**he really big ideas of life can be boiled down to just a few simple words. For example, consider the call of Jesus to Peter, Andrew, James, and John. When He tossed out the challenge for discipleship, He didn't expound with long, complicated verbiage. He simply said, “Follow me.”

Or take the infinitely mysterious dimensions of God's character. Again, the Bible avoids freight train-long sentences. It simply and repeatedly says, “God is holy” and “God is love.”

We get away from the basics when we begin adding syllable upon syllable, stacking up mile-high descriptions and explanations. Grand ideas get buried under a mound of words.

I heard 10 two-letter words the other day that boiled down to one of the biggest ideas of all time. These just may be the largest little words in the English language. They are so simple, so obvious, they are easily overlooked. Yet they represent a great truth concerning achievement and growth.

Here they are: “If it is to be, it is up to me.”

The athlete wins the race because he determines to win. He embraces discipline and sacrifice. He trains and he strains. His parents can't win for him. His trainer can only do so much. The runner must dig in and do it himself. He must accept the fact: “If it is to be, it is up to me.”

The beginning musician doesn't wake up one day and know how to play the violin like a master. First comes grueling hours of lessons and practice. Years and years of practice. The budding violinist says, “I commit myself to this task. If it is to be, it is up to me.”

Losing weight has always been tough for me. I've been on more diets than I can count. I've gone to diet clinics and I've tried diet pills. I've tried liquid diets and protein diets. I've tried crash diets and fad diets. And when all is said and done, the only way I can lose weight is to accept personal responsibility for the amount of calories I stick into my mouth. I win when I determine to win—day after day after day. “If it is to be, it is up to me.”

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### BY G. ROGER SCHOENHALS

*A free-lance writer and director of Seattle Pacific Foundation, endowment management arm of Seattle Pacific University, Washington.*

The principle of personal involvement holds true in our walk with God. He calls us to follow Him, but He leaves the decision to us. He who is “at work in you, both to will and to work for his good pleasure,” is also the one who says, “Work out your own salvation with fear and trembling” (Philippians 2:12-13, RSV).

God speaks to our volition. He challenges our will power. He presses us to give 100 percent. He wants us to be like the apostle Paul who said, “I press on toward the goal for the prize” (Philippians 3:14, RSV).

“Follow me,” Jesus said to Peter. He didn't walk over to him and offer a piggyback ride. He expected personal action. He did say He would make him to become a fisher of men; but Peter must first engage his will and follow.

When I look at the invitation of Christ and consider His claims on my life, I must do more than passively permit Him to do something for me. I must repent. I must obey. I must take up my cross and follow Him. Even though salvation is a gift of God's grace to be received by faith, “If it is to be so in my life, it is up to me.”

Near the end of his Philippian letter, Paul wrote, “I can do all things in him [Christ] who strengthens me” (Philippians 4:13, RSV).

Notice the determination and the personal commitment found in the first five words of this verse. God requires our effort, our involvement, our commitment.

But look also at the second half. Here's the difference that makes all the difference. God rescues us from a religion of personal striving. He knows that all of our efforts at righteousness are empty and unworthy. We can no more reach and please God in our own power than we can pole-vault over the Grand Canyon. We need the dynamic of His gospel working in us; for it alone is the power of God for salvation (Romans 1:16, RSV).

God calls us to a holy partnership of personal involvement coupled with “the immeasurable greatness of his power in us” (Ephesians 1:19, RSV). Speaking of his own success as an apostle, Paul said, “For this I toil, striving with all the energy which he mightily inspires within me” (Colossians 1:29, RSV).

And so, as crucial as they are, the 10 two-letter words fall short of what we truly need to succeed in our walk with God. We also need these 10 little words: “I can do all things in him who strengthens me.”

**H**

# GRAZERS WELCOME

A few weeks ago I was listening to the host of a noon-hour talk show. You know—one of the type that interviews people concerning light topics that no one ever remembers. Well, one of these interviews did stick in my mind, and it focused upon a new phenomenon called “grazing.” Grazing is a sociological term given to human behavior to describe one phase of our ever-changing eating habits. More than a fad, grazing is the result of a fast and furious life-style that leaves no room for leisurely mealtimes. Quick grabbings of anything edible has become the norm.

As I thought of this, I became aware of the incredible spiritual dimensions of grazing. (We new ministers can find spiritual dimensions in anything.) Pastoring a very small church has taught me, among other less profound things, that certain people exist who can best be described as “religious grazers.” These are people who attend our worship services on a regular basis—every three to four months! After observing these people carefully, I have found these characteristics:

- Grazers usually profess some sort of strong Christian experience.
- They often attend several different churches, alternating on different Sundays.
- They consider themselves to be regular churchgoers.
- Many have a sense of pride in claiming that it is more Christlike to belong to all denominations than to one fellowship.
- Most of them have such wonderful personalities and dispositions that you love them immediately, and fear to say anything to them lest you hurt their feelings.

As I view their behavior, I cannot help but think that these people have redefined the word “commit-

ment.” I have no doubt about their loyalty to Jesus and the overall church; however, I wonder about their loyalty to a specific denomination and local fellowship. When I read the New Testament, especially Acts, I become aware of the importance of the local church. I also notice that Paul, in his writings, spends lots of time convincing, coaxing, and rebuking in order that the bonds of particular fellowships might be strengthened. Loyalty to a local church is Paul’s ideal, and involves commitment on a *full-time basis* to that church. Our time, spiritual gifts, money, and talents are needed in that local situation; indeed, they comprise the fabric of a successful, growing church. Lack of such commitment undermines the church at a very basic level.

As laymen and pastors, how do we deal with this problem? Ultimately, I’m not sure. Yet I have discovered a few things that help. First, care enough to gently share with grazers that local commitment is the ideal. Second, try to draw them into the fellowship through love and acceptance. Third, occasionally ask them to do something in the church. It will strengthen the bond. Don’t forget, some of these people are wonderful Christians. Finally, keep working on the church service. Make it worthwhile for people to come and they will come.

I hope “grazing” is not the wave of the future. While I enjoy these occasional worshipers, I cannot help but feel that they are shortchanging themselves. Therefore I would like our church to be a place where these people can find a full course banquet, and not just a spiritual snack. Maybe I’ll hang out a sign—“Grazers Welcome”—and hope some will find our church to be “Greener Pastures.” **H**

**BY DAVE SKIDMORE**

*Pastor of the Bay Roberts, Newfoundland, Canada,  
Church of the Nazarene.*

# This Harper Valley Had No PTA



**T**he little town of Harper, Oreg., wasn't famous for its PTA; it had none! It was a tiny village with one store, a post office, a school, a tavern, and two churches.

The young and financially poor Church of the Nazarene there should be remembered for producing many preachers, professionals, and scores of Christian workers. Since no one else has, I feel it is time to write this story. I was one of those youths who got established at Harper, and I have spent over 45 years in Christian work as a minister's wife.

Harper Valley was home to optimistic farmers who had acquired undeveloped, sagebrush land. The pinch of the Depression was still hurting in the mid-thirties. Most of these pioneers erected two- or three-room cab-

ins. They hauled water from the nearest source until a well could be drilled. Sagebrush was used for cooking and heating. Since it burned very fast, the entire family helped load brush on a wagon frequently. There was no money for coal. The electric power line didn't come to the area for several years.

It was from these humble homes that people drove many miles to Harper to worship in the dark, little basement church. It was lighted by kerosene lanterns and heated with a coal heater. We often prayed for money to buy fuel, and God never failed us. However, the people put feet to their prayers. My mother sold eggs to have an offering for the church. Sometimes the number of eggs we used was limited so that she could

achieve this goal. There were no jobs in the area, but the church women decided it would please God if they found ways to enable us to keep warm at church. If there was a farm sale nearby, they sold the farmers hamburgers, pie, and coffee. There were no cafes, so the food was greatly appreciated, and the women were delighted to have an offering for the Lord.

My parents moved to Oregon when I was 11 years old. We were accustomed to attending church, but had never heard of the Nazarenes. We planned to try both of the churches in town, but went to the Church of the Nazarene the first Sunday. Since Dad and Mother were busy getting settled in our little cabin, they let my older brothers, Eldon and Earl Hunter, take my sister, Julia, and me to services in the family car. It was a rare thing for my parents not to go to church with us. I remember the freedom I felt as we drove those nine miles. Now, I think of the sacrifice that was made to keep gas in the car for those trips. I thank God for my heritage.

Members were being received the first Sunday we attended the Church of the Nazarene. I was shocked when my older brothers and sister stepped forward to join the church. I think the pastor was equally surprised, but nobody stopped them. We didn't know about membership classes. I was only a child, so I decided to ask my parents before taking such a bold step.

When the altar call was given, I longed to go forward, but again I hesitated. I could hardly wait to get home and talk to Mother about my strange inner yearning. She understood, and explained the convicting power of the Holy Spirit.

In the next service, I hurried to that rugged altar where I asked God to forgive my sins. I wanted to constantly sing, "There is sunlight in my soul today."

From the four youth of our family who attended that revival, the Harper church contributed two ordained ministers. My sister, Julia Braddock, took a year from her teaching career to teach missionaries' children in Africa. Her husband, also from Harper, gave that year of his life working as maintenance man on the mission field.

My brother, Eldon Hunter, pastored several years at Harper. He labored with the congregation to build a nice little sanctuary on the basement foundation. He was often weary after a

hard day of carpenter work, but he never neglected his little flock. He called on and reached out to everyone in the community.

Another brother, Earl Hunter, is an ordained minister, and served as a chaplain in the army. He and his wife, Mabel, whom he met at Harper, were missionaries for several years. She is a registered nurse, and dedicated her training to God. Earl has authored several books, and is on the staff at Coeur D' Alene, Idaho where his son, Ron Hunter, is pastor.

Lester Braddock and Clarence and David Carter all prayed at that home-made altar. They became pastors and served for many years after ordination.

My husband is an ordained minister in the Church of the Nazarene. We were married in the humble Harper church, and returned there later to pastor. We often packed over 100 people into that little building. From this beginning we have served the Lord, in various ways, since 1940.

It is true that Harper had no PTA, and not many other advantages that are usually thought essential. However, we had a godly couple who taught school and counseled us about our spiritual lives. They were Mr. and Mrs. B. W. Shaver. Their influence can never be measured.

Harper had a large Nazarene Young People's Society, which helped all of us with public speaking. We were expected to take turns presenting the lesson each Sunday night.

We always went to Sunday School. No one thought of driving that far just for church. We had a strong teen class and each enjoyed being there.

Last summer, six of us who had lived at Harper attended Sunday School and church together. We rejoiced that the Christian Life director and some of the teachers were former schoolmates of ours. They were not attending church when we lived there. God's work is continuing in the small town of Harper, Oreg. Perhaps it is in the process of producing more preachers.

My prayer is, "God bless those who have kept that lighthouse alive for over 50 years. Strengthen those who continue their ministry there." **H**

**BY LEONE HUNTER BROWNING**

*Wife of a Nazarene elder residing in Moses Lake, Washington.*

# WHY?

**W**hy do we do it over and over again? Is it just fulfillment of another of our traditions? Is it that we want to make sure of our churchmanship and loyalty to the program? Are we trying to impress our leaders? Why do we repeat such annual offerings as the EASTER OFFERING? Is there really a cause?

WORLD EVANGELISM is the prime mover in our emotional response to this springtime gathering of funds. The operation of an international church organization is highly structured, somewhat bureaucratic, and often overlaid with expectations from its constituency. Yes, the Easter offering translates into General Budget, which resources the management of a sophisticated international headquarters, as well as assistance in the operation of a seminary and Bible college.

THE ALL-CONSUMING PASSION OF THE NAZARENE TRADITION IN GIVING AN EASTER OFFERING TO PAY GENERAL BUDGET IS YET ALIVE—that is, the EASTER OFFERING MEANS LIFE around the globe through WORLD EVANGELISM. Participation in this exciting opportunity means LIFE through 617 dedicated missionaries and thousands of committed national workers in 85 areas of the world.

We were there. In fact, 25 of us had invested time and money to be privileged members of the Tennessee District Work and Witness team. The plane touched down at 7:35 a.m., Saturday morning, October 31, 1987, in Lisbon, Portugal. The missionaries were there to greet us. Soon we were checked in at Hotel Roma. What a thrill—our team was to be initially impacted by the district assembly of Portugal. We were there to witness—and yet, we were being witnessed to by the fruits of the WORLD EVANGELISM OFFERING called GENERAL BUDGET. Good things are happening in Portugal. The election of the first national district superintendent at the assembly evidenced General Budget at work, for the two nominees were products of World Evangelism in Cape Verde and Mozambique. Gabriel Immaculate Conception Du Rosario, pastor of Coimbra, Portugal, was elected. What a leader!

Pastor Eduardo Mexiara from Mozambique and now pastor in Portu, Portugal, led us in the mission to Valongo, a new church planted by the Portu church. This mother church was established in 1980 by Missionaries Duane and Linda Srader. One week of intense work by a dedicated team climaxed with opening services in the completed building. Missionaries Srader and Scott and Pastor Eduardo provided unparalleled example and vision.

On to Lisbon and specifically Merces, a suburb where missionaries Jon and Margaret Scott have begun ministries. A new building purchased! Two days of remodeling and cleanup and the first service! Five adults attended the first evangelical church service in their lives. God's presence manifested another sign of LIFE in a world of spiritual hunger.

Is the EASTER OFFERING important? Is it pertinent to the cause of WORLD EVANGELISM? Does the General Budget matter? Is the Great Commission relevant? Is revival and survival linked to GIVING for WORLD EVANGELISM? YES, YES, YES. EASTER OFFERING IS OUR OPPORTUNITY TO SAY YES TO A LIFELINE BUDGET THAT PRODUCES PHENOMENAL LEADERS LIKE GABRIEL AND EDUARDO, AS WELL AS YOUNG TEENS LIKE MARKOS AND PEDRO OF VALONGO. Our time is NOW to say YES for WORLD EVANGELISM. **H**

**BY W. TALMADGE JOHNSON** *Superintendent of the Tennessee District.*

# BON JOUR



Denis Doyon is pastor of the newly organized Beauport church and radio speaker for the French Nazarene Hour, beamed on seven stations, covering the Western Hemisphere through short-wave.

Few people have even a slight perception that just across the border of northeastern United States lies a "foreign" nation. Canadians are not foreigners, you say, but only if you have never been to Quebec, where 98.7 percent of the population are French-speaking.

"You can know people for years," says Eugene Morris, pastor of Ste. Foy Church of the Nazarene, "and all at once you are saying, 'What! You are English? I didn't know that.' This is really a new France."

Six million French people live in the province of Quebec, a nation within a nation. Montreal is the second largest French-speaking city in the world.

"Even the English Canadian doesn't understand French Quebec," Morris says. "This is a different mentality, a different people, a different country."

District Superintendent Harry Rich faced some formidable problems when he accepted responsibility for Canada Quebec in 1984. Mainly because of the different language there has been a dearth of qualified pastors. That, with the economic and other limitations imposed by a mere eight churches with a combined weekly average attendance of 221, makes this district a huge challenge.

Even the list of a half-dozen "possible" French-speaking pastors, found in the district files, brought responses that were all definitely negative.

"I realized then," Harry Rich said, "that if we were ever to have some pastors to eventuate growth, we would have to start our own program to



(l.) Beauport church, organized April 1987, with 18 charter members, meets in this office building. (Above) The Centre Evangelique (Haitian) Church of the Nazarene meets in this building, which is also the western center for Quebec Nazarene Bible Institute.

train our own pastors. We had no funds, no courses, and no applicants, but I announced the beginning of a Bible school, and we began advertising it. I bought books for the library. I still had no students two weeks before the announced date for opening, and no applications. So I got in my car, drove to Quebec City, and got up and preached. Eight young fellows came up and filled out the applications to attend Bible school.

"I came back to Montreal (about 200 miles) and went to the Haitian church. I preached the same message that night and called forward all the

young men who felt they might be called to preach. Six responded. So we started the year with 14 enrolled. When it all shook down, a number of them couldn't work it into their schedules because of families and jobs, but we averaged 7 or 8."

Rich, with the help of Eugene Morris, has established the Institute Biblique Nazarene. In 1987, its second year, 16 students enrolled, and classes have averaged 12. Rich teaches for three days in Quebec City one week, assigning enough homework to keep the students busy, and the next week teaches the Montreal group at the



# NEIGHBOR

other end of the district. He considers these three days a week a good investment.

Eugene Morris not only teaches in the school at Quebec, he makes Ste. Foy church a training ground for recruits. "In fact," Rich said, "most of the men in Morris's church have felt God's call into ministry. Morris has a way with sharing his own ministry that encourages this." Eight young men from Morris's church are preparing for full-time pastorates.

Also instructing in the Bible school is Pierre-Michel Paul, Haitian pastor at Montreal Centre Evangelique.

"Four of the fellows now in training

are already pastoring, and another half-dozen or so show real promise," said Rich. "They are live wires and I feel we are going to experience growth through them."

The Institute Biblique Nazareen offers basically the same courses as the Nazarene Bible College in Colorado, but it takes four years, rather than three, to complete the courses. Also, with few instructors, the school cannot handle four classes at different levels. Students who began when the school was initiated will be in their third year in 1987. Rich hopes they can add some first-year students next year. The school meets the requirements for or-

dination set up by Pastoral Ministries in Kansas City.

The "Quiet Revolution" that took place in the 1960s broke the stronghold of a religion that dominated Quebec's French population for generations. It left the churches empty, and in its place secularism and materialism have flourished. Our "neighbor" does not offer to our missionaries who go there a readiness for the gospel.

Nevertheless, God is honoring the obedience of these new pastors and the eagerness of their advance. Harry Rich's strategy of church growth through a Bible school has resulted, in the last two years, in the formation of four church-type missions. The one at Beauport was organized April 19, 1987. Eight other areas have been targeted for new works.

*Tres bien, neighbor. May your number increase!* **H**

**BY NINA BEEGLE**

*Division of Church Growth editor at International Headquarters in Kansas City, Missouri.*

## CHAPLAINS AND CHANGED LIVES

# ANOTHER COP SURRENDERS TO GOD

Some of the greatest ministry opportunities come unexpectedly. It was a typical Sunday afternoon. We were sitting down to lunch when the phone rang.

"Is this Wally Johnston, the police chaplain?" the voice inquired.

"Yes it is," I responded.

"I really need to see you right away." I sensed a desperation in Officer Pete's voice as we agreed to meet in an abandoned parking lot within a couple of hours.

I pulled up to the meeting place. Pete was there, smoking a cigarette and looking rather dejected. We found a shady spot to escape the warm, California sun. For the next hour and a half Pete unloaded, not his service revolver, but his heart! I just listened, letting him share the things that were going on inside. He confided that the relationships in his life had gone sour and, as a result, nothing seemed to make sense. What Pete didn't know was that while I was

listening, I was praying that the Holy Spirit would open the door to Pete's heart so that he could surrender his life to Jesus.

When he finished sharing, that opportunity came. I explained to him that when our relationship to God is correct, then all other relationships in life can find meaning and fulfillment. Our relationship to God is eternal and He wants to give us the certainty of eternal life. I shared with Pete how we can have that certainty. He was eager to have that fulfillment in God and prayed with me to receive God's gift of eternal life. I guess you could say that a police officer surrendered . . . to God!

When I met with Pete the next day, he said for the first time in months he had slept the whole night through. He said up until then he hadn't eaten very well, but that morning he had a big breakfast and a whole new outlook on life.

Something else Pete discovered. He wasn't alone. There were others at the department who also knew Jesus and His wonderful gift of eternal life. These other officers are a source of encouragement to Pete.

Once the prisoner of broken relationships, Pete is now enjoying life's greatest relationship! Another cop has surrendered to God! **H**

**BY WALLY JOHNSTON**

*Associate minister of Santa Monica, California, church and also a police chaplain.*

## CHURCH OR CLUB?

Sex and money scandals have toppled a leading television evangelist and provided a field day for cynics and skeptics. The crimes of fallen preachers and the excesses of apostate churches are “news,” sure to get prominent media coverage.

That such tragedies occur should grieve us deeply but not surprise us greatly, given the shallow character of much that passes for Christianity these days.

Among his comments on the church at Thyatira (Revelation 2:18-29), William Barclay says, “A Church which is crowded with people and which is a hive of energy is not necessarily a real Church. It is possible for a Church to be crowded because its people come to be entertained instead of instructed, and to be soothed instead of confronted with the facts of sin and the offer of salvation; it may be a highly successful Christian club rather than a real Christian congregation.”

When worship degenerates into entertainment, and the minister is a performer rather than a prophet, the appearance of life is deceptive. At heart the situation is hollow and rotten. A testing storm will topple it. I don't know which is sadder, that some ministers are

so self-indulgent and corrupt, or that some good people are gulled into supporting them.

The tragedy should serve us as a warning. This is not a time to judge others harshly, but to hear the caution of Scripture: “Let any one who thinks that he stands take heed lest he fall” (1 Corinthians 10:12). We need to make sure that our churches are real. We need to “repent,” “hold fast,” and “hear what the Spirit says to the churches.”

One thing alone will save us from shallow, clubby Christianity—hearing the Word of God with full purpose to believe and practice its teaching. A people who honor the Word will thirst for holiness. They will desire above all else to be like Christ. Shallow music, sermons, and commitments will not deceive them. Biblical Christianity alone will have their allegiance and support.

## THE IMPOSSIBLE

On the bulletin board next to the telephone, Doris had written, “Pick up tomorrow.” Reading it, I thought, I wish I could hang around and watch her do that.

My mind began to travel over yesterday's miles, and I thought of many signs I had passed exhorting me to do the impossible. Enroute to a revival some years ago I kept seeing large red-lettered signs saying, “Impeach Earl Warren.” I couldn't do that whatever my opinion of his work as a Supreme Court justice. Another sign said, “Fly Now.” Even with “the pedal to the metal” my car would not get airborne. I had to be content with the legal speed limit for automobiles. I began to appreciate the simple signs commanding the possible and practical actions—like “Stop,” “Go,” “Yield,” and “Merge Right.”

One great thing about the Bible is the practical nature of its ethical injunctions. What it commands me to be and do I can be and do. Not in my own strength, of course, but by the grace of God that pardons, cleanses, renews, and empowers for service. Counsels of perfection are not the stuff of which Scripture's injunctions are composed.

What God demands He enables and what He enables He judges. That truth is at once a comfort and a challenge. Facing His demand for holy living, I cannot plead my weakness as an excuse to ignore the demand. He can fill me with the Holy Spirit, who is power for the faint, and in that power I can stand, speak, and serve, whatever the inner fears or outer foes that attempt to intimidate me.

If we focus on the corruption and division of the carnal heart, God's command, “Be ye holy,” sounds impossible, even absurd. But “no word from God is without power.” Heard in faith as personal address to our souls, the word God speaks as command is also promise, the promise of ability and authority to do what He requires. Holiness is possible, not because we are strong, but because His strength is made perfect in our weakness. He can make our hearts pure and our lives righteous.

I can't pick up tomorrow but I can be holy today.

# A BRIGHT FUTURE

A new book, *The Birth Dearth*, argues a foreboding future for Western democracies in general and for the United States in particular. If present trends continue there will be a steady shrinkage of population and power in the West, while communist countries increase in both. Declining numbers of consumers will mean a diminishing economy. Longevity, meanwhile, will increase, but the lessened number of wage earners and taxpayers will be unable to keep pension funds and Social Security benefits adequate to the needs of the elderly. Ben Wattenberg paints a disturbing picture.

Is he a prophet? I don't know. Do we need a much larger crop of babies? I don't know. Demographics, economics, and politics are not my bag. There have always been prognosticators whose dire predictions have earned the labels "gloom peddlers" and "doomsayers." Some of them were proved right by subsequent events.

Whatever the future holds, of this I am sure—the church of Jesus Christ will survive and prevail. As sure as He is Lord, the church is indestructible and invincible. It is founded on the Rock, and the gates

of hell cannot prevail against it. Kingdoms may rise and fall, nations thrive and subside, economics prosper and collapse, but the church abides all changes, endures all trials, overcomes all opposition. Whom the Lord purposes to preserve and employ cannot be defeated or destroyed.

Just this week I was scanning the reader response section of a Nashville newspaper. An 86-year-old woman, deploring world conditions, said, "For the first time I fear for my children and grandchildren." I can understand her anxiety. Darkness seems to be deepening, setting the stage morally and politically for some antichrist to emerge.

But the future does not belong to antichrist; it belongs to Christ. "He shall reign for ever and ever." Evil will be judged and righteousness will flourish eternally. "The future is as bright as the promises of God."

The church must not be infected by the world's failure of nerve. Jesus Christ is Lord of history, and willingly or unwillingly, all things will serve His ultimate purpose.

# NOT ABANDONED

Doris and I were driving through Pennsylvania, en route to a revival meeting. On an old, faded, and dented automobile I saw a bumper sticker that read, "THIS IS NOT AN ABANDONED CAR." When the owner parked the car and left it unattended, he didn't want some zealous public servant to tow it away to a junkyard.

That day happened to be special for us—our 45th wedding anniversary. Even when you marry young, you don't reach the 45th without wear and tear, without dents and faded spots. People say, "time heals"—it also wears out and breaks down the mortal frame.

Well, I thought, she may be older, less vigorous, more fragile, and experiencing aches and pains she never had in vibrant youth, but she is more precious to me than ever before. The years may have subtracted youth and strength, but they have added value.

I was afraid to ask if she felt that way about the aging wreck in whom she had invested those 45 years. The answer would be yes, I hoped, but why risk it?

**I may look like a wreck as I chug along on missing cylinders, but I am not an abandoned car!**

One thing I know for sure—as we grow older and weaker, bearing the scars and mars of piled up years of service, we are not valued less by the Lord. He will never abandon us because we don't look as good or function as well as we did years earlier. His promise abides, "I will never leave thee, nor forsake thee" (Hebrews 13:5); "Lo, I am with you always" (Matthew 28:20).

Along the route we saw shiny new cars, old work-worn cars, cars repaired and restored, and some cars rusting to oblivion in junkyards. On some cars new paint disguised old wounds, but cosmetic treatment couldn't roll back the miles traveled any more than plastic surgery could renew my youth. But my future is not the junk pile. It's the resurrection and eternal life in heaven!

"He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). I may look like a wreck as I chug along on missing cylinders, but I am not an abandoned car!

# THE ANSWER CORNER

**Where in the Bible is anyone authorized to be baptized in the name of the Father, Son, and Holy Ghost? Who actually did it in the Bible? Please explain Acts 19:5.**

Baptism "in the name of the Father, and of the Son, and of the Holy Spirit" is plainly commanded by the risen Christ (Matthew 28:19). As He had just claimed "all authority in heaven and on earth" (v. 18), no higher authorization was necessary or possible. As He instructed the disciples to teach their converts "to observe all" that He commanded them, authorized provision was then and there made for the continuing practice of baptism "in the name of the Father, and of the Son, and of the Holy Ghost."

"In the name of" means "by the authority of." In Acts 19:5, Ephesian disciples "were baptized in the name of the Lord Jesus." They were baptized as He, as Lord, had commanded.

Notice the singular in Matthew 28:19—"the name," not the names. Father, Son, and Spirit have one name, one authority, for they are one, not numerically one but essentially one. To do anything in the name of the Father, or the Son, or the Holy Spirit is to do it in the name of the Father, and the Son, and the Holy Spirit.

Keep in mind, also, that the command of Christ (in Matthew 28:19) was spoken before the events recorded in Acts took place. The practice of the

disciples and the language in which that practice was recorded must be understood in the light of our Lord's clear command.

**This question came up in our Sunday School class. About how many miles did Jesus travel in His earthly life? He rode on an ass, and in a boat, but most of the time He walked. Our pastor would like to know, too.**

8,763.4 miles. I am just teasing you. There is no way for us to know how far He traveled, since we do not have a detailed record of all His movements.

We do know this—He walked to worship services, which He attended faithfully, and He walked from place to place, sharing the gospel with lost people. That leaves us without excuse if we don't worship and witness, since we have the advantage of faster and more comfortable means of travel.

**Isn't there a scripture about the penalty for a rapist?**

Under the law of Moses, a man who raped a virgin "betrothed" to another man was subject to the death penalty. A man who raped a virgin not pledged to another man had to pay damages to her father, and—if the father insisted—had to marry the victim. He was forbidden to ever put her away (Exodus 22:16-17; Deuteronomy 22:23-28).

Apparently, the woman who was raped had no say-so in the matter of

such a marriage, except for the influence she could exert on her father.

While the law of Moses was much more humane than the codes of pagan nations, it did not accord women equal rights and equal freedom with men.

The New Testament has no statement on the subject of rape and its penalty. This is to be expected, since the church is not a political entity, and makes no laws defining crime and establishing punishments for crime.

**Our church rents and copies videos. It clearly states at the beginning of the video that it is illegal to copy. When a video rental company makes their living renting videos, is this not only illegal but taking money away from that company? This bothers me.**

A church forfeits credibility when it violates the law. Only when the laws of men plainly contradict the commandments of Christ is the church justified in lawbreaking. For an example of this, see Acts 5:18-20.

We are exhorted to "do all to the glory of God." God is not honored by dishonesty and cheating.

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**Conducted by  
W. E. McCUMBER, Editor**

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

## LETTERS

### TRACT MINISTRY

About every two weeks I go to Petoskey to have a blood sample taken at the hospital, and then to the doctor's office to have a shot for my bone cancer treatment.

I call these bimonthly trips "going to Nineveh," for at these times I distribute tracts to various ones I encounter. At one time I did some of this from a wheelchair in the hospital hall.

I am somewhat like Jonah who was reluctant to go to Nineveh. Ahead of time I seem to dread and doubt this

venture. However, I have found it brings joy. Most of the people are good about expressing their thanks.

If any readers have considered the tract ministry and have been scared out of it, I would urge them to reconsider. A woman from New Jersey wrote me:

"Thank you for the tract, 'God's Simple Plan of Salvation.' I've just made Jesus the Lord of my life! I am saved and He reigns in my heart! July 22, 1987, is my new birthday."

**Hattie Laughbaum**  
*Pellston, Michigan*

### ANGRY

I have just read the intense and disturbing article, "Innocence and

Death" (November 1 issue) by Jack Conn.

In my opinion the Church of the Nazarene needs to be more disturbed by such issues as abortion. I'm sick of our complacency, our fear of controversy, our decision to not become "crusaders," our fear of offending someone by the goriness of the issue.

We are a church that teaches and preaches holiness, but we're afraid to get off our padded pews to defend the cause we're preaching. Where was the church right after the Roe vs. Wade decision?

As you may have guessed, I'm angry. While thousands of babies are murdered daily, I'm angry that 20-40 people show up for monthly Pro-Life

meetings (usually one or two from the Church of the Nazarene). Do Christians not care?

I think so often of the Germans who sat by and let Hitler take over and eventually terminate the lives of millions of Jewish people. I don't know what their excuses were. I, however, am here witnessing another holocaust, and we Christians are left with no excuses. God help us.

**Diane Herring**  
Gainesville, Georgia

## A GLORIOUS SERVICE

Our Sunday evening service was a bit out of the norm for me. As the song leader led us in chorus, hearts were touched and people began to make their way to the altar. God's presence was very near, which led to a second altar service as an elderly man

made his way to seek God. Before I realized it, my five-year-old son, Gabriel, quietly got up and went forward and knelt alone. His father and I, along with a couple of others, prayed with him. In a few moments he testified to the pastor that he had prayed for Jesus to forgive his sins. On the way home I asked him what made him go to the altar, and his reply was, "Well, Mr. Carl (songleader) said for us to do whatever we felt led to do."

**Cynthia W. Force**  
Fletcher, North Carolina

## FELLOW WORKER

Thank you so very much for your fine magazine. I was introduced to the *Herald of Holiness* almost two years ago through a Nazarene brother where I work. I read every article as soon as

I can after receiving each issue. I thank God for every article, but I especially appreciate those about Chaplains and Changed Lives.

I am a Wesleyan elder pastoring a pioneer work in Cleveland. Pray for us as we endeavor to spread this glorious gospel of scriptural holiness throughout our land.

**Glenn F. Pardue**  
Cleveland, Georgia

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

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

## BY ALL MEANS...SAVE SOME

# A STAR WITNESS

Last year my friend's daughter auditioned in Dallas for a singing part in a show called "America." We were excited and happy when she was later selected for the role of lead singer.

This was to be her first taste of independence from the sheltered life she had led as an active Christian teen. She was now a second-year campus-Christian at Memphis State University.

Her mother and I prayed that God would use her as a witness to the non-Christians she met there. She had expressed her apprehension about entering the secular world, but thoughts of the glamor of her new job helped quell some of these fears.

When Julie returned home last August to resume her studies at Memphis State, we were anxious to hear of her experiences as a Christian in show business. She was eager to share! She grabbed her mother and exclaimed, "It was easy! No one found out I was a Christian!"

A pained expression crossed her mother's face, and I bowed my head and quickly prayed. It was like a dagger thrust in my own heart, as I realized how often I have failed to witness for Him as I should.

Think of what she had missed! Think of how she failed the people whom she met. Nobody had the benefit of her Christian testimony. No one received encouragement, or help in time of need. How sad! She was spared ridicule and possibly scorn, but missed her opportunity! She "did it not to Me."

Julie auditioned again this year for a part in "America" and made it. Her mother and I prayed again that she would let herself be used of the Lord in witnessing to the non-Christians in the show, and she would sing to His glory.

Julie is home again, in her senior year at college. All the enthusiasm that we were expecting the first time came gushing forth, as she related her experiences. "During one of the shows, we were singing, 'God Bless America,' and the Holy Spirit came to me so real that I had to share it with someone when the show was over. That person was Michael.

"Looking directly at Michael, I said to him, 'I felt God's presence so strongly tonight, each time we'd say His name in the song. He just kept blessing me over and over. I have been a Christian all my life, raised in a Christian home, and have served the Lord as long as I can remember, but I never felt so close to Him as I did tonight as we were singing.' Michael looked at me as if to say, 'What is this weirdo talking about?' But he was listening, and I just blurted out, 'Have you ever met Jesus?' Michael said, 'No.' 'Would you like to know Him as your personal Savior?' Michael responded, 'Yes.'"

When she had finished, tears of happiness washed down our cheeks, and we praised God for His goodness. We related to Julie our prayers for her. She smiled and said, "After the Holy Spirit dealt with me during the show, I knew I had to tell others. It's easy now, since I do it for Him!"

Julie led Michael to Jesus, and Michael is leading Julie to the altar to be his bride in June, and the Lord is leading both of them into full-time Christian service. Isn't God great!

**H**

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## BY JO HARVEY

*Member of the Calvary Church of the Nazarene of Memphis, Tennessee.*

## PEOPLE AND PLACES



Samoa District NYI President **Ioe Lemaveve** was one of three young people chosen by the Government of

Western Samoa to attend the Japanese Youth Goodwill Cruise. It is an annual program organized and funded by the Government of Japan.

Lemaveve was chosen for his dedicated work with the Samoan young people of the villages and the local churches across the district. He left January 4 for six weeks. The first two weeks were in Tokyo, then he went on a four-week cruise to promote cooperation and an exchange of culture with 300 young people from Japan and from the South Pacific. □

President **Herbert McGonigle** of the British Isles Nazarene College is chairman of the newly formed Wesley Fellowship. Rev. **Ian Brown**, pastor of the Bolton Brownlow Fold church is the secretary.

The Wesley Fellowship especially concerns all Christians committed to the teaching and spirit of the Wesleys, and plans to develop practical, devotional, and theological aims. The fellowship is inter-church, but united in the evangelical Wesleyan-Armin-

ian expression of the Christian faith. Their aim is to be "practical, living-it-out 'Wesleyans' believing in and working through those great distinctives." □

The National Society of Fund Raising Executives (NSFRE) has conferred the designation of Certified Fund Raising Executive (CFRE) on **Wes Powell** of Fort Worth, Tex. Powell is employed with Cargill Associates, a Fort Worth-based fund raising consulting firm that raises money for churches and institutions nationwide and in Canada.

There are approximately 1,522 CFREs in the country. NSFRE is an educational organization based in Alexandria, Va., which serves the career needs of nearly 10,000 professional fund raisers.

Powell, a native of Beaumont, Tex., graduated from Southern Nazarene University, Bethany, Okla., in 1980 with a Bachelor of Science degree in business administration. Powell has been a consultant with Cargill Associates since July 1983. He is a member of Fort Worth Metroplex Chapel. □



**Dianne Adams** had completed a degree in economics, but she had no purpose in life. Under the ministry of Pastor

Charles Johnson of the Meridian, Miss., church, she had a life-changing experience in 1980.

Adams took the Course of Study for Ministers and was ordained in 1986.

Rev. Dianne Adams now pastors the New Life Mission in Philadelphia, Miss. She is assisted by **Betty Gibbs**, who is presently pursuing the same course of study. When they first began the mission, located in a commercial building in the downtown area, they had 7 to 10 worshippers. Currently, as many as 60 people attend Sunday services. □

### CORRECTION

A news item concerning a baptismal service of the Molokai Church in Kualapuu, Hawaii, appearing in the December 15 issue, stated "None of these were new converts." It should have read "Nine of these were new converts." We apologize for the typographical error.

### E. P. ELLYSON AWARD WINNERS

The E. P. Ellyson award was established in 1983 during the 75th year anniversary of the Church of the Nazarene. Dr. Ellyson is distinguished for having been elected one of the three founding general superintendents. Later he was called to become the first executive editor of all Sunday School materials for the Church of the Nazarene, a post he held for 15 years (1923-38). In his honor, this award continues his vision for excellence in the train-

ing of laymen. The award is given to those who complete the requirements leading to full accreditation in either the Teacher Enrichment or Administration and Management programs. The following persons have received this highest honor in 1987:

#### TEACHER ENRICHMENT

Jessie Platt, Wellsburg, W.Va.  
Mary Stoner, Columbia, Mo.  
Melva Hedges, Endicott, N.Y.  
Paul Buck, Wellsburg, W.Va.  
Jean Buck, Wellsburg, W.Va.  
Betty Fagan, Findlay, Ohio  
Nellie Baker, Wellsburg, W.Va.  
Betty Habben, Waterloo, Iowa  
Margaret Baker, Wellsburg, W.Va.  
Kate Yater, Wellsburg, W.Va.  
Sallie Shrewsbury, Oak Hill, W.Va.  
Millie Buchanan, Wellsburg, W.Va.  
Dorothy Garretson, Wellsburg, W.Va.  
Linda Jean Adams, Wellsburg, W.Va.  
Joann Mowery, Columbus, Ohio

Linda Nelson, Jacksonville, Fla.  
Virginia Maxwell, Wellsburg, W.Va.  
Wendy Koon, Wellsburg, W.Va.  
Patricia Davis, Elyria, Ohio  
Steven Salyers, Cannonsburg, Ky.

Chuck Corwin, Waterloo, Iowa  
Melody Mossgrove, Wellsburg, W.Va.  
Barbara Davis, Marion, Ill.

#### ADMINISTRATION & MANAGEMENT


Gerald Owenby, Knoxville, Tenn.  
Charlotte Gibbs, Findlay, Ohio  
Thelma Buttrum, Marion, Ill.  
Mary Stoner, Columbia, Mo.  
Juanita Collins, Flatwoods, Ky.  
Gail Kelly, Sanford, Fla.  
Linda Nelson, Jacksonville, Fla.  
Charles G. Pope, Edmond, Okla.  
Betty Jean Leasure, New Martinsville, W.Va. □

### FIRST GENERAL NYI INVITATIONAL BIBLE QUIZ TOURNAMENT

July 6, local, zone, and district quiz teams from all over North America will converge on the campus of MidAmerica Nazarene College in Olathe, Kans. This marks the first-ever General NYI Invitational Bible Quiz Tournament, according to Mark Gilroy, NYI Teen Program coordinator.

## HOME-ENRICHMENT PACKET

J. Paul Turner, Editor



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Bezel Samuel K. Mungure of Harare, Zimbabwe has been assigned to the 21st Infantry Battalion as Senior Chaplain with the rank of Lieutenant. He is one of three national Nazarene chaplains serving outside the U.S. and Canada. The other two are in Papua New Guinea (military) and India (hospital). An ordained elder, Lt. Mungure graduated from Rhodesia Nazarene Theological College with honors. He was deputy principal/dean of students and lecturer at the Zimbabwe Nazarene Bible College. Shown are Mungure, his wife, Lunah, and four sons: Edwin, Ezekiel, Emmanuel, and Elijah.

The three-day event is expected to be the biggest Nazarene quiz tournament ever. Initial responses indicate that at least 50 teams and 250 quizzers will be involved.

The tournament is designed to give Nazarene quiz teams a major year-end event to work toward in years that there is no General NYI Convention or Nazarene Youth Congress tournament. Unlike the other tournaments, there is no special qualifying process to take part in this event, other than to be on (or form) a team with a coach.

Additional information and registration packets are available by contacting NYI Ministries at the Nazarene International Headquarters in Kansas City. □

## CHINESE PRESS WILL PRINT FOR CHINA

A rumor has been circulating regarding the newly established Amity Press in China. The project was funded with monies from the American and United Bible Societies and their affiliate members, of which the Church of the Nazarene is one. The rumor circulating suggests that the Bibles and other materials printed by Amity will be exported rather than used in China.

Nazarene News recently checked with John Erickson, general secretary of the American Bible Society, about the allegations. He explained that the story is untrue and is the result of

a statement that was taken out of context by several foreign newspapers.

In July, the *Financial Times* of London sent Beijing correspondent Rob Thompson to do a story on the development of Chinese exports. In the preparation of the story, Thompson interviewed Mr. Han Wenzao, general secretary of the Amity Press. In the course of the interview, Thompson asked Han if he envisioned the export of Bibles printed by the press. Han said that interest had been expressed about printing Bibles to export to Japan and other parts of Europe, but he never said the press was preparing to do that.

A subsequent story in the *South China Morning Post*, the *Daily Express* in London, and papers in Melbourne and Sydney, Australia, carried the headline, "China to Export Bibles."

Upon checking with Han, Erickson said that he replied that the story was taken completely out of context. "The need in China is so great that I don't envision the press preparing materials for export," Erickson emphasized.

As of December 5, the press had printed, bound, and shipped 20,000 Chinese Bibles. Forty thousand were being bound and another 40,000 were being printed. About 100,000 Bibles were expected to be ready by mid-January.

"The Bibles are printed based on orders received from the Chinese Christian Councils," added

Erickson. "They are dispatched and will be sold at a non-profit price. The Amity Printing Press simply hopes to break even."

Once the 100,000 Bibles are completed, 100,000 reference Bibles will be produced. Other materials planned for the press include hymnals, magazines, syllabi for a local seminary, and textbooks.

Nazarenes receive an annual offering for the American Bible Society. □

—NN

## CHILDREN'S MINISTRIES SALUTES JOY LATHAM

Children's Ministries honored the late Joy Latham recently for her many contributions in the area of ministry to children. Joy's sister, Mary, was presented with a framed picture of original nursery art by Miriam Hall, Children's Ministries director, in an informal ceremony at the Christian Life and Sunday School offices January 7.

Mrs. Hall; Bob Troutman, Children's Ministries executive editor, and Jeannette Wienecke and Evelyn Beals, both of whom succeeded Joy as Nursery editor, gave tributes to her work.

"Joy was the first Nazarene editor of curriculum for two- and three-year-old children," said Mrs. Hall. "She made a valuable contribution to early childhood education in the Church of the Nazarene."

Beginning in 1955, Miss Latham developed the *Teacher's Quarterly* and the *Teaching Resource Packet*, plus activity

books and Bible storybooks for children. In 1960 she released a filmstrip, "Jerry Goes to Nursery School." For the Cradle Roll program of the church she developed "First Steps Toward God" in 1954 and "Reaching Homes Through the Cradle Roll" in 1956.

She also served as children's music editor, producing such materials as, "Children's Praises," "We Sing and Play," and "Joyfully Sing."

Following her death in 1984, family and friends established an endowment to continue her work in early childhood education. Special seminars will be held periodically at Nazarene Theological Seminary to memorialize her dreams of Christian education for young children. □

—NN



A special cake was presented to Mary Latham (r.) by Children's Ministries Director Miriam Hall at the ceremony honoring Mary's late sister, Joy, for her contributions to early childhood Christian education.

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## THE CHURCH SCENE

The Hampton, Va., church had a mortgage burning service November 29, 1987. Guest speaker was District Superintendent Charles Thompson. Pastor Walter R. Mingledorff, Burrell Corbett, Rick Fogle, and Wayne Murray also participated in the ceremony. Plans are now underway to build a new sanctuary. □

The new church building of the Leicester church in rural Vermont was used for a time by the public school. A fire set by vandals at Leicester grade school one week before school opening threatened to keep the local children out of classes until October or November when repairs were completed. When the school committee requested temporary use of the church building about one-half mile away, they received a unanimous yes from the church board and Pastor Paul S. Bowen.

The school and church committees were able to get things

ready for opening day. About 70 children went "to church" to attend school for about six weeks. Adjustments were made every weekend to get things in order for Sunday School. The church made no charge for the building or utilities, considering it a Christian service to the community. The school furnished janitorial help and paid for their own private phone line.

When the school moved back to their own building in October, they left behind two large 4' x 8' panels filled with notes and posters from pupils and teachers saying, "Thank you, Church of the Nazarene, for letting us use your building." □

The Hubbard, Ohio, church dedicated a new addition to their building Sunday, September 13, 1987. A new fellowship hall (Porter Hall), kitchen, and educational wing was recently completed at the cost of \$250,000. Rev. L. Frank Willoughby, Jr. is pastor.

Special guests at the 10:45 A.M. dedication service included Dr. Floyd O. Flemming, district su-



Chaplain Curt Bowers (l.), Chaplaincy Ministries director, recently administered the oath of allegiance to Walter Bean, officially commissioning him as a 2LT in the Chaplain Candidate Program of the United States Air Force. Walter's goal is to become a chaplain serving in active duty in the Air Force. He will be eligible after graduation from seminary and ordination.



Chaplain Curt Bowers (l.), Chaplaincy Ministries director, recently administered the oath of allegiance to Marty Steisslinger, officially commissioning him as a 1LT in the United States Army. Marty is presently attending the U.S.A. Chaplain School in Fort Monmouth, N.J. Upon completion of school, he will report to Fort Ord, Calif., for active duty.



COL Tommy J. Smith (l.) presents Nazarene chaplain CPT Gaetano Franzese (r.) the Meritorious Service Medal by the United States Army, November 20, 1987. Among other things, he was cited for organizing "a circuit ministry program that provided religious and counseling services to 11 widely dispersed sites in Northern Italy." Franzese has served the 559th U.S. Army Artillery Group in Vicenza, Italy, since May 1983.



The Oklahoma City Canadian Hills Church held dedication services for a new facility Sunday afternoon, December 6. District Superintendent Carl Summer of Southwest Oklahoma brought the dedicatory message. The facility was constructed for \$17.50 per sq. ft., including a concrete parking lot. The building is valued at \$195,000, with only \$50,000 indebtedness. Rev. Jack Woolman is the pastor.



A dedication service was held at New Braunfels, Tex., First Church December 6. The Christian life wing that was added to the church is valued at \$60,000, with an indebtedness of only \$18,000. This was made possible by the tremendous commitment of the church body to complete the project. The New Braunfels church has grown from 35 in attendance to over 100 in the past three years. Rev. Jeff Mihelich is the pastor.



perintendent, who brought the dedication message. A dinner followed the morning service.

The church in Hubbard started under the leadership of Rev. Willis Scott in 1964 with a membership of 11 and an average attendance of 26. For two years the congregation met in a house. Ground was broken at the present site in June 1966 for the original building.

In 1982 a new sanctuary was added. The building of the 250-seat fellowship hall, kitchen, and 11 new classrooms makes the total complex 15,300 sq. ft. The value of the property and buildings is \$750,000. □



The Palisade, Colo., church recently dedicated its new sanctuary. General Superintendent Eugene L. Stowe brought the dedication message. District Superintendent Jim Diehl brought greetings from the district. The sanctuary was built adjacent to the existing educational and fellowship facilities, which were completed in 1982. The new sanctuary will seat 235. The building now has a total of 11,000 sq. ft. on 10 acres of land. The facility and land are valued at \$900,000 with an indebtedness of only \$25,000. Rev. Don Blanchard has been pastor of the Palisade congregation since July 22, 1986.



Pastor Gene Anspach (l.) of the Cincinnati Carthage Community Church, and NWMS President Verna Boyd (r.) are shown presenting the keys to a new 1988 Buick Century to missionary Wanda Terry (center). The Carthage congregation gave the car to Wanda in appreciation for the 25 years she served as missionary in Swaziland.



The Goshen, Ark., church had dedication services November 15, 1987, for the completion of a four-phase building program including: remodeling and expansion of the platform; sanctuary addition of 1,000 sq. ft.; family center (2,400 sq. ft. fellowship and gymnasium); and educational unit including seven classrooms, offices, nurseries, restrooms, and kitchen. The improvements are valued at \$250,000 with only \$40,000 indebtedness. Pictured (l. to r.) are members of the building committee: Calvin Stephens; Pastor Larry Ryan; Ottis Watson, chairman; District Superintendent Eugene Sanders; and Kenny Christman.



The Yorba Linda, Calif., Faith Community Church dedicated its new worship facilities November 15, 1987. The first phase of the master plan has over 14,000 sq. ft. of multipurpose sanctuary and educational space. The octagon-shaped worship room is designed to seat 324 people. For the past 74 years, the church has served the community of Brea. Now its impact will include the tri-city area of Placentia, Yorba Linda, and Brea. From the sale of the old church and other property, this \$2.2 million project was completed with only \$380,000 indebtedness. The dedication service was part of a grand opening "Hallelujah Weekend," when former pastors, contractors, and friends gathered. Pastor Paul D. James, using Exodus 3:5, directed the congregation in removing their shoes to acknowledge "holy ground" as Anaheim District Superintendent Thomas Goble led the act of dedication.

## A SPECIAL SUNDAY SCHOOL EMPHASIS

*Love*  
Reaches Out  
to Babies

MARCH 6—  
EASTER SUNDAY,  
APRIL 3

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For Sunday-by-Sunday promotional ideas prepared by the Division of Christian Life and Sunday School, see special six-page brochure and sales flier "Love Reaches Out to Babies" sent to all pastors. NAZARENE PUBLISHING HOUSE



Wichita, Kans., First Church recently completed their annual Faith Promise Convention, which involves only giving for World Missions. With a goal of \$225,000, the congregation pledged \$244,000 in the next 12 months. The budget includes Work and Witness projects in Haiti and Mexico, Bibles to China, and support for Thrust to the Cities. Over 130 persons have now been involved in volunteer Work and Witness projects overseas. Pastor Gene Williams is shown raising the pledge report on the display at the front of the church sanctuary.



The Cranberry, Pa., Faith Church recently dedicated a new sanctuary, led by Pastor Lester R. Champer. District Superintendent Roy Fuller brought the message and commended the congregation for their vision and sacrifice in completing phases one and two of their relocation and building program in less than six years. Phase One, an educational unit, was completed in 1982. The \$60,000 debt was paid off in four years and construction of Phase Two, the new sanctuary, was finished in August, 1987. Appraised value of the total complex is \$350,000 with a current indebtedness of \$55,000.



Pastor Dal Newberry estimated that over 350 people gathered Sunday, November 16, at Fort Worth First Church's dedication of its new building. General Superintendent John A. Knight brought the dedication message, District Superintendent Gene Fuller brought greetings, and the Collegians from Southern Naz-



Decatur, Ala., First Church was dedicated Sunday, November 1. Superintendent B. J. Garber of the Alabama North District was the dedication speaker. Mayor Bill Dukes of Decatur gave greetings and congratulations. Rev. M. H. Stocks, elder from Huntsville, Ala., assisted in the service. Rev. Cecil Greeff, architect for the church, gave the invocation; and Atlas Howard, minister of music, provided special music. The new sanctuary seats 350, expandable to 400, and is located on seven acres. The facilities and property are valued at \$450,000 with an indebtedness of \$150,000. Much of the labor was donated by members and friends of the church. Raymond Woodall, a church board member, was superintendent of construction. Rev. Hayes Oliver is pastor.



The new sanctuary of the Fort Worth Wedgwood Church was recently dedicated with General Superintendent John A. Knight giving the dedicatory message. Also present for the dedication service were District Superintendent and Mrs. Gene Fuller, City Councilman Gary Gilley, and 300 friends and members of the church. The 7,000 sq. ft. addition was built largely by members of the congregation. The appraisal value of the building is \$475,000 and the indebtedness is only \$39,000. Rev. William C. "Bill" Bowers is the pastor, and Clarence Mauk, a layman, was the building superintendent.

arene University furnished the special music. The facility, a 33,000-sq. ft. multi-purpose building, is the first phase of a three part project. It has been appraised at over \$2.5 million, and is located on 20 acres in South Tarrant County.

## NAZARENES REPRESENTED AT CHURCH PENSIONS CONFERENCE

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA; Rev. Paul Fitzgerald, administrative assistant; and Rev. Don Walter, manager of Office Operations, recently attended the 73rd annual Church Pensions Conference held in New Orleans, La.

The impact of the 1986 Tax Reform Act was a major topic of discussion. The general feeling at the meeting was that this act is the most significant tax change since the start of the federal income tax system.

Pension boards from 35 different denominations are represented at this annual conference, as well as other groups who specialize in pensions and denominational health insurance plans. The conference serves over 260,000 ministers and lay church employees.

Fitzgerald led a meeting of the Chief Financial Officers and was elected to the Conference Planning Committee for a three-year term. □

## OUR COLLEGES AND SEMINARIES

### ONU/PLNC STUDENTS DIE

Two Nazarene college students died in unrelated incidents in January.

James O. Kesler II, age 20, died January 14 after collapsing during a class at Olivet Nazarene University. The cause of death for the junior religion major was listed as a pulmonary embolism (blood clot) in the leg. Kesler was the vice president of the Viking Male Chorus at ONU and had planned to pastor.

"He was a very popular student," said Gordon Wickersham, ONU public relations director. "His loss has been felt across the campus."

Funeral services were held January 19 at the West Lebanon, Ind., church. He was a member of the State Line, Ind., church, where his father pastored.

Survivors include his parents, James and Marilyn; a sister, Jan-

ice, who is a senior at ONU; a foster sister, Denise; and a foster brother, Philip Jackson.

A memorial fund in the young man's name has been established at ONU.

Jay Shellabarger, 24, a senior sociology major at Point Loma Nazarene College, died January 18 in a San Diego hospital, following a three-year battle with a brain tumor. He is survived by his parents, Jack and Kay Shellabarger, and a sister, Susan Herring.

Sharon Irwin, associate dean of students, said Jay "was a joy to know... although he faced insurmountable odds, always that sparkling sense of humor was there." His one desire was to graduate, and he lacked just three courses of reaching his goal.

A Memorial scholarship fund has been established at PLNC.

Funeral services were held January 22 at the Rancho Bernardo Community Church with Rev. Norman Shoemaker, director of spiritual development at PLNC, presiding. □

—NN

### PLNC PROF DIES AFTER RUN

John Allen, 42, Point Loma Nazarene College professor of psychology, died of apparent cardiac arrest November 22. He had just completed an early morning run and was resting on a couch when the attack occurred. A memorial service was held at PLNC, November 24.

Allen had served at PLNC for about 8 years. He is survived by

his wife, Marilyn, and two sons, Jeff and Kirk. □

—NN

## MVNC ATHLETIC DIRECTOR APPOINTED TO PRESIDENTIAL CONFERENCE

Mount Vernon Nazarene College athletic director Dr. Lora Donoho announced she has been appointed by President Ronald Reagan to serve as a conferee to the White House Conference for a Drug Free America. Donoho, who currently coaches women's fast-pitch softball at MVNC, will serve as an athletic coach representative.

The task of the commission, she stated, is to evaluate and expand upon information from six

regional forums on drug abuse in America, and then present the proposals and deliver a final report to the president and congress outlining recommendations to further the vision of a Drug Free America.

Donoho said she will be working with members of the president's cabinet, state officials, and religious leaders. She is scheduled to attend the National Drug Free America Conference in Washington, D.C., February 28—March 3.

She attended a regional Drug Free America Forum in Cincinnati, November 15-18. The forum included workshops on such topics as drug abuse prevention, drug law enforcement, and drug free sports. □

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16-20: San Marcos, CA (Church Planting), March 22-31

**MORLEY, FRANK W.:** Carthage, NY, March 2-6; Jamestown, NY, March 7-13; Niles, OH (First), March 15-20; Cuyahoga Falls, OH, March 23-27

**MOSS, UDELL G.:** Lufkin, TX (Bethel), March 1-6; Lufkin, TX (First), March 8-13; Longview, TX (First), March 15-20; Broken Arrow, OK, March 22-27; Monet, MO, March 29—April 3

**MUNCIE, BOB & JANE:** Clay City, IN (Union Chapel), March 1-6; Connersville, IN (Gortner Memorial), March 8-13; Rockford, IL (Samuelson Road), March 15-20; Petersburg, IN, March 22-27; Nashville, IN (Parkview), March 29—April 3

**MYERS, HAROLD L.:** Bartow, FL (First), March 1-6; Reserved, March 8-13; Woodlawn, TN, March 15-20; Georgetown, IL, March 22-27; Danville, IL (Home Gardens), March 29—April 3

**NAJARIAN, BERGE & DORIS:** Reserved, March 21-31

**NEFF, LARRY & PAT:** Hernando, FL, March 1-31

**OLIVER, L. S.:** Denver, CO (Grace), March 1-6; Paragay, Uruguay, Argentina Tour, March 7-31

**OVERTON, WILLIAM D.:** Reserved, March 1-5; Chesapeake, VA, March 6-10; Winchester, VA, March 15-20; Manassas, VA, March 22-27; Baltimore, MD (Parkville), March 31—April 3

**OYLER, CALVIN & VIRGINIA:** Tabor, IA (Weaver Memorial), March 1-6; Iberia, MO, March 8-13; Arkansas City, KS, March 15-20; Springport, IN (Luray), March 22-27; Marshalltown, IA, March 29—April 3

**PAGE, MARK:** Lexington, OH, March 1-6; Columbus, OH (Whitehall), March 8-13; Parkersburg, WV (Calvary Memorial Independent Church), March 15-20; Uhrichsville, OH, March 22-27; Statesville, NC (First), March 29—April 3

**PALMER, JAMES E.:** Troy, OH (Gospel Tabernacle), March 8-13; Mattoon, IL (Zone Revival), March 22-27; New Castle, IN (Westview), March 29—April 2

**PASSMORE, A. A. EVANGELISTIC PARTY:** Jersey Shore, PA, March 22-27

**PERDUE, NELSON S.:** Cleveland, OH (Greater Cleveland Holiness Crusade), March 2-6; Bellefontaine, OH, March 9-13; Newark, OH (First), March 16-20; Marietta, OH (First), March 23-27; Gahanna, OH (Columbus Shepherd), March 30—April 3

**PFEIFER, DON EVANGELISTIC TEAM:** Fort Lauderdale, FL (Indoor Camp), March 1-6; Lakeland, FL, March 7; Washington Court House, OH (Heritage C.C.U.), March 12; Cincinnati, OH (Madisonville Wesleyan), March 13; Cincinnati, OH (Greater Cincinnati Indoor Camp), March 15-20; New Castle, PA (Church of God), March 27

**PIERCE, BOYCE & CATHERINE:** Mattoon, IL (Mattoon Zone Indoor Camp), March 22-27

**QUALLS, PAUL M.:** Evansville, IN (Southwest Indiana Indoor Camp), March 1-6

**REID, WILLIAM D.:** Cincinnati, OH (Clifton Avenue), March 8-13; Parsons, WV, March 29—April 3

**RICHARDSON, KEN:** Peoria, IL (North Side), March 15-20; Danville, IL (Cedar Grove), March 22-27; Canton, IL (Maples Mill), March 29—April 5

**RICKEY, HOWARD L.:** Madison, WI (First), March 2-6; Reserved, March 8-13; Madison, WI (First), March 15-20; Madison, WI (First), March 22-27

**ROSE, WAYNE:** Tulsa, OK (Southwest), March 1-6; Colorado Springs, CO (Central), March 8-13; Branson, MO, March 15-20; Buffalo, KS, March 22-27; McCune, KS, March 29—April 3

**ROTH, RONALD W.:** Springfield, MO (Crestview), March 1-6; Marlow, OK, March 8-13; Oklahoma City, OK (Shields Boulevard), March 15-20; Kingsport, TN (First), March 22-27; Confluence, PA, March 29—April 3

**MIZ MAUDIE MINISTRIES:** McComb, MS (First), March 6; Bloomington, IN (First—Women's Retreat), March 25-26; Bloomington, IN (First), March 27

**SMITH, CHARLES HASTINGS:** Fort Worth, TX (River Oaks), March 2-6; Bridgeton, MO (St. Louis Bridgeton), March 9-13; Decatur, IL (Trinity), March 16-20

**SMITH, DOYLE C.:** Cowan, TN, March 1-6; Reserved, March 9-11; Chickamauga, GA, March 15-20

**SMITH, OTTIS & MARGUERITE:** Jefferson, PA, March 15-20

**SMITH, DUANE:** Borger, TX (Trinity), March 1-6; Peryton, TX, March 8-13; McLoud, OK (Twin Lakes), March 15-20; Monroeville, IN, March 22-27; Cold Spring, KY (Heritage), March 29—April 3

**SPRAGUE EVANGELISTIC FAMILY:** Berry, AL, March 1-6; Crowley, LA (Ellis), March 15-20; New Or-

leans, LA (Kenner First), March 22-27; Berryville, AR, March 29—April 3

**SPURLOCK, WILLIAM E.:** Reserved, March 29—April 3

**STANFORTH, KEN:** Junction City, OR, March 8-13

**STARK, EDDIE G.:** Osceola, AR, March 1-6; Anadarko, OK, March 8-13; Midwest City, OK (First), March 18-20; Knoxville, IA, March 22-27; Centerville, IA, March 29—April 3

**STEVENSON, GEORGE E.:** Pine Bluff, AR (Oak Park), March 2-6; Shawnee, OK, March 8-13; Topeka, KS (Wanamaker Woods), March 15-20; Salem, IL (Grace), March 22-27; Mount Vernon, IL (First), March 29—April 3

**STREET, A. DAVID:** Washington, IL (Sunnyland), March 1-6; New Albany, IN (First), March 8-13; Fairfield, OH (Wesleyan), March 15-20; Cincinnati, OH (First Wesleyan), March 22-27; Vincennes, IN (Indoor Camp), March 29—April 3

**STRICKLAND, R. L. "DICK":** Bentonville, AR (Ozark Zone Camp Meeting), March 2-6; Amelia, OH, March 9-13; Nebo, IL, March 16-20; Georgetown, OH, March 23-27; Sublette, KS, March 30—April 3

**TAYLOR, CLIFF:** Yakima, WA (Zone Camp), March 9-13

**TAYLOR, EMMETT E.:** Tishomingo, OK, March 15-20

**TAYLOR, MENDELL L.:** Seattle, WA (North), March 9-13

**TAYLOR, RON:** McEwen, TN (Pine Hill), March 1-6

**TAYLOR, ROBERT W.:** Scottsbluff, NE, March 1-6; Mexico, MO, March 9-13; Hamilton, OH (Tuley Road), March 16-20; Charleston, WV (Northside), March 29—April 3

**TRIPP, HOWARD M.:** Maysville, KY, March 1-6; Bellville, GA (Trinity), March 8-13; Reserved, March 15-20; Worthington, KY, March 22-27; Catlettsburg, KY (Southside), March 29—April 3

**TURNER, BEVERLY A.:** Cincinnati, OH (Victory Youth Revival), March 4-6; Reserved, March 18—April 3

**ULMET, ALECK G.:** Council Bluffs, IA (Emmanuel), March 1-6; Cedar Rapids, IA (Oakland), March 8-13; Jackson, MS (Emmanuel), March 15-20; Cleveland, MS (First), March 22-27; Madisonville, KY, March 29—April 3

**WALKER, BRIAN & DEBI:** Lewiston, ID (First), March 8-13; Reserved, March 14-18

**WATSON, LOY L.:** Reserved, March 1-31

**WELLS, D. EUGENE:** Pineville, LA (First), March 1-6; Seymour, IN (Zone Indoor Camp), March 8-13; Des Moines, IA (First), March 15-20; Albany, KY (Highway), March 29—April 3

**WELLS, LINARD O.:** Hillsboro, TX, March 1-6; Texarkana, TX (North), March 9-13; Chandler, OK (First), March 15-20; Winfield, KS, March 22-27; Miami, OK, March 29—April 3

**WHITE, JANIE:** Tucson, AZ (Mountain View, a.m.), March 20; Coolidge, AZ (p.m.), March 20; Chandler, AZ, March 23; Phoenix, AZ (Monte Vista, a.m.), March 27; Mesa, AZ (p.m.), March 27

**WHITWORTH, MARCUS A.:** Alief, TX, March 1-6; Midwest City, OK (Chapman Memorial), March 8-13; Wister, OK, March 15-20; Reserved, March 21-27

**WILLIAMS, LAWRENCE Z.:** Pratt, KS, March 7-13; Cassville, MO, March 21-27

**WOODWARD FAMILY EVANGELISM:** Lyon Falls, NY (Independent Christian Church), March 8-13; Hanover, PA, March 22-27

**WOOTEN, D. J.:** Mifflinburg, PA, March 1-31

**WRIGHT, E. GUY:** North, VA (Gloucester), March 1-6; Ronceverte, WV, March 8-13; Alderson, WV, March 15-20; Alexandria, VA (Mount Vernon), March 22-27; Vanderbilt, PA, March 29—April 3

**WYRICK, DENNIS E.:** Burlington, NC (West), March 8-13; Hurricane, WV (First), March 22-27

**YINGLING, KENNETH B.:** Geneva, IN, March 13-18; Mount Erie, IL, March 27—April 1

•designates retired elder

According to Rev. Thew, healings were reported in physical, psychological, and interpersonal areas. "One person was gloriously delivered from severe back pain at an altar of prayer. Another person, who had suffered chronic depression, is now radiant with God's healing."

During one service, two men prayed together, restoring a strained relationship between them. Several others left the altar to make restitution and to ask forgiveness of others in the congregation. Others have entered into "covenant tithing" as a result of the Holy Spirit's dealings during the special services. □

## NEWS OF EVANGELISM

### REVIVAL REACHES CHILDREN


Forty-two children accepted Jesus Christ as their personal Savior as a result of Evangelists Marvin and Linda Dennisons' ministry at Tiffin, Ohio, First Church.

According to Pastor Will Stemen, this represents 234 families affected by the revival services, 17 of whom were visitors to the church. In addition to the children, 4 adults were also saved.

"What a great potential this gives us," reports Rev. Stemen. "We are using the *Basic Bible Studies for Children* for follow-up." □

### REVIVAL BRINGS HEALING

"Our church needed revival at many levels," reports Pastor Dan Thew of Kansas City Highland Crest Church. God provided that need through the ministry of Evangelists Wes and Mary Fader.



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The Ministry Internship Orientation Seminar participants on the Philadelphia District

## PHILADELPHIA DISTRICT BENEFITS FROM MINISTRY INTERNSHIP ORIENTATION

Twenty-one pastors from the Philadelphia District, with Superintendent Talmage N. Haggard, attended a Ministry Internship Orientation Seminar October 12, 1987, led by Pastoral Ministries Director Wilbur W. Brannon.

Ministry Internship Orientation has been initiated on 25 districts with increased interest and invitations to conduct workshops in other districts this year.

Evaluation feedback sessions with mentor pastors and interns has provided information to help

Pastoral Ministries rewrite material for the program, still in the evolving stages. The new resources, now available, provide valuable guidelines to make the internship experience even more enriching for both mentor and intern.

Mentor pastors report enrichment and growth in their own lives because of the insights and skills they develop through the process of encouraging and guiding interns. The supportive relationships that are developed are also valued highly. □

## FLAME MODULES BEING FIELD-TESTED: MICHIGAN IS FIRST

FLAME: Fashioning Leadership Authority for Mission Engagement, designed by Pastoral Ministries, is under testing for effectiveness. It focuses on the evangelistic priority of ministry resulting from principles of spiritual leadership, planning, and management. Rev. Wilbur W. Brannon and Dr. Lyle Pointer developed the material for the modules.

The first field test was conducted on the Michigan District with Superintendent C. Neil

Strait and 15 pastors from his district.

Selection of pastors for participation in field testing must meet some basic qualifying requirements. They include:

1. Pastors who are willing learners; "coachable"
2. Pastors who have shown tendencies toward leadership and planning
3. Pastors who can with some degree of integrity commit themselves to a three- to five-year plan with their churches.
4. A variety of sizes of churches represented
5. Churches not in situations with minimal potential for growth

Plans are for several other districts to field-test the materials before final copy is available for the formation of a series of booklets that can be purchased as a unit or separately. They will include: *Pastor as Spiritual Communicator* (prayer retreat guidelines); *Pastor as Leader*; *Pastor as Planner*; *Pastor as Conflict Manager*; and *Pastor as Priority Manager*. □



Dr. Lyle Pointer, pastor of Boise, Idaho, First Church, presents part of a symposium on "Leadership for Church Growth" to Michigan District pastors and Superintendent C. Neil Strait.

## POPULAR MINIBOOKS for Lenten/Easter Season



### RESURRECTION: MYTH OR FACT?

By Russell V. DeLong. Emphasizes that Jesus is alive today in the hearts of all who will accept Him. 44 pages. 4 1/4" x 6"

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### THE ALLURING ATTRACTION OF THE CROSS

By Russell V. DeLong. Focuses on the power of the Cross to move men and women toward God. 16 pages. 3 1/4" x 5"

PA083-410-9751 Pkg. of 5, \$1.25  
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### WHY MILLIONS BELIEVE

By Leslie Parrott. Presents five reasons for believing in and celebrating the Resurrection today. 20 pages. 3 1/4" x 5"

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## MICHIGAN DISTRICT OFFERS CONTINUING EDUCATION

October 29-30, a Continuing Education Seminar was held for pastors and their staff, sponsored by the Continuing Education Committee of the Michigan District and Superintendent C. Neil Strait. Two themes were featured: "Holiness Ethics for the 20th

Century" and "Holiness Preaching Today." Rev. Rick Upchurch was the registrar.

Conducted at the Baker Junior College facilities in Owosso, Mich., those attending gained insights into holiness as a practical experience. Resource speakers from Nazarene Theological Seminary—Dr. Al Truesdale, who led the ethics sessions, and Dr. Wes Tracy, who led the preaching sessions—made the seminar a time of spiritual introspection and challenge. Audio and videotapes were made of the lectures. □



**Chaplain Curt Bowers (l.), Chaplaincy Ministries director, recently administered the oath of allegiance to Herbert B. Heavner, officially commissioning him as a CPT in the United States Army. Heavner will be assigned to Fort Jackson, S.C., after his graduation from U.S.A. Chaplain School in April.**

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**WASHINGTON**—April 6-7. Western Maryland College, Westminster, MD 21157. Host Pastor: David W. Bowser. General Superintendent: Dr. Charles H. Strickland.

**SACRAMENTO**—April 8-9. Roseville First, 1301 Main St., Roseville, CA 95610. Host Pastor: Doug Brumbaugh. General Superintendent: Dr. Raymond W. Hurn.

**MISSISSIPPI**—April 13. First Church, 312 Presley Blvd., McComb, MS 39648. Host Pastor: Ron Scarlett. General Superintendent: Dr. William M. Greathouse.

**CENTRAL LATIN AMERICAN**—April 14-15. Central Iglesia del Nazareno, 1418 W. Woodlawn Ave., San Antonio, TX 78212. Host Pastor: Mario Sanchez. General Superintendent: Dr. Eugene L. Stowe.

**WASHINGTON PACIFIC**—April 14-15. First Church of God, 3300 N.E. 78th, Vancouver, WA 98665. Host Pastor: David Slamp. General Superintendent: Dr. Jerald D. Johnson.

**CENTRAL CALIFORNIA**—April 15-16 (noon). Church of the Nazarene, 765 W. Henderson Ave., Porterville, CA 93258. Host Pastor: Harold Stickney. General Superintendent: Dr. Raymond W. Hurn.

### NAZARENE CAMP MEETINGS

**ALASKA**—April 10-15 (Soldotna); April 17-22 (Anchorage); April 24-29 (Fairbanks). Special worker: Stephen Manley. Roger J. Wegner, district superintendent.

### MOVING MINISTERS

**JAMES B. BESS** to Summersville, W.Va.  
**THOMAS A. BOWMAN** from pastor, Huntington Beach, Calif., to associate, Blythe (Calif.) First  
**KENNETH M. BROWN** from Carl Junction, Mo., to Drumright, Okla.  
**LEWIS E. BROWN** from Pulaski, Tenn., to Woodlawn, Tenn.  
**WILLIAM BURDINE** from Flint (Mich.) Westgate to Unionville, Mich.  
**JAMES T. CARNELL**, student, Colorado Springs, Colo., to pastor, Bowling Green, Mo.  
**EARNEST H. CARTER** from pastor,

Himesville, Ga., to associate, Sanderville, Ga.

**MICHAEL CLYBURN** from pastor, Battlefield (Ga.) Parkway to education, TNC

**FRANKLIN M. DUNKLE** from associate, Columbus (Ohio) Bellows Avenue, to pastor, Lexington, Ohio

**F. DON DUNLAP** from Arlington (Va.) Calvary to Marietta (Ga.) First

**GARY EASTIN** from Coleman, Tex., to Hawkins (Tex.) Whispering Pines  
**FRANK C. ELLIOTT** from Cassville, Mo., to Harmon, Okla.

**DAVID FELTHAM** from student, to Markham (Ont.) East Mission

**R. DEAN FERGUSON** from Vernon, Tex., to Hennessey, Okla.

**TIMOTHY E. GINTER** from evangelism to pastor, Cleveland (Ohio) First

**LARRY G. HANSON** from Benton, Ark., to Hammond (Ind.) First

**RANDY L. HILL** from Memphis (Tenn.) First to Westminster (Calif.) Community

**LARRY A. HOLLY** from Bethel, La., to Danville, Ark.

**DAVID W. HOLTZ** from Irwin (Pa.) Norvin to Frederick, Md.

**BRUCE A. LEWIS** from Sarnia, Ont., to Windsor, Ont.

**JAMES H. MCGRAW** from Hanceville, Ala., to Knox, Ind.

**HAROLD S. MILLS** from Moultrie, Ga., to Rossville, Ga.

**EUGENE MORELL** from student to Kopolore, Ont.

**DAN A. NORK** from pastor, Eugene (Oreg.) New Covenant to associate, Tulare (Calif.) Wayside

**RAYMOND PANETTO** from Colorado Springs (Colo.) International to Sacramento (Calif.) Trinity

**WILLIAM J. PATTON** from Corpus Christi (Tex.) Flour Bluff to Rockford (Ill.) Auburn Road

**ELWIN D. PAULSON** from associate, Bethany (Okla.) Calvary to associate, Mount Vernon (Ohio) First

**DAVID C. PINSON** from Seth, W.Va., to Campbell's Creek, W.Va.

**THOMAS R. RITCHIE** from associate, Orange (Calif.) to pastor, Downey (Calif.) Telegraph Road

**TED L. ROBINSON** from evangelism to pastor, Fostoria, Ohio

**LOREN E. SCHAFFER** from Columbus, Miss., to Bloomfield, Ind.

**NORMAN SHEETS** from Cambridge, Ont., to Toronto (Ont.) Grace

**RANDY S. SHERWOOD** from pastor, Palmyra, Ind., to student, NTS, Kansas City, Mo.

# WILL YOUR CHILD SAY "NO" TO SEXUAL PRESSURE?



Families find themselves in the midst of a battle of epidemic proportions—a battle for the sexual purity of our youth. It's time to take decisive action. The 1987 "Study on Teen Sexuality in the Evangelical Church" indicates the seriousness of this conflict. The results are shocking.

### A majority of church youth surveyed:

- Have been sexually intimate by age 18
- Said that their peers and the media (television and movies) were their prime source of information about sex
- Cannot state that they believe heavy petting was morally unacceptable before marriage
- Over 35% could not state that premarital sexual intercourse was morally unacceptable

### Our Nazarene youth are not immune!



**A NEW VIDEO SERIES** to help teens, parents, and youth leaders gain a fuller understanding of God's view of sexuality. Produced by Josh McDowell Ministry in cooperation with Nazarene Youth International.

### HOW TO HELP YOUR CHILD SAY "NO" TO SEXUAL PRESSURE

Equipping parents to be able to better discuss issues of sex with their teen.

Series includes 8 sessions of 25 to 30 minutes each with leader's guide and support resources.

**PAVA-795-VHS** ..... NPH price **\$139.95**

### NO! THE POSITIVE ANSWER

Providing a forum for teens to discover why waiting is worth the wait. Series includes 4 sessions totaling 60 minutes, manual, and activity leaflets.

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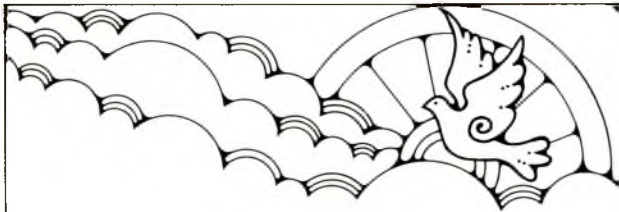
**PAVA-790-VHS** 30-minute **PREVIEW VIDEO** available free upon request.

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# Church Choir Arrangements for

## PENTECOST SUNDAY • May 22

Every church plans special music for Christmas and Easter. Why not for Pentecost—a significant anniversary Sunday for Nazarene choirs to present music emphasizing the experience of Pentecost.



### BY MY SPIRIT

Music and scripture on the mission and ministry of the Holy Spirit. Thirteen songs compiled by R. W. Stringfield and arranged by Tom Keene include "Cleanse Me" and "Ye Shall Be Witnesses." Approximately 30 minutes.

**PAMB-348** Choral Book\* **\$4.95**  
**PATA-7084C** Stereo Cassette **\$8.98**



### LIFE IN THE SPIRIT

Fifteen well-known hymns for choir with narration and congregational involvement celebrates the wonder and power of Pentecost. Includes "Holy Spirit, Be My Guide" and "Fill My Cup, Lord." Approximately 40 minutes.

**PAMB-409** Choral Book\* **\$4.95**  
**PATA-7153C** Stereo Cassette **\$8.98**

\*Information on Accompaniment Tapes available upon request.

Octavo Arrangements (SATB) also suitable for Pentecost Sunday . . .

- |           |  |
|-----------|--|
| PAAN-2578 | I WILL ASK MY FATHER, Fettke/Holck       |
| PAAN-2568 | COME, HOLY SPIRIT                        |
| PAAN-2552 | MORE THAN A SONG, Whittemore/Fettke      |
| PAAN-2419 | HOLY SPIRIT, BE MY GUIDE, Cope/Mickelson |
| PAAN-1816 | LET THY MANTLE FALL ON ME, Hawkins/Bolks |
| PAAT-1080 | RISE UP, O CHURCH, Skillings             |
| PAAT-1155 | SPIRIT OF GOD, DESCEND, Atkinson/Linn    |
| PAAT-1017 | YE SHALL BE WITNESSES, Kirk              |

Order Your Music  
**NOW**  
For This  
Special Sunday

Each 80¢

Add 4% for handling and postage  
Prices subject to change without notice

**NOTE:** Choir leaders wishing examination copies should request them RIGHT AWAY so arrangements most suited to your choir can be ordered in ample time for rehearsals. When making your selections you will want to plan for both morning and evening service.

**NAZARENE PUBLISHING HOUSE**  
P.O. Box 419527, Kansas City, MO 64141

RICHARD E. SICKELS from Monterrey, Tex., to Sterling, Colo.  
DWIGHT D. UMBEL from New Matamoras, Ohio, to Athens, Ohio  
CHARLES J. WHEELER from Corning, N.Y., to Hawthorn, Pa.  
CORRECTION:  
DALE B. WORCESTER from Parker City, Ind., to Portland (Ind.) Sugar Grove

### MOVING MISSIONARIES

REV. JOHN and SANDY CUNNINGHAM, South Africa, Furlough address: 1014 Linwood Ave., Wenatchee, WA 98801  
REV. JAKOB and INA KANIS, Botswana, Field address: P.O. Box 970, Gaborone, Botswana, Africa  
MR. DAVID and MARQUITA MOSHER\*, Swaziland, Furlough address: 975 N. Iowa St., Olathe, KS 66061  
MISS NANCY SEALE, Papua New Guinea, Field address: P.O. Box 376, Mt. Hagen, WHP, Papua New Guinea  
REV. D. KEITH and GENEVA SILVERNAIL\*, Africa, Furlough address: 3903 N. Rockwell, No. 201, Bethany, OK 73008  
DR. BRUCE and RUTH TAYLOR\*, Switzerland, Furlough address: 2122 Valley Ave., Marion, IN 46952  
REV. MARK and REGINA TIPTON, Swaziland, Furlough address: 600 Wilkins St., Dalton, GA 30720

\*Specialized Assignment Personnel

### ANNOUNCEMENTS

Albuquerque Southside Church will celebrate its 41st anniversary April 10. A revival will be held April 5-10, with the anniversary-homecoming celebration on Sunday. Rev. Amos Williams from Augusta, Kans., will be the evangelist.

All former pastors, members, and friends are invited to attend. For more information, contact Rev. R. J. Hayes, pastor, at (505) 877-6713, or write to him at 3017 Aaron Ct. S.W., Albuquerque, NM 87105.

San Francisco First Church will observe its 82nd anniversary, "Celebrating God's Faithfulness," Sunday, April 24, 1988. The schedule is: 9:30 A.M., coffee fellowship; 10:00, Sunday School; 11:00, worship; 12:30 P.M., luncheon; and 2:30, Service of Thanksgiving and Dedication. For information contact Fred Forster, pastor, 232 Warren Dr., San Francisco, CA 94131; phone (415) 564-1944.

The Potterville, Mich., church will celebrate its 70th anniversary April 24, from 2 P.M. to 5 P.M. District Superintendent C. Neil Strait will be guest speaker.

Former pastors, members, and friends are invited. Those unable to attend are encouraged to write letters of greeting. For more information contact Pastor Beecher Goodin, P.O. Box 575, Potterville, MI 48876; phone (517) 645-2841.

Los Angeles Grace Church will celebrate its 80th anniversary March 6. Former pastors, members, and friends are invited to attend or send letters of greetings to the present pastor, Rev. Roger Bowman, 10936 S. Normandie Ave., Los Angeles, CA 90044, or phone (213) 755-6423.

Two morning worship services (8 A.M. and 11 A.M.) followed by dinner on the grounds, will precede the 2:30 celebration. General Superintendent Raymond W. Hurn, District Superintendent Paul Benefiel, Mrs. Bob Pierce, Dr. L. T. Cor-

lett, Mayor Tom Bradley, and other special guests are expected. Refreshments will be served following the afternoon service.

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

### RECOMMENDATIONS

REV. J. W. SOUTH is returning to the field of evangelism after 15 years pastoring in the Little Rock area. Prior to this time, he held revivals nationally. He preaches, plays the piano, organ, accordion, and shows Scene-O-Felt pictures. He will go anywhere for a freewill offering. He can be contacted at 4804 Manor Ave., Little Rock, AR 72204.—Donald Irwin, South Arkansas district superintendent.

REV. NORVIE CLIFT is reentering the field of evangelism in June of 1988. He is a strong holiness preacher and has been a fine pastor on the Los Angeles District. He also has a unique children's ministry and will be available to hold "Kids Kru-sades" and camp meetings. He is now slating meetings for the fall of 1988. His mailing address will be 25440 Guitta Ct., Hemet, CA 92344.—Paul Benefiel, Los Angeles district superintendent.

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

### VITAL STATISTICS

#### FORMER MISSIONARY DIES

Clara Mary Moore was born November 7, 1917, at Tyrone, Okla., to William and Grace Schwada. Feeling a missionary call to Africa, she entered Olivet in 1939. There she met Norman Moore, a ministerial student. They were married June 15, 1942.

In 1947 they went to Hawaii under appointment to China as missionaries, and were in Chinese language study. When the Communists took over and the door to China closed, they remained in Hawaii and started a new church. In 1954 they returned to a pastorate in southern Ohio.

In 1959 Norman joined the staff of Olivet Nazarene University and Mary resumed her teaching career in the Kankakee, Ill., public schools. She taught 31 years, taking retirement in 1984.

She died October 13, 1987, following an extended illness. Funeral services were held at the College Church. Mary (Schwada) Moore is survived by her husband of 45 years, Norman; three sons, Lowell, Anchorage, Alaska; Leon, Schaumburg, Ill.; Leslie, Beardstown, Ill.; and a daughter, Miriam Luginbill, Morehead, N.C.; and 10 grandchildren; two brothers, Dr. Paul Schwada of Eugene, Ore., and Dr. John Schwada of Phoenix; and two sisters, Naomi Martin, Bradley, Ill., and Miriam Groves of San Diego.

#### DEATHS

WESLEY GALE ANGELL, 80, Oct. 5, Wollaston, Mass. Survivors: wife Katharine M. (Brown) Angell; sons Gary W. and Gordon G.; daughter Katherine G.; 4 grandchildren; 1 sister.

FLOYDE ARNOLD, Jan. 18, Orlando, Fla. Survivors: wife Ruby; son G. Robert; daughter Mrs. Lester Roney.

REV. CLARK R. CAMPBELL, 40, Nov. 23, Plover, Ohio. Interment: Cloverdale, Ind. Survivors: wife Pamela; sons Clark Ray II and Jonathan J.; his parents; two brothers. Ministry: Cedarburg, Wis.; Colorado Springs Southgate; and Plover-Point, Wis.



PHILA B. COOK, 91, Jan. 3, Moses Lake, Wash. Interment: Port Orchard, Wash. Survivors: sons Rollin, Richard, William, Bernard, Lee; daughters Alta Mae Fry and Ange Condem; 22 grandchildren; 19 great-grandchildren; 4 great-great-grandchildren; 1 sister

EDGAR ALLEN LeMASTER, 38 (industrial accident), Dec. 12, Elyria, Ohio. Survivors: wife Cheryl; sons Michael and Dean Allen; daughter Stacie; his mother; two brothers; one sister.

EULAH NUTTALL, 88, Dec. 3, Mannford, Okla. Survivors: wife Wanda; son Francis; five grandchildren.

NOAH M. PAINTER, 82, Oct. 17, Zeligople, Pa. Survivors: wife Ethel L.; daughters Faye P. Fishburn and Carolyn L. Becker; sons Boyd M., Carl B., Charles W., Paul C., David D.; 11 grandchildren; 6 great-grandchildren.

MRS. NANCY KELLEY PERKINS, 96, Oct. 25, Wadena, Minn. Survivors: son Dr. Floyd; daughters Mrs. Eleanor Waller and Mrs. Mary Zimmerman; 18 grandchildren; 25 great-grandchildren; 2 great-great-grandchildren.

MRS. ALICE SELLERS, 84, Jan. 19, West Mifflin, Pa. Survivors: sons Robert and Jesse; five grandchildren; six great-grandchildren; three sisters; one brother.

MRS. D. S. SOMERVILLE, of Lexington, Ky., wife of the late district superintendent, Sept. 6, St. Louis, Mo. Survivors: daughter Mrs. Kathryn (Robert) Cannon; two granddaughters; and one great-granddaughter

FRED R. SYKES, SR., 72, Jan. 12, Bradenton, Fla. Survivors: wife Vera; son Fred, Jr.; daughters Mrs. Shirley Melton, Mrs. Judy (Ron) Cleveland, Mrs. Deborah (John) Roler; six grandchildren; two great-grandchildren; one brother.

ELSIE THOMPSON, formerly of Savannah, Tenn., 72, Oct. 12, Los Angeles, Calif. Interment: Fitzgerald, Ga. Survivors: daughters Pat Solis and Janice Smith; son Mel; six grandchildren; one great-granddaughter.

REV. GILBERT F. UNDERWOOD, 75, Dec. 27, Warren, Ohio. Interment: Hartford, Ohio. Survivors: wife Hazel High-tree; daughter Mrs. Barbara Kirk; four grandchildren; two great-grandchildren; two sisters; one brother Ministry: Rosemont and Tiltonville, Ohio; evangelism.

MAGGIE (FITZGERRE) WELTON, 83, Jan. 14, Plymouth, Mich. Survivors: husband Rev. William O.; sons William Richard, James D., Dale; 14 grandchildren; 22 great-grandchildren.

## BIRTHS

to MIKE AND CHERYL (HARRIS) BARNHART, Yukon, Okla., a boy, Cameron Michael, Jan. 8

to KEN AND KAREN (TURNER) BARUTH, Nashville, Tenn., a girl, Rachael Elise, Jan. 25

to REV. DAVE AND BARB (BECK) CHILDERS, Pella, Iowa, a girl, Julie Ann, Jan. 3

to TERRY AND DONNA (DIKEMAN) SUNTER, Springfield, Ill., a boy, Trenton Lee, July 19

to JOE AND CINDY (SMITH) KIRN, Kansas City, Mo., a girl, Nicole Augusta, Jan. 15

to STEVE AND KELLY PURTEE, Jonesboro, Ark., a girl, Laura Marie, Jan. 1

to B. CURTIS AND BARBRA (PENNINGTON) SELLERS, Thomasville, Ga., a boy, Ivan Barak, Nov. 1

to RANDY AND DONNA SHARP, Jonesboro, Ark., a girl, Laura Lynn, Nov. 17

to BYRON AND CHERRI (ADAMS)

STOLTZFUS, Olathe, Kans., a girl, Kyli Danae, Jan. 19

## MARRIAGES

JUDITH MARLENE MARTIN and LOWELL GILLION HENSKE at Kansas City, Mo., Oct. 10

CAROL DAWN BRITTON and JOHN BUFORD VANDER MEER at Louisville, Ky., Dec. 19

SUSAN M. KERR and TIMOTHY L. DABNEY at Porterville, Calif., Jan. 16

## ANNIVERSARIES

REV. AND MRS. ORVILLE KLINGER celebrated their 60th wedding anniversary November 28, 1987, at a surprise dinner attended by family and church friends. They were married December 13, 1927 at Newark, Del., in a ceremony performed by Rev. Disston Jacobs.

Rev. Klinger was ordained in 1948 at Nashville First Church by Dr. Orval J. Nease. He pastored churches in Maryland, Delaware, Pennsylvania, and Indiana. Now retired from the pastorate, he is a speaker for the Pennsylvania Council on Alcohol Problems.

The Klingers reside in Reading, Pa. They have two children, Hazel Marie (Wetzel) of Reading, and Ray Glenn of Hobart, Ind.; eight grandchildren and eight great-grandchildren.

REV. AND MRS. M. L. TURBYFILL celebrated their 65th wedding anniversary December 26, 1987. They served the Church of the Nazarene as pastors and evangelists for 58 years, pastoring in Oklahoma, Kansas, and Illinois. Rev. Turbyfill also served as evangelist for several years before retiring. Presently, they reside in Bethany, Okla., and are members of the Western Oaks Church.

The Turbyfills have a daughter, Aline Turbyfill Nesmith, and husband Paul R. Nesmith, senior pastor of the East Liverpool, Ohio, First Church; and a son, Howard, and wife, Joyce, of New Orleans. They have four grandchildren and six great-grandchildren.

## DIRECTORIES

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

**GENERAL SUPERINTENDENTS EMERITUS:** D. I. Vanderpool, 9204 N. Olive Ln., Sun Lakes, AZ 85248; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206.

## SHOWERS OF BLESSING'S

# MASTER plan™

March 13  
"Instituted"

March 20  
"Instructed"

by Stephen L. Manley, speaker

## ONCE AGAIN, THE FCC IS NOT PLANNING TO BAN CHRISTIAN BROADCASTING

The Federal Communications Commission (FCC) is not planning to ban religious broadcasting. It lacks both the desire and the power to ban religious programs on radio and television, and has never planned to eliminate Christian broadcasting. But last year the FCC received over 1.1 million letters begging it to reconsider just such a plan.

In 1975 the FCC turned down a petition filed by two public broadcasting advocates who had sought to stop further licensing of broadcasting stations by religious groups. But in the ensuing years rumor mongers have asserted that the petition is still alive, that it was filed by atheist Madalyn Murray O'Hair, and that only a massive letter-writing campaign can keep God on the airwaves.

The rumor was fueled by a book titled *The Petition Against God*, which stated, "We have learned that if the forces of government ever try to defy our Divine Authority, we will erupt to sanctify our cause." The book purports to be authored by Pastor A. W. Allworthy, reportedly a pseudonym for Lorenzo Milam, a co-sponsor of the 1975 petition.

Since 1976 the FCC has received more than 20 million letters opposing this non-existent proposal. Ben Armstrong, executive director of National Religious Broadcasters, says small town preachers help perpetuate the fraud. "People in the hinterland don't get the word" that the rumors are false, he explains.

## A PRICE IS PAID

The advances made by the saving gospel of Jesus Christ didn't come without cost in 1987; men and women around the world gave their lives for the God they serve.

World missions expert Dr. David Barrett estimates that roughly 330,000 Christians are martyred each year for their faith, and says one out of 200 evangelists, pastors, and missionaries on the mission field will be killed. "If you are a Christian worker active on the frontiers of evangelism in a non-Christian society, you are a marked man or woman," he warned.

## C&MA ANNOUNCES MOVE OF HEADQUARTERS TO DENVER AREA

The Christian and Missionary Alliance (C&MA), an evangelical missions denomination, plans to move its international headquarters from Nyack, N.Y., to Colorado by late summer of 1988. Dr. David L. Rambo, C&MA president, said, "We have not chosen a city, we have chosen an area." He said that many considerations would affect the timing, including the decision on whether to build or to purchase an existing building.

High costs of living and operating a headquarters in the metropolitan New York area were major considerations in the decision to move. According to a statement released by the board, "A Denver location offers an opportunity to sense a trend and be ahead of it. Statistical studies clearly indicate a western movement in the C&MA. We believe that Denver as a headquarters will be even more advantageous a generation from now."

## TRANSFORMED TERRORISTS

In a remote area of southern Bangladesh, 50 terrorists captured and tortured two men they thought were government spies.

A Bible and a copy of the Four Spiritual Laws were found in the men's belongings, corroborating that they were only to show the JESUS film. The men explained God's love and forgiveness to the terrorists, then showed them the film.

Every member of the group indicated a desire to receive Jesus as Lord. The change in their lives was immediate. The converted terrorists arranged film showings throughout the area and provided protection as the team members showed the film 10 more times.

1986-87

# DISTRICT RECORD for payment of the Pensions and Benefits Fund

The denominational average for payment of the Pensions and Benefits Fund during the 1986-87 assembly year was 91.47 percent. This represents an increase over last year's average. The Pensions and Benefits Fund provides the "Basic" Pension and other benefits offered to Nazarene ministers. Over

3,000 Nazarene ministers and widows of ministers receive a monthly pension check.

Basic Group Term Life Insurance is also provided without charge to each Nazarene minister serving on a United States or Canadian district. Coverage for ordained ministers is \$2,500. Coverage for district-licensed ministers is \$1,500. Increased coverage is automatic to all ministers for the 1987-88 assembly year if their district paid 90 percent or more of its Pensions and Benefits Fund for the 1986-87 assembly year.

"Double Coverage" is awarded each

district paying 90 percent or more of its fund amount. "Triple Coverage" is awarded districts paying 95 percent or more. A district paying 100 percent or more is awarded "Double-Double Coverage." (Maximum coverage for ministers age 70 and over remains "Double Coverage.")

All coverages include an additional amount in case of accidental death. The Board of Pensions and Benefits USA is able to offer these benefits through the continued faithful support and cooperation of local congregations, pastors, and districts.

## ASSEMBLY YEAR 1986-87 LISTING BY PERCENTAGE

★ Western Latin American	100.76	Houston	91.22
★ Maine	100.63	Intermountain	91.19
★ Alaska	100.26	Dallas	91.18
★ New England	100.05	Northwestern Ohio	91.09
★ Hawaii Pacific*	100.01	Southern Florida	90.96
★ Canada Pacific	100.00	Southern California	90.90
★ Canada Quebec*	100.00	Northern California	90.89
★ Missouri	100.00	Iowa	90.83
★ Navajo Nation*	100.00	Southeast Oklahoma	90.80
★ Sacramento	100.00	West Virginia North	90.74
★ South Carolina	100.00	Chicago Central	90.71
★ Southwest Latin American*	100.00	Northwest	90.68
		Washington Pacific	90.61
Georgia	96.69	Virginia	90.24
Dakota	96.62	Pittsburgh	90.20
Kansas City	96.50	Illinois	90.06
Philadelphia	96.46	Kentucky	90.05
Michigan	95.85	Joplin	90.04
Tennessee	95.64	Colorado	90.02
Washington	95.52	Oregon Pacific	90.01
North Arkansas	95.29	Wisconsin	90.01
Central Florida	95.05	Akron	90.00
Canada Central	95.00	Minnesota	90.00
Indianapolis	95.00	Mississippi	90.00
Arizona	94.06	Nebraska	90.00
Northwest Indiana	93.88	North Florida	90.00
Central California	93.47	Rocky Mountain	90.00
Los Angeles	93.22	Canada West	86.91
East Tennessee	92.73	Eastern Kentucky	86.77
Eastern Michigan	92.66	Canada Atlantic*	86.18
Northwest Oklahoma	92.66	West Virginia South	83.76
North Carolina	92.51	Northwestern Illinois	83.53
Southwestern Ohio	92.51	Northern Michigan*	83.42
New Mexico	92.44	Southwest Indian*	82.25
Southwest Indiana	92.40	Northeast Oklahoma	81.87
New York	92.13	Alabama South	81.65
Central Ohio	92.09	Louisiana	81.16
North Central Ohio	92.07	Southwest Oklahoma	80.64
Northeastern Indiana	91.91	Alabama North	77.52
Kansas	91.49	West Texas	72.81
South Arkansas	91.43	San Antonio	71.86
Upstate New York	91.40	Central Latin American*	37.83



Board of Pensions and  
Benefits USA  
6401 The Paseo  
Kansas City, MO 64131

## DENOMINATIONAL AND DISTRICT PAYMENT RECORD

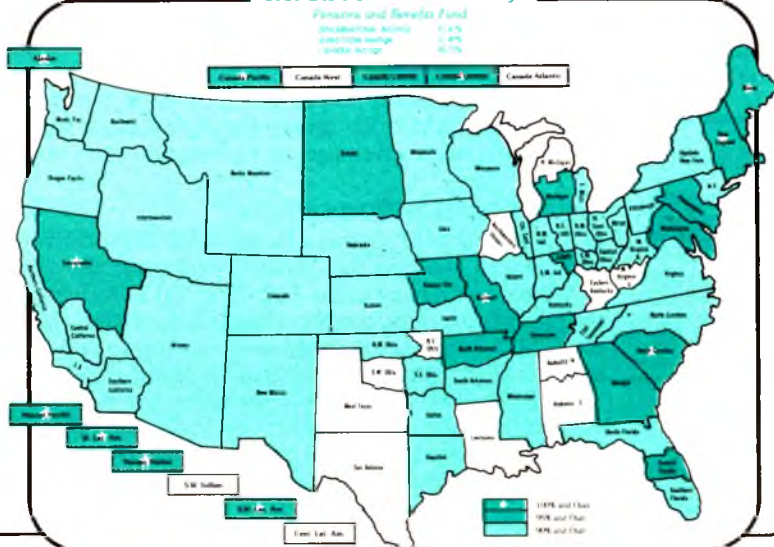
The shaded spaces indicate each year the district paid 90 percent or more of its Pensions and Benefits Fund.

DISTRICT	1984	1985	1986	1987	PERCENT
Akron					90.00
Alabama North					77.52
Alabama South					81.65
Alaska					100.26★
Arizona					94.06
Canada Atlantic*					86.18
Canada Central					95.00
Canada Pacific					100.00★
Canada Quebec*					100.00★
Canada West					86.91
Central California					93.47
Central Florida					95.05
Central Latin American*					37.83
Central Ohio					92.09
Chicago Central					90.71
Colorado					90.02
Dakota					96.62
Dallas					91.18
East Tennessee					92.73
Eastern Kentucky					86.77
Eastern Michigan					92.66
Georgia					96.69
Hawaii Pacific*					100.01★
Houston					91.22
Illinois					90.06
Indianapolis					95.00
Intermountain					91.19
Iowa					90.83
Joplin					90.04
Kansas					91.49
Kansas City					96.50
Kentucky					90.05
Los Angeles					93.22
Louisiana					81.16
Maine					100.63★
Michigan					95.85
Minnesota					90.00
Mississippi					90.00
Missouri					100.00★
Navajo Nation*	N/A	N/A			100.00★
Nebraska					90.00
New England					100.05★
New Mexico					92.44
New York					92.13
North Arkansas					95.29
North Carolina					92.51
North Central Ohio					92.07
North Florida					90.00
Northwest Indiana					81.87
Northeastern Indiana					91.91
Northern California					90.89
Northern Michigan*	N/A	N/A	N/A		83.42
Northwest					90.68
Northwest Indiana					93.88
Northwest Oklahoma					92.66
Northwestern Illinois					83.53
Northwestern Ohio					91.09
Oregon Pacific					90.01
Philadelphia					96.46
Pittsburgh					90.20
Rocky Mountain					90.00
Sacramento					100.00★
San Antonio					71.86
South Arkansas					91.43
South Carolina					100.00★
Southeast Oklahoma					90.80
Southern California					90.90
Southern Florida					90.96
Southwest Indian*	N/A	N/A			82.25
Southwest Indiana					92.40
Southwest Latin American*	N/A	N/A			100.00★
Southwest Oklahoma					80.64
Southwestern Ohio					92.51
Tennessee					95.52
Upstate New York					91.40
Virginia					90.24
Washington					95.52
Washington Pacific					90.61
West Texas					72.81
West Virginia North					90.74
West Virginia South					83.76
Western Latin American					100.76★
Wisconsin					90.01

DENOMINATIONAL AVERAGE	91.82	91.15	91.31	91.47
United States Average	91.81	91.22	91.30	91.49
Canadian Average	92.09	88.14	91.04	90.73

\*designates Mission Districts

### 1987 District Record Summary



## "THRUST TO THE NATIONS" UNDERWAY IN HAITI

Following months of preparation and prayer, the Caribbean Region program of "Thrust to the Nations" Haiti '88 was launched in the six Haitian assemblies January 4-14, according to James Hudson, Caribbean regional director.

Reports from the assemblies showed a net gain of 2,564 full members (an 11% increase), bringing full membership to more than 25,000. When probationary membership is included the figure jumps to more than 52,000. Twenty-two new churches were organized, and 90% of the 243 churches contributed to their district budgets. At least 22,500 children are enrolled in Nazarene day schools and an additional 8,000 are waiting to be added to the program when additional funds are available.

A new district, Lower Artibonite, was organized January 18, and another is to be organized in one year if recommendations are approved. General Superintendent William M. Greathouse has appointed Jacques Pierre Antoine, 31, as the superintendent of the new district. Most recently he pastored the Estere Church and has served as district treasurer of the Haiti North Central District. He is a graduate of Haiti Nazarene Bible College and has served as a part-time professor at the Ebenezer Bible School in Gonaives.

Goals for Haiti '88 include: 28,888 full members; 28,888 children enrolled in Nazarene schools; 88 new churches; 28 new ordained ministers; 18 new church buildings, a total of 8 districts; 8 new self-supporting clinics, and peace in Haiti.

A highlight of this year's Haitian assemblies was the regional director's message, which was preached in Creole, the indigenous language of the 6 million Haitians. □

—vv

## WORLDWIDE CHURCH PLANTS UP IN '87

Two hundred sixty-nine new Nazarene churches were fully organized in 1987, according to Michael Estep, Church Extension Ministries director, who

cited figures compiled by the general secretary's office. This represents an increase of 19 compared to the previous year.

The South America Region, under director Louie Bustle, had the largest number of fully organized churches (FOCs) with a total of 50. The next highest number (46) was recorded on the Mexico, Central America Region under director Jerry Porter.

Central Florida, under superintendent J. V. Morsch, had the highest number of new FOCs as a district with 14. Nicanor Marceina, superintendent of the Nicaragua District, had the second highest number (10) of new FOCs as a district.

"The decadal goal of 3,500 new churches stands at 817 for the three reporting years of the decade," said Estep. "This is 48 churches ahead of our goal to date."

The South America Region has led the way to date with 185 new fully organized churches, while Central Florida, with 31, is the leading district. □

—NN

## THANKSGIVING OFFERING TOPS \$9.1 MILLION

The 1987 Thanksgiving Offering for World Evangelism final tally has surpassed the \$9 million mark, for a total of \$9,122,149.01, according to D. Moody Gunter, Finance Division director. This was short of the goal of \$9.25 million by less than \$128,000 but is the third highest offering for World Evangelism in the history of the denomination.

"The continued support of the ministries of the Church of the Nazarene by our dedicated pastors and laymen as illustrated by this excellent Thanksgiving Offering is thrilling," said Gunter.

Gunter added that although the official tally of the offering has been completed, contributions will continue to be received by the treasurer's office. "We encourage any churches that have not yet submitted their offerings to do so as soon as possible."

The only offerings to exceed this one were received at Easter 1984 (\$9,165,270) and at Thanksgiving 1986 (\$9,789,865). □

—vv

## NEW GENERAL NWMS COUNCIL MEMBER

Marianela de Dellepere has been elected to serve on the General NWMS Council, according to Nina Gunter, general NWMS director.

Mrs. Dellepere, a graduate of the Bible Institute in Montevideo, Uruguay, and the Seminary of the Americas in San Jose, Costa Rica, has served the Ecuador Sierra District NWMS in an advisory position.

She will serve as the council representative for the South America Region.

She and her husband, Carlos, superintendent of the Ecuador Sierra District, have served as pastors in Uruguay; Paraguay; and Quito, Ecuador. □

—NN

## PERSONAL CONTACTS PLAY KEY ROLE IN SLOWING ATTRITION

The lack of social networking or the failure of new persons coming into a church to make close personal friendships is largely responsible for the high attrition rate in the Church of the Nazarene, according to reports presented at the seventh annual meeting of the Association of Nazarene Sociologists of Religion (ANSR) January 28-30 in Kansas City.

John Savage, author of *The Apathetic and Bored Church Member*, conducted the "Introductory Member Withdrawal Workshop" at the meeting for which the theme was "Dropouts from the Church of the Nazarene."

Statistics presented at the gathering indicated that from the close of 1977 to the close of 1987 there were 283,000 new Nazarenes. However, during this same period 143,000 persons were re-

moved from the church rolls.

"I think the information presented during the conference indicated clearly that it is vitally important that persons coming into a church be made to feel welcome if we expect them to remain," said Dale Jones, Church Growth Division statistical research manager.

Presentations were made by Nazarene scholars on facets of the attrition rate in the denomination. John Hawthorne of Olivet Nazarene University spoke on "An Agenda for Research on Member Attrition"; Dick Stellway of Northwest Nazarene College spoke on "Interviews with Former Members"; and Mike Roberts of Eastern Nazarene College addressed the topic, "Problems Which Make Dropping Out More Likely." Others who contributed included: Randy Davey, pastor of Overland Park, Kans., Church; Ron Schmidt, Young Life, Colorado Springs; Ron Benefiel, pastor of Los Angeles First Church; Russ Bredholt, Continental Research Associates, Fla.; and Dale Jones.

Presentations also included a workshop at Nazarene Theological Seminary for students, faculty, and local pastors that dealt with strategies for inviting inactive church members to return.

The group also met with Wes Tracy, *Preacher's Magazine* editor. Plans are being made to incorporate many of the findings of the ANSR in an upcoming issue of the magazine.

ANSR's next annual meeting on the topic "Identity: A Denominational Self-perception," will be held January 19-21, 1989. Persons interested in participating should contact Ken Crow at the Church Growth Division Research Center, 6401 The Paseo, Kansas City, MO 64131. □

—NN



John Savage addresses participants at the meeting of the ANSR in the chapel at Nazarene Theological Seminary.



# MUSICCREATIONS

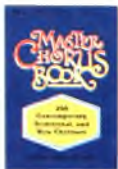


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