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HERALD of HOLINESS

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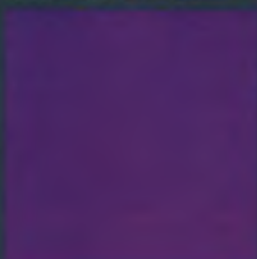
CHURCH OF THE NAZARENE / FEBRUARY 1, 1987



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- 1987: The Year of "Equipping Youth to Share His Spirit"
- Denominational Youth Week Theme—"Share His Spirit with the Family"





EQUIPPING YOUTH TO SHARE HIS SPIRIT

by General Superintendent Raymond W. Hurn

There were no Nazarene youth camps in 1939; for that matter there were no televisions, super-highways, or child labor laws either. The year 1939 is a significant year for me because I discovered Luke 9—10 and the strategy of Jesus to deploy workers to reach the harvest. I had operated a combine, cutting wheat from the Texas border to Canada, to earn college tuition money. It was late August. Our last contract was a field with short straw, heavy heads, and we piled the grain on the ground in a mounting pyramid. The words of Jesus impacted me with great force as I watched the harvested grain mount higher. "The harvest truly is great . . . the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers" (Luke 10:2).

I already knew I would devote my life to ministry. The memory of lying on a wagonload of wheat that night watching the northern lights, filled with anticipation of equipping myself to share Christ's vision is still a vivid imprint. No multimedia presentation could come close to impacting me as did those hours of awe and commitment. There had been parental modeling of sacrifice, faithfulness, loyalty, consistency, and godly living at home.

Ah, there is the formula for "equipping youth to share His Spirit . . . that the world may know"—families that are sacrificial, loyal, faithful, consistent, godly. Our kids probably won't read this piece, but some parents in 100,000 Nazarene families might. I have some questions for you.

How long will it take your peer group to fade and die? Before that happens, what can you do to renew a youth movement mentality in the context of the Great Commission? Do you think we have a cause worth dying for, a cause worth the commitment of a life? I do! Our future as a religious movement is in the hands of fledgling youth. We have youth camps, a big national youth congress, specialized youth materials, and a great theme for 1987. But that won't be enough unless family modeling creates a climate for God's call on our young.

Family modeling is more difficult now. Not all of our families are the traditional families of our forebears. In addition to many traditional (four or five member) households we have increasing numbers of single-parent, blended families, and families in crisis. In all forms of family life our people must show forth great faithfulness to the Word, the Body of Christ, and a New Testament life-style.

Our challenge for the Youth Emphasis for 1987 should involve these local church actions:

- Sponsor the Youth Week emphasis on the family;
- Pray for the Nazarene Youth Conference, July 7-14, 1987, involving 5,000 youth and sponsors;
- Pray for the annual summer, college-age, Youth in Mission program and its participants in the Thrust to Mexico City.

Let's purpose to make a year-long effort consistent with the theme and demonstrate the basics of faithfulness in every way possible. It is our best contribution toward equipping youth . . . "that the world may know."

by GARY SIVEWRIGHT

PAYING OFF A DEBT

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People who work with teens in so many ways, Sunday School, Bible studies, afterglows, baseball teams, pizza parties, mission trips are all just working off a debt.

Somebody asked me the other day why I was in youth work. And though I'm in my 15th year of professional youth ministry, it had been some time since anyone had asked me that question point blank.

"I'm paying off a debt," I said, not really letting that person in on the significance of that statement. The debt was actually incurred long before I was old enough to sign any legal type paper. At the time, I wasn't even aware there was an investment being made.

The only child in a divorced home, I grew up in a church capable of giving me the very best in Christian education—and they did. However, in the teen years, the best program in the world doesn't mean anything to a young person without people. People who can do three things: (1) remember how it was when they were young; (2) like teens (not just "love" them); and (3) make time for them. People with swimming pools, 15-passenger vans, and a ski boat don't hurt, but these things are not prerequisites for working with teens. Neither is being young, dressing the part, or knowing about the latest fads. It's the first three things that matter the most to a teenager. It's what I looked for in many men of our church as a teen needing a father figure. Let me tell you about one of them.

Jim Spruill was a pressman at Nazarene Publishing House when I was in junior high. He was not "assigned" to the teens and to this day I don't know why anyone would have "chosen" to spend time with us. I and a few of the other "cool eighth grade guys" used to "borrow" Jim's car keys so that after ball practice he occasionally would find us driving his car around the parking lot. When riding with him, we thought nothing of shifting the transmission to neutral while crossing



Richard West

an intersection. As I look back on it, I wonder why a man would spend so much time with kids who were obviously trying to kill him.

Jim Spruill was a model of Christian consistency in my growing up years. Strangely enough, he never taught a Sunday School lesson, never preached a sermon, and would have been very uncomfortable doing what I do for a living—preaching and writing to people every week of the year. And yet, there is probably no single man who affected my life more for Christ as a young teenager than Jim Spruill.

He died my sophomore year of college when a freak lightning bolt struck him while on summer vacation. One of the greatest privileges I've had as a youth minister was to be the pastor to Jim's youngest son, Gary. But, you see, I was just paying off a debt.

Not to the Spruills, for Jim owed the same as me. And the person who led him to the Lord was also paying. People who work with teens in so many ways, Sunday School, Bible studies, afterglows, baseball teams, pizza parties, mission trips are all just working off a debt. Adults who are members of Nazarene Youth International by their involvement (there is no longer an age limit) are simply paying back on what they owe. But the debt is not owed to any earthly person or institution. The youth leaders and youth-oriented institutions are just extensions of One who paid it all years ago.

A growing NYI desperately needs more Jim Spruills to equip youth to "Share His Spirit" this week, this year, and for many years to come. □

GARY SIVEWRIGHT is director of NYI Ministries at international headquarters in Kansas City, Missouri.



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THE WORD FREES

"By whom were you called?" He asked, tenderly. I smiled through tears into His eyes, remembering the atoning sacrifice for disposing of all sin at the cross: "It is finished," the Nazarene cried. We embraced, affectionately.

"Jesus Christ our Lord" stands above Bibles, churches, families, manuals, commentaries, explanations. He sets people "free indeed"—from soul's dispositional diseases, inner turmoil of bondage to man-made opinions, rules that cripple effective witnessing—into an overcoming obedience of sanctifying faith that disciplines, matures, and leads into all-inclusive fellowship of perfect love with other believers.

God's essential words are not a code of ethics. By them, we're being

tested. Not "one jot or tittle" needs changing by two-thirds vote in any "general assembly of the firstborn" to transform such an one inwardly.

Paul beseeches, "brethren [Nazarenes] speak the same thing" to this generation.

*Dorothy M. Holman
Medford, Oregon*

CONCERNED FOR PASTORS

I am concerned for the many Nazarene pastors who have received such small salaries and who have lived in church-owned houses and come to the age of retirement without their own homes and without funds to buy their own homes.

Isn't it time that local churches realize the plight of these pastors, sell the parsonages, and give their pastors housing allowances? How can we expect pastors to serve us for less than what we on secular jobs

make in salary? Some pastors are actually making less than the minimum wage. Love surely compels us to have greater concern and respect for the welfare of pastors.

*Phyllis Blankenship
Roanoke, Virginia*

SIGNIFICANT CRITERION

The "Prayer Partners" corner in the September 15 issue carried one of the most significant statements affecting the church that I have read for a long time: "We have asked each department head (Headquarters and Publishing House) to bring every plan, goal, and program under the authority of the Great Commission and to eliminate those things that do not directly contribute to fulfillment of the Great Commission."

What implications this carries for our local churches as well as the general church! I wonder what

(Continued on page 18)

by ED ROBINSON

Young people are often characterized as being selfish, self-centered, concerned only with immediate personal gratification. A visit to a local fast-food establishment or time spent waiting in line at a major event usually reveals some adolescents boisterously infringing on the peace, quiet, and comfort zone of others. It is not uncommon to be interrupted in the course of conversation by an eager adolescent who is working off a personal agenda and lacks the discipline, or perhaps the courtesy, to wait until the present conversation is complete before intruding. Even in youth ministry it is often necessary to "sell" teens on how much fun a service activity might be, appealing to hedonistic values rather

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Dave Anderson

than altruism. It is not unreasonable to think about our youth as being largely egocentric.

Yet, when looking closely at the situation, it should not be surprising that adolescents focus on themselves. Two ideas seem significant: (1) the natural stages of adolescence predispose an emphasis on self, and (2) part of the egocentrism is learned from adult culture, even within the church.

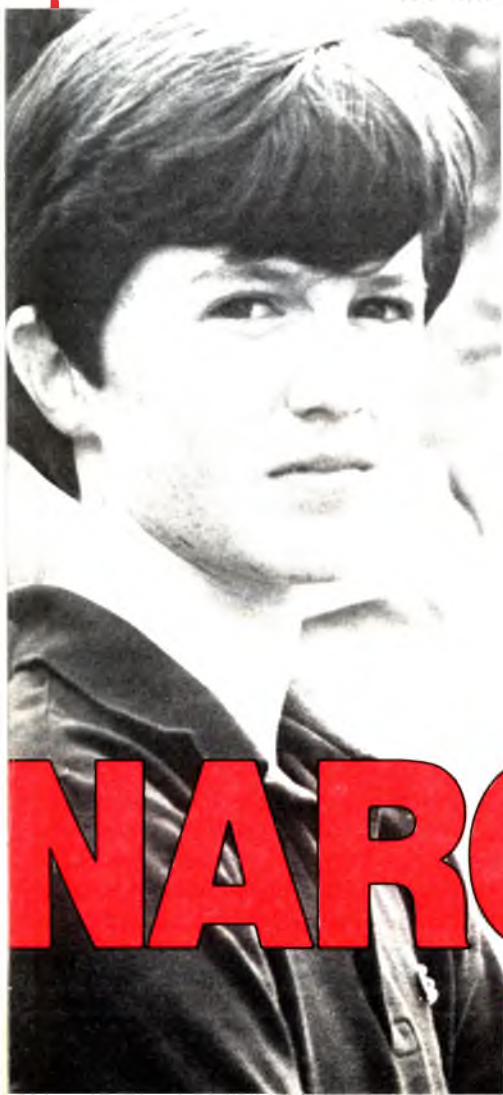
Adolescence is a time of change. Physical change; emotional change; change in social relationships of family, peers, and significant adults; change in abilities to think and reason; change in role expectations . . . all are part of the adolescent experience. "Finding out who I am" is more than a cliché for the teen. It is an important question of personality development. (Perhaps the reason some adults aimlessly pursue that question is that they never tried or were allowed the opportunity to answer that question as adolescents.) The quest for identity predisposes one to think about self.

In the midst of this identity formation process, teens often wonder what others think of them. The ability to imagine the thoughts of others, combined with the inability to discriminate between their own interests and the interests of others, can cause adolescents to see themselves as actors and others as spectators. At times, teens may even manufacture an imaginary audience for whom they perform by being noisy, demonstrative, even boorish. Egocentrism, in part, is a

natural orientation of what it is to be young. This form of self-centeredness usually passes and can be tolerated if rightly understood.

The second source of egocentrism in adolescents is more subtle and, consequently, more dangerous, for its source is not from within God's created being but emerges from a corrupted society. A portion of self-orientation is learned from and is perpetuated by the adult culture in which adolescents live. Some analysts, not even Christian in their perspective, have described this cultural orientation as the age of narcissism. The age is characterized by a preoccupation with self-promotion, self-improvement, and self-aggrandizement. Personal success at all cost is often the hardcore reality of the secular world. Self-improvement has become the watchword of modern pop psychology. The cult of selfism that emphasizes a personal responsibility only to one's own interests is growing. "Getting in touch with myself," "Searching for who I really am," or "Doing it just for me" are common clichés sometimes given as rationale for the irresponsible behavior of adults who ought to know better.

Herbert Handin, in characterizing a group of young adults in what he refers to as the age of sensation, notes the so-called importance of winning and losing in relationships. Life's relationships, for many, are measured by one question, What am I getting out of it? The superficial attitudes in which people enter and leave relationships, the casual mores con-



YOUTH AND THE AGE OF NARCISSISM

cerning sexual activity, and the volatile nature of marriage and family bonds are all symptoms of the preoccupation with self. Is it any wonder that adolescents have a self-centered orientation to life? In many ways they are simply reflecting the broader culture.

Unfortunately, in this instance, the church is not exempt from critique. The people of God, who are called to commit all to Him; to spend their lives in servanthood; to sacrifice so that others might hear, know, and experience the truth of the gospel, have not escaped the subtlety of selfism. One only has to listen to the abundance of testimony focusing on the activity of God on behalf of self-interest, or recount the prayer requests that emphasize personal needs at the exclusion of the needs of others, or recall the appeals to "receive Christ and see what He can do for you" to sense the cunning of an orientation toward self.

Such testimonies, requests, and appeals *in and of* themselves are not negative. But *by* themselves they are disastrous. The call to commitment to Christ is a call to follow Him, to become His disciple, to hear His admonition, "Any of you who does not give up everything he has cannot be my disciple" (Luke 14:33, NIV). The way out of selfism is to see oneself as lost in love, devotion, and service to God. The people of God must be a people who know what it means to spend their lives in committed service on behalf of Christ, through the power of the Spirit, to a needy world.

The youth of the church are her greatest assets for today and tomorrow. She should wisely invest effective ministry in their behalf. The egocentrism of personality development is, and should be, beyond that investment. The selfism of the age of narcissism, however, is not. Adults, both those actively committed to youth ministries and those who support such efforts, must model what it means to give up everything and be Christ's disciples. Testimonies and prayer requests need to reflect a heart for God and for others. Teens need an opportunity to see adults investing time and effort, as well as money, in serving others as a fulfillment of the call to follow Christ. Youth of the church need to see their leaders, parents, and adult members exhibiting the art of giving oneself away in the name of Christ. The world's society will provide enough examples of self-centered hoarding of resources, power, and affection. Youth of the Church of the Nazarene need some strong models of holiness ministry.

Further, our youth need to be equipped to serve. In this year of "Equipping Youth," the emphasis should fall squarely on enabling youth to give their lives away for a worthy cause—the kingdom of God. They need to be able to give their lives away wherever the Kingdom is to be found—in their homes, schools, churches, communities, in the blighted cities, in the impoverished rural areas, in the underprivileged Third World. Imagine the impact of an army of youth committed and equipped to invest their lives in others for the sake of the Kingdom.

Youth in the age of narcissism . . . the church has a challenge to reverse the trend . . . youth in the age of committed service to others. □

M A K EXCEL C H R I



Comerique

by JON JOHNSTON

Excellence is the password for America in the 1980s. Advertisers promise it. Politicians pretend to possess it. Educators promote it. Athletes perform it.

What does this excellence blitz imply? That we're fed up with mediocrity and all of its "brothers"—apathy, complacency, listlessness, halfheartedness. As a nation we're tired of products breaking and people taking no pride in their work. We realize that this road inevitably leads to personal deterioration and even national disaster.

So, many have jumped on the excellence bandwagon—thanks largely to the influence of the best-seller *In Search of Excellence* by Thomas J. Peters and Robert H. Waterman, Jr. Unfortunately, while combatting mediocrity, this book allows success-mania to barge in the

I N G LENCE T I A N

back door. The clear message is: Become excellent in order to become successful. Excellence naturally brings success.

But how do you spell success? Success, here, has to do with attaining cultural goals that elevate one's perceived importance within that culture. In practical terms, it means an elevation in *power* (having commands obeyed and wishes granted); *privilege* (being given special rights or favors); *prestige* (having people consider you high on the "ladder of importance"); or *wealth* (accumulating financial reserves and the accompanying security).

But that's not necessarily excellence. Even in a secular sense, excellence and success are poles apart.

Excellence provides a striven-for present standard; success offers a hoped-for future goal.

Excellence gauges our value by measuring us against our own potential; success bases our worth on a comparison with others.

Excellence is available to all living beings but is accepted by the special few; success grants its rewards to the few but is the dream of the multitudes.

Excellence beams its spotlight on the internal spirit—becoming the quiet, but pervasive, conscience of the conscientious who yearn for integrity; success focuses its attention on the external—becoming the tastemaker for the insatiable appetites of the conspicuous consumer.

Excellence brings us to reality, and a deep gratitude for the promise of the "rainbow"; success engenders fantasy and a compulsive search for the pot of gold at the end of the rainbow.

Excellence cultivates principles that ensure that we will treat all persons as intrinsically valuable; success encourages expedience and compromise, which prompt us to treat people as means to our ends.

Is there a kind of "Christian excellence" that should characterize believers? I asked nearly 150 evangelical leaders and scholars to define Christian excellence. Some responses:

"Following out to its end the intrinsic character of a quality, event, or mode of being, and seeing this pursuit in light of . . . the resurrection—that all things cohere in Christ" (Martin Marty).

"Doing all to the glory of God, which requires my best" (Hudson Armerding).

"Discovering who we are as Christ's people, and committing ourselves to live out his radical servant lifestyle within the body of Christ" (Larry Richards).

"Wholism, or seeing the whole of life as subject to the lordship of Jesus Christ . . . [is] the core of Chris-

tian excellence. And at the center of such wholism is wholeness" (David Moberg).

Such responses suggest that "excellence" is an umbrella term, covering many praiseworthy concepts. Similarly, the term for excellence in our Bible (*arete*) is frequently translated "virtue"—a general term. But of all the virtues, or "excellences," of Scripture, *agape* love seems to top the list (see 1 Corinthians 13:13). Paul indicates this just before he lifts the curtain on the "Love Chapter" of our Bible: "And now I will show you the most excellent way" (12:31, NIV). What is it? Not wisdom, which was synonymous with excellence for the Greeks, but the way of love.

Since God is the source of such love (1 John 4:7), it is little wonder that He is declared excellent (Psalm 8:1), as is His "lovingkindness" (Psalm 36:7).

Furthermore, God desires to grant His excellence to us. In 2 Peter 1:3-4 the apostle declares that God has bestowed on us "every requisite for life and godliness," has called us "to His own glory and excellence [*arete*]," and made us "sharers of the divine nature" (NBV).

What is the result of God's excellence in our lives? We will come to "approve [become completely dedicated to] things that are excellent" (Philippians 1:10). And we will do so in two areas, our thought life (Philippians 4:8) and in loving and excellent deeds (2 Peter 1:5; Titus 1:8).

Ours is a success-crazy age. All ages have a desperate need for biblical excellence—but our own in particular. Why? More responses from my survey:

Kenneth Taylor believes that television has debilitated moral standards and reduced time spent in reflecting on God.

Paul T. Culbertson thinks we have an incredible ethical crisis that threatens the disintegration of our world at an ever-accelerating rate.

Virginia Patterson sees American society moving gradually farther away from its Christian heritage, with Christian values being replaced by humanistic.

Howard White says the world is suffering greatly from irresponsibility, mediocrity, and distorted values.

T. R. Glover has said, "The early Christian church conquered because the Christians of those days out-thought, out-lived, and out-died the pagans." In short, they manifested true Christian excellence—although they possessed a conspicuously small amount of the worldly success. For them, power meant being filled with the Holy Spirit; privilege implied becoming a twice-born child of God; prestige connoted being one in Christian fellowship. As for wealth, it was rare—and when present it was shared.

Although faith was intense, "name it and claim it" theology—focusing on this world's goods and successes—did not exist. Psychological "carrots" were not used by ministers to bait people into the Kingdom. Listeners were candidly instructed to count the cost.

Biblical excellence is a meaningful standard within the grasp of those who have experienced true renewal of heart. With God's help, biblical excellence is possible, in spite of our imperfections, frailties, and limited knowledge. □

JON JOHNSTON teaches sociology and anthropology at Pepperdine University in Malibu, California.

OUT OF THE HEART



OF A LAYMAN

by NINA BEEGLE

In the third year of the past quinquennium, one of the younger men in the General Board Department of Church Growth asked, "When are we going to get back on track to get something going again in the cities?" A renewed interest in getting back to Nazarene roots with respect to ministry to the poor was rising phoenix-like across the church at that time. Merritt Mann, however, developed a heart for the city early in life. In the Boston area where his father was president of Eastern Nazarene College, he grew up with an awareness of inner-city poverty and need. He was not shielded from the realities of life.

In Washington, D.C., where Merritt is an advisory marketing representative for IBM, he attends Washington First Church of the Nazarene with Hispanics, Blacks, Asians, Europeans—a multicultural mix. Though Washington First Church is central city rather than inner-city, it was one of those churches that "stayed" during the great suburban move of the 60s and 70s. Merritt felt, as others have, that in the exodus Satan had been allowed to move into turf where Christ once had dominion.

"We need to recapture that turf," he says, "to remove the 'No Trespassing' signs, claim our stake, and set up God's kingdom in the cities again . . . not just for the poor but for the yuppies or whoever is currently there."

While he attended First Church, Merritt watched

his pastor, Tom Nees, give up his pastorate to undertake inner-city work. He watched the Community of Hope ministry develop and bring drastic change into people's lives, and these became bricks laid in the mortar of his concern for the cities and his love for the poor. He gave, and continues to give, active support to the Community of Hope.

Merritt began his 27-year marriage with the First Church in local and district NYPS involvement that catapulted him into the General NYPS Council in 1972.

"The opportunity to serve the church on the general level was a real thrill," he said. "There were a couple of fellows on the council who shared my concern for people who were not 'just like us.'"

In 1976 Merritt was elected to the General Board. "In the Department of Home Missions, Ray Hurn and others had great compassion for the sheep outside our fold. Though their focus wasn't quite like mine, we talked about things that could be done. Men like Dudley Powers, Paul Cunningham, Richard Zanner, and others, would say, 'You know, you're right. We need to be doing something.'"

"Two things happened out of that first quadrennium with Dr. Hurn when all the restructure and internationalization was shaking up the system. A seminar for inner-city pastors was held at Los Angeles First

Church, sponsored by the Department of Home Missions. There also were psychologists, sociologists, and other professionals, along with those of us who wanted and needed to be a part of it. It was a very moving time, sharing in the formal sessions as well as at coffee breaks. We all began to feel the missionary zeal and call that these men had.

"Following that, the Department of Home Missions had a planning session in Albuquerque to see if we could do something significant in the cities and get funding for it. Those two meetings provided the impetus that led eventually to the formation of our decadal plan."

That's where the whole scenario lay during that third year of the quinquennium when Merritt decided to lay his concern before his peers in the General Board Church Growth Department. What happened next was because, as Merritt so aptly says, "Our church is not clergy dominated. It allows laypeople opportunity for input."

When he first presented his plan for reaching the cities to the General Board's Church Growth Department, his plea was received with interest but with little that could be termed excitement. He shared his concern with Bill Sullivan, director of the Church Growth Division, between sessions. Together they hammered out a resolution that fit into the 10-year plan to reach a membership of 1 million by 1995 and called for:

... a major emphasis on impacting several key North American cities with a mission thrust developed cooperatively between the Headquarters Programs Division ... and the districts where the key cities were located. Funding for the year of impact should be given special consideration and a five-year commitment of support should be made to sustain the works developed during the year of the mission thrust.

The resolution as revised was presented to the department. Discussion and a generally positive response brought it through the birth pangs. It would be a while before it got its name, "Decadal Thrust to the Cities," and before it gained approval and support with the World Mission Division and came into its present status.

The hammering out of a program from the heated iron of a layman's idea was much like the anvil and hammer process of the blacksmith of bygone days—or so it seemed to those involved. The real success of what became the Thrust to the Cities came through the fires of late-night deliberation and prayer at the Division of Church Growth retreat in August 1984. General Superintendent Stowe's concern for the project was the final stroke that forged the metal.

We are now into our second year of Thrust to the Cities and hopes are high that Chicago '86 will be more than history. The hope is, Merritt conjectures, "that although a lot of it will originate at headquarters, it will succeed because the workers and districts develop a real sense of mission and ownership for the projects." But its real success demands even more than that. It calls for the support of the entire denomination. □

NINA BEEGLE is Division of Church Growth editor at international headquarters in Kansas City, Missouri.

T • H • E HEART Is the Steward

by STEPHEN L. MANLEY

Everywhere one turns in holiness, from the great theological writings to the devotional thoughts, one is brought back to motive. If holiness is heart purity as John Wesley taught, then motive is a stronger issue than even the deed done. Jesus certainly pointed this out when He taught us that hatred is as vile as the deed of murder or lust as sinful as the act of adultery.

This is also true with *stewardship*. The brilliant talent displayed in singing is exceedingly distasteful when the motive is to glorify self. The widow's mite was counted as more than the gifts of the wealthy, because she gave all out of a heart of love.

The great heartache isn't that we don't give more; it is that we don't seem to want to. Begging and pleading for offerings testifies to hearts that have to be pressured to do what they ought to do spontaneously. Can you imagine a church begging for helpers in junior church when their people love boys and girls as Jesus did?


When anyone tells me that he does not have time, he has confessed something about the stewardship of his schedule. It isn't that he doesn't have time; rather, he has used all of his time for other things and did not have any left over to do what God wanted him to do. It is interesting how we seem to have time for those things that are of high priority to us. It brings us back to a matter of motive.

Is it not significant that whenever a need appears in the Body of Christ, it is always a symptom of a greater need in the heart? This echoes from the cry of the ages. It is a cry for revival. When the external demonstrations of the Body of Christ are not adequate, it points to the low tide of the inner river of living water that flows from the heart. Oh, let us have revival in the heart!

Perhaps there are no simple formulas to bring revival to the local church. I cannot dictate what others will do. I do not have ability or energy to regulate the heat of their heart passion. But, under God, I can do something about my heart. I can be a carrier of revival. Revival is contagious. It spreads from one section of the Body to another.

A study of the great revivals reveals that they were not brought about by the talented but by the broken. The "limelighters" were not the ones who started the flame; it came from those desperately concerned in their hearts. Oh, let me have revival in my heart! □

STEPHEN L. MANLEY is a commissioned evangelist in the Church of the Nazarene and resides in Upland, Indiana.



**"WEeping MAY ENDURE
FOR A NIGHT, BUT JOY
COMETH IN THE
MORNING."**

Psalm 30:5

Joy

**COMES
IN THE
MORNING**

by PENNY S. McCAWLEY

Tuesday, February 14, Valentines Day—a day for expressing love to those you care about. The day started with a knock at my door. It was Grandma bringing treats for the kids. I was still resting in bed, as this was the week I was due with my third child. It had been a rough week of false labor, flulike symptoms, and sick kids. But we wanted very much to have a Valentine baby and were eagerly anticipating my visit with the doctor that afternoon.

Later that day during the checkup I didn't suspect that anything was wrong. My doctor came in and listened for the heartbeat, which had been strong and steady the week before. Minutes passed, and I noticed a puzzled look on his face. He said, "He's hiding from us today." He ordered a sonogram, "just to see what's going on," and left. That's when I realized that something was wrong and began to cry. I called my husband. I could barely get the words out, "They can't find a heartbeat." My husband, Mal, said he would be right there.

When Mal arrived we had to wait for what seemed like an eternity for the machine to get there from another town. During the wait we prayed and hoped that everything was all right. A chaplain was there to comfort us, truly a Godsend. About 6 P.M. the equipment arrived and the technician proceeded to check for signs of life. There was none. After nine months of waiting and anticipation, our baby was dead and the worst days of my life began.

We had a choice of waiting until labor began or coming to the hospital the next morning for induced labor. We chose the latter and drove home in silence and shock.

We could not bear to go home to an empty crib and baby gifts that would go unused, so we stayed that night at my in-laws'. I remember feeling numb, being in a state of shock, and eating only to gain strength for the fruitless labor I would endure the next day. Our pastor and his wife came and consoled us with scripture and prayer. At bedtime I thought, "How will I get through the night?" Sleep escaped me. Dawn finally came, and we readied ourselves for the silent drive to the hospital.

My labor was eased by an epidural block, but the delivery was very painful as the baby was breech. At 12:53 P.M., February 15, Christopher Dean McCawley was stillborn. He weighed four pounds and was 13 inches long. The nurse cried as she tried to get footprints from the skinless foot. We wept as we looked at the lifeless form of our baby, a memory I hope never to forget. He had a small nose and my husband's features. The doctor diagnosed the cause of his death as intra-uterine growth retardation, which is still much a mystery in the medical world.

They placed me on another ward so I wouldn't have to hear the babies in the nursery. I remember no feelings except emptiness that night. During that time one of the nurses noticed my unrest and offered to listen if I needed to talk.

Morning came and my doctor arrived to make his rounds. He talked with us at length about what had

PENNY S. McCAWLEY is a member of First Church of the Nazarene in Pratt, Kansas, and plays piano and organ there.

happened and expressed his sorrow to us through tear-filled eyes. Upon my release, I cried as I sat in the wheelchair with no baby in my arms.

As we drove home, my husband and I talked about trying again and our fears of losing another baby. We went to my mother's house where our two other children anxiously awaited Mommy's return with a new baby. When we walked in the door, I remember the look on our son Jacob's face. He was old enough to know that something was wrong. He cried. Our daughter, Katie, was too young to understand, but she asked a lot of questions.

Friday, February 17, my due date—and we were putting Christopher in the ground. That was almost too much to bear. I recall how cold the wind was and my thoughts of how cold the ground must be.

Since our son's death, I have sought support and have given help through AMEND (Aiding Mothers Experiencing Neonatal Death). I listen and counsel other women who have experienced similar losses. I pray often that I will never forget my sadness and grief, so that through my memories and the compassionate

Spirit within me, I may always be able to empathize with other grieving mothers.

Looking back on the last year and a half, I recall the scripture that encouraged me most. "No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Corinthians 10:13, RSV). Through the strength and power of God's presence in my life, I am willing and able to accept and overcome any trial that comes my way. Through prayer, continued faith, and my support system, I have found an escape. My husband and I agree that this time of loss drew us closer together as we were comforted by the presence of the Holy Spirit. Our relationship as man and wife was strengthened as a result of our willingness to let God work in our lives.

Thursday, April 18, 1985—a glorious day! A beautiful daughter, Amy Jean, was born to us shortly after midnight. Praise the Lord for His blessings to us! "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). □

CHAPLAINS AND CHANGED LIVES

Because You Were There!

by JOYCE RONER

Dream a dream. Think about getting out of here and living a useful life," Danny Pyles told Rod one spring day when he encouraged him to turn to the Lord. The impact of those words would save a life and produce spiritual fruit several months later.

Rev. Danny Pyles, associate minister in the Salem, Oreg., First Church of the Nazarene, is chaplain of the Marion County Sheriff's Department and executive director of the Emmanuel Fellowship Foundation, Inc. The fellowship was formed in October 1983 when District Superintendent Carl Clendenen, Danny, and four lay leaders met to discuss the needs of confined people of the community. The name actually means the "God with Us Fellowship" and membership is for:

"All who have gone or are now going through a suffering experience and who now unite for the purpose of bearing one another's burdens."

In its volunteer program the EFFI addresses the issues of prevention, crisis intervention, shepherding, discipling, and restoration. They take an active role in seeking alternative programs to confinement for first-time offenders, providing pretrial prayer partners for the offender and family, victim/offender reconciliation, and community service projects for court assignment.

When Danny met Rod in April and challenged him to dream a dream, Rod wasn't ready to dream—not until he had contemplated the murky waters of the Willamette River from a Portland bridge; not until he was hungry, wet, and cold. Fighting the idea of turning himself in, Rod tried to figure every angle. Then he remembered meeting Danny through an introduction arranged by his father a month earlier. Danny's words

made their way into Rod's desperate mind. A prayer, a telephone call, and a miracle later, Rod became a new creation in Christ.

On September 24, 1986, Danny baptized Rod at the Oregon State Correctional Institution. That same day Rod wrote a letter that said:

I would just like to say, "Thank you!" You are a very special person in my life today.

For several years, certain people tried all they knew to help me get it together, but nothing and no one made any sense until I met you. Your message was the shortest, the least in financial cost, the simplest, and the most powerful. I'm convinced without a doubt that my meeting you was nothing less than a miracle that only God could have performed.

Ten months ago I was arrested. I was suicidal. I was lost, hurt, alone, and lonely. I had made my dad and family victim to my behavior. I carried much hate, revenge, and anger. Yet, undeserving as I was, it was my dad who brought you and me together.

I'm amazed at all the changes and miracles I've experienced in just a few short months. It's like a dream come true. I am a new creation with a new life today.

Jesus once said, "With God, all things are possible." And that meant me too! Praise the Lord! I'm a new creation! May God help you help many others to dream a dream! □

JOYCE RONER is a volunteer worker with Emmanuel Fellowship Foundation, Inc. She is a free-lance writer and resides in Salem, Oregon.

A KILLER LURKS

by SERGIO FRANCO



Daniel D. Gomes

There is a killer loose on our streets—a disguised assassin. Suddenly, and frequently when no one is expecting it, he does his evil work. Sometimes he uses a gun or a knife, but not always. As if all this were not enough to frighten us, this assassin not only kills his selected targets but also frequently murders innocent bystanders. Along with the inert body of its victim, this murderer leaves in his wake a mountain of debts, grief, and hatred.

Do lines such as these belong in this magazine? Did we insert a notice from some sensationalist newspaper by mistake? Keep reading, and you will answer your own questions.

As we have already said, the worst thing about this killer is that he hides. Not in the shadows, or in some gangland hideout. He hides to disguise his real identity. That done, this killer can show himself, and he does it, without the least fear, in the most respectable social circles. His face looks down from the biggest billboards along the highway, and it smiles at us from the most attractive pages of newspapers and magazines. Furthermore, this sinister character is vouched for by entertainers and celebrities of all sorts, who, by means of all the mass media, assure us that this is the way to happiness and, above all, to popularity. This is the most important thing, to be "in."

Even athletes recommend him.

Pelle Lindbergh did. This young Swede, 26 years old, who last season won the "Outstanding Athlete" award for hockey, had the world at his feet. One Sunday recently, while driving his luxury sportscar through the streets of New Jersey, he smashed into a concrete wall. He was traveling at almost 120 miles per hour. Pelle, the champion athlete, "lived" a few hours with his brain destroyed. An almost incredible waste of what could have been a fruitful life! An examination disclosed that Pelle was drunk at the time.

The hidden assassin is liquor, be it wine, beer, tequila, vodka, or any other form.

Why, someone may ask, use such a strong label for alcoholic beverages? Isn't that exaggerating somewhat? There are those who would not hesitate to say that drinking is a problem; others call it a disease, but—an assassin? The word is appropriate if our perspective comes from the Bible, and if we accept the fact that we are stewards, that God gave us life to use for good ends and in ways that glorify Him. Even when intoxicating drinks don't end in a broken body trapped in a mess of metal, concrete, and blood, they are still killers. They kill health, dignity, tranquillity, influence,

THE SEA WALL

*The sea wall keeps the tossing waves
From washing out the shore.
The breakers splash upon the rocks,
And settle down once more.
How like the storm-tossed waves of life
That beat on every side,
But we have Christ, the Solid Rock,
To calm the angry tide.*

—HARRY C. BAXINDINE III
Philadelphia, Pennsylvania

SERGIO FRANCO is administrator of Spanish publication for Publications International at headquarters in Kansas City, Missouri.

the economy. They destroy the body, the home, productivity, and the nation.

There are those who point out that abstinence cannot be justified on biblical grounds. If they mean to say that there is not a single phrase in the Bible that unequivocally forbids drinking a single glass of wine or a single beer, then they're right. But from the Bible's entire perspective, which sees us as persons within society who have influence over those around us, the conclusion is different.

Our children are subjected to a bombardment of publicity touting alcoholic beverages. They are assailed by the idea that a single drink won't hurt, and that without it, life isn't "complete." The least we can

give them is the example of a home filled with laughter, joy, and fulfillment, and this is not produced by a bottle of liquor.

One Sunday afternoon, on a lonely highway in New Jersey, a promising life was brutally cut short. Thousands and thousands and thousands more men and women wind up the same way. And they leave behind children dragging chains they don't deserve, chains of shame, poverty, and illness.

In this area of our life, as in all others, the Bible offers us alternatives: "Be not drunk with wine, but be filled with the Spirit." Unless we are Spirit-filled, we will be tempted to gamble with alcohol. And alcohol is a killer in disguise. □

GRADUAL DEATH

by WILLIAM GOODMAN

Two people driving across the plains of Kansas in a snowstorm got stuck in a drift. They were probably not worried. They had plenty of gas in their car and a good heater, so they would wait until a snowplow came by to rescue them. A state snowplow came along hours later and the two people inside the car were dead. They didn't die from the cold, but from the carbon monoxide fumes that slowly filtered into the car. The couple gradually went into a deep sleep, without a struggle, and died.

The silent, gradual effect of sin allowed to filter into our lives will leave us just as spiritually dead as would a strong frontal attack. Solomon is an example. The first 11 chapters of 1 Kings records the gradual slide of a great man into spiritual destruction.

Solomon was blessed with brains, beauty, and bounty. He was tutored by God's prophet, Nathan; guided by Bathsheba; polished by King David; and anointed by God. Wisdom, loyalty, diplomacy, faithfulness, and efficiency in administration marked this beautiful man. He loved the Lord and walked in the ways of the Lord. His achievements for the nation, international influence, prestige, power, wealth, and fame were phenomenal. Solomon had it all.

Slowly things began to change for Solomon. Little by little Solomon compromised here, and did wrong there, until he was lulled into pride, lust, and idolatry. He became irrational and skeptical of things he once held precious.

Solomon built not only the Temple of God but also secular edifices for the lifeless gods that he and his worldly wives served. The Lord became angry with Solomon because his heart had turned away from the Lord, the God of Israel, who had appeared to him twice (1 Kings 11:9). The man of wisdom ended his reign as a man besieged by war.

The third king of Israel died lost, miserable, empty, cynical, a spiritual vagabond, deadened by materialism and the vain praise of men. The destruction was not sudden.

My vegetable garden slowly overgrows with weeds if I allow it. A building slowly crumbles and falls after years of neglect. A marriage not worked at slowly falls apart. A church without harmony gradually splits. The forces of evil take a little here, chip away a little there, and slowly erode the joy and peace of the Christian who is unaware.

A fine Christian man began using slang words to underscore his communication. He hadn't noticed until it was pointed out to him. He was irritated by the criticism at first, but he knew in his heart he had become careless and that his speech habits had changed for the worse. He corrected his attitude and was grateful to the Christian friend who had cared enough to point out his wrongdoing.

Things once considered wrong are too often secretly, silently overlooked and tolerated. If we let them go, they become monsters that slay us. Sometimes things that appear harmless at the beginning, and are tolerated in our lives, grow until they decay our spiritual lives. A woman who got involved with another woman's husband lamented, "We didn't mean for it to happen. It just gradually happened until we were too involved." People enslaved by booze or drugs say, "If only I hadn't begun." How could King Solomon go wrong? Ever so slowly, Solomon lost his way.

We must be careful about changing our standards to correspond with our changing emotions or desires. We need to be cautious about infatuations and fantasies that slowly lead us away from close communion with God. God wants to bless us, but He will never accept second place in our lives to anything or anyone.

Solomon joins the list of millions who have been blessed by God only to slowly squeeze God out of their lives until spiritual death became final. The wise person checks life daily to assure that God is first and that spiritual growth is taking place. □

WILLIAM GOODMAN is a Nazarene elder serving as the Salvation Army's director of Correctional Services for Western Missouri and Kansas District. He resides in Leavenworth, Kansas.

Fitting into the Fellowship

by MERRILL WILLIAMS

I have often thought: Why do Christians, who ought to exemplify the spirit of the One whose name they bear, seem more a part of the world than they do a part of Christ?

How can this be explained? Some disruption of the sacred fellowship results from miscommunication. No matter how spiritual the members, no matter how sincere our intentions, no matter how hard we try to get along harmoniously, we often fall short of our goal of perfect fellowship.

We should also recognize that people made perfect in love do not always *express* that love perfectly. The desires of a holy heart are worked out in life through an imperfect mind and body. Sometimes they appear less than noble. That must be why Jesus warned against judging a person's motivation (Matthew 7:1).

Some members of the church in Corinth were behaving in a questionable manner. Not miscommunication, however, nor imperfect expression of perfect love, but a deeply serious defect in their faith had fouled the fellowship. This defective spiritual condition was showing up as jealousy, rivalry, sexual immorality, and other manifestations of wrong.

After cataloging for them a lurid list of sins, Paul said, "And that is what some of you were. But you were washed, you were sanctified, you were justified in the

name of the Lord Jesus Christ" (1 Corinthians 6:11, NIV).

Clearly they had trusted Christ for salvation and were seeking to live a spiritual life. But they were not succeeding very well. Paul saw they were acting like babies. He described them as "worldly" or "fleshly." By that he meant that they were living according to themselves (1 Corinthians 1:3-4), rather than according to God.

In the same letter (chapter 12) Paul tells this group what the church *ought* to be. In doing so he compares the church to a body, Christ's body. Christ is the head and everyone who belongs to Him is a member of His body. The image of the body is so simple, so common, so ordinary. But it pictures perfectly the living thing that the church is. It is not so much an organization as it is an organism, not so much a place as a people, not a building but a body.

Paul describes the body as he understood it. He talked about hands, eyes, ears, noses, and feet. These are, of course, parts of the human body. But the relatively recent invention of the microscope has made possible a deeper knowledge of the body. In addition to these exterior parts, we now know of the basic unit of life itself—the cell. And this knowledge has shed new light on Paul's already meaningful metaphor. A hand, or an eye, or an ear cannot have an existence apart from the body. Some cells, however, can. They "choose" to live in the body, to enjoy the privileges of that life, but all the while are contributing to the death of the body. We know these parasites as *cancer cells*.

This illustrates what the writer of Hebrews had in mind. He warned against these "bitter root[s]" that grow "up to cause trouble and defile many" (Hebrews 12:15, NIV). In the context of holiness, the writer pictures these as lacking that holiness necessary to see the Lord.

How many churches have been split, how many "little ones" have been offended, how many sincere Christians have been defiled because a member of the body chooses to live in the body but have an existence of their own? Such a person rules as the Lord of his own life instead of allowing Jesus to be his Lord.

The Corinthian believers were experiencing what every Christian experiences soon after conversion—a tendency away from holiness. This backward movement expresses itself in different ways, but it amounts to a basic uncleanness of the heart. Certainly this cannot be the way that Christ intends members of His Body to live. If not, then, what is the remedy for this inferior spiritual condition? No one denies that it ex-



ists. But there is much disagreement about the way to deal with it.

Some say we have to live with it and do the best we can. Advocates of the "two-nature" theory say that the flesh and the Spirit must coexist as long as we live. They say that the Christian life is a constant battle of the Spirit against the flesh. The Spirit is supposed to *counteract* the flesh.

Others teach that we must *suppress* or keep the lid on this tendency. The problem with this understanding is that the lid is always popping up.

Paul, on the other hand, taught a more thorough remedy of the tendency in believers to act like mere men (1 Corinthians 3:3). He wrote, "Let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God" (2 Corinthians 7:1, NIV). According to Paul, *God has provided for the complete cleansing of this self-centeredness*. If we will let Him, He will rid our hearts of this tendency to will something other than He wills.

In almost every instance in the New Testament, lepers are said to have been *cleansed* of their leprosy. As a condition for their healing Jesus told 10 lepers to show themselves to the priest. And "as they went, they were cleansed" (Luke 17:14, NIV). In other words, as they were healed, their leprosy was removed. They no longer had it. This was no ceremonial cleansing only. It was real, and it removed the disease.

No member of the Body of Christ need live with indwelling sin. Our gracious God has made a way out. It is the way of victory, and it is available for every believer. If we surrender ourselves to God, we can receive complete cleansing from sin. And this full cleansing

FAITH IS...

Faith is . . .

*tasting the plenteous loaf
while eating the meager crumbs;
hearing the singing nightingale
while nursing the broken wing;
seeing the glorious rainbow
while contending the blinding storm;
sensing the final victory
while coiled in fierce combat.*

—GERALDINE NICHOLAS

Abbotsford, British Columbia

enables us to take our place as a properly functioning member of Christ's church.

Many a born-again believer has longed for a cleansing this complete. Maybe you have cried out for a heart made "whiter than snow." Why not make the hymn of James Nickson your prayer:

*Lord Jesus, for this I most humbly entreat.
I wait, blessed Lord, at Thy crucified feet.
By faith, for my cleansing I see Thy blood flow.
Now wash me and I shall be whiter than snow.* □

MERRILL WILLIAMS is a missionary to the Philippines and is currently on furlough, living in Oklahoma City, Oklahoma.

Book Brief

DEVOTIONAL PURSUITS



JAMES WATKINS
author



I scanned through the contents. Was this a "Believe It or Not" book? After reading a few pages I was hooked. James Watkins' use of little-known historical truths and trivia with selected scripture passages combine to make a most unusual and appealing devotional book.

The author has targeted teenagers as his readers. This little book should have wider appeal. It is witty, entertaining, and yet dead serious in the application of spiritual truths. I found myself either chuckling or nodding contemplatively. The topic WHY DO YOU HICCUP? is lighthearted. Among the devotionals on

the serious side is **WHATEVER HAPPENED TO THE SIGNERS OF THE DECLARATION OF INDEPENDENCE?** Christians face a hostile world. But "If God be for us, who can be against us?" (Romans 8:31).

The average length of topics is about a page and a half. *Devotional Pursuits* is designed as a daily devotional guide, but I think you'll find it to be like eating corn chips: "You can't eat [read] just one." Don't limit this to teenagers. It's for inquiring minds of all ages. All will find it informative, entertaining, and uplifting. Parents, pastors, and teachers: read this book. The topic, **THE DOWN SYNDROME**, among the longest yet covering just two pages, is worth the price of the book.

Teenagers, and indeed all of us, need a daily respite from the pressures of coping in today's world. The author explains how Oreo cookies are made. He likens the Christian to the white filling between the chocolate wafers and observes, "The secret of Oreos' success is the secret of the Christian's success . . . keeping separate, while wedged between unbelievers." This timely devotional book offers a refreshing "time out." It contains a lot of trivia but is not trivial in its treatment of gospel truth. □

—Jack Conn

Beacon Hill Press of Kansas City
96 pages. Paper. To order, see page 23.

the editor's STANDPOINT

YOU ARE IMPORTANT

I was reading about the conversion of a prostitute to Christ. She grew up without religious influence or training. Eager to taste excitement, she became an entertainer and then a prostitute. She enjoyed success. Her body was insured by Lloyds of London. She did guest spots on television shows. Magazines wrote about her. But she had no peace.

She became depressed and attempted suicide. Then her husband was suddenly converted. The change in his life was undeniable. Spurred by this, she began to read the Bible and found Christ as her Savior.

Reflecting on her previous waywardness, she said, "My mother always told me I was an accident." No one had ever said to her, "You are important!"

Reading that, I thought about the unnamed, penniless, desperate, helpless woman who touched the hem of Christ's robe, hoping to be healed of a 12-year hemorrhage. Jesus said, "Somebody touched me." To the crowd, and even to herself, she was nobody. To Jesus,

she was somebody, she mattered, she counted. He called her "Daughter," and conferred upon her the priceless gifts of health and peace (Luke 8:43-48).

I preached from that story one Sunday morning. The message boiled down to this: Everybody is somebody to Jesus, and we ought to value ourselves and others accordingly. At the close of the service, a teenager approached me, shook hands, and said quietly, "Thanks for letting me know that I am somebody." He had been made to feel that he was unimportant—often a prelude to a wasted, destructive life. But Christ assured him of significance and worth.

We all need someone to care, to tell us, "You are important." We need to be reminded that we are God's special creation, intended for fellowship with Him, destined for eternal glory. Only then will we resist the temptation to toss life away recklessly. Only then will we give ourselves to Someone and for something that truly fulfills.

Don't waste yourself. You are important! □

PRAYER REMINDERS

My walls are hung, my shelves are filled, with prayer reminders.

A brass elephant reminds me to pray for missionary Tom Riley and his family.

A lighthouse scene, done in 10 kinds of wood, reminds me to pray for Bill and Carlie Sever and the congregation of our Wahiawa church in Hawaii.

An exquisite drawing of a boy whose face registers defiance and hope reminds me to pray for Tom and Pat Nees and their inner-city mission. Pat is the artist who did the drawing.

A pen-and-ink sketch of Old Point Loma lighthouse is a prayer reminder for professor Herb Prince and his family.

A Petosky rock brings George Rice into my prayers.

A green rubber frog, mouth agape, prompts memories of a Florida camp meeting and reminds me to pray for Marge.

A framed photo of the old print shop at Pilot Point reminds me to pray for the thoughtful donor, B. Edgar Johnson, and for our publishing work.

Two jars of Kona coffee remind me to pray for Cecil Miller. They are flanked by mugs that nudge me to pray for Howard Melton and Ivan Beals.

A book by Edwin Lewis, one of my favorite authors, recalls cherished fellowship with Hal Bonner, who gave it to me, and I pray for his pastoral ministry.

Everywhere are reminders of Bud Lunn. I am like the district superintendent I heard say, "Most everything I have, Bud gave me."

A miniature antique car is my prayer reminder for Darrell Teare, and a solid brass golf ball for the Hawaii Pacific District.

I have other objects, too numerous to list, that keep family and friends in my thoughts and prayers. Even a carved turtle reminds me to pray for myself!

These are just some of the things I value, not for their intrinsic worth, but as tokens of beautiful friendships and as reminders to pray for those whose lives and work have enriched my own spirit. □

We all need someone to care, to tell us, "You are important." We need to be reminded that we are God's special creation, intended for fellowship with Him, destined for eternal glory.

IN DEBT

Driving through Illinois a while back, Doris and I were passed by a gleaming new Porsche with a handsome young man at the wheel. As he swung into position ahead of us, we noticed his license plate. It read: IN DEBT 6.

I don't know what the 6 stood for, but my guess is six years. Since it took me four years to pay for a garden variety Chevrolet, it could take six years to pay for an exotic Porsche.

But I sure know what IN DEBT meant! Since 1943, when I borrowed money to finance the arrival of our first son, I have been in debt to someone, often to many ones. I know how hard it is to make those easy payments that advertisers and salesmen talk about.

A financial windfall, a miracle of providence, lifted the mortgage on our infant son. On the first Sunday night of our first pastorate, Doris and I were surprised—actually flabbergasted—by a gift of \$500 from a man we had never met, a wealthy Presbyterian who wrote the check to "The present pastor, Church of the Naza-

rene." That totally unexpected check was equivalent to 72 percent of my annual salary.

God has blessed me with good creditors, and I've never failed to make the payments and redeem the notes, usually ahead of schedule.

Nevertheless, I could truthfully sport a license plate reading IN DEBT E, with the E standing for eternally.

I will be in debt forever to friends who have cared for me, giving me support and encouragement throughout the years of my ministry.

I will be in debt forever to Doris, who won me to Christ when we were teenagers, and who has shared the years with me uncomplainingly, always boosting my spirits when they flagged.

And I will be in debt eternally to the Savior who rescued me from sin and death. Paul wrote, "I am debtor." Those words would be appropriate for my grave marker. I can never repay people for their kindness or God for His goodness. I will live in this world and for eternity a debtor. □

THEOLOGICAL INFIRMITIES

Knowing that the life of a man who relocates displaced commas can be dull at times, I have some friends who share some of the lighter and brighter aspects of existence with me. One of them, pastor Mike Curtis, sent me a description of various theological infirmities that beset some folk.

1. Bentoutashapus Theologitis: Theology by pet peeve or based on "bones to pick" rather than Scripture. The afflicted often ride hobbyhorses rather than heed the whole Word of God.

2. Outacontextus Theologitis: Theology without proper biblical context considered. This is closely related to Bentoutashapus Theologitis.

3. Outablueskitus Theologitis: Theology based on personal impressions, hunches, visions, and voices of extrabiblical origination without biblical support.

4. Testimonialitis Theologitis: Theology based only on personal experience and private insight without regard to Scripture.

5. Handmedownus Theologitis: Theology based on personal and family background, hearsay, he say, and I say, without any scriptural support.

6. Mypastorsaidus Theologitis: Theology based on only what the pastor, favorite TV or radio preacher, or evangelist says without checking the Scriptures. This is a form of idol worship.

Brother Curtis classifies these infirmities as inflammations because the afflicted persons turn red about the neck or flushed with fury in their faces when pressed to produce scriptural support for their views.

Well, it would be funnier if it were not so true and not so prevalent! The list serves to remind us that theology needs to rest upon exegesis and exposition of Scripture. Any other basis for theology can be fatally subjective.

A people who receive a steady diet of faithful biblical preaching will be well fortified against these "itis." An epidemic will rage where the preacher himself has fallen victim to one or more of the maladies. □

changes we would see taking place in our churches if we examined every program, plan, and goal in the light of whether or not it contributed directly to fulfillment of the Great Commission?

It thrills me just to think about it!

*Eleanor Cunningham
Gaithersburg, Maryland*

CHAPLAIN CONTACT CHANGED LIVES

Curt Bowers' "Check Into the Net" brought tears as we remembered how a Nazarene chaplain and his family changed our lives.

While stationed at Fort Carson, Colo., we attended a small chapel commanded by a Nazarene chaplain. We were "Christians" (sort of), but we could sense something we'd never felt before. We soon found that "something" was somehow connected with the chaplain. In getting to know him and his family, we sensed a difference in them. That same spirit was with them, not only at chapel but on post and in their home as well. When we asked

about their denomination, they said they were Nazarenes. We'd never even heard of the Church of the Nazarene before!

It is painful to imagine how very different our lives would be today if the Lord had not placed our very first Nazarene contacts in our lives at Fort Carson. We love our Lord . . . our church . . . our doctrine. And we love our special missionaries to the military.

*Lonny and Katy Houk
St. Charles, Missouri*

CONSERVATIVE CORRECTION

I strongly dissent to what appears to be a too easy accommodation with fundamentalism in your "Answer Corner" of November 1, 1986. Nazarenes are *not* fundamentalists! Fundamentalism's hostility to Christian perfection, and its aggressive focus on a specific understanding of inerrancy, predestination, and premillennialism made it incompatible with our church from our earliest days as a denomination. Many sources, including Sandeen in *The Root of Fundamentalism*, document this issue. It seems more correct to

see fundamentalism as "leavening the holiness loaf," to use Timothy Smith's phrase. The question of "preaching and teaching on the authority of God's Word" is perhaps better characterized as "conservative" or "orthodox" teaching.

Name Withheld by Request

READER TOUCHED

Your story on "One-in-a-Million Family" really touched my heart. I just finished reading it, and what a blessing it was.

As a slow learner and with my learning disability, life *sometimes* can be rough. But with God's help anything can be possible.

So your story touched me. My family are not Christians, so they don't understand about God's love and how much God can still love you even though you are handicapped or whatever the problem is.

God made me, and no matter what happens He will always love me, even though the world understands me not.

So thanks again for your story.

*A Faithful Reader
Lansing, Michigan*

Many Teens by Many Means

by DOUG RUNYAN

There is no thrill quite like knowing that you have had a part in someone's coming to know Jesus Christ as Savior and Lord. There is a saying, "If you want a friend, be a friend." I believe this: If you want a friend for life (and beyond), introduce him to Jesus Christ. One of the greatest joys of my more than 12 years of working with teenagers is to think about those who have come to know Christ through the ministry in which the Lord has allowed me to share.

Mike was a friend of one of the church teens and went along on a trip to play the guitar. His friend Tim led him to Christ one night in the home where they were staying. Mike now pastors a church in Illinois.

Steve came to a concert one Sunday evening with his girlfriend. At the close of the service he was the first one at the altar. He was president of the Honor Society at the local high school—today he is in seminary.

Hany knew some of the teens from the church and

decided to visit one Sunday morning. He came back that evening and accepted Christ. He is about to graduate from seminary to begin ministering through counseling.

Just last week in our youth revival I saw a number of teenagers kneel and accept Christ. Brian was one of them. He was caught by the police spraying red paint on the church building. Forced to apologize, he found new friends who invited him to a New Year's Eve all-night party. He's been coming back for months and last week found the Lord.

Another was Wesley. He went to school with James who invited him to play softball with our teen guys' team. The love and acceptance won him to the Lord, and he now attends a Nazarene college.

Then there was Luella. A young woman in her early 20s, she heard one of our youth revival services on the radio and called for help. Alcohol and loneliness had driven her almost to the point of suicide. The next night she raised her hand in the service, acknowledging her need for God. A few minutes later she knelt as we gathered for prayer around the altar, and accepted Christ.

God has taken our efforts in His name and turned them into usable tools to reach young people for Him! God's Word challenges each of us to "by all means, save some!" □

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

DOUG RUNYAN is the youth pastor at First Church of the Nazarene in Nashville, Tennessee.

IN THE NEWS

PEOPLE AND PLACES

Wayne Howard English, music director at the Katy, Tex., church since 1984, recently received the Ed.D. degree in music education from the University of Houston. He had received the M.M. degree in music education from the University of Texas in 1970; and the B.M. from Oklahoma City University in 1968.

He had been minister of music at Odessa, Tex., First Church, 1970-74, and was director of special music at the Houston Spring Branch Church, 1975-84.

Dr. English and his wife, Sherilyn, have three daughters: Sherayne, Jeanette, and Samantha. □

NEW CLT COORDINATOR NAMED



Rev. David Felter will join the Division of Christian Life and Sunday School as general coordinator of training, announced Rev. Phil Riley, CL/SS director.

Felter, who has served as a coordinator in the Church Growth Division for one and a half years, began his new duties with Continuing Lay Training (CLT) January 12.

The Maryland native is a graduate of Southern Nazarene University. He also holds a degree in adult education and human resource development from Indiana University.

While working in the Church Growth Division, Felter led in the development of the Modular Continuing Education Series at King Conference Center for pastors. He also produced a variety of continuing education services for Pastoral Ministries and developed interactive videotapes for the Directed Studies program.

Before coming to headquarters, Felter pastored the Wichita, Kans., Linwood Church for five years. He also has pastored in Iowa, California, Oklahoma, Indiana, and Kansas since entering the pastoral ministry in 1964 following college graduation.

He and his wife, Sandra, who also works at headquarters, live in Olathe,

Kans. They have two sons, David Ray and Dorsey.

Felter replaces Dennis Apple, who will continue working in the division as coordinator for Single and Senior Adult Ministries. □

PRO-LIFE ADVOCATE VISITS NAZARENE HEADQUARTERS

Mrs. Jean Purcell, founder and director of "Families for Life," a pro-life ministry, was in Kansas City recently to meet with representatives of various divisions at Nazarene headquarters and to discuss her ministry, which was launched in September on the Washington District.

"Families for Life is designed to educate and equip local congregations on how to counsel with those considering abortion, but it also strives to equip the family dealing with the crisis of an unwanted or problem pregnancy," said Mrs. Purcell. "A third goal is to help strengthen the family as a primary teacher of values."

Mrs. Purcell's presentation consists



PRAYER PARTNERS

Petitions: In the period of time between February and June, people are known to be more open and inclined toward God and things religious. Could we not pray a special prayer for our local and district leaders that they will effectively identify those with gifts of evangelistic outreach. Some could reach across cultural barriers, others could be apostle-type church planters.

We need to deploy a large force of evangelizers and disciplers. At least one person in every church should be identified to carry a responsibility for evangelistic outreach on a weekly assignment. If we are successful in arousing all of our churches to do just a little bit more in evangelistic outreach, we could go to the district assembly in your dis-

trict with a 3 percent increase in membership. This would be two and one-half times what we have normally expected in the U.S. and twice as good as last year. Is it too much to ask? Let us make this a matter of intense prayer.

On the days of February 13 and 14 the Internationalization Commission will meet. Will you pray for this international group that they may have wisdom from above as well as a vision to structure ourselves to produce a worldwide holiness revival?

Praisings: We praise God for the upturn in membership gain around the world but especially in the United States and Canada in the calendar year 1986.

Raymond W. Hum, Secretary
BOARD OF GENERAL SUPERINTENDENTS

EURASIA REGIONAL CONFERENCE

The six-day conference, June 2-7, 1987, will consist of conference meetings, Regional Council meetings, and a Regional Youth Leadership Conference. Many will be there for a family holiday, enjoying fellowship and the inspirational services. There will be a "Folklore Evening," Christian concert, excursions and tours available through beautiful and historic Switzerland, and a sunrise Communion on top of the Eggishorn overlooking Fiesch.

Anyone interested should contact Eurasia Regional Conference Secretary, 195 St. Helens Road, Bolton BL3 3PY, England.

The cost of the conference is approximately \$250 for room and board. Reservations need to be made through the above address by the end of February or early March, with a deposit paid. □

of the showing of an audiovisual program on the development of human life, followed by a question-and-answer session.

A member of Baltimore First Church, Mrs. Purcell may be contacted at P.O. Box 2272, Columbia, MD 21045.

—NN □

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 How can I help in God's work?

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 How do I know the Bible is true?
 Which Bible translation should I use?
 How should I study the Bible?
 How can I discover what John 3:1-21 means?

Prayer

Why should I pray?
 How should I pray?
 What kinds of prayer are there?
 What if I don't get what I pray for?

God the Father

How do I know there is a God?
 What is God like?
 Does God still do miracles?
 How does God talk to us?

Jesus

Who is Jesus?
 How and why did Jesus die?
 How do we know Jesus rose from the dead?
 How do I know Jesus is real?
 What will happen when Jesus comes back?

The Holy Spirit

Who is the Holy Spirit?
 What does the Holy Spirit do?
 What is the Spirit-filled life?
 How can I know the Holy Spirit's at work in me?

Man and Sin

Why did God make humans?
 What is sin?
 Did God program us with a tendency to sin?
 Why did God make hell?

Salvation

What happens when we get saved?
 Why should Christians get baptized?
 What is the Lord's Supper?
 What is heaven like?

Holy Living

Why are private devotions important?
 How can we overcome temptation?
 What is "entire sanctification"?
 How does entire sanctification change us?
 How can I remain entirely sanctified?

The Church

How did the church get started?
 What happened after the church got started?
 How did the Nazarenes get started?
 Why are there so many denominations?
 Why do we worship the way we do?
 Why do Nazarenes have a *Manual*?
 What am I agreeing to when I join the Nazarene church?

New Life Issues

What do we believe is unsuitable entertainment?
 How should we observe Sunday as a holy day?
 What do we believe about divorce and remarriage?
 When is abortion wrong?
 What do we believe about drinking alcohol and smoking?
 How should Christians try to change the world?

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WAGNER HOLDS CHURCH GROWTH SEMINAR FOR DISTRICT SUPERINTENDENTS



Pictured (l. to r., front row) is the Board of General Superintendents: Dr. John A. Knight, Dr. Jerald D. Johnson, Dr. William M. Greathouse, Dr. Eugene L. Stowe, Dr. Raymond W. Hurn, and Dr. Charles H. Strickland, with the district superintendents at the church growth training.

Dr. C. Peter Wagner of the School of World Mission of Fuller Theological Seminary was the principal lecturer for church growth training for district superintendents, held at Pasadena First Church December 8-12, 1986.

The event was arranged for district superintendents by the Church Growth Division, Kansas City. This was the first such training offered since 1977. Since then 54 new district superintendents have taken office who did not receive that training. Sixty-seven of the 84 district superintendents were present.

Three sessions were offered each day. Dr. Charles H. Strickland opened the first session at 8 A.M. Monday, with an inspirational message. He is responsible general superintendent for Church Growth and chairman of the Board of General Superintendents.

Dr. C. Peter Wagner lectured in all the morning and afternoon sessions. Dr. Eugene L. Stowe spoke at the Monday evening banquet. Music was provided by Pasadena First Church, and the song, "And the Lord Added Daily to the Church" by Marie Price, was introduced.

On Tuesday morning Dr. William M. Greathouse spoke, and in the evening, Dr. Jerald D. Johnson. Dr. John A. Knight spoke on Wednesday morning, and the afternoon was given to jurisdictional meetings of the six general superintendents with their respective jurisdictional district superintendents.

On Wednesday night the Los Angeles District, which was the host district, directed a tour to the L.A. City Mission where the men had dinner and heard inspiring testimonies and singing by the people.

On Thursday morning Dr. Raymond W. Hurn spoke, and Friday morning Dr. Strickland concluded the conference.

Sessions by Church Growth Division director, Bill Sullivan; Church Extension Ministries director, Michael Estep; and Church Growth Research Center Statistical manager, Dale Jones, updated the group in sessions on decadal goals and strategies.

"There was great appreciation for the lectures of C. Peter Wagner, and he was warmly received by the superintendents," reports Dr. Sullivan. "Those who had attended 10 years ago ex-

pressed their appreciation for the review and the fact that so much of the material had been updated or was new. There was great optimism for church growth in the coming years."

One of the highlights was Dr. Donald McGavran's visit in the Tuesday morning session when Dr. Bill Sullivan interviewed him. Dr. Sullivan pointed out the significance of that moment when, for the first time in history, almost all of the district superintendents of the Church of the Nazarene, all of the general superintendents, and the father of the Church Growth movement with his chief apostle, C. Peter Wagner, were present in one meeting—at which point spontaneous applause broke out, and all the superintendents stood in honor of the venerable founder and leader of the church growth movement.

The Los Angeles District provided a hospitality room for Sunday afternoon and evening and directed a tour on Sunday morning. The tour included Los Angeles First Church's archives and the multicongregational model in place there. On Sunday night the group went to Pasadena First Church where "The Messiah" was presented. □

OUR COLLEGES AND SEMINARIES



CHAPEL/SANCTUARY DEDICATION AT PLNC

The dedication of a new chapel/sanctuary, the culmination of a three-year building partnership between Point Loma Nazarene College and San Diego First Church, took place November 23.

The \$5 million project, financed half by the college and half by First Church, was conceived more than 5 years ago to unite the 75-year-old San Diego First Church with the recently organized Point Loma Community Church of the Nazarene. It would also meet PLNC's need for an auditorium in which to hold its thrice-weekly chapel services.

Dr. William M. Greathouse, general superintendent, gave the dedication message. Also present were Rev. B. Maurice Hall, superintendent of the Southern California District, and Dr. Paul Benefiel, chairman of the PLNC Board of Trustees. Rev. Mel Rich, pastor of the First Church congregation, and Dr. Jim Bond, PLNC presi-



Pictured at the dedication (l. to r.) are Dr. William M. Greathouse, Dr. Jim Bond, and Rev. Mel Rich.

dent, led the assemblage in the act of dedication.

The fan-shaped structure will seat 1,800 persons, and features an 80-ft. platform area, with rotation stage and room for a 150-voice choir. The chapel/sanctuary is located at 3901 Lomaland Drive on the PLNC campus. □

SEVEN JOIN MVNC FACULTY

Mount Vernon Nazarene College's Dr. Robert G. Lawrence, vice president for academic affairs, announced seven new faculty members: Jeff Ameer, Dan Behr, Ronald K. Bolender and Tamara Bolender, Chris A. Ingersol, Phil Maxson, and Karen Stewart.

An assistant professor of physical education, Ameer is also the new head soccer and tennis coach at the college. Prior to coming to MVNC, he was the athletic director, physical education instructor, and a multi-sport coach at Presbyterian Pan American School, Kingsville, Tex.

A 1974 graduate of the State University of New York at Cortland, Ameer earned his master's degree from the University of Nebraska in 1979 and was also a special student at Texas A & I University. While at Nebraska, he was a graduate assistant soccer coach. He and his wife, Connie, have three children, Jennifer, Matthew, and Michael.



Behr joins the faculty as an instructor in communication and will also be faculty sponsor of MoVeNaCo, the college's drama organization.

Prior to coming to MVNC, Behr served as the director of education and communication instructor at Southwest College of Business, Kettering, Ohio.

Behr received his bachelor's degree from Olivet Nazarene College in 1980 and earned his master's degree from the University of Dayton this summer. He and his wife, Coralee, have two sons, Aaron and Andrew.

Ron Bolender is the new assistant registrar and assistant professor of sociology. A 1977 graduate of MVNC, he served as field recruitment counselor for the admissions department from 1978-81. He earned his master's degree

in sociology (human ecology) in 1978 from the University of Cincinnati.

Prior to coming to the college this summer, he directed the computer operation of the accounting services of Computerized Accounting Services, CAS, a private business firm, was established by Bolender and his wife, Tamara, in Houston.



Tamara Bolender joins the faculty as an assistant professor of accounting. She was the financial consultant at Computerized Accounting Services before coming to the college.

A 1980 graduate of MVNC, Tamara earned her master's degree in accounting from Miami University, Oxford, Ohio, and became a certified public accountant (CPA) in the state of Texas in 1982. Ron and Tamara have a son, Chadwyck Scott.



Chris Ingersol joins the staff as an instructor of biology. Prior to coming to MVNC, he served as a biology teacher at Northeast High School, Oklahoma City, from 1981-86;

taught biology at Oklahoma City Community College in the summer of 1985, and was a microbiology teacher at Southern Nazarene University during the 1986 spring term.

A 1979 graduate of Bethany Nazarene College, he also did undergraduate work at Drury College. Ingersol earned his master's degree in 1982 from Southwest Missouri State University and has also done graduate work at Central State University in Oklahoma. Ingersol and his wife, Karen, reside in Mount Vernon.

Phil Maxson is an instructor of computer science at the college. A 1985 graduate of MVNC with a bachelor's degree in computer science and mathematics, Maxson is working toward his master's degree at Ohio State University.

While at the college, Maxson was a programmer for Information Control Corp., Mount Vernon, part-time during school and full-time in the summer. He also served as a laboratory assistant for

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Shown are participants of the second training seminar for men in full-time Nazarene ministry, conducted in Nairobi, Kenya, during the first two weeks of September. A first seminar last February enrolled 30 candidates. Twelve of those were sent to Swaziland Bible College. The current seminar limited enrollment to 80 preachers and covered such subjects as "Nazarene Church History," "Doctrine and Theology," "Church Business Ethics and Administration," and Bible studies. Dr. T. Esselstyn, director of Education Africa, supervised the program. Harmon Schmelzenbach, field director East Africa, sponsors the seminars as an interim biannual means of training ministers, without a Bible college or seminary. The current program also involves year-long in-field education by extension courses. Acceptance of these methods has enabled wide coverage of Kenya in less than two years. The presence of the Holy Spirit in sanctifying power was evidenced around the altar during special services throughout.

the computer science and mathematics department at MVNC. He and his wife, Rhonda, reside in Mount Vernon.



Karen Stewart joins the staff as an instructor in mathematics. A 1984 graduate of MVNC with a bachelor's degree in mathematics and computer science, she earned her master's degree from the Bowling Green State University.

A member of the Mathematical Association of America and American Scientific Affiliation, Stewart worked as a teaching assistant in mathematics and statistics at Bowling Green, and lab assistant in math and computer science at MVNC. □

SNU RECEIVES FULL NURSING ACCREDITATION

The National League for Nursing has granted full accreditation to the Department of Nursing at Southern Nazarene University of Bethany, Okla.

Professor Norma Wood, program chairperson of SNU's nursing department, announced the actions of the National League for Nursing, which awarded the full eight-year accreditation citation during their annual October board meeting in New York City.

According to Professor Wood, the accreditation was effective as of the date it was granted by the board of review and is retroactive to the 12-month period prior to the NLN site visitation, which occurred in April 1986.

"Of particular importance is the program's approval on its initial application. Last year, 25 to 50 percent of all first-time applicants were denied accreditation," Wood continued.

SNU started its bachelor of science program in nursing in 1980 and has been operating under the combined approval of North Central Association of Colleges and Universities and the Oklahoma Board of Nurse Registration and Nursing Education.

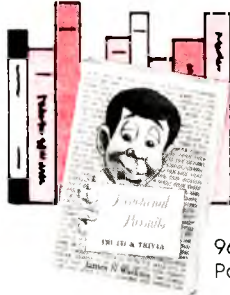
"The National League for Nursing is

the premiere accrediting organization for the nursing profession. Their approval confirms the quality and integrity of the program we've been de-

veloping over the past several years and is a tribute to those in the nursing department," stated Dr. Don Beaver, vice president for academic affairs. □



Trevecca Nazarene College, Nashville, and WNAZ-FM, the campus radio station, completed a drive on November 21 to collect dried beans for the Nashville Union Rescue Mission, a nonprofit, church-affiliated organization that feeds and houses some of Nashville's homeless. The drive brought in one ton of beans as well as \$300 to purchase an additional ton. This will feed the mission's patrons for eight weeks, according to Rev. Carl Resener, mission director. Pictured (l. to r.) are Leonard Nabors, supervisor of Anchor Home Program; Richard Kritsch, assistant director, Nashville Union Rescue Mission; Dr. Homer J. Adams, president, TNC; and Joel Williams, TNC Student Government Association president.



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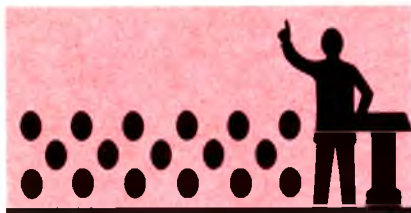
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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Fort Myers, FL (First), February 3-8; Merritt Island, FL (Community), February 12-15; Titusville, FL (First), February 17-22; Kansas City, MO (Evangelism Conference), February 24—March 1

ARMSTRONG, LEON, LINDA & FAMILY: Morehead City, NC (Crystal Coast), February 3-8; Orangeburg, SC (First), February 17-22

ARMSTRONG, ROBERT W.: Kansas City, MO (Evangelism Conference), February 24-26

● **BAGGETT, DALLAS W.:** Okeechobee, FL, February 3-8; Tarrant, AL (Birmingham Tarrant), February 24—March 1

● **BALLARD, DON:** Houston, MS (Pearson Chapel), February 11-15; Reserved, February 16-22; Kansas City, MO (Evangelism Conference), February 24-26

BELZER, DAVID A.: Rantoul, IL, February 18-22; Kansas City, MO (Evangelism Conference), February 24-26

BLYTHE, ELLIS G., SR.: Charlotte, NC (Plaza), February 4-8; MacClenny, FL, February 10-15; Gainesville, FL (Trinity), February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

BOCK, DON: Washington Court House, OH (Heritage Memorial CCU), February 25—March 1

BOICOURT, MARLA J.: Reserved, February 4-8

BOND, GARY & BETH: Terre Haute, IN (Holiness Crusade), February 3-8; Warren, MI (Warren Woods), February 18-22; Kansas City, MO (Evangelism Conference), February 24-26

BOONE, FORD L.: Jackson, MS (Grace), February 1-8; Columbus, MS (First), February 10-15; Magnolia, MS, February 17-22

BOQUIST, DOUG & DEB: Willard, OH (First United Methodist Church),

February 22; Elyria, OH (Community Holiness Crusade), February 26-28

BREWINGTON, JANE A.: Kansas City, MO (Evangelism Conference), February 24-26; Norwood, OH (Cincinnati Norwood), February 27—March 8

BROWN, ROGER N.: Zephyrhills, FL (First), February 8; Fort Pierce, FL (First), February 18-22; Newark, OH (First), February 25—March 1

BUDD, JAY B.: Lawson, MO (Canaan Hill), February 15-22; Kansas City, MO (Evangelism Conference), February 24-26

● **BURKE, OWEN M.:** Kansas City, MO (Evangelism Conference), February 24-26

BURKHALTER, G. PAT: Holdenville, OK, February 3-8; Philadelphia, MS, February 10-15; Malden, MO (Heritage), February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

BYERS, CHARLES & MILDRED: Reserved, February 1-28

CANFIELD, DAVID B.: Catlettsburg, KY (Durbin), February 3-8; Portsmouth, OH (New Boston Christian Baptist), February 9-14; Wilmington, OH, February 15-22; Vanceburg, KY (Baptist), February 25—March 1

CASTEEL, HOWARD H.: Potosi, MO, February 17-22; Sandwich, IL, February 24—March 1

CAYTON, JOHN, JR.: Reserved, February 1-28

CHAMBERS, LEON & MILDRED: Gulfport, MS, February 10-15

CHASE, FRANK: El Reno, OK, February 8; Reno, NV (Colony Christian Fellowship), February 24—March 1

CHRISTNER, JACK M.: Ashland, OH, February 8-11; Newport News, VA, February 15-22

COFFEY, REV. & MRS. RUSSELL: San Mateo, FL, February 4-8; Sarasota, FL (First), February 10-15; Fort Lauderdale, FL (Faith), February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

COVINGTON, NATHAN A.: Midwest City, OK (Chapman Memorial), February 3-8; Severy, KS, February 10-15; Kansas City, MO (Evangelism Conference), February 23-26

● **CULBERTSON, BERNARD W.:** Oakridge, OR, February 10-15

DALE, R. TOM: Gooding, ID, February 1; Boise, ID (First), February 8; Boise, ID (Central Assembly of God), February 15; Yuma, AZ (City-Wide Camp Meeting), February 17-22; Point Loma Nazarene College, February 23-24

● **DANIELS, M. HAROLD:** Sierra Vista, AZ, February 15-18; Kansas City, MO (Evangelism Conference), February 24-26

● **DAVIS, HAROLD C.:** Reserved, February 9-11; Antlers, OK, February 12-15; Cozad, NE, February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

DELL, JIMMY: Soldotna, AK (Kenai Peninsula Indoor Holiness Crusade), February 1-6; Anchorage, AK (First), February 7-8; Oregon City, OR, February 15-22; Kansas City, MO (Evangelism Conference), February 24-26; Seattle, WA (Highland Park), February 28—March 4

DENNISON, MARVIN E.: Sedalia, MO, February 20-22

● **DIXON, GEORGE & CHARLOTTE:** North American Indian District Tour, February 4-22

DOOLITTLE, KEVIN C.: Allentown, PA (Lehigh Valley Christian Endeavor), February 6-8; Skowhegan, ME, February 13-17; N.Y. District Teen Retreat, February 20-22; Allentown, PA (Boulevard Evangelical Cong.), February 27—March 1

DUNMIRE, RALPH & JOANN: Franklin, TN, February 17-22

DUTTON, BARRY & TAVIA: Concert Tour in Florida, February 3-15; Little Rock, AR (University Park), February 17-22; Waldron, AR, February 24—March 1

ESSELBURN—THE KING'S MESSENGERS: Quanah, TX, February 1 A.M.; Vernon, TX, February 1 P.M.; Weatherford, OK, February 3-8; Stephenville, TX, February 15; Kansas City, MO (Evangelism Conference), February 24-26

FADER, WES & MARY: Glendale, CA (First), February 3-8; North Hollywood, CA, February 10-15; Covina, CA, February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

● **FISHER, C. WILLIAM:** Bellaire, TX (Greater Houston Holiness Crusade), February 3-8; Pomona, CA (First), February 15-22; Denair, CA (Denair-Turlock), February 24—March 1

FORTNER, ROBERT E.: Georgetown, IL (Olivet), February 3-8; Kansas City, MO (Evangelism Conference), February 24-26

FRANK, RICHARD A.: Georgetown, Guyana (Georgetown Zone), February 1-8; Georgetown, Guyana (Berbice), February 9-12; West Bank Demerara, Guyana (La Grange & Sisters), February 15-18; Albany, GA (First), February 22; Kansas City, MO (Evangelism Conference), February 24-26

FREELAND, RONALD E.: Fort Branch, IN, February 10-15; Campbellsville, IN, February 17-22; Louisville, KY (Okolona), February 24—March 1

FREY FAMILY, THE: Reserved, February 1; Kingston, MI (Wesleyan), February 8; Pontiac, MI (First Wesleyan), February 22

GARDNER, JOHN: Seffner, FL (New Jerusalem Christian Church), February 1-8; New Port Richey, FL (Plaza Drive), February 17-22

GREEN, JAMES & ROSEMARY: Shelbyville, IN (Indoor Camp), February 10-15; Ashland, KY (Grace), February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

HAINES, GARY W.: Parsons, KS, February 5-8; Apache Junction, AZ, February 14-18; La Mirada, CA, February 19-22; Kansas City, MO (Evangelism Conference), February 24-26

HAYES, ALVIN B.: Reserved, February 9-15; San Antonio, TX (Valley H), February 17-22

HAYNES, CHARLES & MYRT: Cartersville, GA (First), February 3-8; Cayce, SC, February 10-15; Mitchell, IN, February 24—March 1

HECKATHORN, JIM: Sun Valley, NV (Shepherd of the Valley), February 17-22; Susanville, CA, February 24—March 1

HELMS, MIKE & GLORIA: Tulsa, OK (Southwest), February 3-8; Dewey, OK, February 10-15; Nixa, MO, February 16-22; Kansas City, MO (Evangelism Conference), February 24-26

HICKS, JOHN D.: Spokane, WA (Bethel), February 3; Kellogg, ID, February 4-8; Longview, WA, February 11-15; West Covina, CA, February 18-22; Duarte, CA, February 25—March 1

HIGGINS, CHARLES E.: Fresno, CA (First), February 1-5; Marysville, CA (Twin Cities Zone), February 9-15; Reserved, February 16-20; Kirkland, WA, February 22-26

HILL, BEN E.: Bloomington, IL (Fairway Knolls), February 24—March 1

● **HOWARD, RICHARD E.:** Sun Valley, CA, February 3-8; Carmichael, CA (Sacramento Madison Avenue), February 17-22

JOHNSON, RONALD E.: Northern California and Oregon Concert Tour, February 1-4; Spokane, Cheney, WA, Concerts, February 8; Idaho, Wyoming, and Colorado Concerts, February 11-15; Tulsa, OK (Northeast Oklahoma Indoor Camp), February 17-22; Kansas City, MO (Evangelism Conference), February 23; Kansas City, MO (Evangelism Conference), February 24-26; Kansas City, MO (Evangelism Conference), February 27

JONES, TERRY L.: Rockledge, FL (Coca First), February 3-8; Sanford, FL (First), February 10-15; Arlington, TX (East Park), February 18-22; Kansas City, MO (Evangelism Conference), February 24-27

KEENA, EARL E.: Kansas City, MO (Evangelism Conference), February 24-26

● **KNIGHT, JOHN L.:** Princeton, FL, February 3-6; Lake Placid, FL, February 10-15; Garland, TX, February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

LASSELL, RAY: Fort Scott, KS (First), February 3-8; Panama City, FL (First), February 17-22; Kansas City, MO (Evangelism Conference), February 24—March 1

LAWSON, WAYNE T.: Deming, WA (Van Zandt), February 8-13; Yelm, WA (Cougar Mountain Bible Camp), February 15-20; Woodland, WA, February 22-27

LAXSON, WALLY & GINGER: Columbus, OH (Whitehall), February 6-8

LEPTER, DOUGLAS & SAMUELLA: Cordova, SC (Orangeburg Southwest Terrace), February 3-8; Houston, TX (Oakwood), February 10-15; Wickes, AR, February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

LIDDELL, P. L.: Winterset, IA, February 3-8; Albuquerque, NM (Sandia), February 10-15; Franklin, TN, February 17-22; Paris, TN, February 24—March 1

LOETSCHER, O'NEAL & LINDA: Mabelvale, AR (Little Rock Trinity), February 10-15; Dexter, MO (Southwest), February 17-22; Kansas City, MO (Evangelism Conference), February 24-27

MANER, ROBERT E., JR.: Hammond, IN (First), February 3-15; Kurtz, IN, February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

MANLEY, STEPHEN L.: Nazarene Bible College, February 2-4; Milwaukee, OR (East Metro Crusade), February 4-8; Nazarene Bible College, February 9-11; Canyon City, CO (Free Methodist), February 12-15; Las Vegas, NV (Regional Youth Workers Conf.), February 16-17; Bradford, PA (Aldersgate Holiness Convention), February 18-22; Kansas City, MO (Evangelism Conference), February 24-26

● **MARLIN, BEN:** Leesburg, FL (First), February 4-8

● **MCDOWELL, DORIS M.:** Kansas City, MO (Evangelism Conference), February 24-26

MCFERRIN, RICK & LANETTE: Reserved, February 2-15; Ruston, LA, February 17-22; Monroe, LA (First), February 24—March 1

MCGEE, JERRY: Bradenton, FL (Bayshore), February 3-8; Fort Lauderdale, FL (Manor), February 10-15; Tahoka, TX (Grassland), February 17-22; Sebring, FL, February 24—March 1

McKELLIPS, DALLAS A., SR.: Kansas City, MO (Evangelism Conference), February 24-26

MEHR, BETHANY: Plymouth, MI (Wesleyan/Methodist Colony Bible Fellowship), February 7; Allen Park, MI (Allen Park Veterans Hospital), February 15

MEREDITH, DWIGHT & NORMA JEAN: Lanett, AL (Zone Camp), February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

● **MILLER, NETTIE A.:** Columbus, GA (Grace), February 3-8

MILLER, WALLY & CARROLL: Coolidge, AZ, February 1-5; Wilcox, AZ, February 8-12; Roswell, NM (First), February 15-19; Carlsbad, NM (First), February 22-26

MILLHUFF, CHARLES R.: Trenton, OH, February 4-8; Kansas City, MO (Evangelism Conference), February 24-26

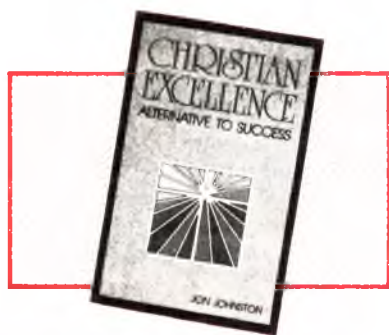
MILLS, CARLTON A.: Pasadena, CA (Bressee Avenue), February 1 A.M.; Vista, CA, February 1 P.M.; Fresno, CA (Trinity), February 8-12; Midway City, CA (Westminster Community), February 13-15; Santa Barbara, CA (Trinity), February 15; Sierra Vista, AZ, February 22 P.M.

MORLEY, FRANK W.: Eureka, CA (First), February 3-8; Crescent City, CA, February 10-15; Long Beach, CA (Westside), February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

MOSS, UDELL G.: Kenner, LA (First), February 3-8; Reserved, February 10-15; Orlando, FL (New Life), February 17-22; Gulfport, MS, February 24—March 1

MUNCIE, ROBERT & JANE: Albany, IN (Hour of Power Evangelistic Mission), February 10-15; Carmi, IL, February 17-22; Kansas City,

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FEBRUARY—MARCH 1987

CHRISTIAN EXCELLENCE

By Jon Johnston

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Bertha Munro

For additional information contact your
CLT director or pastor.

MO (Evangelism Conference), February 24-26; Dana, IN, February 28—March 8
MYERS, HAROLD L.: Lehigh Acres, FL, February 10-15; Tampa, FL (Grace), February 17-22; Spring Hill, FL, February 24—March 1
NAJARIAN, BERGE & DORIS: Fremont, CA (Central), February 6-8; Reserved, February 16-28; Kansas City, MO (Evangelism Conference), February 24-26
•NASH, FORREST W.: Kansas City, MO (Evangelism Conference), February 24-26
NEFF, LARRY & PAT: Fort Myers, FL (First), February 3-8; Kissimmee, FL (First), February 10-15; Hernando, FL, February 16-22; Kansas City, MO (Evangelism Conference), February 24-26; Hernando, FL, February 27-28
OVERTON, WILLIAM D.: Indian Work in Southeast United States, February 1-28
PAGE, MARK: Columbus, GA (Sanctified Church of Christ), February 3-8; Upper Sandusky, OH, February 17-22; Reserved, February 23-28
PASSMORE EVANGELISTIC PARTY: Loganton, PA (Wesleyan), February 17-22
PERDUE, NELSON S.: Vandalia, OH, February 4-8; Uhrichsville, OH, February 11-15; Toledo, OH (Chapman Memorial), February 18-22; Kansas City, MO (Evangelism Conference), February 24-26; Newark, OH (First), February 26—March 1
PFEIFER, DON EVANGELISTIC TEAM: Florida Tour, February 1-8; San Antonio, TX (First), February 11-15; Coshocton, OH (Mid-winter Crusade), February 18-22; Kansas City, MO (Evangelism Conference), February 24-26
PFEIFER, MARK: Harrisonburg, VA, February 15-19
PIERCE, BOYCE & CATHERINE: Georgetown, IL (Olivet), February 3-8
QUALLS, PAUL: Chattanooga, TN (East Ridge), February 24—March 1
RICHARDSON, BARNEY T.: Donalsonville, GA (First), February 3-8; Albany, GA (First), February 10-15; Thomasville, GA (First), February 17-22; Kansas City, MO (Evangelism Conference), February 24-26

RICHARDSON, KENNETH L.: Danville, IL (Oaklawn), February 17-22; Kansas City, MO (Evangelism Conference), February 24-26
RICKEY, HOWARD L.: Roseburg, OR, February 1-28
ROBINSON, TED L.: Eustis, FL, February 8-13; Point Pleasant, WV, February 17-22; Kansas City, MO (Evangelism Conference), February 24-26
ROTH, RONALD W.: Oklahoma City, OK (Capitol Hill), February 17-22; Pittsburg, TX, February 24—March 1
•SELFIDGE, CARL D.: Reserved, February 1-28
SEMRAN, KIM: Millington, MI, February 22
•SHOCKLEY, JACKLYN W. MIZ MAUDIE MINISTRIES: Jacksonville, FL (First), February 4; Pensacola, FL (First), February 8; Olathe, KS (Westside), February 25; Kansas City, MO (Evangelism Conference), February 24-26
SMITH, CHARLES HASTINGS: Lufkin, TX (First), February 4-8; Jacksonville, FL (North), February 11-15; Jacksonville, FL (Central), February 18-22; Kansas City, MO (Evangelism Conference), February 24-26
SMITH, DOYLE C.: Bethany, OK (Jernigan Memorial), February 17-22
SMITH, OTTIS, JR., & MARGUERITE: Monticello, FL, February 17-22
SMITH, DUANE: York, NE, February 3-8; Lincoln, NE (First), February 10-15; Falls City, NE, February 17-22; Kansas City, MO (Evangelism Conference), February 24-26
STANFORTH, KENNETH: Rio Linda, CA (Sacramento Rio Linda), February 3-8; Ashland, OR, February 15-22
STANTON, TED & DONNA: Englewood, FL, February 17-22; Palmetto, FL, February 24—March 1
STARK, EDDIE G.: Humboldt, KS, February 4-8; Noel, MO, February 14-15; Shreveport, LA (Werner Park), February 17-22; El Dorado Springs, MO, February 28—March 1
STEVENSON, GEORGE E.: Clearwater, FL (First), February 3-8

Kissimmee, FL (First), February 10-15; Waynesboro, VA (Free Methodist), February 18-22; Durham, NC, February 24—March 1
STRICKLAND, RICHARD L.: Graham, TX (First), February 4-8; Mishawaka, IN (First), February 11-15; Colorado Springs, CO (Pikes Peak Indoor Holiness Camp Meeting), February 22—March 1; Kansas City, MO (Evangelism Conference), February 24-26
TAYLOR, CLIFFORD E.: Richland, WA (Tri-City Holiness Crusade), February 3-8
TAYLOR, ROBERT W.: Fort Worth, TX (Wedgwood), February 4-8; Denton, TX (Taylor Park), February 11-15; McKinney, TX, February 18-22; Kansas City, MO (Evangelism Conference), February 24-26
TOOLEY, JIM: Copperas Cove, TX (Evangelical Methodist), February 1; St. Louis, MO (Salvation Army), February 22-26
WALKER, BRIAN & DEBI: Kansas City, MO (Evangelism Conference), February 24-26
•WATSON, LOY L.: Enid, OK (Maine), February 1-28
WELLS, LINARD O.: Carnegie, OK, February 3-8; Beaumont, TX (First), February 10-15; Alvin, TX, February 17-22; Dallas, TX (Lake June), February 27—March 1
•WILLIAMS, E. VERBAL: Toronto, Ontario (Main Street), February 17-22
WOODWARD FAMILY EVANGELISM: Orlando, FL (Colonial), February 1-28
WOOTEN, D. J.: Canton, NY (Wesleyan), February 11-15
WRIGHT, E. GUY: Sneads, FL (Wesleyan), February 6-15; Philippi, WV, February 17-22; Langley, SC, February 24—March 1
•WYRICK, DENNIS E.: Kansas City, MO (Evangelism Conference), February 24-26
 •designates retired elder

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3. To present the gospel using scriptures and applying them to a life situation.
4. To ask a friend or relative to receive the gift of eternal life.
5. To nurture the new convert to establish him in the faith.

HERE ARE THE MATERIALS:

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Personal Evangelism Training—Leader's Manual, by Beverly Burgess (PAS-2600, \$24.95)

STUDENTS

Personal Evangelism Training—Trainee Study Guide, by Beverly Burgess (PA083-411-058X, \$6.95)

Evangelism Explosion, by D. James Kennedy (PA084-230-7788, \$9.95)

Order from Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141
 or Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131 (800-821-2154).
 Alaska, Hawaii, Missouri call 816-333-7000



MISSING

Where are these servicemembers?

Every quarter a newsletter, "Under Orders," is sent from the office of Chaplaincy Ministries to our service personnel. The following names have come back from the military locator as unlocatable. Unless you as a church let us know their current addresses, they will be lost to our ministry. Please allow us to reach out and minister to your loved ones and friends serving in the military by calling 1-800-233-8962 or writing to Chaplain Curt Bowers, Chaplaincy Ministries Director, 6401 The Paseo, Kansas City, MO 64131.



A1C Jeffrey L. Adams; Mr. & Mrs. E. D. Allen; TSG Michael D. Allen; AB John S. Ames, Jr.; Mr. Bruce Anderson; MSG James R. Anderson; 2Lt Lori A. Angelillo; SSG Zuniel D. Armstrong; AB Jeffrey J. Aubin; Cpt Paul Aunspaugh; AB Matthew E. Backus; A1C Gwendalyn R. Bailey; Sp4 William E. Barker; PV1 Saul V. Barrientes; Mr. C. R. Barrington; AB Stephen B. Bayne; TSG Liquita J. Becker; SFC Bernard R. Beckett; A1C Charles G. Beem; AMN Kristi R. Beitzel; A1C David D. Bennett; PFC Todd M. Bentley; A1C Michael S. Berger; SGM Jack G. Bible; PFC Mark E. Bice; PFC Joel D. Blachly; AB Scott A. Blackburn; Mr. Michael Blakeley; Cpt David M. Blakeman; MSG Michael V. Blueford; A1C Dale E. Boewe; SSG Bruce A. Bolz; Sp4 David J. Boyd; A1C Michael G. Bracewell; SGM Len Brechler; Cpt Allan E. Brent; PV1 Walter K. Brown; SSG Robert E. Brownell; Sp4 Marvin O. Bugbee, Jr.; SSgt Charles O. Bumgardner; Amn Dean I. Burden; AB John M. Burton; Mr. Tony R. Bush; AB Daniel L. Butler; AB Thomas E. Caldwell; PV2 Johnny C. Cales; Pvt Ronald L. Callahan; Sgt Kevin T. Campbell; SSG Joe R. Canant; PV1 Terry L. Carter; TSG Michael V. Castle; Sp4 Miles A. Caughey; PFC David E. Cavanaugh; Cpt Riley M. Chadwell; SSG Tony L. Chitwood; PFC Clifford B. Clegg; AB Jacy L. Cochran; SSG Dennis M. Cole; Sp4 Whitman S. Collins; PV1 Joel R. Comstock; Sgt Bruce K. Cooke; PV1 Kenneth B. Cooley; AB John M. Cotner; PV1 Mary J. Coventry; Sgt Lane T. Crawley; SSG Craig A. Croft; PV1 Jonathan L. Cruver; PV1 Rex W. Curry; A1C Lloyd G. Curtis; MSG John C. Daniels; PFC Lynn E. Darnell; PV1 Timothy J. Delaney; AB Leann I. Dillon; TSG Darrell L. Dobbs; Mr. Rick Dobson; SFC James R. Dodd; Mr. James Dorsey; Amn Gregory S. Dunlap; SFC Terry L. Dyer; AB Crystal B. Edison; SSG Mark A. Farris; Maj Gary E. Frauss; PFC Allan L. Felkins; PFC Albert W. Ferguson; SSG Mary E. Fernandez; Sgt Samuel D. Firebaugh; 1Lt Daniel J. Fisher; SSG Sharon C. Fisher; PFC Brian M. Fletcher; SFC Darwin A. Franklin; Sgt Randy G. Friesel; Sgt Rodger S. Fuller, Jr.; A1C Robert D. Fulwood; PV2 Mark A. Funk; Sp4 Robert B. Gardner; PV1 Donna R. Goehring; SSG Edward G. Gomer; SSG Thomas H. Gould, Jr.; PV1 Robert P. Granger; SSG William M. Green; SSG Byron E. Grimsley; Cpt Steven A. Grundy; SSG Michael J. Guericke; PV1 Loren S. Gunst; PV1 Nikos A. Guskos; Sgt James V. Hakes; Sgt Todd J. Haley; SSG Joseph P. Hall; Sp4 Steven L. Ham; PFC Bonnie F. Hammer; MSG Peter M. Haraguchi; SSG Eddie A. Hardcastle; 1Lt Robert M. Harper; SFC Daniel K. Harris; SFC Larry R. Harris; 2Lt Kim D. Hawthorne; Sgt Kyle A. Helsel; LTC Edwin H. Henry;

PFC David W. Henson; Sgt Sonny Hickey; Sp4 Marvin E. Hogsett; Sgt William G. Hogue; SSG James L. Holbrook; AB Glenn E. Holden; Sp4 Roger L. Holle; 2Lt Bruce E. Hollywood; PFC Chris G. Holter; Cpt Paul B. Homan; Sp4 Mark J. Horton; SSG Brian T. Hosking; Sp4 Eric P. House; Sp4 Michael T. Howie; SSG Jack S. Hubbard; Sp4 Marshall L. Huddleston; Sp4 Robert A. Hudson; A1C Jerry D. Hunter, Jr.; MSgt Carl Hyatt; Mr. Charles Ishman; Sp4 Ronald W. Isitt; SSG Robert A. James; Sp4 David L. Jannot; MSG Gordon J. Jeffries; SSG Ronald G. Johansen; SFC Demos D. Johnson, Jr.; Amn Wesley D. Johnson; PFC David A. Johnston; Sp4 Reginald R. Jones; Sgt Richard D. Kaiser; PFC John G. Kaporis; AB Edward F. Karosas; PV1 Mitchell T. Kennerly; Sp4 Linda R. Key; AB James C. Keys, Jr.; AB Daniel L. Kiser II; PV2 Ronald E. Kohlhoff; PFC John E. Kretzer; PFC Jeffrey E. Lamore; PV1 Mark W. Landers; Sp4 Shane A. Lane; Sp4 Edward J. Ledingham; SFC Richard A. Leonard; PFC Gregory D. Lewis; SSG James R. Lewis; MSG Robert A. Lindley; Maj Harold M. Liner, Jr.; Sp4 John F. Locklin; TSG Jerry E. Loring; PV1 Bret A. Lovegrove; MSG James R. Mackey; Sgt Russel C. Maine; Sp4 Luis A. Mairena; Sgt Paul M. Manter; SFC George T. Martin; PFC Davey J. Mathis; PV2 Barry E. Maynard; AB Richard J. Mendenhall; Sp4 Brett A. Mewbuorn; 2Lt Steven B. Michael; PV2 Kris A. Miller; TSgt Wesley D. Miller; Sp4 Patrick A. Moats; Sgt Charles R. Morgan; SSG Timothy S. Morris; Sp4 Milton I. Moss; PV1 Jessie L. Muntus; SMS Murrel L. Murphy; Sp4 Richard S. Murtaugh; Sp4 Jeffrey E. McCaskill; Sp4 Kent L. McCleskey; PV1 Gordon R. McCullough; Sgt Mitchell F. McDonald; SGM Harold F. McHodgkins; SSG Ross McIntosh; Sp4 Harold C. McJunkin; Sp4 Brian L. McKillip; Sp4 Benjamin P. McMillen; Sgt Jerry O. McPherson; SSG Johnny G. Nelson; Sp4 Karl A. Nelson; Sgt Richard O. Nevard, Jr.; 2Lt Robert D. Newberry; PV2 John P. Nester; PV2 Keith W. Nivison; Amn David W. Noland; AB David J. Norris; SFC Carl H. Olesen; MSG Orman J. Osborn; SFC Garry B. Osborne; Amn Carol R. Otts; SSG Terry L. Overholt; SSG Arnold L. Owens; A1C James L. Page; Sp4 Teresa G. Palasky; SSG Chris A. Parker; PFC Juan F. Parker; Sp4 Michael B. Parks; Mr. Robert Patrick; A1C Robert S. Patten; SSG Bryan L. Patterson; 2Lt David N. Payne; AB Charles R. Pence; Cpt Bruce R. Pennington; PV2 James H. Pennington; Sgt Randy W. Pennington; Sp4 Lloyd Perkins; Sp4 Gale E. Petri; Sgt Robert J. Phillips; PFC Steven L. Phillips; Sp4 Charles W. Pinson III; PFC David A. Pitts; AB Marvin L. Pittser; Mr. Joe Pokagon; PFC Jearl W. Porter; A1C Timothy A. Porter; Sgt Paul E. Pratt; PFC Carl

W. Printz; SFC James W. Pygott; A1C Kenneth A. Reason; AB Robert B. Ramsey; Cpt Roger J. Raney; Mr. Matthew Ratliff; Sgt Donald D. Ratzlaff; 2Lt Robert R. Redwine; Sgt Byron K. Reiger; MSG Norman E. Retherford; Sp4 Michael E. Richards; SFC James L. Richardson; SSG Larry G. Richbourg; PFC James A. Richmond; Sgt Paul E. Robinson; AB Philip R. Robinson; TSG Stephen R. Rodriguez; Sgt Bobby J. Rogers; Ms. Carrie C. Rolston; MSG Jesse H. Rose; AB Tracy L. Rose; MSG William L. Rose; Sgt Michael A. Rountree; Sp4 Arthur B. Russell; SFC Robert L. Scheaffer; Mr. Byron Schmidt; PFC Kelley J. Schmidt; Mrs. Cathy Seabolt; Sp4 Billie L. Seal; Mr. Jeff Seamey; DM2 Carlos Segura; PV1 James E. Shanahan; Sgt John M. Shaw; PV2 Gary L. Shepherd; 2Lt Charles R. Shrout; PFC Steven W. Shull; PFC John A. Sifferd; Mr. Michael Silversmit; SSG Rex A. Simmons; SSG James L. Simms; Sgt Sarah J. Sinclair; Sp4 Jeffrey S. Singleton; SSG Richard L. Sipes; Sp4 Daryl L. Skipper; Sp4 Marvin M. Smartt; Sp4 James E. Smith; SFC Jerry D. Smith; SSG Lyle C. Smith; Sgt Preston S. Smith; Sgt Scott W. Smith; SFC Russell R. Smith; Sp4 Richard H. Snyder; PV1 Jeffrey N. Soliday; Cpt John W. Sovine, Jr.; SFC Thomas K. Sparkman; AB June A. Stebbins; A1C Theresa A. Stefanowicz; Mrs. Anita Stephenson; SSG David B. Stevens; SSG Monte J. Stewart; Sp4 Raymond E. Stewart; PV2 Roger K. Stewart; PFC Andrew R. Stone; Sp4 Timothy W. Sullivan; PV2 Brian L. Survance; SSG Timothy C. Swanson; PV1 George P. Swartzlage; Maj Donald D. Talada; PV2 Michael A. Tatro; Cpt Gary N. Taylor; SSG Frankie C. Telford; AB Frederick J. Temple; Mr. Bryon Terpening; PFC Hallen W. Teter; A1C Jerry L. Thixton; SSG Richard D. Thoeming; Amn Sterling E. Thomas; SSG Johnnie M. Thomason; MSG Courtney W. Thompson; Sgt John H. Thompson; Sgt Royce D. Thompson; SSG Earl K. Tindall; SSG Lawrence L. Toney; Mr. Joseph Trumpower; SFC James A. Tucker; PV1 Gary P. Tuggle; Sp4 Willie C. Turner; SSG Kenneth H. Tyrolt; PV1 Robert W. VanDyne; Amn Rusty L. Vanwey; PV1 Anthony R. Villarreal; Sp4 Glenn A. Vrablic; Sgt Kimberly A. Walberg; AB Gregory A. Walden; PFC Floyd Walker; Sgt Kevin L. Waltmire; 1Lt Larry R. Walton, Jr.; SSG David L. Waltz; 1Lt John M. Warden; PV1 Courtney L. Washington; A1C Rick Waterhouse; SSG Bruce O. Watkins; SSG Keith L. Watling; Sgt Kelvin D. Watson; Sp4 Robert T. Webber; 1Lt Steven L. Welsh; PFC Steven E. Whaley; Mr. Sean White; Sgt Steven N. Wicks; SFC Daniel E. Williams; 2Lt Henry A. Williams; Mr. Steve Wingblade; Cpt Patricia L. Wood; Sp4 William E. Yeager; PFC Kenneth E. Yoakum; SFC Ray L. Yonker; MSG Dale J. Zeigler



Minnesota District mentor pastors and interns. District Superintendent Russell Human is at right front.



Northwestern Oklahoma District mentor pastors and interns. District Superintendent Jess Middendorf is in back row, right.



Kansas City District mentor pastors and interns. District Superintendent Milton Parrish is on extreme left.



Northeast Oklahoma District mentor pastors and interns. District Superintendent W. T. Dougharty is at front right.

MINISTRY INTERSHIP SEMINARS ON FOUR NEW DISTRICTS

The success of the Ministry Internship program, launched by Pastoral Ministries director, Wilbur W. Brannon, in the fall of 1984, is evidenced by the growing requests for seminars. Twenty-one districts are now involved in Ministry Internship.

Recent seminars were held on the Minnesota District, September 29; the Kansas City District, October 10; the Northwestern Oklahoma District, October 13; and the Northeast Oklahoma District, November 6.

The seminars orient mentors and interns in their roles and guide them through a self-evaluation. Interns are directed in practical log-keeping, and a learning covenant is prepared.

Internships are sustained by the district for graduates with ordination as the goal. Among other advantages, the program increases self-confidence and prevents disillusionment among beginning pastors. □

NORTH ALABAMA DISTRICT WORK AND WITNESS TEAM MEET SWAZILAND ROYALTY

Members of the North Alabama District Work and Witness Team were pleasantly surprised during their recent trip to Africa. The team, composed of 20 ministers and laypersons, went to Swaziland to assist with the construction of the Nazarene Information Center in that country. The center is to house the archives of the church in all of Africa as well as to display the history and work of the church on that continent from the beginning to the present. After working on the building for several days, the team visited several churches in Swaziland where they conducted services.

The highlight of the tour came, however, when the team was received by His Majesty King Mswati III, the Queen Mother, and the prime minister. Members of the Alabama group sang for the royal family and prayed for both the king and country. Dr. and Mrs. Robert Perry, veteran missionaries in Swaziland and members of the North Alabama District, having a long association with the royal family, arranged the meeting.

Dr. Perry assured the king that Nazarenes, whose involvement in Swaziland goes back some 75 years, were praying daily for him and his nation. The king thanked the team and the Church of the Nazarene for their interest in Swaziland, which expressed itself in a tangible way.

In addition to providing labor and a substantial portion of the cost of the Information Center building, the Ala-

bama team also presented some \$20,000 in medical supplies to the Nazarene Hospital in Swaziland. Medical books were donated through Nashville First Church; medical equipment and other items were given through Missions Unlimited, an Alabama organization headed by Mr. Ken Key of Jasper First Church. □

ETHNIC EVANGELISTIC COMMITTEES PLAN STRATEGY

Five Ethnic Evangelistic committees held their initial conference at Nazarene Bible College, November 17-19. The groups met to develop strategies for reaching their particular ethnic groups in the U.S.A. and Canada. The committees and their respective chairmen include: Rev. Jerry Appleby, Samoan, Armenian, and Arabic; Rev. Denny Owens, Native American; and Dr. Steve Ratlief, Asian.

Rev. Roger Wegner, Alaska district superintendent who serves on the Native American Committee, said he was "overwhelmed" by the sessions at NBC. "I feel the Church of the Nazarene is giving itself to a vital ministry and is on course as it seeks to meet the challenge that Anglos will be a minority in the United States during the next decade. I went back to Alaska excited enough to believe that we can begin two new ethnic works in Anchorage."

Dr. Raymond W. Hurn, general superintendent, met as a consultant with the denomination's ethnic ministry coordinators to provide suggestions on how to develop courses of action for evangelism. Rev. Michael Estep, Church Extension Ministries director, coordinated and participated in the meeting that was hosted by NBC. □

—NN

TWO SERVICEMEMBERS' RETREATS IN THE FAR EAST FOR 1987

Dr. Darrell Teare, Hawaii Pacific district superintendent, will be the speaker for the Nazarene servicemembers' retreats in Okinawa 19-21 June and Korea 25-28 June.

The contact person for the retreat in Okinawa is Chaplain (MAJ) Dave Bon, Office of the Chaplain, 9th ASG (PROV) (USAGH), APO San Francisco 96343-0064 and for Korea, LCDR Chris Fosback, CHC, USN, Commander, FLEACTS, Sasebo, FPO Seattle 98766. Please contact one of them if you would like to attend.

The purpose of the retreats is to provide opportunity to get away from normal duties, to enjoy the fellowship of other Nazarene servicemembers, to reaffirm the religious heritage of the church, and to help anchor lives in Christ. □

CORRECTION

In the December 15, 1986, issue, on page 18D, the average Sunday School attendance for 1985-86 of the North Little Rock First Church was listed as 230. The true figure is 280. In this category North Little Rock First led the South Arkansas District.

FOR THE RECORD

MOVING MINISTERS

MICHAEL D. ARCHER from Bethany (Okla.) Warr Acres to associate, Prescott (Ariz.) First
TERRILL L. ARMSTRONG from Bartlesville (Okla.) First to Medford (Okla.) First

RICK BASSETT from Camarillo, Calif., to Lone Pine (Calif.) First
JEFFREY H. BAUGHMAN from associate, Pompano Beach (Fla.) to Antioch, (Calif.) First
JAMES R. BLOOM from Norwalk (Ohio) First to associate, Panorama City (Calif.) First
RUSSELL W. BRANSTETTER from Clovis (N.Mex.) First to Pineville (N.C.) First
TIMOTHY D. BRUMBAUGH to York (Nebr.) First
H. EDWARD COONER from Springfield (Mo.) East Grand to Cupertino (Calif.) First
MICHAEL CORK from Wichita (Kans.) First to Denver (Colo.) First
DENNIS R. DILBECK from Buffalo (N.Y.) Mount Zion to associate, Chicago (Ill.) Northside
BRYON FORD to Yuba City (Calif.) Wilson District
DALE B. GIBSON from Butte (Mont.) First to Chestertown (Ind.) First
LONNY E. GOMES, student, to Hartford (Conn.) Calvary
SCOTT A. HILLIGUS from Leon (Iowa) First to Shenandoah (Iowa) First
JAMES V. LINE to Warr Acres (Okla.) First
NEIL M. MacPHERSON from Independence (Mo.) First to Upper Marlboro (Md.) Melwood
W. DALE MARTIN from Alexandria (La.) First to Madison (Tenn.) First

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 RONALD W. RICHMOND from Hot Springs (Ark.) Lockhaven to Southlake (Merrillville, Ind.)
 MEL SKEEN from Benton City (Wash.) First to Tacoma (Wash.) Lakewood
 GREG STORY from Gadsden (Ala.) East to Cullman (Ala.) First
 CHARLES YELL from Steele (Ala.) First to Cordova (Ala.) First

MOVING MISSIONARIES

DR. TED and JOAN ESSELSTYN, ANTC, Furlough address: Mount Vernon Nazarene College, Box 7-2225, 800 Martinsburg Rd., Mount Vernon, OH 43050
 REV. J. ELTON and LELA KRATZ, Brazil, Furlough address: c/o Neuenschwander, 1000 W. Elm, Apt. 17, Olathe, KS 66061
 REV. ALLEN and ELIZABETH WILSON, Colombia, Furlough address: 535 Coyne St., No. 1, Bourbonnais, IL 60914

ANNOUNCEMENTS

The **North Manchester, Ind., church** will celebrate its 50th anniversary April 3-5. Former pastors will be speaking at the Friday and Saturday services and District Superintendent Oval Stone will speak Sunday morning. There will be a 2 P.M. praise and worship service following a carry-in dinner Sunday afternoon. The church family extends invitations to all former pastors, members, and friends. To send greetings or for further information write Rev. William Parrett, 502 W. Main St., North Manchester, IN 46962, or call 219-982-6584.

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

VITAL STATISTICS

MISSIONARY CHILD AT REST

Nine-year-old Mark Estey, son of Nazarene missionaries John and Sandy Estey, died early Sunday morning, December 14, at his home in East London, South Africa, after a long bout with cancer. Funeral services were held December 17 in East London.

Besides his parents, Mark is survived by a six-year-old brother, Neal. He is the grandson of Paul and Mae Hetrick, retired missionaries to South Africa.

The Estey lost another son, J. J., to cancer at the age of three in 1979. They serve as missionaries to the Ciskei.

—NN

DEATHS

C. MARSHALL BOWES of Rossville, Tenn., 66, Nov. 22, Chattanooga, Tenn. Survivors: wife June; daughters Judith Ann Bowes, Lyn Burton, Debi Humphreys; five grandchildren; his mother; one brother; and three sisters. Ministry: Portland and Cowan, Tenn.; Appleton, Wis.; Ladoga, Spencer, and

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February 15

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by Stephen L. Manley, speaker

NEWS OF RELIGION

WEEKLY CHURCH ATTENDANCE VARIES AROUND THE WORLD. The percentage of the population who practice weekly church attendance in countries around the world ranges from a high of 91 percent in Malta to a low of 3 percent in both Denmark and Iceland, according to the September 1986 PRRC Emerging Trends.

The percentage of survey respondents attending church weekly in the United States is 43 percent. Percentages in other countries include: Ireland, 72 percent; Mexico, 54; Northern Ireland, 52; South Africa whites, 50, blacks, 38; Spain, 41; Italy, 36; Chile, 31; Belgium and Canada, 30; Netherlands, 27; Australia, 22; West Germany, 21; South Korea, 19; Great Britain, 14; France, 12; Norway, 7; Hungary and Sweden, 5; and Japan and Finland, 4 percent. □

BARCLAY'S COMMENTARY TRANSLATED INTO RUSSIAN. William Barclay's Daily Study Bible has become the first Protestant commentary to be translated into the Russian language.

The translation is complete, and 15 of the 17 volumes have been printed and are ready for distribution. Soviet authorities have granted permission to import 1,000 each of the commentary's first 5 volumes, according to David Russell, a British Baptist who headed the Barclay Commentary Committee.

The seven-year translation project cost \$350,000 and was funded by the Baptist World Alliance, the Mennonite Central Committee, the European Baptist Federation, and the All-Union Council of Evangelical Christians-Baptists. □

ISRAELI POLICE DISCOVER ANCIENT SCROLL IN SEARCH. An ancient scroll, believed to be possibly one of the Dead Sea Scrolls, was discovered by Israeli police in a recent search of the Bethlehem home of two brothers. The police received information that the brothers kept a valuable archaeological treasure in their home and were surprised to find the scroll and other valuable artifacts. The scroll has been taken for testing to determine whether it is one of the Dead Sea Scrolls.

The Dead Sea Scrolls were hidden by a Hebrew sect in caves near Qumran, on the shores of the Dead Sea, around A.D. 70. The last major discovery of a Dead Sea Scroll occurred during Israel's Six Day War, when a scroll several yards long was discovered beneath the floorboards of a Bethlehem antiquities dealer. He had purchased it from a Bedouin who found it in the Dead Sea caves. The scroll turned out to be one of the most important documents found to date—the Temple Scroll.

If the scroll found by the police is genuine, its significance will depend on whether it is new or a copy of text already possessed and whether it is a scrap of a full-sized scroll. □

THE BOOK INTO SPANISH. "Project Bible," a joint effort by Tyndale House Publishers and the Christian Broadcasting Network, begun in 1984 with publication of *The Book*, is now producing *El Libro*, a modern Spanish translation of the Bible.

El Libro will be distributed and advertised nationally on television via the Spanish International Network. Hispanics constitute the largest and fastest growing ethnic group in America. More of them live in the United States than in any other country except Spain, Argentina, Mexico, and Chile. □

New Castle, Ind.; Dodge City, Kans.; Kalispell, Mont.; Fort Wayne, Ind.; Grand Rapids, Mich.; and Muncie, Ind.

HOWARD L. BRIGHT, 71, Nov. 14, Kansas City, Mo. Survivors: wife Jean; son Evan; daughters Faith Alexander and Hope Webb; six grandchildren; one sister; and one brother.

WILLIAM J. KOBKE, 82, Dec. 10, Massapequa, L.I., N.Y. Survivors: wife Lauretta; son William; and two grandsons.

BIRTHS

to REV. JEFF AND SHARON (BROTHERTON) BAUGHMAN, Antioch, Calif., a girl, Ashley Delaine, Sept. 5

to PHILLIP AND NADINE (PELREN) OWENSBY, Kansas City, Mo., a girl, Tasha LeAnn, Dec. 21

to RON AND HEATHER (MacBETH) SCHERMERHORN, Kansas City, Mo., a girl, Rebekah Louise, Dec. 12

to JAMES AND CHERYL (MERRILL) UNDERWOOD, Houston, Tex., a girl, Claire Elizabeth, Dec. 5

MARRIAGES

SONJA RENEE MARTIN and DANNY WAYNE COLEMAN at Nashville, Tenn., Nov. 22

MARY CHRISTENE MCKINNEY and DR. CHARLES KEEFE at Grove City, Ohio, Dec. 6

ANNIVERSARIES

REV. AND MRS. WILLIAM Q. (KATHERINE) SHERIDAN, SR., of Rising Fawn, Ga., were honored Nov. 30 with a reception at the Flintstone, Ga., Chattanooga Valley Church. The reception was hosted by their children and grandchildren in observance of their 50th wedding anniversary.

The couple have four children: Mrs. Floyd (Nancy) Chamberlain, Chattanooga, Tenn.; Rev. William Q. Sheridan, Jr., Charleston, W.Va.; Miss Etna Sheridan, Lookout Mountain, Ga.; and Mrs. Dan (Lydia) Benson, Indianapolis. They also have seven grandchildren.

Rev. Sheridan has been an elder in the Church of the Nazarene since 1948.

REV. AND MRS. R. ELVIN ZELL celebrated their 50th wedding anniversary Sunday, Dec. 28, at the Bethany, Okla., Lake Overholser Church. The Zells were married Dec. 24, 1936, in Wheeler, Tex.

Rev. Zell has pastored churches in Arkansas, Texas, Oklahoma, and New Mexico. Since retiring, the Zells reside in Bethany. Rev. Zell teaches a senior

adult Sunday School class at their church. He also supplies at churches and holds revivals.

The Zells have five children: Curtis Zell, Texarkana, Tex.; Mrs. Edith Davis, Richardson, Tex.; Mrs. Glenora Barnes, Cheyenne, Wyo.; Troy Zell, Bethany, Okla.; and Glen Zell, Weatherford, Tex. Their children and spouses, and 15 grandchildren, hosted the reception.

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

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

Why does the Church of the Nazarene follow the practice of giving testimonies?

We believe it helps those who testify. Their witness to the goodness and mercy of God encourages their faith and strengthens their hope. The "go on record" publicly as followers of Christ committed to His word and will at all costs. This helps them to stand true and press on when the going gets rough. The Psalmist often comes through to fresh confidence and victory as he recites what God has done for him. So do we.

And we believe testimonies help those who hear them. To learn what God has done and is doing for others strengthens us to believe that He will act savingly and faithfully in our situations.

The heartfelt testimonies of artless people are a rich source and channel of power and blessing. I hope such testimonies will always be a feature of our gatherings for worship. □

A question arose in Sunday School as to where demons come from if they are chained or imprisoned as indicated in Jude 6 and 2 Peter 2:4.

Would like to receive your thinking as to this.

These two passages speak of "angels" who sinned and are now "chained" in the darkness of hell (the Greek word here indicates *Tartarus*—a place of punishment) awaiting the final judgment. We must not read into the passage more than is there. Scripture does not say that these offenders are all the fallen, demonic spirits in existence.

Obviously they are not, for demons that oppose Christ and harass people are mentioned in the Gospels. The origin and nature of these demons are matters of conjecture but not of revelation. We know from Scripture that they are evil and

agents of Satan, but beyond that we are only guessing. During Jesus' days on earth they were busy little demons, but always they were unwilling subjects of His power.

They are still hanging around making trouble, I think, and headed for ruin. We can make the trip with them or walk with Christ instead.

Whoever the demons are, wherever they came from, they cannot triumph over Christ or those who trust in Him. □

A newspaper article states that a regional body of one large denomination has approved a policy prohibiting ministerial candidates "from referring in church paperwork and interviews to God exclusively as male." It goes on to say that such phrases as "Divine Light" will replace "Father," "King," "Lord," etc. They may refer to God as "Mother and Father" or "he and she." Jesus, as a historical person, can be called "he," but male references to Him as divine or messianic are prohibited.

What do you think of this?

Paul said, "All scripture is given by inspiration of God" (2 Timothy 3:16). God is neither male nor female, but the Scriptures God inspired employ masculine nouns and pronouns when referring to Him. When anyone attempts to improve upon God's own choice of language, he or she becomes ridiculous.

Jesus Christ declared that Moses and the prophets wrote of Him. He found no fault with their choice of language. The Holy Spirit guided the New Testament writers in their witness to Jesus Christ. To quarrel with their language is to attempt to correct the Spirit—and that is arrogance, if not blasphemy.

Those who brand Scripture's witness to God and Christ as "sexist" have rejected, or radically reinterpreted the doctrine of inspiration. In either case we owe their theories no credence.

God knows how best to talk about himself, and this He has done in the Bible. □

1985-86
DISTRICT RECORD
for
payment of the
Pensions and Benefits Fund

The denominational average for payment of the Pensions and Benefits Fund during the 1985-86 assembly year was 91.31%. 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 2,800 Nazarene ministers and widows or widowers of ministers receive a monthly "basic" pension check. Basic Group Term Life Insurance is provided without charge to each Nazarene minister serving on a United States or Canadian district.

Benefits for all participants in this plan increased October 1, 1986. Coverage for district-licensed ministers increased from \$1,000 to \$1,500.* Coverage for ordained ministers increased from \$1,500 to \$2,500.**

"Double Coverage" is awarded each district paying 90% or more of its fund

amount. "Triple Coverage" is awarded districts paying 95% or more. A district paying 100% or more is awarded "Double-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 of local congregations, pastors, and districts.

*Maximum coverage for district-licensed ministers age 70 and over is \$3,000.

**Maximum coverage for ordained ministers age 70 and over is \$5,000.

ASSEMBLY YEAR 1985-86

LISTING BY PERCENTAGE

★ Navajo Nation*	189.49	Indianapolis	91.15
★ Canada Pacific	104.30	Canada Atlantic*	90.76
★ South Carolina	103.33	Mississippi	90.49
★ Southwest Latin American*	102.47	Intermountain	90.40
★ Hawaii Pacific*	100.88	Northwest	90.36
★ New England	100.57	Pittsburgh	90.25
★ Sacramento	100.40	Northwest Indiana	90.20
★ Dallas	100.09	Dakota	90.18
★ Alaska	100.00	Illinois	90.16
★ Canada Quebec*	100.00	Kentucky	90.13
★ Kansas City	100.00	Missouri	90.12
★ Maine	100.00	Northwestern Ohio	90.09
★ Western Latin American	100.00	Chicago Central	90.03
		New York	90.02
Tennessee	96.43	North Central Ohio	90.01
Northwest Oklahoma	95.84	Akron	90.00
Southern California	95.71	Alabama North	90.00
Philadelphia	95.68	Central California	90.00
West Virginia North	95.54	Eastern Latin American*	90.00
Eastern Michigan	95.53	Minnesota	90.00
Washington	95.50	South Arkansas	90.00
Kansas	95.20	Southeast Oklahoma	90.00
North Carolina	95.15	Southern Florida	90.00
Los Angeles	95.10	Upstate New York	90.00
North Florida	95.01	Virginia	90.00
Central Florida	95.00	Iowa	88.48
Georgia	95.00	Joplin	87.56
Michigan	95.00	Canada West	86.16
North Arkansas	95.00	Colorado	85.49
Northeast Oklahoma	95.00	Southwest Indiana	85.38
San Antonio	94.13	Alabama South	85.12
East Tennessee	94.10	West Texas	83.98
Canada Central	93.33	Northwestern Illinois	83.58
Eastern Kentucky	93.11	Southwest Oklahoma	82.74
Northeastern Indiana	92.81	Southwestern Ohio	81.98
Northern California	92.44	Washington Pacific	80.74
Arizona	92.10	Wisconsin	80.56
Southwest Indian*	92.02	West Virginia South	78.66
Oregon Pacific	91.33	Nebraska	78.49
New Mexico	91.30	Louisiana	74.02
Houston	91.25	Rocky Mountain	68.95
Central Ohio	91.19	Central Latin American*	39.63



**Board of Pensions and
Benefits USA**
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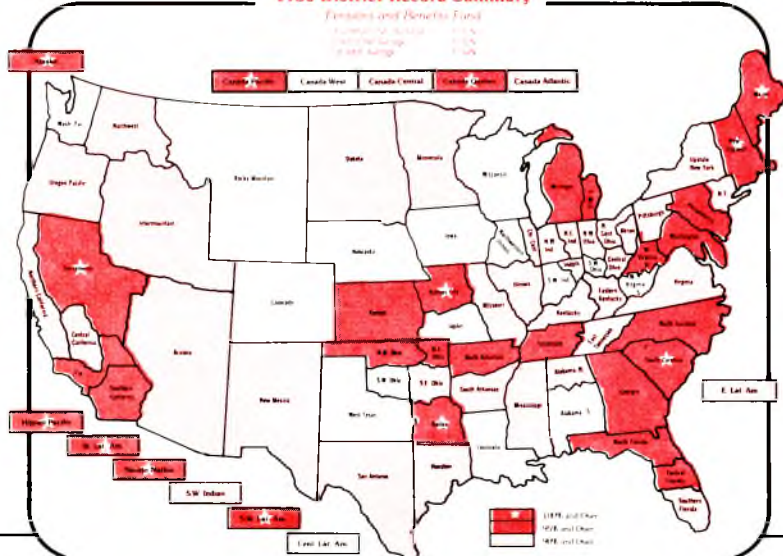
**DENOMINATIONAL AND DISTRICT
PAYMENT RECORD**

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

DISTRICT	1983	1984	1985	1986	PERCENT
Akron					90.00
Alabama North	N/A				90.00
Alabama South	N/A				85.12
Alaska					100.00★
Arizona					92.10
Canada Atlantic*					90.76
Canada Central					93.33
Canada Pacific					104.30★
Canada Quebec*					100.00★
Canada West					86.16
Central California					90.00
Central Florida					95.00
Central Latin American*					39.63
Central Ohio					91.19
Chicago Central					90.03
Colorado					85.49
Dakota					90.18
Dallas					100.09★
East Tennessee					94.10
Eastern Kentucky					93.11
Eastern Latin American*					90.00
Eastern Michigan					95.53
Georgia					95.00
Hawaii Pacific*					100.88★
Houston					91.25
Illinois					90.16
Indianapolis					91.15
Intermountain					90.40
Iowa					88.48
Joplin					87.56
Kansas					95.20
Kansas City					100.00★
Kentucky					90.13
Los Angeles					95.10
Louisiana					74.02
Maine					100.00★
Michigan					95.00
Minnesota					90.00
Mississippi					90.49
Missouri					90.12
Navajo Nation*	N/A	N/A	N/A		189.49★
Nebraska					78.49
New England					100.57★
New Mexico					91.30
New York					90.02
North Arkansas					95.00
North Carolina					95.15
North Central Ohio					90.01
North Florida					95.01
Northeast Oklahoma					95.00
Northeastern Indiana					92.81
Northern California					92.44
Northwest					90.36
Northwest Indiana					90.20
Northwest Oklahoma					95.84
Northwestern Illinois					83.58
Northwestern Ohio					90.09
Oregon Pacific					91.33
Philadelphia					95.68
Pittsburgh					90.25
Rocky Mountain					68.95
Sacramento					100.40★
San Antonio					94.13
South Arkansas					90.00
South Carolina					103.33★
Southeast Oklahoma					90.00
Southern California					95.71
Southern Florida					90.00
Southwest Indian*	N/A	N/A	N/A		92.02
Southwest Indiana					85.38
Southwest Latin American*	N/A	N/A	N/A		102.47★
Southwest Oklahoma					82.74
Southwestern Ohio					81.98
Tennessee					96.43
Upstate New York					90.00
Virginia					90.00
Washington					95.50
Washington Pacific					80.74
West Texas					83.98
West Virginia North	N/A				95.54
West Virginia South	N/A				78.66
Western Latin American					100.00★
Wisconsin					80.56
DENOMINATIONAL AVERAGE	90.11	91.82	91.15	91.31	
United States Average	90.18	91.81	91.22	91.30	
Canadian Average	87.35	92.09	88.14	91.94	

*designates Mission Districts

1986 District Record Summary





Arkansas City, Kans., First Church was presented a 1986 16-passenger Dodge van in memory of the late Edward C. Hockenbury at special dedication services recently. The teens of the church raised the money to have special lettering put on the side of the van. Shown presenting the keys to Pastor Don Harrison (l.) is Marcella Hockenbury, wife of the deceased; and their son, Don Hockenbury and family, of St. Louis.



Nashville, Ind., Parkview Church dedicated its new facilities Sunday, June 1, 1986. Dr. B. G. Wiggs, district superintendent, delivered the dedicatory message. Special guests included former pastors Rev. Jack Suits, Rev. Don Ratliff, Rev. Howard Small, Rev. Otis Downs, and Rev. Naomi Downs. The Church of the Nazarene in Nashville was begun under the ministry of Mrs. Naomi Downs in 1949. The sanctuary will seat 200 with overflow for an additional 100; classroom space and fellowship center is included. The church is located on four acres across from the entrance to Brown County State Park. The present pastor is Rev. David Hayes.

NAZARENE MARRIAGE ENRICHMENT MINISTRIES

Certification in Nazarene Marriage Enrichment Leadership has been granted to the following three couples: Ron and Pam Alexander, pastor and wife of Walla Walla, Wash., First Church; Dan and Jy Bowman, lay couple from Wichita, Kans., First Church; and John and Caroline Denby, pastor and wife of Riviera Beach Church in Lake Park, Fla.

These three couples have been involved in some redemptive marriage enrichment events. They have led both retreats and growth groups for their local churches and other churches on their districts.

Dan and Jy Bowman are the son and daughter-in-law of veteran leader couple, Ray and Sally Bowman of McCall, Idaho.

—J. Paul and Marily Turner, reporting



Ron and Pam Alexander
Walla Walla, Wash.



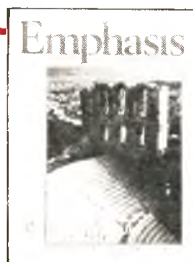
Dan and Jy Bowman
Wichita, Kans.



John and Caroline Denby
Lake Park, Fla.



Spartanburg, S.C., First Church was dedicated October 19, with Dr. D. Moody Gunter, Finance Division director and former district superintendent, bringing the message. He was assisted by Rev. James Bearden, present superintendent, and the pastor, Rev. Dwight Moody Gunter II. The new structure has a sanctuary seating capacity of 300, 10 classrooms, fellowship center, and pastor's office. The church is now relocated on six acres on US Highway 176. The property is appraised at \$430,000, with only \$50,000 indebtedness.



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HOME MISSION SUNDAY

MARCH 8, 1987

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Northeast Oklahoma District, I have appointed Rev. Jack Stone (presently pastor of Kankakee, Ill., First Church) as superintendent of the Northeast Oklahoma District effective February 1, 1987.

—Charles H. Strickland
General Superintendent

STONE ACCEPTS SUPERINTENDENCY



Rev. Jack Stone, 49, has been appointed and has accepted the post as superintendent of the Northeast Oklahoma District. The appointment was made January 8 by Dr. Charles H. Strickland with unanimous approval of the Board of General Superintendents and in consultation with the Northeast Oklahoma District Advisory Board and district officers. The appointment became effective February 1.

The action was prompted by the resignation of Dr. W. T. Dougharty who was appointed to fill the post of Kansas district superintendent following the resignation of Dr. R. J. Cerrato in January.

Rev. Stone served as senior pastor at Kankakee, Ill., First Church from October 1981 until his appointment as superintendent. Prior to this he pastored churches in Florida, Kentucky, and Tennessee. Ordained in 1962, Rev. Stone is a graduate of Trevecca Nazarene College and has taken courses at the Universities of Kentucky and Florida. He and his wife, Edna, have three children, Jeffery, Mark, and Jacquelin.

—NN

MEXICO '87 OFFICIALLY INAUGURATED

Dr. Raymond W. Hurn, general superintendent, officially proclaimed the beginning of the Thrust to the City of Mexico (Mexico '87) at a special ceremony in that city, January 3.

"The enthusiasm that has been evidenced among the pastors and laymen during the time of preparation for Mexico '87 fills us with excitement and anticipation about the impact that the

OFFICIAL ANNOUNCEMENT

The Christian Holiness Association National Convention will convene at Hershey, Pa., Hershey Convention Center for its 119th annual convention, March 31—April 2, 1987. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the Church of the Nazarene to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member to the general secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegation will be selected and notified on or about March 1, 1987.

thrust will have on Mexico City," said Dr. Hurn.

Dr. Hurn was joined at the special event by Dr. Robert Scott, World Mission Division director; Rev. Michael Estep, Thrust to the Cities director; Rev. Jerry Porter, Mexico-Central America regional director; Rev. Julio Perez, Mexico Central district superintendent and Mexico '87 coordinator; Dr. H. T. Reza, retiring president of Seminario Nazareno Mexicano, A.C.; Dr. B. Edgar Johnson, general secretary; Rev. Dale Fallon, Youth in Mission coordinator; and about 600 guests.

"Rev. Mike Estep has organized the thrust well and is giving good leadership," said Dr. Scott. "It appears we have a promising year. The kickoff was inspiring, and now it is up to us to get the situation moving on its own."

The many guests who attended the

convocation were followed into the service by a procession that included representatives of the 21 existing churches on the Mexico Central District, followed by representatives of the 21 missions that have been established by the respective churches since the city was chosen as the target for 1987's thrust. They were followed by representatives from the 28 points of contact where missions will be started within the next 90 days.

"The goals for Mexico '87 include 3,000 converts and 100 new works, and we are well on the way to reaching them," said Rev. Estep. "Since the Thrust to Mexico City was announced, two churches have been organized, 21 missions begun, and 28 points of contact established. I believe God is truly blessing our denomination's efforts to reach the cities."

—NN



Dr. Robert Scott introduces pastors of the Nazarene churches in Mexico City along with representatives from their congregations who will be working to plant new churches during Mexico '87.

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