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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JUNE 1, 1987





PENTECOSTAL FIRE

by General Superintendent Eugene L. Stowe

John the Baptist predicted it—
 “I baptize you with water. But one more powerful than I will come, . . . He will baptize you with the Holy Spirit and with fire” (Luke 3:16, NIV).

Jesus promised it—

“Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit” (Acts 1:4-5, NIV).

And it happened just like they said it would—on the Day of Pentecost, in an upper room in Jerusalem.

They had prayed and prayed—and the answer had not come. They had waited and waited—and still nothing had happened.

But something had begun to happen. Acts 1:14 reports that “these all continued in one accord . . .” (KJV). The prayer vigil was producing the spiritual unity among them for which Jesus had prayed in John 17. Human differences were being gloriously minimized as they emptied themselves of self-seeking and self-will and sought only God’s will.

And then it happened—they “were all filled with the Holy Spirit” (Acts 2:4, NIV). Prayer had been answered! And as John had prophesied, the fire fell—“There appeared to them tongues as of fire distributing themselves, and they rested on each of them” (Acts 2:3, NASB).

Just as the “noise like a violent, rushing wind” (Acts 2:2, NASB) typified the Spirit’s power that Jesus had promised in Acts 1:8, the fire symbolized the purging, cleansing work of the Holy Spirit. Dr. Ralph Earle comments that although the fire John the Baptist spoke of in Matthew 3:11 and Luke 3:16 refers to the final judgment, “It also means the fire of the Holy Spirit consuming the carnal nature” (*Beacon Bible Commentary*, Vol. 6, p. 50).

But then something else supernatural happened. They “began to speak in other tongues [languages] as the Spirit enabled them” (Acts 2:4, NIV). This third phenomenon clearly depicted the whole worldwide proclamation of the “good news” that would follow. Even as the foreigners in Jerusalem that day heard the message of the gospel in their own languages, now the powerful witness of purified witnesses would reach Gentiles as well as Jews everywhere.

Today, many who call themselves “Pentecostals” have singled out this final phenomenal sign as *the* evidence of the baptism with the Holy Spirit. Nothing could be further from the truth. Neither John the Baptist nor Jesus spoke of being baptized with the Holy Spirit and *tongues*—it was “the Holy Spirit and *fire*.” A fire-cleansed heart and the resulting pure life were then and still are the indisputable proof of the Spirit’s baptism.

In our first pastorate a new couple began to attend our services. We learned that they were both ordained ministers in a denomination that practiced tongues-speaking. Health problems had made it necessary for them to leave the pastoral ministry. After they had attended for several months, they told me they were having serious questions about “tongues.” “We have seen people in our church who could speak in tongues but whose lives were sinful. Your people live holy lives. They evidence the fullness of the Spirit, but they have never spoken in tongues.” Before long they received the sanctifying baptism with the Holy Spirit. God performed healing miracles in their bodies. They joined the church, became pastors in the Church of the Nazarene, and spent the remainder of their ministry preaching scriptural holiness.

On this Pentecost Sunday let all 15,000 of our Prayer Partners around the world pray and believe for a mighty outpouring of the Spirit and fire that will burn up the dross and precipitate a genuine revival. □

THE Charismatic CHRISTIAN

by WENDELL WELLMAN

Words have a way of changing or adding new meanings with the passing of time. A sad example is the word *gay*. Time was when we used the word often. We spoke of having a gay old time. We spoke of being young and gay. But no more! The word now refers to the homosexual population. Strange, indeed, since the root word has no such connotation.

A similar thing happens to biblical words. Take the word *prevent*, for instance. Speaking of the rapture of the Church, Paul states that those who are alive at that moment "... will not prevent those who are asleep" (1 Thessalonians 4:15). According to our current use of the word, this means that those who are alive will not keep the dead saints from rising. But what Paul is really saying is that the living saints will not be caught up *before* the dead in Christ. The literal meaning of *prevent* is "go before."

A current example is the word *charismatic*. The word today refers to those who emphasize spiritual gifts, tongues in particular. But is this the primary meaning of the word? *Charismatic* is the adjective form of the noun *charisma* (*charin* in Greek). The root meaning is "grace," "favor," "charm," "agreeableness." It is the word used in the angelic announcement to Mary (Luke 1:30). It is the word translated *grace* in Ephesians 2:8. Outside religious circles, this is the sense in which the word is used. The charismatic person is one who possesses the grace and charm that win favor with people. The charismatic leader is one whom people instantly like and trust. The charismatic Christian is one who possesses the *graces*, as well as the gifts, of the Spirit.

These graces are best catalogued in 1 Corinthians



Paul M. Schrock

13:4-8. They comprise the "more excellent way" (12:31), the way of divine love. This love, Paul writes:

- is patient and kind
- is not jealous or conceited or proud
- is not ill-mannered or selfish or irritable
- does not keep a record of wrongs
- is not happy with evil, but is happy with the truth
- never gives up. Its faith, hope, and patience never fail (TEV).

No better description of a charismatic personality can be found in sacred or secular literature. These were the qualities possessed by the early Chris-

tians after the purifying experience at Pentecost. Small wonder that they "... found favor with all the people" (Acts 2:47).

It is unfortunate that the term *charismatic*, like the term *pentecostal*, is associated almost exclusively with those who stress spiritual gifts—especially tongues. It is especially unfortunate in view of Paul's declaration that one might possess all the gifts and still lack the graces of the Spirit (1 Corinthians 13:1-3). Such a person, he says, far from being charismatic, is "no more than blaring brass or crashing cymbal" (v. 1, Phillips).

The gifts of the Spirit, according to Paul, are important and desirable, but the *graces* of the Spirit are *indispensable*. The true charismatic Christian *may* have one or more of the gifts, but he *must* have all the graces.

□

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Letters

OLD HERALD, NEW HOPE

I was really touched by an article I found in an old *Herald*: "An L.E. Patient Finds Joy," by Aileen Stark.

I've had Lupus Erythematosus (L.E.) since 1983 and was struggling hard trying to find a way to live victoriously in the Lord, despite lupus, but to no avail. I was even beginning to doubt that there was a way.

Then one day, going through a box of old magazines, I saw a *Herald*. Curious, I pulled it out and opened it. Right in front of my eyes was the article, "An L.E. Patient Finds Joy." Sure that the Lord placed it there for me, I read it through and by the time I finished I was in tears. If the author, also a lupus patient, found a way to live victoriously in the Lord, then so could I!

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

Believe me, a God-inspired article never loses its effectiveness, even seven years down the road!

*Shirley Taylor
Elverta, California*

AGING ARTICLE COMMENDED

Thank you for reprinting "Some Spiritual Aspects of Aging" by Paul G. Bassett in your April 1, 1987, issue.

Certainly the problem needs to be addressed, and this is one of the most excellent articles I have read on this subject.

Dr. Bassett points out that the confusion and memory loss that sometimes accompanies aging is not a spiritual problem but physical.

His statement, "Such an aged individual is answerable to God for the responsible adult that by the grace

of God he was, not for the confused, senile individual he presently is"—says it all.

Dr. Bassett deals with this demoralizing problem factually and honestly. His advice is solid for today's world.

*Mattie Boehner
Cincinnati, Ohio*

SIN PROBLEM

You are indeed correct when you say in your editorial that the Church has "no golden age," past, present, or even this side of the resurrection.

Our main problem is not ignorance or poverty, and to be sure, not too low budgets!

Our problem is sin and the only cure for sin is, has ever been, and remains the saving and sanctifying blood of Christ. (Continued on page 20)



Three Baptisms

by ALBERT J. LOWN

Newcomers to the Church of the Nazarene are often surprised to find the church holds and teaches Christian doctrines they have been led to believe are neglected, even opposed. These aspects of truth, such as divine healing, the gifts of the Spirit, predestination and election, the second coming and final judgment, and believers' baptism by immersion, are not magnified to the dimension of an exclusive and separatist gospel, as with some groups—they are cherished beliefs, sanely and scripturally expounded. In fact, every element of the Apostles' Creed and essential Christian belief is included and clearly defined in the church's Articles of Faith.

The first concern in respect of Christian beliefs is to ask, "What saith the Scriptures?" And undoubtedly, the Word of God gives an important place to believers' baptism. The New Testament reveals that this ordinance was an accepted custom in the church: a fitting symbol of the great salvation received by faith in the only Name given under heaven whereby men can be saved. It was truly an out-

ward and visible sign of an inward and spiritual grace.

As the Communion bread and wine speak of Christ's death, and faith's affirmation of the benefits of the Atonement—Christian baptism speaks of the believer's union with Christ in death unto sin, and faith's rising to newness of life. The place and meaning of baptism was so accepted in the New Testament it is included in "the first principles of the Gospel of Christ" in Hebrews 6:1-3. But even before Jesus commanded His disciples to "make disciples of all nations, baptizing them . . .," baptism was used by Jews and Gentiles as a sign of a change of faith and manner of life. A Gentile who embraced the Jewish faith of one God, turning from polytheism to monotheism, was publicly baptized as one "born of water." Baptism linked with circumcision was the means of Gentile entry into the Jewish faith. For John the Baptist, and for Jesus and His disciples, baptism was the most natural and expressive way convicted and concerned seekers could show true repentance, believe on Messiah, and prepare for the coming of God's kingdom.

In the Early Church, baptism was proclaimed as an accompaniment of salvation: a chosen, traditional, honored sign by which all ranks and races could signify their desire to be Christ's disciples and members of the Christian fellowship. It was a privilege of obedience,

never a guarantee of heaven. If baptism was essential to salvation, Paul would not have thanked God in 1 Corinthians 1:14, that he baptized none of them. And Jesus would not have disassociated himself from the ritual ministry of His disciples in John 4:2. Baptism is a figure or symbol, Peter wrote, of a good conscience toward God, as the ark was a visible symbol to Noah of God's salvation. As an outward sign entered into with prayer and consecration, as Jesus did at Jordan, baptism testifies to a genuine experience of salvation.

Confession to God and man lies at the heart of this sacrament. The candidate is acknowledging, "I have sinned against heaven, and before thee." The broken and contrite spirit of true repentance admits the guilt of a sinning life that needs to be washed away. As the baptized one is hid beneath the water, the old life and old things should vanish. In this sense Paul accepted baptism at the hands of Ananias, calling upon the name of Christ (Acts 22:15). The command, "Arise, and be baptized, and wash away thy sins," evoked a religious sinner's confession and a Redeemer's absolution.

Profession of a living faith in Christ's deity and atonement is joined with confession. "If thou believest with all thine heart that Jesus Christ is the Son of God," was the challenging condition Philip asked of the Ethiopian eunuch before his desert baptism—belief in the suffering Servant of God, unveiled to a questing heart from Isaiah 53 by a God-sent evangelist. This saving faith embraces the deity of Jesus and His place in the Trinity: a faith and confession that caused the eunuch to go on his way rejoicing.

Confession and profession are co-parents of consecration to a new course of living: a principled, unselfish, thankful life, "the fruits of repentance," the outward evidence demanded by John the Baptist. This is the essence of Paul's glorious 6th chapter of Romans where

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the apostle makes baptism an illustration of dying out to sin as Jesus died unto sin, once for all; and of rising with Jesus in newness of life as Jesus was raised from the dead, eternally. Sacramentally "alive from the dead," the baptized one consecrates to live and die a Christian. The sacrament cannot mean less to Christian believers than it did on Jordan's banks before Calvary: Consecration to a new life under Messiah's Lordship.

To fulfill these new standards of life and behavior God offers a greater baptism with the Holy Ghost and fire. A worthy human agent can conduct the rite of water baptism, but only the Lamb of God who bears away the sin of the world baptizes with the Holy Spirit. He alone can burn up the chaff in human hearts, lay the axe of His word and power to the root of self-will and sin, and gather the wheat of life and personality into the garner of Kingdom service.

The sanctifying baptism is always greater than the human sacrament. Hence John's humble admission, "I have need to be baptized of thee," knowing that while he could administer the outward rite for remission of sins, only Jesus could give inward cleansing, refining, and empowerment.

The human sacrament is a privilege to administer and accept. The sanctifying baptism of a "Lamb-Lord" is supreme, and both are a prelude to a lesser or greater measure of the inescapable baptism of suffering. It is possible to accept the sacramental water and the sanctifying fire and then evade the Master's challenge: "Are ye able to be baptized with the baptism wherewith I am baptized?" Those who first faced the challenge, James and John, zealous for the sacramental baptism and not unacquainted with "fiery judgment" had yet to learn the inevitable price tag of purity, power, and Kingdom prestige.

The three baptisms of water, fire, and suffering should not be separated. To follow the Lord through the water of baptism is a splendid thing: a witness and a theology, a dying and rising, an affirmation of life beyond the grave. To follow from Jordan to the Upper Room is a responsible privilege, an essential endowment of power. To undergo the baptism of suffering is not welcome or natural, but it is the third in the trinity of confession, consecration, and cross-carrying. Following Him on the Calvary Road will be the life-seal of following Him to Jordan's banks, and to the Upper Room tarrying and enduement of power. □

CORRECTION

The author of "Some Spiritual Aspects of Aging," which appeared in the April 1 issue, is Paul G. Bassett, not Paul M. Bassett. Paul G., a retired pastor residing in Troy, Ohio, is the father of Paul M., who teaches at Nazarene Theological Seminary and resides in Overland Park, Kansas.

Our copy was submitted to the publisher correctly. Someone in the proofroom at NPH thought we meant Paul M. and changed it without checking. We apologize to both men for the unfortunate error.

by AL TRUESDALE

IN PRAISE OF FAITH IN PRAISE OF INTEG

Once in Denmark there lived a man whose life was dominated by one question, "What does it mean to be a Christian in Christendom?" He lived in a "Christian nation" in which almost everyone claimed to be a Christian, but in which few, if any, had actually entered the reality of Christian faith. In his day faith was so cheaply defined and so casually appropriated as to make it the equivalent of "earthly wisdom, petty calculation, and of everything which can make man's divine origin doubtful." Many there were in his day who called themselves "Christian" and "people of faith" simply because they were born into a cultural atmosphere flavored by Christian ideas.

Søren Kierkegaard sought a faith free of the superficial, the merely institutional, and second hand—faith that has integrity. He believed that faith in Christ should be a person's highest, most consuming passion. Such passion, such faith, is possible only when one ventures to be *alone* before the face of God. There are no second generation Christians. In acquiring Christian faith, no generation begins at any other point than being alone before God. It can't borrow faith from the previous one. No generation has a shorter task assigned to it than had the preceding generation. In each

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new generation, faith must be experienced as a passionate reliance upon Christ as Savior, a reliance that makes all other passions secondary. Any other "faith" is an imposter.

What S. K. said of his day is true of ours. From numerous sources, Christians are offered a form of "faith" that is casually appropriated, one passion that competes among others, and whose chief interest is perhaps to serve oneself rather than to worship and serve the eternal God.

In all denominations each generation faces the danger of not "beginning again," of not making faith its highest passion. An imposter faith filters Christ through family connections, ecclesiastical traditions, reason, and church structures, thus keeping Him at a distance. But when true faith exists as a passionate, absolute reliance on Christ, then He becomes our contemporary, the living center of existence and meaning. Christ is not mediated primarily through family histories, religious institutions, and denominational occupations but through a passionate faith in Him that subordinates all other passions. No props, regardless of their identity, can relieve the urgency to make Christ our contemporary and center.

Furthermore, faith as our highest passion is not simply a way to enter the Christian life, it is the Christian way of life. The Christian lives in praise of faith. In every age, Christians have faced the danger of thinking that through doctrinal orthodoxy, good works, long associations with the church, ecclesiastical machinery and goals, or ecclesiastical office, they can go "beyond faith." But no one who truly knows Christ wants to go beyond faith.

Faith that has integrity produces integrity. At no

point is faith as our highest passion more in evidence than in our commitment to integrity and to the formation of Christian character. The word *integrity* means wholeness, completeness, being in an uncorrupted or unimpaired state. It is associated with soundness of moral principle, uprightness, honesty, and sincerity. It suggests moral courage and respect for people regardless of their station in life. Integrity is the same as virtue. Paul has integrity in mind when he speaks of "what is just, what is honorable, what is lovely" (Philippians 4:8), or "what is good" (Romans 12:9).

In the New Testament, integrity or virtue is the fruit of the Spirit (Galatians 5:22). To the glory of God, integrity promotes mutual love within the brotherhood. It is a mark of God's New Creation. From the believer's standpoint, integrity is a conscious and comprehensive commitment to having his character molded in the image of Jesus Christ. Through integrity Christians demonstrate the truthfulness of Christian convictions.

An imposter faith not only makes no demand regarding a passionate love for Christ, it makes no demand regarding integrity. It is consistently unprincipled and opportunistic. Its concerns are not for righteousness, but for self-advancement, and the church is made to serve these ends. The imposter faith offers a sort of religious camouflage, or disguise, in which carnal people can pursue their own interest, and deal with others through deceit and manipulation. It is a sworn enemy of integrity. It curses and does not praise integrity. Parasitical to the core, it steals its life from the body of Christ. Seizing the carnal weapons of this world, the imposter faith uses them to oppose Christ's kingdom. Its army is composed of "once born" men and women.

No amount of theological jargon, denominational activity, or certificates of accomplishment can fill the void caused by the absence of integrity. But the presence of integrity in every area of life just may be the crown jewel of Christian life. If it doesn't govern conduct, the Christian faith travels the world as a pauper. However, when faith in Christ is one's highest passion, integrity flourishes and the Christian faith is praised.

Let those of us who make up this generation of the Holiness Movement not be deceived. We will not put distance between ourselves and an imposter faith simply through doctrines and ecclesiastical achievements. Each of us must "begin again" by embracing the Lord Jesus Christ as the highest passion of our lives.

In each of us let there come a deep renewal of integrity born of a passionate faith in Jesus Christ. Only then can "Christian holiness" be more than a phrase used to identify one segment of Protestantism. By our lives let us oppose the faith that lives only in the shadows, never in the light, of the gospel. In all our conduct—inside and outside the church—let us live in praise of integrity, in praise of faith. May this generation be characterized by a passionate pursuit of the image of Him who reconciled us to himself by His death, in order to present us holy and blameless and irreproachable (Colossians 1:22). □



The PRODUCTION

by HAROLD IVAN SMITH

I went to a “production” last night. A good one, I suppose, that pleased this non-musician. You know the kind I’m talking about: big choir, good soloists, the kind the pastor urges you to bring your friends and neighbors to hear. The kind people “save” seats for (I’ve seen shoving matches and bruised feelings over saved seats).

It was one of those “new” musicals with something for everyone and reflecting a wide variety of tastes: a little drum beat, a little “Southern gospel,” a little dash of oratorio.

When it was over we broke into applause.

I applauded lightly, because I am part of the “trapped” generation. We don’t “amen” (with or without an exclamation mark) and yet we feel uncomfortable applauding in church. In fact, some of us feel more than uncomfortable; we’re annoyed by applause.

I have long wondered how all this applause got started in our churches. My hunch sounds wild, but I think it got started by the TV preachers and evangelists, as they got off onto political and patriotic themes; in fact, sometimes one has to strain to hear the difference. How would one know if they were in a revival or in a political rally? Slowly people began applauding whenever the TV preacher gave it to someone “in the teeth.” For example, verbally thrashing a “secular humanist” seems to bring applause instantly.

Or perhaps it was when we moved beyond cantatas and Christmas programs to full-scale productions. Simply, we must not forget that Christmas music—particularly musicals—is BIG business. There is money to be made by books, cassettes, records.

Suppose you and your friendly neighbor church get locked in a “my Christmas musical is bigger than *your* musical!” (Or “better than.”) Laymen take it up.

I have been stunned to find churches that budget \$10,000, \$20,000, even \$50,000 on a Christmas musical. I have also been surprised that there aren’t more mates of music ministers filing for divorce on January 1. My friends who are full-time ministers of music—in candid moments—talk about the pressure to produce one bigger than last year.

Then suddenly it’s time to start work on the Easter “production.”

Yes, it does offer people a chance through music, art, and drama to use their God-given ministry gifts. Yes, it does give us a chance to invite the “unsaved” to hear the gospel in music. But, last night, how would an unsaved person have gone forward? There was no invitation given. In fact, the pastor noted that the prayer of benediction was also the prayer to bless the food at the reception which followed.

I’m now old enough to remember. The Church of the Nazarene that I attended as a boy was not musically sophisticated. They didn’t know Bach from Lillenas. I remember the year they tried their first “cantata.” It was loud and long.

But I still hunger for the nights they sang “Victory in Jesus” until they were hoarse. And for many years that song, to them, was just as appropriate on the Sunday before Christmas as any carol.

And I still hunger for the spontaneous testimonies that interrupted the singing, and Sister Shook walked the aisles, waving her hanky.

And I still hunger for services in which only sinners watched the clock.

I still hunger for more spirited congregational singing. Before we had so many microphones and before so many singers had “stage presence.” When people stopped in the middle of the song.

I still hunger for musicians who sing and who don’t tell stories about their puppies or guppies. Why is it that the big name entertainers do that, and a hundred amateurs think it goes with the lyrics?

I look back over my words and I find it hard to believe that my attitude seems old-fashioned. But my attitude is based on a hunger.

That hunger was met recently when I spoke at Denver First. The Sunday night service was like a childhood memory come true. Spirited choruses, old choruses! Then two laymen prayed—on their knees, of all things. They prayed for their pastor, Don Wellman, but then they prayed for the guest speaker, me. I have never been so prayed for. No one looked at the clock; we waited in the presence of the Lord.

Some readers may suggest that this article would be better during the Christmas season. I disagree. Maybe it is time now, whenever you read this, for some think-

ing about Christmas, long before the pressure gets here. Maybe it is time for church boards to do some thinking, some serious planning.

Wouldn't it be something if "Amen's" and "Hallelujahs" and "Praise the Lords" became more common? Wouldn't it be something if the spirit that once enthused the church could be recaptured in praise and worship?

I sometimes wonder what is next, after applause? Will we take our cues from the football game antics? Maybe a nice "wave" across your sanctuary would add a sparkle on Sunday night. To some that sounds ridicu-

lous, but to some Nazarenes, a generation ago, the suggestion that a Sunday night service would end with a round of applause and a brief "let's get on with it" prayer would have sounded just as unbelievable. What's next? That may well be your decision.

The duller your Sunday night service, the more likely people are to clamor for a "production" once or twice a year. □

HAROLD IVAN SMITH is a Nazarene layman, free-lance writer, and frequent speaker at seminars and conventions. He resides in Kansas City, Missouri.

I have been through the valley of depression. The Lord has brought me from emotional devastation to renewed strength and peace. The long, long night of adversity has finally passed. I feel great and I am able to conduct myself steadfastly in the gamut of life's circumstances. I am enjoying a decisiveness and confidence that I've never known before. I tremble in excited glee at the adventures God has in store! The education that I received in 1984-85 at the hands of the Master Educator was difficult and rigorous, but I am a much, much better minister because of it.

I know what it is like to lose all hopes, ambitions, and desires. When someone comes to me in such a condition, I now know how to respond. In the midst of weeping and wailing, in deep delusion and depression, I know now the answer to the predictable question, "Where is God when I need Him most?"

I understand more than ever before what it means to be financially embarrassed. I know how it feels to be unable to pay tithe. I know how it feels to be at the place where you are almost willing to beg for a handout, and to be misunderstood by creditors when you strive to explain that you are sick and unable to hold down a good paying job. The fact that one is able to walk and talk and has appearance of health encourages a false assumption that all is well. Thus he is expected to perform in the same manner as the healthy. So, you see, when someone in financial destitution comes to me in agony, I can look him in the eye and say, "I've been there and I care."

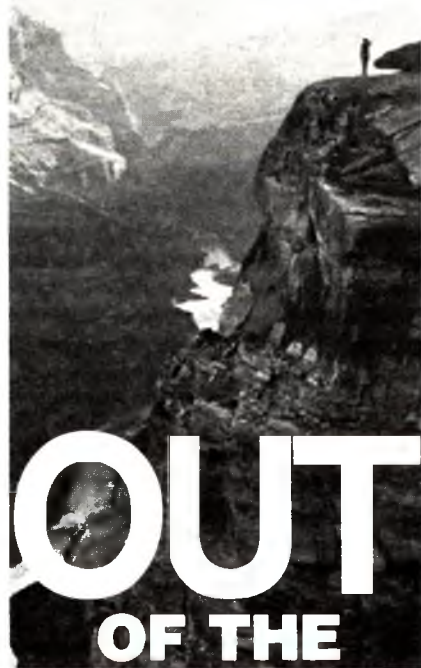
I am now aware of the feelings of doubt and fear to a degree I never

by CHARLES MARTIN

thought possible. The awful feeling that nobody cares is very traumatic, but that is nothing compared to the feeling that even God does not care or perhaps does not even exist. At times in my deep misery, I heard myself uttering the words, "O God, how I wish that you really did exist!" But there was nothing but deadly silence. What doubt! What fear! Those poor souls who writhe in such anguish; I can give them a handshake, look into their haunted faces and proclaim from the depth of my soul, "I know, I understand; for I have been there."

I know the feeling one has as he stands teetering between life and

Bob Taylor



death—the agonizing feeling that future existence depends on one decision—to live or not to live. Suicide—that unspeakable word! How horrifying! How unacceptable! But it is real and it must be dealt with. At the precipice one must make the decision. I reached that point. Obviously, I chose life, but there are so many who choose death. Not too long ago prayer was requested at our church for the family of a teenage boy who had committed suicide. How I wish I could have talked with him, counseled with him, cared for him; for you see, I have been there.

These experiences are only a portion of the curriculum of my internship at the feet of the Master Educator. The greatest course I had under His tutelage, however, centered around John 8:32: "And ye shall know the truth, and the truth shall make you free." Finally, finally, finally, after an eternity, it all came to me. In order to be free from doubt, fear, financial despair, self-degradation, anxiety, depression, etc., I must understand the truth. The truth is centered on who God is. I am glad to assert that I have found who He is—in a vaster dimension than I had ever known before. As I considered the immensity of His redemptive love and power, I have come to understand, in greater magnitude than I thought conceivable, the majestic truth of "All things work together for good to them that love God." Mere language is far too frail to convey my thoughts and feelings. I will simply testify that my knowledge of the truth of who He is has set me free! □

CHARLES MARTIN pastors the Pleasant Green, Tennessee, church.

DEPTHS

My Most Memorable Memorial Service

by CURT BOWERS

I couldn't control the gushing tears as I walked solemnly and reverently down the gentle sloping path along the Viet Nam War Memorial in Washington, D.C., and picked out names of men I had known. All that remained of the 58,000 who fell in that bitterly divisive war was their names, etched on a black granite slab. I recalled a memorial service that I held for one of them, as though it were yesterday.

The men of the 101st airborne division were itching for a fight. For months the elusive VC had melted back into the dense jungle foliage, choosing not to engage these highly disciplined, though not yet combat-hardened, paratroopers. Then it happened.

In a place called Happy Valley near Quin Nhon, our sister battalion was air-lifted into the landing zone by helicopters and landed right in the middle of a Viet Cong Regimental Headquarters. Our intelligence was not as current as it should have been, and the men of the 101st were baptized in fire against overwhelming odds. Even though the enemy was surprised, we were too. In spite of this we won the victory, at a very heavy price!

Among the casualties was my personal friend and company commander, Captain Bob Rawls.

CURT BOWERS is the director of Chaplaincy Ministries at international headquarters of the Church of the Nazarene in Kansas City, Missouri.



The Viet Nam War Memorial Wall

We had become friends in Germany when he and his family attended our chapel. We had dinner together at Fort Campbell, Ky., before we deployed to Viet Nam. Now, in the brigade memorial service with rifles turned upside down, their bayonets stuck in the ground, airborne jungle boots on the ground beside the weapons, and helmets resting on the butt ends of the weapons, I remembered the events leading up to his untimely death.

On board the U.S. Navy ship *Eltinge*, steaming our way to the South China Sea, I was privileged to share in depth about Christ in a crowded compartment with wall-to-wall captains. Bob was there. He was a dedicated and professional soldier, a graduate of West Point, a huge hulk of man, but rather soft-spoken. He confidentially verbalized a deep concern to me about the high profile he would project in the rice paddies because of his size. He was concerned that, being such a good target, he might not see his six children again. He never claimed to be a Christian, though I tried to lead him into the knowledge of Jesus as personal Savior and Lord.

The soldiers have a way of chewing up and spitting out weak or insincere chaplains. Conversely they cling to chaplains they deem authentic and who, they believe, truly care. I felt I had Bob's respect, yet nothing happened on the ship to



People looking for names on the Viet Nam War Memorial.



Chaplain Curt Bowers with symbolic statues at the War Memorial.



encourage me that he was going to make that commitment. But I continued steadfast in prayer, trusting God's promises and His Word that it's His will that none should perish (2 Peter 3:9).

In the nick of time I experienced the overwhelming delight of answered prayer. As my jeep driver and I slid around the hairpin curves of the Anh Khe Pass to avoid snipers' fire, we were about to whiz by the checkpoint of Bob's company when I saw him waving for me to turn in. Screeching to a halt, I received these beautiful words: "Chaplain, don't worry about me, everything is OK. I found Him." I gave him a bear hug and praised the Lord with him for a few moments and then went on to attend to my business at the bottom of the pass.

The next day Bob was killed as

he directed his company against the VC Regimental Headquarters in Happy Valley, and I remembered his last words to me. I knew that at least one set of those rifles, boots, and helmets in that memorial service represented a real Christian. I trusted that the splendors of heaven were even more glorious for him as he marched up to the Great White Throne and bowed his head in worship to pay homage to the Supreme Commander-in-Chief, the creator and ruler of the universe.

How good God is! He is greatly to be praised. Let's remember each year, with renewed vigor and determination, that myriads of men and women of our military services also made supreme sacrifices so we might enjoy freedom and worship according to the dictates of our consciences. □

CHAPLAINS AND CHANGED LIVES

The War Ended—Finally

by RAY R. GLENN

The phone rang late at night, as it always seems to do when a winter storm is muscling its way over our city. A nurse at the Veterans' Administration Medical Center, where I serve as Intermittent ("backup") Protestant Chaplain, was calling. Would I come to counsel with a man who was dying? Yes, of course I would.

Checking with the nurse who was assigned the man's care, I learned that he knew he did not have long to live, and that he was struggling with deep feelings of guilt about his service as an infantryman in World War II.

I entered the semi-darkness of his hospital room. His wife and daughters were with him. I introduced myself to the former combat trooper, now reduced to a haggard, limp shadow of a man. As he extended his hand weakly, he whispered, "I'm so glad you have come. I wanted a Bible-believing man to help me." Though heavily medicated with painkillers, his mind was alert, and we began to play back the tapes of a morning long ago, in the prime of his young manhood, on the edge of a farmer's field in France. I listened intently to his story.

Leading an infantry patrol searching for information about nearby German Army positions, he surprised three young German soldiers, probably in their late teens. With one clattering burst of fire he sent them sprawling, dead almost instantly. Later, he would kill other defenders of the Third Reich, but always his

mind went back to that morning in a French field. Like Cain, he had killed men who were not so much enemies as brothers.

As he lay dying, the thing he wanted most to know was that he had been forgiven for killing other human beings, and that he would not face the Judgment with blood on his hands. He had been a church-goer for most of his post-war life, but had never really surrendered to Jesus Christ as Lord.

Bending near the man, I began gently to lead him through God's promises of forgiveness and the way to salvation by grace through faith. Readily he accepted and prayed after me the prayer of faith. Then I asked him, "Did Christ come into your heart?" A whispered answer, "... Yes." Then, "Do you know that the burden of guilt for your sins and the death of those soldiers has been taken away?" Again the whispery voice, "... Yes, Yes, Yes!"

The room was quiet except for the dying man's slow and labored breathing. The dancing dots of light on the life-support equipment scrawled their skittery tracings of pale green lines, and orange numbers flashed their commentary on his vital signs. But not one of them was designed to show the state of the dying man's soul. Those of us in the room had the promise of God's Word that "... the man who does the will of God lives forever" (1 John 2:17, NIV).

Driving home through the storm, I thought of the funeral to be held in a few days in a nearby state. How fervently I wished that I could be there to tell his friends and other family members about what had just happened! I couldn't do that so I am telling you! □

REV. RAY R. GLENN is pastor of Salt Lake City, Utah, First Church of the Nazarene and Intermittent Chaplain at the Veterans' Administration Medical Center.

GOD AT WORK IN AUSTRALIA



by GEOFFREY R. BURGES

My family and I arrived in Perth, West Australia, as specialized missionaries on Wednesday, October 30, 1985.

On Friday, November 1, 1985, I started work at Yokine Church of the Nazarene as a pastor/missionary. At 3:30 P.M. that day I received a call from a distressed young lady. "Please come over and help me; I need help now." I motored over to see her, a 31-year-old, redheaded, single young lady came to the door. She had been recently divorced, had moved here from Queensland, and was not employed full time.

I talked to Madonna for about 15 minutes. At 4 P.M. she asked the Lord into her life. What a change took place! Immediately I asked my wife, Jeanne, to disciple her in the Basic Bible Studies by Dr. Charles Shaver. What a joy to see her blos-

som as the joy of the Holy Spirit was demonstrated in her life. My wife took her further into another Bible Study—"Lessons on Christian Living"—until she was transferred to Queensland, her home state, for a full-time job. There she has been attending a Nazarene Church and the Salvation Army.

Two days after her conversion, I asked Madonna to give her testimony in the evening service. As a result of her testimony, a 13-year-old girl accepted the Lord in that service and told her mother about it on the way home. Shortly thereafter the mother called me about the conversion experience.

Later I asked the mother and the 13-year-old to give their testimonies in the January 5, 1986 P.M. service. What a joy to hear Pamela (the mother) and Angelique (the 13-year-old) testify for and about Jesus Christ!

This family now attends the Heathridge Church of the Nazarene, where John Kerr pastors a newly-formed congregation meeting in a school near the parsonage.

Praise the Lord! Jesus continues to answer prayer, started in California while awaiting our permanent visas to enter Australia.

About 10 days before Christmas 1985, a delightful couple two doors down from us here in Perth, knocked on our door and invited us over for a Christmas drink and party. We were unable to attend due to a previous commitment. However, my wife and I followed this invitation up and made an appointment to visit them later in January 1986. We built a bridge and began to pray for this lovely couple and their son and daughter.

I arranged to meet Brian at his place of business on March 11, 1986. We spent about two hours in his office and over lunch and I was able to present the claims of Christ to him. The Lord was working on his life; however, he was not quite ready to accept Him. I eagerly shared this with my family and we all began praying for Brian and his family. My sons, Doug (22) and Tim (18), were making constant contact with the 16-year-old daughter and the 12-year-old son, playing football, skateboarding, inviting them to youth activities, etc. They were also testifying to them about Jesus.

On Easter Sunday, March 30, 1986, we had a Sunrise Service in the open air on the lawn next to the church at 6 A.M. I noticed that after the service Brian was waiting around. He came over to me and said, "You remember when you shared the little booklet with me about Jesus Christ?"

I said, "Yes."

"Well," he said, "I feel I am ready now to say that prayer of repentance."

Hardly able to contain my joy, we went into the sanctuary and at 8:05 A.M. Brian asked Jesus Christ into his life. Praise the Lord! What a glorious Easter morning!

I gave him the first of the Basic Bible Studies and we began our eight week excursion through the Bible on April 3, 1986. We had some happy, interesting discussions about God's Word and Jesus Christ right through to May 21, 1986. On May 25, he testified to the congregation about his conversion as I gave him the certificate of completion for his studies.

GEOFFREY R. BURGES is a missionary on specialized assignment in Western Australia.

When I was working with Brian in Bible Studies, we found that his wife, Jeanette, had received Jesus Christ into her life. When Brian had received the little salvation booklet from me on March 11 at his office, he took it home. Jeanette had picked it up, read it, and asked Jesus Christ into her heart the next day, while she was alone in the house.

After her father testified in church I asked the 16-year-old, Katrina, "When are you going to give your life to Jesus?" She looked surprised and said, "I did—at home in my bedroom one day after a church service in February."

Both Jeanette and Katrina have

completed the Basic Bible Studies with my wife and have received their certificates of completion.

On May 6, 1986, in our home, Katrina was wholly sanctified at 5:48 P.M. after completing one of her studies and talking with my wife.

Meanwhile membership classes were conducted at Yokine Church of the Nazarene and Brian attended. Our church's stand against membership in oath-bound secret orders or societies presented a challenge to Brian, for he was a member of the Masonic Lodge.

We talked and prayed much about this, and Brian received definite instructions from the Lord. He attended one more lodge meeting

and told his superiors about his personal experience with Jesus Christ, and that he would be resigning from the lodge and from his position as its Chaplain.

Brian formally resigned from the lodge on May 14, and was received into our membership on May 18, 1986.

The Worshipful Master of his lodge tried to say, "There are other members of other churches in our lodge, so what is so wrong?" But Brian wrote, "To enable me to further myself in my walk and faith in our Lord Jesus Christ, I must resign from the lodge."

Brian is rejoicing in his new-found faith. Praise the Lord! □

Precious Jewels, OR WORTHLESS ROCKS?

by CINDY ULRICH

It was one of my favorite duties as a police officer—an undercover investigation. This one concerned jewel thieves, and involved a local jeweler who was a victim in the theft of several hundred thousand dollars' worth of uncut Australian opals. The setup was fairly simple. Our informant, a buyer, had been offered some Australian opals by a seller of questionable reputation. The informant arranged a meeting with the seller at a coffee shop. Posing as our victim's dining companions, another detective and I sat with him at a table where we could see the informant conducting his business. When the seller took out his briefcase to show the opals, our victim got up and walked by that table, supposedly on his way to the bathroom. We waited for a nod of his head to indicate that those were his opals, and when he nodded, we brought the scene to a swift and successful conclusion.

As we searched the suspect's car and personal property, I asked if I could open the briefcase that contained the valuable jewels. After all, I thought, when will I ever be able to hold a quarter of a million dollars' worth of jewels in my hands again? I eagerly opened the briefcase—only to find dozens of ordinary-looking stones.

"These are rocks!" I exclaimed.

Our jeweler victim's face registered unbelief mixed with tolerance for my naivete. "Those are very valuable

uncut stones. You obviously cannot see what I do when you look at them," he stated quietly. His look was almost reverent as he happily picked up individual stones, acting as though it were a family reunion rather than a simple exchange of property.

In the next few days, we obtained search warrants, and recovered jewels from dozens of burglaries throughout the state. In trying to sort out who all the jewels belonged to, individual jewelers came to the property room to identify their pieces.

We separated the gems by color, and when they were all spread out on the table, free from any setting, many looked identical. Our local jeweler sat down and began to sift through every pile of stones with a thoughtful expression. "No, this one's a stranger," he would say. Then he would pick up an identical stone and smile. "Ah, here's a friend. I remember the night I couldn't sleep because I was worried about my wife's illness. I got up at two in the morning and cut this one. See this light angle here . . . ?"

I sat watching him, thinking how God must see us. Some of us are "rocks," and yet He jealously protects His investment, waiting for the day we become more polished jewels. Each of us, regardless of how we resemble each other, are known to Him. We are His friends, His family. And even though we may be taken from His presence by the thief of sin, He gladly reclaims us.

I often feel like an ordinary rock, with no particular beauty or value. How reassuring to know I am one of His jewels—His loved and His own! □

CINDY ULRICH is an adjunct professor at Seattle Pacific University and conducts learning styles seminars in personal relationship. She resides in Federal Way, Washington.

IS THERE STILL A SPECIAL NICHE FOR US

by HOWARD CULBERTSON

During our last furlough a discouraged pastor asked me: "Has the Church of the Nazarene outlived its usefulness? Do we still have a clear reason to continue as a separate movement?"

Good question. Most Protestant denominations resulted from the Holy Spirit's reviving action at specific times and places. Once in a while, a movement's methods and message get so tied to those specific cultural and historical contexts that it soon begins to appear irrelevant. Increasingly less able to impact the world, the movement either retreats into a shell or else begins grasping at every passing theological fad to justify its existence.

My pastor friend was wondering if something like that had happened to the Church of the Nazarene. Actually, there were very personal reasons for his questions. His little congregation was on what appeared to be an irreversible slide into oblivion. On top of that, his children had contemptuously turned their backs on the church. Frustrated at his church's impotence in reaching not only the community in which he was trying to minister, but also his own family, my friend had become an easy prey for doubt and discouragement.

The Church of the Nazarene was born to meet some pressing, definable needs. In addition to other

things, Phineas F. Bresee said, "God has called us to help Christianize Christianity." More than three quarters of a century have gone by since the organizational structure called the Church of the Nazarene was formed.

Today we are one of many, many groups seeking to evangelize the lost. We are having success in planting new churches and in evangelizing ethnic minorities. But . . . beyond that, is there a specific need which our theological and historical heritage has uniquely qualified us to meet?

Recently, I've been reminded that the original objective of "Christianizing Christianity" is more valid than ever. In his book, *Religion in America—1984*, pollster George Gallup writes: "Religion is growing in importance among Americans, but morality is losing ground." It would appear that American Christianity is still a long way from being Christianized. Clearly, time has not erased the need for a movement whose constitution asks its members to *evidence their commitment to God . . . by avoiding evil of every kind*. Our niche is the fearless proclamation of a holy life-style, of radical commitment, of "dying out to sin." That message needs to be heard by Christians of every denominational stripe.

Raymond Bakke recently reported to the Lausanne Committee on World Evangelization the results of meetings with church leaders in 63 major cities of the world. He concluded that one of the primary hindrances to urban evangelism is that there is "no ethical



superiority" of Christians over non-Christians.

The preamble to our church constitution speaks of our hope of co-operating "effectually with other branches of the Church of Jesus Christ in advancing God's kingdom." We must help those involved in urban evangelism to understand that the *godly walk and vital piety* which our *Manual* "requires" of Nazarenes is not a narrow-minded peculiarity of a "holier-than-thou" club. Such a life-style is rather one of the key ingredients to successful urban evangelism. Leaders in other movements may never memorize our Articles of Faith. But they cannot escape the fact that the *state of entire devotement to God, and the holy obedience of love made perfect* that results from the experience of

HOWARD CULBERTSON is mission director for church growth in our Nazarene work in Haiti.

entire sanctification is the best hope we have of evangelizing the cities of our world.

Christianity Today recently reported on a survey of church-going families. Forty-two percent of the children interviewed in the survey said their families *never* discuss religious topics. Don't these families need to hear the emphasis of a group whose "Special Rules" emphasize the need of *holiness teaching in the home* and whose family worship devotional guides are setting sales records?

In their address to the 1985 General Assembly, the Board of General Superintendents reminded Nazarenes that their central purpose was the "propagation of Christian holiness." This may be narrowly defined as teaching and preaching holiness only to those

persons converted at our own altars. I like to think that this "propagating" is aimed at a much larger audience, that of believers in *all* evangelical movements.

Occasionally, I meet Nazarenes who are fearful of "pushing *our* doctrine." Such defensiveness cannot be justified. With due respect to Christians in other evangelical movements, we must see that the Holy Spirit has entrusted us with a precious treasure which must be shared with the whole Christian world. In kindly, brotherly love, we can witness to the message of the cleansing and empowerment of the Holy Spirit.

Once in a while we may get drawn into debate. That's not all bad. Sometimes a debate will help clarify definitions. But we must remember that our primary concern

is *spreading* Christian holiness, not *debating* it.

Jesus' fervent prayer in John 17 for the sanctification of believers was meant for *all* Christians. One of the reasons for our existence as a movement is to help these other believers see the cleansing and power that is available to them.

I sympathize with my discouraged pastor friend. He is carrying some heavy burdens. But he has no reason to fear that we're an out-moded movement stalled in a forgotten time-frame.

The Church of the Nazarene is uniquely qualified to fill an important niche in the religious marketplace. Let's preach, teach, testify to and live the key ingredient that so many Christians seem to be missing today: the life of Christian holiness. □

A Special Girl



by DOTTIE FREY

Michele Ann Frey was born October 15, 1973. Early in June 1985 she was told that she would need a liver transplant. The whole family was stunned by this news.

Blood work and various tests were done at Philadelphia's Children's Hospital. Later she entered the Allentown, Pa., General Hospital because she was filling up with fluid.

When our pastor, Noah Tharp, found out how serious Michele's condition was, he felt led of God to start a Liver Fund. Michele and Pastor Tharp were very close.

Michele had her liver transplant on November 15, 1985, at Pittsburgh's Children's Hospital. The night before, she went to the chapel to pray. She and I wept as she thanked God for the new liver she would be getting. She asked God to bless the family whose loss of a loved one gave her a chance to live. She was honest with God. She told Him she was very frightened because she never had an operation before. Then she read Psalm 121. Then she sang from her heart, "I keep falling in love with Him."

A Nazarene pastor from Pittsburgh, Rev. Rowe, came to pray with Michele, because Pastor Tharp could not arrive in time.

The hardest thing for me was letting Michele go without me. I told her to think positively, that God was going with her. Michele, like Christ, was long-suffering and kind. Michele showed kindness to all the other

children. She made the doctors' and nurses' jobs easier. They all said she was the best patient they ever had. I know God was the one who gave her this strength and courage.

Many prayed for Michele's healing, but God chose to call her home. Her death was very painful, but at the end she gave me a big smile and said, "I'll be all right, Mom." Then she told the nurses to take care of me. I was reminded of how Christ, when He was dying on the Cross, looked down and saw His mother and told John, "Look after Mother."

Michele went to heaven on my birthday, December 30, 1985. She was only 12 years old. Michele had been baptized by Pastor Tharp. She had accepted Christ at the age of three. Pastor Tharp of the Macungie Church of the Nazarene conducted her funeral service.

Michele loved God, her church, parents, school, and friends. She was an A student with bright promise. Michele's favorite Bible verse was Ephesians 4:32: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

We loved her so much, and miss her so greatly! But we also love her God, and we hope to see her soon. Michele was a special daughter. We believe Jesus has a special task for her to do. □

DOTTIE FREY is a member of the Macungie, Pennsylvania, Church of the Nazarene.

Prayer and Patience Triumphed

by DWAYNE PETRY

My story is much like that of others. I was reared by Christian parents who did their best to raise their children in a manner pleasing to God. In spite of this good up-bringing, I rebelled against God and lived in sin. I set out to live a life of pleasure, not realizing that life without God is void of joy and meaning.

In my teen years I started drinking and partying, living a life the world portrays as fun. During those years I met and married my wife, Cheryl, who at that time was not a Christian.

After graduating from college I pursued a career in supermarket management. The devil was determined to wreck our marriage and he had a willing partner in me. Shortly after our first son, Brian, was born, I violated my marriage vows. That would have destroyed our marriage except for the love of a very determined wife.

Even so, we did not turn our lives and problems over to God, and soon we were again having marital problems. By the time our second son, Bradley, was born, I

DWAYNE M. PETRY is a photographer and a member of our Crowley, Louisiana, First Church.

H. Armstrong Roberts



had made up my mind I did not want to be married. I did everything possible to make Cheryl leave me.

During the delivery of Bradley, Cheryl almost lost her life, and shortly after that she accepted Jesus Christ as her personal Savior, and dedicated what was left of her marriage and family to God.

Well, that did it! I was not going to live with a wife who did not want to have fun. Before long, I moved into an apartment and embraced sin with gusto. I did *what* I wanted to do, *when* I wanted to do it, and *with whom* I wanted to do it. I thought I was living the way I wanted to, but later realized I was deceived and enslaved by the devil.

Cheryl and I lived apart and were divorced for 10 years. During that time she grew in her relationship with God and I grew more devilish every day. During those 10 years, she carried a burden for my salvation and for our family. God gave her scriptures upon which to stand and her faith increased. Her life was hard as she struggled alone to raise our boys. She faced tough financial problems, but God always provided.

During those years my life was filled with women, fast cars, and whiskey. I wanted fun and found misery. Life is empty when your family is gone and you cannot be a father to your own flesh and blood. The women, fast cars, and whiskey cannot fill the void that God created for family love and respect. Neither can anyone or anything take the place God is meant to have in our hearts.

Thank God for prayer! During those bad years I had the prayers of a dedicated and loving father and mother. I had the prayers of many Christian friends. I also had the undying love of a Christian woman who held on to God, expecting a miracle in our lives.

Because of my Christian childhood, I knew where to turn when I no longer felt like living. As I sat on the edge of my bed, holding a 44 magnum, I wanted to end my misery. I decided to give God control of my life and I began to pray. I had not attended church for a dozen years except for special occasions. I did know that Jesus died for my sins, and I believed that life would change after accepting Him and receiving His forgiveness. I began talking to God in January 1982 but was not fully ready to surrender my life. However, as time passed I prayed more, and on February 22, 1982, while driving to my apartment from work, I surrendered my heart and life to Jesus Christ and trusted Him as my personal Savior. I will never forget that occasion. The highway was being widened and there were two lanes for traffic; one northbound and one southbound. The pavement dropped off about two feet on each side, so I could neither stop in the middle of traffic nor pull off the road. I had to drive on about 10 miles, crying like a baby. By the grace of God I made it to my apartment, where I continued to weep and pray a while longer.

I praised God as I poured about 30 bottles of whiskey and wine down the drain. I threw all my pornographic magazines in the trash. I was ready to take on the world as a new Christian. I had sexual temptation that I was not prepared for. I thought all that would be behind me, but I learned that the devil does not let go of his workers without a fight.

By December of 1982 I was still struggling to live a Christian life but was very depressed. I had made such a mess of my life and could see no way out. I prayed

Acts Twenty-Nine

by V. H. LEWIS

nightly that God would take my life and spare me the unbearable misery I felt.

God had other plans. He knew my heart and my problems. He knew what I needed, and He also heard the prayers of Cheryl and they were not to go unanswered.

Now comes the part that I cannot explain. Cheryl and I could hardly talk to each other after we were separated. There was untold hurt and suffering in those years. However on Thursday, January 5, 1984, I called her and told her that we needed to talk and she agreed. I drove 85 miles to see her and we talked that evening. Neither of us can remember much of the conversation, but we talked about getting remarried. I do not remember specifically asking her to marry me and she does not remember saying yes. The next day we underwent the required tests and got our license. On Saturday evening Rev. Fred Summers, pastor of the local Church of the Nazarene, conducted the wedding. Our sons were the witnesses.

It was a miracle. When the reality of what we had just done hit us we were both scared, but we knew God was in it and we trusted wholly in Him. We had been apart so long that we felt strange and strained. By God's grace the fear and discomfort were soon lifted, and the past was never again a problem.

The peace, joy, and happiness that I experience because of this miracle cannot be explained. To be a father to my boys is a great joy. To be a family in the way that God intended is a precious experience.

God has been with us through a business bankruptcy and a personal bankruptcy, and He will provide a way for us to repay the money that we owe as a result of these bankruptcies. Our Christian life is not without problems but we are confident of victorious answers to these problems.

I am thankful for the way God is working in my life, and pray that He will use my testimony to reach and change other lives. □

It was 6 A.M. on a Friday morning. We were kneeling with about 80 other people in a prayer meeting. We prayed for personal needs, for the healing of the sick, for revival in our church, for revival throughout the Church of the Nazarene, for a great spiritual awakening in our nation and the world, for a return to moral values and faith in God.

The prayer meeting had been opened by the pastor with scripture reading, and then we went immediately to our knees. The murmur of prayer could be heard in the room. Now and then someone would lead out in prayer. The presence of the Holy Spirit was very real. It was good, wonderful—a spiritual uplift and blessing.

We meet every Friday from 6 to 7 A.M. There is no structured program—only prayer—fervent, intercessory prayer. It is called “The twentieth of Acts” prayer meeting. We want to “write” another chapter to the Book of Acts.

It is an unusual prayer meeting. The presence of God, the Holy Spirit, is moving in our church. Maybe you would like to join us, either individually or in a church group. Feel free. This prayer meeting, so ordered and blessed by God, could well become the great prayer meeting that will change our local churches, our worldwide church, and our needy world. Welcome! Remember, it is 6 to 7 A.M. every Friday. □

V. H. LEWIS is general superintendent emeritus. He resides in Olathe, Kansas.

Book Brief

LIFE ISSUES ... THAT CAN'T BE IGNORED



GENE VAN NOTE
editor



Abortion. Genetic Engineering. Euthanasia. Until this past year, I believed these were lofty ethical issues which affected other people's lives—not mine. But when my father suffered a heart attack which left him in a coma and eventually took his life, our family was suddenly faced with one of those “other people” issues. As doctors explained life-support systems and respirators, discussed what they could and couldn't do

legally, I was overwhelmed with the frustration of not knowing what was **RIGHT**.

I wish I had read *Life Issues ... That Can't Be Ignored* a year ago.

Following a well-written overview concerning the principles of Christian ethics, this book covers 12 ethical issues, ranging from workaholicism to capital punishment. Designed primarily as alternative Sunday School curriculum, this part of the Aldersgate Dialog Series deals with some pretty heavy subjects. I caught myself thinking as I read the book, “This is good, but I'm glad I don't have to try and teach this material.” However, that was before I looked at the leader's guide.

The exercises and discussion guidelines provide practically painless opportunities for the student and teacher to reach their own value judgment on each ethical issue. From experience I can say, “It's better to face these issues subjectively before life forces them on you.” After all, there really are *Life Issues ... That Can't Be Ignored!* □

—Susan Downs
Owego, New York

Beacon Hill Press of Kansas City
Paperback, 112 pages. To order see page 23.

the editor's STANDPOINT

POWER FOR WITNESS

From the time I united with the Church of the Nazarene, shortly after my conversion, I was interested in the outpouring of the Holy Spirit, recorded in Acts 2, as an experience available to 20th-century Christians. Nearly every message I heard on the subject emphasized the cleansing of the believer's heart through the abiding presence of the Spirit.

I was surprised to discover, when reading Acts, that you get halfway through the book before you learn that anyone's heart was purified by the Spirit's coming on the Day of Pentecost. In chapter 15 we have Peter's testimony that the gift of the Spirit purified their hearts by faith. Cleansing is mentioned almost incidentally in Acts.

What is emphasized throughout Acts is the Holy Spirit as power for service—especially for witnessing to Jesus Christ. The Book of Acts describes the growth of the Church through the preaching of the gospel in the power of the Spirit. Accent falls upon a widening circle of witness-bearing that produces a constant growth in the number of people who turn from sin to follow Christ.

Perhaps those first disciples only gradually realized the radical cleansing that had occurred. They became aware of different attitudes and responses to misunderstanding, opposition, and threat. Old jealousies, ambitions, fears, and hate were gone, replaced by overflowing love.

In any case, the first recorded and often repeated effect of Pentecost was the constitution of the Church as a witnessing community. Perhaps churches would be holier, healthier, and happier with this emphasis restored. A church not turned outward in witnessing will soon be turned inward in criticism.

When churches do not grow they often feud. Where they do not confront the world with the gospel they often whack each other with the *Manual*. Morbid introspection is often the consequence of neglected evangelism. When new blood is not received the old blood tends to clot and dry.

Purity of heart and power for service are not exclusive. They are two sides of the same coin minted in heaven. Where either is absent, counterfeiters are at work. □

STRANGE CLOTHES

The pastor quoted Judges 6:34: "The spirit of the Lord came upon Gideon." He then explained, "A more literal translation would be, 'The Spirit of the Lord *clothed himself with Gideon*.'"

The Holy Spirit consents to wear some strange clothes! He is willing to garb himself with any and all of the followers of Jesus Christ. Whatever our limitations and oddities, the Spirit will indwell us and employ us as instruments of the gospel.

Recently I spied a battered car bearing this impudent sign: "You are ugly and your mother dresses you funny." Insults are viewed as chic in some circles today.

But think how oddly the Spirit dresses at times when He consents to wear our humanity! When "the Word was made flesh and dwelt among us," that was an act of great condescension. At least, though, "the Word" was incarnate in the perfect manhood of Jesus Christ. Talk about condescension, the Holy Spirit clothes himself with our imperfect, tragicomic personalities. Now there is a lesson in humility!

"Clothes," it has been affirmed, "make the man." That is often untrue. A crook in clerical vestments is not sanctified by his garb. An honest man in patched overalls is better than a gangster in silk suits.

Clothed with us, the Holy Spirit retains the perfection of His divine being. We who become His clothing are changed, for His presence is purifying as well as energizing. Yet, even cleansed humanity is rumpled and seedy this side of the resurrection. That the Spirit would dwell in us and work with us is a tribute to divine grace, not to human worth.

In one of my pastorates a woman came to church each week in very original dresses. She made her own and used some combinations of fabrics and colors that were a frequent source of amused comment. Looking back on the situation, I realize that the Holy Spirit wore the strangest clothes of all. He became enfleshed in the saints! Thank God that He isn't too proud to wear some patched, wrinkled, and unstylish attire. □

Courtesy is not difficult to practice unless a person is extremely self-centered. Consideration for the feelings of others is a minimal expression of that love which is the essence of holiness.

THE SPIRIT BRINGS ORDER

The first reference to the Spirit of God in Holy Scripture describes Him as moving over the face of primeval waters that covered a dark and formless earth, the initial step in preparing earth for human habitation.

Where the Spirit of God is at work chaos becomes cosmos. In nature, human personality, and social relationships, the Spirit exerts His wisdom and power to produce harmony and order.

He is the wind that blows away dust, the fire that consumes dross, the oil that reduces friction. He is the Spirit of love, peace, and holiness. From the beginning He is at work to bring order out of disorder, to render nature and people fit to live with.

Brooding over primeval chaos, He brought light, balance, harmony—a blending of the elements that created conditions favorable for life.

Brooding over ruined lives, He produces beauty and value. That which was wasted becomes useful. That which was sordid becomes chaste. That which was empty becomes purposeful.

Brooding over homes and churches, He orients life around the will of God, enabling people to serve one another in love. Lust, greed, and force are remedied to create purity, kindness, and gentility, making life together holy and happy.

Wherever order becomes disorder, wherever love and peace and holiness give way to hatred, division, and corruption, you can be sure another spirit is at work.

Evil spirits fill homes with contention. Husbands bully wives, mothers exploit children, children practice cruelty toward one another.

Evil and carnal spirits fill churches with strife. Pastors and congregations adopt adversarial roles. Power-crazed persons, grasping for position, strip the church of unction and blessing.

Order, peace, and love depend upon the work of the Holy Spirit as He moves graciously and mightily over the stormy surface of our disordered lives. He will bring health and beauty to every human relationship. Come, Holy Spirit! ☐

LOVE IS KIND

One morning I sat with a pastor in his office. The door was suddenly pushed open and in stepped a “pillar” of the church. He offered no words of greeting in response to ours. Scowling at the pastor he said, “Recall vote’s coming up. Some of us think you should leave. In fact, two-thirds of us think so.” Then he turned and strode out with no words of farewell.

I was with another pastor in another revival meeting whose birthday fell during the meeting. Recall vote was just a few days away, and the climate of the church was uncongenial. We entered the parsonage one night after the service, and in the center of the living room floor stood a new suitcase, with a red bow attached, and an unsigned card that read “Happy Birthday.”

In both instances the message was the same. One was blunt, direct, and cruel. The other was disguised, indirect, and cruel. A breakdown in love and respect had occurred. Otherwise, a wiser, kinder way to deliver the message could have been found.

What we do is but a part of our ethical obligation. *How*

we do it is equally important. Love will seek a way to speak and act in hard situations that preserves the dignity and spares the feelings of the other party. The Christian must not be devious, but neither should he be insensitive, trampling roughshod over the hearts of others.

Courtesy is not difficult to practice unless a person is extremely self-centered. Consideration for the feelings of others is a minimal expression of that love which is the essence of holiness. To cause needless embarrassment and pain is the mark of a mean-spirited man, whatever his profession of faith. Holiness is love and love is kind.

In the cases mentioned above, how much better it would have been for a committee from the church board to have conferred with the pastor, informing him that the church desired a change of leadership, and allowing a resignation that would have spared his dignity as a person and their courtesy as a church.

Love seeks to express itself kindly. ☐

Oh, how the Church today needs a steady diet of faithful biblical preaching and saints who are willing to be and to do their best and to encourage others to do likewise.

Charles C. Davidson
Eustis, Florida

MANY BLESSINGS

We have so much to be thankful for. We cannot count our many blessings. Of many we are unaware, yet there are many we are keenly aware of—our housing, our meals, our clothing, our transportation, our friends, and our neighbors. We also know we have been very richly blessed when a loved one recovers from serious illness or injury. God

throws about us a mantle of comfort when we lose a loved one. He smiles at us at the addition of a new one to the family. He blesses us for work to earn our necessities. Why does he take such wonderful care of us? We are not deserving at all. He does it because He loves us. Thank You, Lord!

Vera Hesson
Liberty, Indiana

PRISON MINISTRY APPRECIATED

I am incarcerated in the Oklahoma State Reformatory in Granite, Okla. We have had a lot of problems here with false teachings, and a lot of strife has risen out of it.

In December 1986 several of the brothers from the Woodward Nazarene Church were here witnessing

to us. We had some real good meetings.

On our unit we do not have a lot of Bible meetings, but recently the Nazarene church from Woodward started visiting with us once a month and having a service when they come.

They come in love. They do not care what church you are from, what you believe, or how you practice your beliefs, as long as you love Jesus and have accepted Him, you are part of their family.

So I would like to say thank you to the church in Woodward for being concerned for our needs and for loving us enough to minister to us no matter what we believe or what church we go to.

Robert Conner
Granite, Oklahoma

RELENTLESS LOVE

by RON JORDAN

Jim Bearden was a skinny, red-headed barber working his way through school the last time I saw him in Nashville, Tenn. Then I suddenly ran into him at the supermarket where I was the assistant manager. We were surprised to see each other in Charleston, WVa. He soon learned that Charleston was my home town and I discovered that he had recently moved there to assume his second pastoral assignment at the Elk River Church of the Nazarene. We had a brief visit and then we were on our separate ways . . . or so I thought.

My young family was a growing one. Our only child was a terrific three-year-old when a catastrophic event brought a seventeen-month-old baby girl into our home. Within days of this adoption, Marilyn and I learned that another child would be born to us the following spring. Then, almost simultaneously, I was promoted to manage a new supermarket in an area about 20 miles away. Within days of our move to the new store the red-headed preacher and his wife became regular shoppers every Thursday morning—she for groceries and the preacher for me.

That preacher and his wife came faithfully to the store. He walked through the store with me, to the stock room, into my office, talking about our college days, the barber shop, my call to preach, and serving the Lord. I didn't look forward to Thursdays.

In March 1986 our second boy was born. Marilyn

and I were still away from the Lord. We had become disillusioned at a good Christian college. It was our fault for getting our eyes on people instead of the Lord. When college days were through, we left for a secular job instead of the ministry. That is, until God sent the skinny, red-headed preacher to Elk River Church.

Marilyn and I were encouraged to come to church on Palm Sunday to show off our baby boy. Honestly, we didn't want to go. However, the love and persistence of the preacher and his wife caused us to visit this little rural church.

The pastor and his wife made us welcome, introducing us to their parishioners and caring for our children that morning. The worship service was similar to what we had been used to, but the preaching seemed directed only to me. I attempted to count the pews, windows, people, or anything else to occupy my mind, instead of hearing the sermon. The Holy Spirit was working overtime to regain my attention from the diversions. By the time the sermon closed and the invitation was given I was a complete mess. My heart was pounding and my throat had a lump in it that it seemed only surgery could remove. My hands were sweaty and I was trying valiantly to fight back the tears. I decided that I either had to make a dash for the doorway or to the altar—I had to have relief! I chose the altar and my wife came right behind me. In a few minutes, God came in and gloriously forgave and restored us as His children.

My wife and I have been in the ministry of the Church of the Nazarene for 18 years, trying to help others come to know Jesus as we did.

Thank God for a skinny, red-headed preacher and his wife, who relentlessly loved and cared for a couple away from God. Jim and Nancy Bearden are God's special personal evangelists who loved us back into the fold. □

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

IN THE NEWS

PEOPLE AND PLACES



Brad R. Moore was promoted April 7, to Division Vice President—Advertising and Promotion for Hallmark Cards, Inc., the Kansas City-based greeting card company.

Moore received his B.A. from Southern Nazarene University in 1968 and his MBA from Northwestern University in 1972. Prior to attending Northwestern he worked in the Department of World Missions at International Headquarters, Church of the Nazarene.

From 1972 until 1982 Moore was employed by the Proctor & Gamble Company in advertising/product management. He joined Hallmark Cards in 1982, where his most recent previous position was director of Advertising and Television Programming.

As Division Vice President, Moore has responsibility for Hallmark's advertising, promotion, and television programming and publicity. Hallmark's television programs include the Hallmark Hall of Fame, the most honored series in television history.

Moore and his wife, Laura (Price), and children, Todd (17) and Erin (7), live in Leawood, Kans. They attend Kansas City First Church, where Moore is a member of the church board and his wife serves as director of Women's Ministries. Moore is the son of Dr. Mark R. Moore, former president of Trevecca Nazarene College and recently retired director of Education Services. □



Kim Schaeffer received his Ph.D. degree in psychology from the Oklahoma University Health Sciences Center, May 1987. He attended Eastern Nazarene College and is a graduate of Southern Nazarene University. He is presently taking postdoctoral work in clinical psychology at Oklahoma State University and participating in research work at the Center for Alcohol and Drugs at

the Oklahoma University Health Sciences Center. Dr. Schaeffer has written several articles featured in the *Alcoholism: Clinical and Experimental Research Journal* and *Journal of Nervous and Mental Diseases*. He is a member of the Birdsboro, Pa., church and the son of Mr. and Mrs. Walter Schaeffer. □

The Oklahoma City Branch of the American Association of University Women has honored a member of the Southern Nazarene University faculty for outstanding service and achievement according to AAUW sources. **Dr. Anna Belle Laughbaum**, professor emerita of English, was recently named

as a "Woman of Achievement in International Relations."

In presenting a plaque in recognition of her services, the president cited several of her activities of merit: teaching at Korea Nazarene Theological College; contributing a thousand volumes from her personal library to the resource facilities of KNTC; initiating book projects at SNU and the Northwest Oklahoma District of the Church of the Nazarene, resulting in hundreds of additional volumes for KNTC's library during the celebration of the centennial year of Korean-American diplomatic relationships; contacts made through her world travels; counseling and consulting with KNTC students attending graduate schools in the United States; and publications on the country of Korea, including *Korea: I Will Always Remember Your Grace*, released in March.

Laughbaum retired from SNU in 1981 completing 25 years of teaching at the Bethany institution. She resides in Oklahoma City and is active in Bethany First Church. □



PRAYER PARTNERS

Petitions

We are beginning to overcome the loss of 10,554 teachers and officers during the last decade, but much more needs to be done. Pray that churches and leaders will identify, recruit, train, affirm, and deploy 6,000 additional Sunday School teachers this year and that the smallest Sunday Schools will add one additional class.

Pray that every Sunday School will definitely assign an outreach worker to a weekly assignment to reach new people for Christ and the church.

Pray for the 300 ethnic men and women in the United States enrolled in area schools of ministerial training as an extension of Nazarene Bible College.

Pray for God's anointing to be on the National Black

Churchmen's Conference to be held in Atlanta, Ga., June 26-28—that this quadrennial gathering of Black Nazarene leaders will ignite holy fires of evangelism throughout the length and breadth of our Black population.

Praisings

We should be praising God for the 84 church-type missions and the 33 non-English language classes that were being conducted as the year 1986 closed in the U.S. and Canada.

We are grateful for the 63 new works in various levels of development in Mexico City (points of contact, preaching points, missions, church-type missions, organized churches). We praise the dedication of the Mexican people to this effort.

RAYMOND W. HURN, Secretary
BOARD OF GENERAL SUPERINTENDENTS



Allen Seaman (l.) and Scott Bosworth (r.), from Media Services, prepare Dr. Raymond W. Hurn, general superintendent, for taping *Teaching Insights-Great Commission Sunday School*.



Teaching Insights' narrator Gary Coulter finishes taping on the newest release.

NEW TRAINING VIDEO RELEASED

The Division of Christian Life and Sunday School announces the release of *Teaching Insights-Great Commission Sunday School*, the latest video in the Teaching Insights Training Series. *Teaching Insights-Great Commission Sunday School* is designed to train the CL/SS workers in outreach through the Sunday School. Produced in cooperation with Dr. Win Arn and the Institute of Church Growth, special guests include: Dr. Raymond W. Hurn, Dr. Win Arn, Dr. Donald McGavran, and Rev. Phil Riley, along with other noted authorities on church growth.

The video includes six units of study:

1. "An Honest Look at Where We Are Now"
2. "A Thoughtful Look at Where We Should Be Going"
3. "Setting Off in the Right Direction: Growth"
4. "Building Relationships That Build Disciples"
5. "Equipping People for Achieving Growth"
6. "Taking Steps to Reach the Goal"

According to Bill Rolfe, video coordinator for CL/SS, the video package includes the videotape, Leader's Guide, Learner's Guide, and Video Guidelines booklet, all packaged in a vinyl notebook. □

MANUELA BARROS APPOINTED EDITORIAL DIRECTOR OF PORTUGUESE PUBLICATIONS



Mrs. Manuela Barros was appointed as the editorial director of Portuguese Publications as of January 1, 1987. She replaces her husband, Dr. Jorge Barros, who resigned to accept another assignment.

Mrs. Barros comes to this assignment having worked with Portuguese Publications since 1974 as editor of the adult and young people's Sunday School periodicals.

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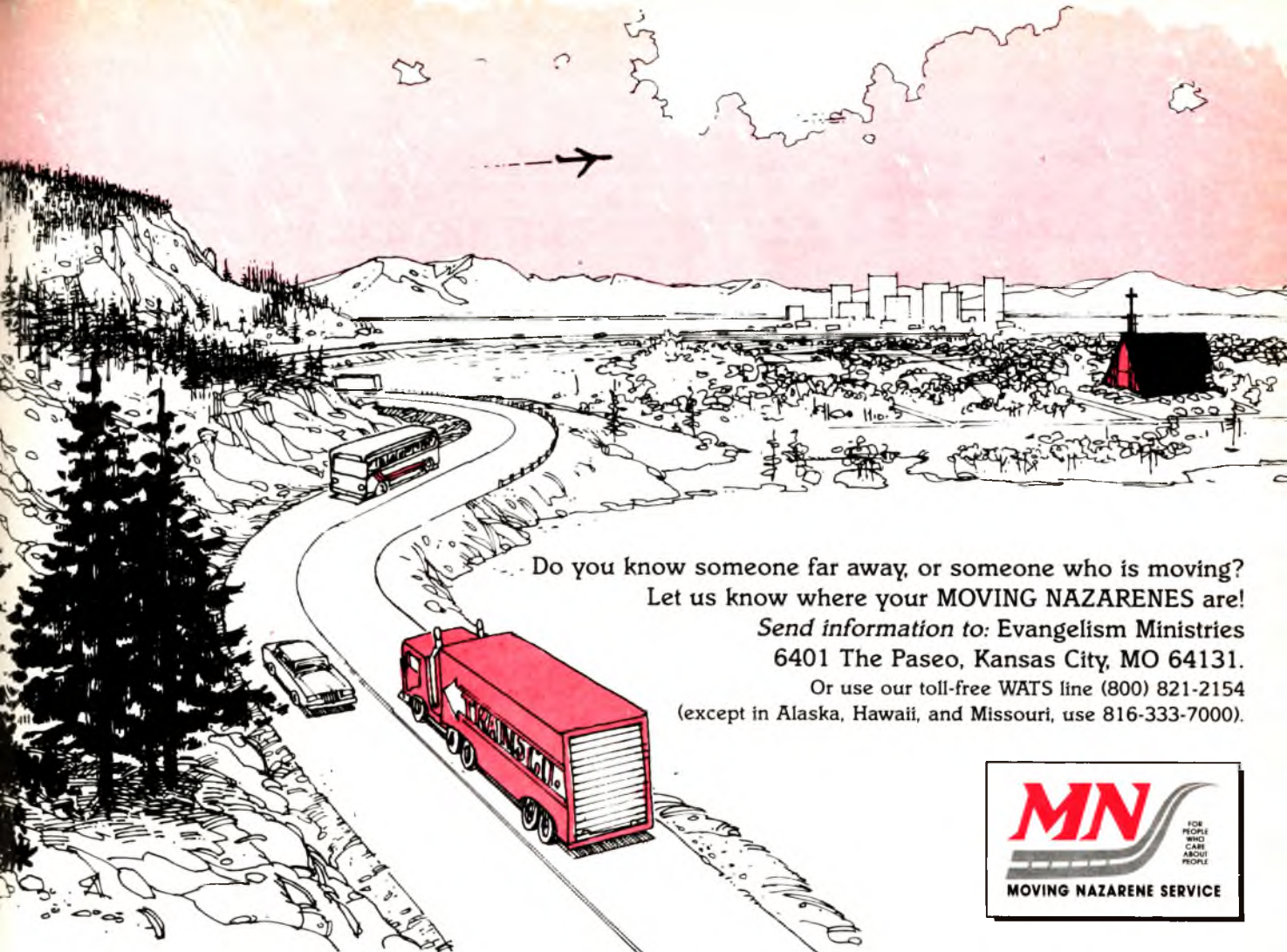
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In 1959, Mrs. Barros received her teaching degree from E.M.P. of Lisbon, Portugal. She taught in both the elementary and high school public school

systems in Cape Verde Islands and also served as director of curriculum for the high school in Praia, capital city of Cape Verde.


In her home of Cape Verde Islands, along with her duties as teacher and pastor's wife, Mrs. Barros served as

church musician, Sunday School superintendent, and NWMS president in the local church. In 1969 she was elected to serve as district Sunday School superintendent.

Mrs. Barros, and her husband, Jorge, have two children, Paulo and Helena.



The Johnston County Chamber of Commerce at their annual banquet at Murray State College in Tishomingo, Okla., named Rev. M. Gene Wilson, pastor of the Tishomingo Church of the Nazarene, as "CITIZEN OF THE YEAR." Wilson has pastored the Tishomingo church since August 1981 and is active in civic and government agencies of the county.



Book Briefs

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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Reserved, June 1-7, 9-14; Akron District Youth Camp, June 15-21

ARMSTRONG, LEON, LINDA AND FAMILY: Clinton, IL (First), June 2-7; Sterling, IL (First), June 8-14; Greensboro, NC (Jim Green Memorial Church), June 15-21; Greensboro, NC (Rolling Roads), June 22-28

● **BAGGETT, DALLAS W.:** Reserved, June 1-30

BAKER, RICHARD C.: Hinton, WV, June 2-7; Rochelle, IL, June 9-14; Green Bay, WI, June 16-21

● **BALLARD, DON:** Opelika, AL, June 3-7; Reserved, June 10-28

BELZER, DAVID A.: Reserved, June 22-26

BOCK, DON: New Holland, OH (CCCU), June 2-7

BOICOURT, MARLA J.: Colorado Western Slope Camp Meeting, June 2-7; Tuscola, MI (County Holiness Camp Meeting), June 21-28; Farmington Hills, MI (Detroit First), June 28

BOND, GARY & BETH: Angola, IN, June 2-7; Dayton, OH (Beaver Creek), June 9-14; North Central Ohio District Camp Meeting, June 17-21

BOONE, FORD L.: Lizella, GA (Southeastern Holiness Camp Meeting), June 11-21

BOQUIST, DOUG & DEB: Reserved, June 1-12; South Arkansas Junior/Senior High Camp, June 14-19; Northwest Ohio Senior High Camp, June 22-26; Pittsburgh, Senior High Camp, June 29-July 3

BREWINGTON, JANE A.: Caribbean Blitz—Guyana, June 2-29; Caribbean Blitz—Barbados, June 29-July 12

BROWN, ROGER N.: Albion, PA, June 6-7; North Dakota District Camp Meeting, June 23-28; New Ringgold, PA (Auburn Union Camp Meeting), June 28-July 5

BUDD, JAY B.: Reserved, June 2-7, 9-14, 16-21

● **BURKE, OWEN M.:** Elkhart, IN (Northside), June 9-14

BYERS, CHARLES & MILDRED: Springfield, MO (First), June 8-14; Cedar Rapids, IA (First), June 22-28; University Park, IA (Iowa Holiness Camp), June 26-July 5

CANFIELD, DAVID B.: Catlettsburg, KY (Louisa), June 3-7; Reserved, June 8-14

CHAMBERS, LEON & MILDRED: Reserved, June 1-30

● **CLAY, M. E.:** Reserved, June 1-30

COFFEY, REV. & MRS. RUSSELL: Reserved, June 1-12; East Tennessee District Camp Meeting, June 14-21; Myrtle Beach, SC, June 24-28

COVINGTON, NATHAN A.: Reserved, June 2-7, 9-14; Minnesota District Youth Camp, June 15-21; Redwood Falls, MN, June 23-28; Detroit Lakes, MN, June 29-July 5

DALE, R. TOM: Canada West CJS/SS Convention, June 10; Hunters, WV (Cedonia Community Church), June 14; Arlington, TX (First), June 28

● **DARNELL, H. E.:** Illiana, IL (Holiness League Camp), June 5-14; Cooperstown, PA (Evangelical Wesleyan Church), June 25-July 5

DELL, JIMMY: Kingfisher, OK, June 6-11

DENNISON, MARVIN E.: Selma, IN (Harris Chapel), June 2-7; Republican City, NE (Wesleyan District Camp), June 9-12; Iola, KS (First), June 16-21; South Arkansas District Boys & Girls Camp, June 22-26; Rutland, OH, June 30-July 5

● **DIXON, GEORGE & CHARLOTTE:** Illinois, Indiana, Ohio, & Pennsylvania Concerts, June 2-28

DOOLITTLE, KEVIN C.: Petersburg, PA, June 23-28

DUTTON, BARRY & TAVIA: Odon, IN, June 2-7

ESSELBURN, BUD—THE KING'S MESSENGERS: Coshocton, OH (Bethel Camp Meeting), June 11-21; Wadsworth, OH (Sharon Camp Meeting), June 25-July 5

FADER, WES: Asheboro, NC, June 9-14; Short Gap, WV (Mount Zion Independent), June 26-28

● **FISHER, C. WILLIAM:** Reserved, June 1-30

FRANK, RICHARD A.: Craigsville, VA (Estaline Valley), June 2; Covington, VA, June 3; Saltville, VA, June 4; Waynesboro, VA, June 16-21

FREELAND, RONALD E.: Patricksburg, IN, June 2-7; Bloomingdale, IN, June 9-14; Odon, IN (Holiness Camp Meeting), June 21-28

GAWTHORP WAYLAND W.: Wardell, MO, June 2-7

GREEN, JAMES & ROSEMARY: Metro Manila, Philippines, June 10-14; Martinsville, IN (First), June 28

GRIMES, W. ANDREW: Newark, OH (East), June 2-7; Reserved, June 15-21

HAINES, GARY W.: Champaign, IL (First), June 6-10; Pylesville, MD (Fawn Grove), June 20-24; New Holland, PA, June 25-28

HALL, CARL N.: Bridgetown, Barbados, June 16-21; Roseau, Dominica, June 23-28; Kingston, Jamaica, June 30-July 5

HAYNES, CHARLES & MYRT: Griffith, IN, June 2-7; Whiting, IN (Robertsdale), June 9-14; Franklin, PA, June 23-28

HECKATHORN, JAMES R.: Caribbean Blitz, June 3-6; Caribbean Blitz, June 10-13; St. John's, Antigua, Windward Is., June 14-21, 23-28; Charlotte Amalie, St. Thomas, Virgin Islands, June 30-July 5

HELMS, MIKE & GLORIA: Wakefield, RI, June 2-7; Spring Valley, NY, June 9-14; Rome, NY, June 17-21; North Tonawanda, NY, June 23-28; Reserved, June 30-July 5

● **HENDERSON, LATTIE V.:** Columbus, OH (Union Gospel Mission), June 1-14; Greensboro, NC, June 15-21

HICKS, JOHN DAVID: The Dalles, OR, June 10-14

HIGGINS, CHARLES E.: Australia, June 28—August 2

HILL, BEN E.: Erie, IL, June 2-7

JEFFRIES, JEFF & JAN: Buhl, ID, June 2-7; Missoula, MT, June 12-14; Melfort, Saskatchewan, June 19-21

JOHNSON, BOB: Caribbean Blitz, June 2-7, 9-14, 16-21, 23-28

JOHNSON, RONALD E.: Concerts—Central Washington, June 1-3; Concerts—Western Washington and Oregon, June 7-14; Concerts—North California, June 21-30

JONES, TERRY L.: Mohall, ND, June 3-7; Concerts—South Dakota, June 8-14; Joplin District Youth Camp, June 15-19; Grand Junction, CO (First), June 27-28

JUSTICE, MEL & DONNA: Fairborn, OH (Wrightview), June 1-7; Lakeview, OH (Indian Lake Northside), June 9-14; Alpha, OH, June 15-21; Akron District Boys/Girls Camp, June 22-26; Shipshewana, IN, June 29-July 5

KEENA, EARL E.: Reserved, June 9-14

● **KNIGHT, JOHN L.:** Reserved, June 1-7

KOHR, CHARLES A.: Springboro, PA, June 2-7

LASSELL, RAY: Freetown, IN, June 9-14; Indianapolis, IN (Southport), June 21

LAWSON, WAYNE T.: Reserved, June 1-30

LAXSON, WALLY & GINGER: Rocky Mountain District Camp Meeting, June 10-14; Illinois District Camp Meeting, June 23-28; North/South Alabama District Camp Meeting, June 29-July 5

LECKRONE, LARRY D.: Gainesville, GA (First), June 2-7; St. Albans, WV, June 9-14; Kentucky District Camp Meeting, June 16-21; Mauston, WI, June 23-28; Northwestern Illinois District Camp Meeting, June 29-July 5

LEE, RALPH: Washougal, WA, June 22-27

LEPTER, DOUGLAS & SAMUELLA: Bath, ME, June 2-7; North Haledon, NJ (High Mountain), June 9-14; Cuyahoga Falls, OH, June 15-21; Wadsworth, OH (Sharon Holiness Camp Meeting), June 25-July 5

LIDDELL, P. L.: West Lebanon, IN, June 2-7; Alma, MI, June 9-14; Ann Arbor, MI (First), June 16-21; West Texas District Camp Meeting, June 22-28

LYBARGER, O. EVERETT, JR.: Sioux Falls, SD (First), June 14-21; Spearfish, SD (Hills View), June 30-July 5

MACK, WILLIAM M.: Gladwin, MI, June 9-14

MANER, ROBERT E., JR.: Reserved, June 2-7

MANLEY, STEPHEN L.: Tennessee District Camp Meeting, June 14-21; Georgetown, TX (First), June 23-28; Northwest Illinois District Camp Meeting, June 29-July 5

● **MARTIN, E. LEON:** Dangriga, Belize, June 4-7; Belmopan, Belize, (Belmopan Independence), June 8-14; Punta Gorda, Belize, June 14-21; Israel Tour, June 29-July 8

MATTER, DANIEL W., SR.: Berne, IN, June 8-14; Ft. Wayne, IN (United Missionary Church), June 22-28

MAYO, H. CLIFFORD: Caribbean Blitz, June 1-30

McELFRESH, RON: Reserved, June 22-28

McFERRIN, RICK & LANETTE: Orland, IN, June 2-7; Buckhannon, WV, June 17-28

McGEE, JERRY: Cortland, NY, June 2-7; Kannapolis, NC (Interdenominational), June 11-21; High Point, NC (Interdenominational), June 25-July 5

McKELLIPS, DALLAS A., SR.: Frederick, MD, June 2-7

McMAHAN, W. T. & MARGARET: Douglas, GA (Gasking Springs Camp Meeting), June 11-21; Hanover, PA (God's Missionary Church Fellowship Camp Meeting), June 26-July 5

McWHIRTER, G. STUART: Coshocton, OH (Bethel Camp Meeting), June 11-21

● **MEADOWS, NAOMI C.:** West Lebanon, IN, June 2-7; Mt. Vernon, IN (Point Township), June 15-21

MEENACH, CHRIS F.: Oetz, OH (CCCU), June 1-5; Greenup, KY (Lloyd), June 8-14; Clarksburg, OH, June 15-19; Powellsville, OH (Freewill Baptist), June 22-26

MEHR, BETHANY: Allen Park, MI (Veterans Hospital), June 14

MELVIN, L. DOLORES: Irvine, KY (Barnes Mountain), June 9-14

MEREDITH, DWIGHT & NORMA JEAN: Reserved, June 1-25; University Park, IA (Iowa Holiness Association Camp), June 26-July 5

● **MEYER, VIRGIL G.:** Balboa, Panama, June 1-7

MILBURN, GARY: Glen Burnie, MD, June 2-7

MILLER, WALLY & CARROLL: Sandpoint, ID, June 7-14

MILLHUFF, CHARLES R.: Reserved, June 7; Rocky Mountain District Camp Meeting, June 10-14; Southwest Ohio District Camp Meeting, June 15-21; Dakota District Camp Meeting, June 23-28

MILLS, CARLTON A.: Central Pennsylvania Pioneer District Camp Meeting, June 1-21; Nebraska District Camp Meeting, June 24-28

● **MIZ MAUDIE MINISTRIES:** Dayton, OH (Parkview), June 6-7 a.m.; Hamilton, OH, June 7 p.m.; Eastern Kentucky SAMS Retreat,

June 13-14; Newport, KY (First, a.m.), June 14; Covington, KY (Central, p.m.), June 14; Pomeroy, OH (Rock Springs Methodist), June 17; Rutland, OH, June 19-21

MOORE, NORMAN L.: Wasilla, AK, June 7-11; Anchorage, AK (Church Planting), June 12-14; Anchorage, AK (Hillcrest), June 17-21; Reserved, June 24-28

MORLEY, FRANK W.: Bremerton, WA, June 3-7; Erskine, Scotland, June 23-28

MOSS, UDELL G.: Forrester City, AR, June 9-14; Reserved, June 16-20; North Star, MI (Independent Holiness Camp Meeting), June 21-28

MUNCIE, ROBERT & JANE: Port Huron, MI (First), June 14; Otisville, MI (Richfield), June 17; Danville, IN (Calvary), June 21; Martinsville, IN (First), June 28

MYERS, HAROLD L.: Alpena, MI, June 2-7; Mancelona, MI, June 9-14

NAJARIAN, BERGE & DORIS: Reserved, June 1-14

● **NASH, FORREST W.:** Reserved, June 1-30

NEFF, LARRY & PAT: Ann Arbor, MI (First), June 16-21

OVERTON, WILLIAM D.: Southwest Indian Work, June 7-21; Wellington, KS, June 29-July 5

OYLER, CALVIN & VIRGINIA: Reserved, June 1-30

PASSMORE EVANGELISTIC PARTY: Point Pleasant, WV, June 16-21; Seilingsgrove, PA, June 23-28

PERDUE, NELSON S.: Morgantown, WV (First), June 2-7; St. Albans, WV, June 9-14; Mansfield, OH (First), June 16-21; Illinois District Camp Meeting, June 23-28

PFEIFER, DON—EVANGELISTIC TEAM: Louisiana District Camp Meeting, June 2-7; Mississippi District Camp Meeting, June 15-21; Roan Mountain, Tennessee (Independent Camp), June 22-28; South Carolina District Camp Meeting, June 29-July 5

PFEIFER, MARK: Dublin, OH, June 19-21; Gallipolis, OH, June 28

QUALLS, PAUL: Excel, AL (Beulah Holiness Camp), June 11-21

RICHARDSON, BARNEY T.: Elkhart, KS, June 2-7; Georgia District Boys/Girls Camp, June 15-19; Georgia District Boys/Girls Camp, June 22-26

RICHARDSON, KEN: Tryon, NE (Sandhills Holiness Camp Meeting), June 25-30

ROBINSON, TED L.: Knox, PA (Faith), June 15-21; Caribbean Blitz, June 22-July 6

ROTH, RONALD W.: Flora, IL, June 3-7; Gorham, IL, June 9-14

SEMRAN, KIM & CINDY: Kenton, OH, June 8-14

SMITH, DOYLE C.: Soperton, GA, June 8-14

● **SMITH, HAROLD & ORPHA:** Snover, MI (Trinity United Methodist), June 15-19

SMITH, DUANE: Union Lake, MI, June 2-7; Lapeer, MI (Oak Grove Holiness Camp), June 14-21; Corunna, MI, June 23-28

SPEARS, DANNY A.: Reserved, June 2-7; North Arkansas District Children's Camp, June 8-12; Fayetteville, AR, June 14; McCrory, AR, June 22-28

STANFORTH, KENNETH: Astoria, OR, June 2-7; Southern California District Children's Camp, June 21-27

STARK, EDDIE: Oskaloosa, IA, June 1-6; Sand Springs, OK, June 8-14; Marshalltown, IA, June 15-21; Joplin District Boys & Girls Camp, June 22-26; Pleasanton, KS, June 26-28

STEVENSON, GEORGE E.: Salem, OH (First), June 2-7; Greensboro, NC (Southeast), June 10-14; Huttonsville, WV, June 17-21; Hanover, PA (Oakside Evangelical Friends Camp), June 27-July 5

STREET, A. DAVID: Ebensburg, PA, June 2-7; Richmond, IN (First), June 9-14; Waukegan, IL, June 16-21

STRICKLAND, DR. R. L. "DICK": Tuscola, MI (Tuscola County Holiness Camp), June 7-14; Mississippi District Camp Meeting, June 15-21; West Texas District Camp Meeting, June 22-28; Upstate New York District Camp Meeting, June 29-July 5

● **TAYLOR, MENDELL L.:** Grand Haven, MI, June 16-21; Flint, MI (Central), June 27-28

TAYLOR, ROBERT W.: Bristol, PA, June 3-7; Coldwater, MI, June 10-14; Madison, IN (First), June 16-22; Coal Grove, OH, June 24-28

● **THOMAS, J. MELTON:** Intermountain District (Supply), June 7-28

TOOLEY, JAMES: Absarokee, MT (Nondenominational Church), June 1-5; Bloomfield, MT (Nondenominational Church), June 8-18; Rapid City, SD (Salvation Army), June 21-26; Mitchell, SD (Salvation Army), June 28-July 3

TURNER, BEVERLY A.: Southwestern Ohio District Camp Meeting, June 15-21

WALKER, BRIAN & DEBI: Bremerton, WA, June 3-7; West Texas District Camp Meeting, June 22-28

● **WATSON, LOY L.:** Reserved, June 1-30

WELLS, LINARD O.: Horseshoe Bend, AR, June 2-7; Hope, AR, June 9-14; Caribbean Blitz, June 28-July 19

WHITWORTH, ARTIE H.: Reserved, June 2-July 5

WHITWORTH, MARCUS A.: Louisiana District Youth Camp, June 15-19; Dendler, LA, June 21; Illinois District Camp Meeting, June 22-28

● **WILLIAMS, E. VERBAL:** Belize City, Belize, June 2-7, 9-14, 16-21

WOODWARD FAMILY EVANGELISM: Monongahela, PA, June 7-14; Hampton, VA, June 16-21; Reserved, June 29-July 5

WOOTEN, D. J.: Philadelphia District SAM Retreat, June 20; New Ringgold, PA (Auburn Union Camp Meeting), June 26-July 5

WRIGHT, E. GUY: Elkhart, WV (Pinch), June 2-7; Ashland, OH (Rowsbury), June 9-14; New Bethlehem, PA (Christian Fellowship), June 16-21; Culpepper, VA (Free Methodist), June 23-28

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MALACHI 3:10, TLB

OUR COLLEGES AND SEMINARIES



DENOMINATION RECEIVES LILLY ENDOWMENT GRANT FOR THEOLOGICAL EDUCATION STUDY

Lilly Endowment Inc. has awarded a \$20,000 grant to the General Board of the Church of the Nazarene, according to Dr. Willis Snowbarger, Education Services secretary. The money will be used to fund a study of theological education in the Church of the Nazarene.

"This is the second grant the denomination has received from Lilly Endowment Inc.," said Dr. Snowbarger. "They provided \$25,000 to the church for an education study from 1960 to 1964."

Lilly Endowment Inc. is an Indian-

apolis-based private foundation for charitable giving to education, religion, and community development.

The Education Commission will report to the 22nd General Assembly of the denomination to be convened in Indianapolis in 1989.

—NV

ENC LAUNCHES "MASTER DESIGN" PROGRAM

Eastern Nazarene College recently launched a major campaign to raise funds for a new library, along with other related campus improvements. The projected goal for this "Master Design" program is \$3.5 million. Appeals are underway to various foundations and business corporations of Boston and the entire eastern area. Several alumni and friends have already pledged major gifts to this timely project.

The church phase of the campaign is



Proposed library addition



President Stephen Nease

currently being carried out in 535 churches of the Eastern Educational Zone. More than 40 of the ENC teachers and staff members are each donating 3 to 10 weekends to travel to the churches of the eight eastern districts. In most cases, the teachers have been able to return to campus in time for 8 A.M. Monday morning classes. The response of pastors and people has been enthusiastically supportive.

Along with presenting two-year campaign pledges, these professor representatives have met with prospective students and their parents in every local church. The exciting response to this recruiting effort has encouraged President Stephen Nease to believe that ENC can show a gain in enrollment next fall, and in future years, despite the declining number of high school graduates in the general U.S.A. population.

The present Nease Library was named in memory of former ENC president, Dr. Floyd Nease, the father of President Stephen Nease. It was built in 1952, when ENC's enrollment was only 400, and when only 20,600 books were available. Enrollment has more

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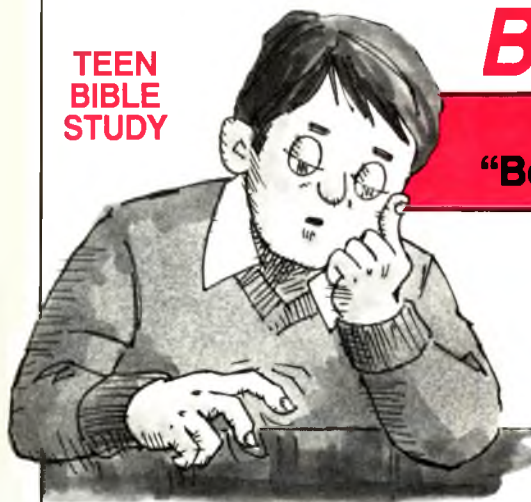
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than doubled in the past three decades. Expanding major and graduate programs have increased the library to 105,500 books and current periodicals. The plan is to utilize the current space and to add a new structure that will more than double the size of the present library facilities. This will meet immediate needs and provide for future expansion.

Mr. Ray Bowman, Nazarene architect of Nampa, Idaho, has prepared preliminary plans for the proposed

campus development, including the library addition.

Like all Nazarene colleges, in the words of President Nease, "ENC faces a financial challenge unparalleled in her long history of service to the youth

of the Church of the Nazarene. We believe that our people care about young people and believe in holiness higher education, and will prayerfully find a level of personal involvement in this campaign." □



William Stroud (l.), president of First-Knox National Bank of Mount Vernon, Ohio, and Dr. William J. Prince, president of Mount Vernon Nazarene College, discuss a fund-raising campaign for the \$5 million chapel/auditorium/fine arts building project at MVNC at a community kick-off luncheon March 30, on the MVNC campus.



Southern Nazarene University won the 1987 National ABSEL (Association for Business Simulation and Experimental Learning) Management Competition. Shown (l. to r.) are academic sponsor Dr. Larry Mills; Dr. Ponder Gilliland, university president; and members of the SNU management team: Kent Nabors, Devin Harwell, Allan Sutton, and Lorne Hall.

BRITISH ISLES NORTH ASSEMBLY REPORT

The British Isles North district assembly convened in the Sharpe Memorial Church at Parkhead, Glasgow, Scotland, March 30-31. Dr. Eugene L. Stowe, general superintendent, presided. He ordained Stephen Briggs, Thomas Goodwin, and Raymond Phillips as elders.

The assembly marked the retirement of Rev. David Tarrant after 15 years' service as district superintendent. A gift of a word processor plus a cheque was presented to him from the churches of the district. Mrs. Joy Tarrant received a microwave oven. They received a standing ovation for their outstanding service to the Church of the Nazarene in the United Kingdom.

Rev. John Paton was elected district superintendent on the third ballot. He has served for 10 years in the Carrickfergus Church in the Province of Northern Ireland.

Rev. Leslie Hands, pastor of the Irvine Church in Scotland, also retired after 40 years service to the Church of the Nazarene in Great Britain. □

Rev. G. Kelynn R. Adams, reporter

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

MICHIGAN—July 8-9. Indian Lake Nazarene Camp, 7926 Central St., Vicksburg, MI 49097. Host Pastor: George Whetstone. General Superintendent: Dr. Charles H. Strickland.

NORTH ARKANSAS—July 8-9. First Church of the Nazarene, Faulkner and Scott (mail: P.O. Box 687), Conway, AR 72032. Host Pastor: Lynn H. Cas-seday. General Superintendent: Dr. Jerald D. Johnson.

CHICAGO CENTRAL—July 10-11. College Church, 250 E. Olivet St., Bourbonnais, IL 60914. Host Pastor: John Bowling. General Superintendent: Dr. Eugene L. Stowe.

EASTERN MICHIGAN—July 10-11. Central Church of the Nazarene, 1261 W. Bristol Rd., Flint, MI 48507. Host Pastor: Allen Dace. General Superintendent: Dr. John A. Knight.

CENTRAL OHIO—July 15-16. Central Ohio District Campground, 2708 Morse Rd., Columbus, OH 43229. Host Pastor: Elbert R. Speckien. General Superintendent: Dr. William M. Greathouse.

COLORADO—July 16-17. Denver First Church, 3800 E. Hampden Ave., Englewood, CO 80110. Host Pastor: W. Donald Wellman. General Superintendent: Dr. Eugene L. Stowe.

ILLINOIS—July 16-17. First Church, 530 W. Mound Rd., Decatur, IL 62526. Host Pastor: Carl Allen. General Superintendent: Dr. Jerald D. Johnson.

SOUTHWESTERN OHIO—July 17-18. Towne Blvd. Church of God, 3722 Towne Blvd., Franklin, OH 45005. Host Pastor: Virgil Applegate. General Superintendent: Dr. Charles H. Strickland.

NAZARENE CAMP MEETINGS

CENTRAL OHIO—July 17-26. Central Ohio District Campground, 2708 Morse Rd., Columbus, OH 43229. Special workers: Ted Lee and Robert Taylor, evangelists; Ron Johnson, song evangelist. J. Wilmer Lambert, district superintendent.

CANADA ATLANTIC—July 18-26. Big Lake Camp-ground, Oxford, N.S. Special workers: Jack Hol-stead, evangelist; Paul Mullen, song evangelist. William E. Stewart, district superintendent.

EASTERN KENTUCKY—July 20-26. Mount Hope Camp, Rte. 1, Box 242, Flemingsburg, KY 41041. Special workers: Nelson Perdue and The Ebys. John W. May, district superintendent.

IOWA—July 20-26. Iowa Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, IA 50265. Special workers: Leon Chambers and Bob Hoots. Forrest E. Whitlatch, district superintendent.

WASHINGTON—July 25—Aug. 2. Nazarene Camp-ground, 200 Nazarene Camp Rd., North East, MD 21901. Special workers: Henry Spaulding and Manuel Chavier, evangelists; Mark Murphy, music. Roy E. Carnahan, district superintendent.

NORTHEASTERN INDIANA—July 26—Aug. 2. Dis-trict Center, 1950 S. 350 E., Marion, IN 46953. Special workers: Wilbur Brannon, Nelson Perdue, and Jim and Rosie Green. Oval L. Stone, district superintendent.

NORTHWESTERN OHIO—July 26—Aug. 2. Naza-rene Center, St. Marys, OH 45885. Special work-ers: C. Hastings Smith and William Prince. M. V. Scutt, district superintendent.

PITTSBURGH—July 26—Aug. 2. Mount Chestnut Campgrounds, 177 North Rd., Butler, PA 16001. Special workers: W. E. McCumber and Gary Haines, evangelists; Mark Murphy, singer. J. Roy Fuller, district superintendent.

CHICAGO CENTRAL—July 27—Aug. 2. District Center, Aroma Park, Ill. Special workers: L. Guy Nees, Bob Hoots, and Bill Cobb. E. Keith Bottles, district superintendent.

INDIANAPOLIS—July 27—Aug. 2. Indianapolis Dis-trict Campgrounds, P.O. Box 46, located 1 mile west of Hwy. 67 on Camby Rd., Camby, IN 46113. Special workers: Dr. V. H. Lewis, M. E. Clay, and Wally and Ginger Laxson. John F. Hay, district superintendent.

SOUTHERN CALIFORNIA (Orange Zone)—July 27—Aug. 4. Santa Ana First Church, 1500 E. 17th St., Santa Ana, CA 92701. Special workers: Dr. Charles H. Strickland. B. Maurice Hall, district superintendent.

UPSTATE NEW YORK—July 27—Aug. 5. Brook-tondale Campground, 120 White Church Rd., Brooktondale, NY 14817. Special workers: B. G. Wiggs, Richard Strickland, and the Dave Blues. George Teague, district superintendent.

ARIZONA—July 31—Aug. 9. Camp Pinerock, 1400 Pine Dr., Prescott, AZ 86301. Special workers: Ponder Gilliland and Benjamin Reid, evangelists; Ken Tippitt, music. Bill E. Burch, district superin-tendent.

MOVING MINISTERS

MILTON E. AKEY from Council Bluffs (Iowa) Ema-nuel to Hannibal (Mo.) First

ROY G. ARCHER from Spearfish (S.Dak.) First to St. Louis (Mo.) Grace

TIMOTHY A. BISH from Sturgeon Bay (Wis.) First to Green Bay (Wis.) First

ROBERT R. BRACY, JR., student, NTS, Kansas City, to Elmira (N.Y.) Calvary

JIM G. COOPER from Denison (Tex.) First to Enid (Okla.) First

WILLIAM R. DILLON, JR., from Rolla (Mo.) First to St. Louis (Mo.) Kirkwood-English

RONALD DOOLITTLE from Columbia (S.C.) First to Kankakee (Ill.) First

JOSEPH A. HITTLE from Oxford (Ind.) First to South Milwaukee (Wis.) First

CLARENCE L. JENNINGS to Allardt (Tenn.) Pleasant View

KEN MORRISON from Whittier (Calif.) College Ave-nue to Mundelein (Ill.) First

RICHARD D. MOTTRAM from Tuttle (N.Dak.) First to Seneca Falls (N.Y.) First

WILLIAM NELSON from New Lexington (Ohio) First to Portland (Ind.) First

BRUCE E. OLDDHAM from associate, Winter Haven (Fla.), to associate, Nashville (Tenn.) First

LARRY J. OWENS, student, Colorado Springs, to Commerce City (Colo.) Rose Hill

L. WAYNE QUINN from Shreveport (La.) Huntington Park to Chicago District Multi-Cultured Ministries coordinator

URIAH S. RAMSAY from Canton, Ill., to Whal-lonsburg (N.Y.) Boquet

RICHARD H. THOMPSON from associate, Okla-homa City (Okla.) Western Oaks, to associate, San Antonio (Tex.) Tezel Oaks

GLEN L. VAN DYNE from general assignment, Kan-sas City, to general assignment, Los Angeles Dis-trict

DARWIN C. WARNER from Carlsbad (N.Mex.) First to Hamblin (Tex.) First

S. PAUL WEHR, Gaithersburg (Md.) First to Indep-ence (Mo.) First

KENNETH WELLS, associate, Englewood (Colo.) Denver First, to pastor, Raytown (Mo.) Kansas City Southwood

PAUL J. YACOVONE from student, NTS, Kansas City, to church planter, Laurel, Md.

MOVING MISSIONARIES

MR. JAMES and CHRISTINA BOWLING,* Venezu-ela, Furlough address: 1149 Doris Jane Dr., Fair-field, OH 45014

REV. BRUCE and RUTH BLOWERS, Papua New Guinea, Field address: P.O. Box 456, Mount Hagen, WHP, Papua New Guinea

REV. RUSSELL and THELMA BRUNT, Trinidad, Fur-lough address: 14044 27th Ave., Seattle, WA 98125

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REV. STEPHEN and BRENDA HEAP, Brazil, Furlough address: 5932 N. Mueller, Bethany, OK 73008

MISS EUNICE MARLIN, Philippines, Field Address: P.O. Box 14, Baguio City 0201, Republic of the Philippines

REV. DANNY and CHERYL McMAHAN, Philippines, Furlough address: c/o H. Kildow, 2608 N. Donald, Oklahoma City, OK 73127

REV. GIOVANNI and ELINA MONTERROSO,* MAC regional Office, Field address: Apartado 3977, San Jose, Costa Rica

MR. BILL and JUANITA MOON, Mozambique, Furlough address: 730 Glenmoor, Canon City, CO 81212

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REV. LARRY and JANET WAGNER, Philippines, Field address: P.O. Box 14, Baguio City 0201, Republic of the Philippines

REV. RON and SARA WILLARD, Botswana, Furlough address: c/o Jurgens, 13315 N. Richland Rd., Piedmont, OK 73078

*Specialized Assignment Personnel

ANNOUNCEMENTS

Union Chapel in Montpelier, Ind., is having its 50th anniversary June 7. District Superintendent Oval Stone will be the main speaker. Services will be at the church all day, and Rev. Stone will speak at the 2:30 P.M. service. For further information contact: Union Chapel Nazarene Church, Rte. 2, Montpelier, Ind., or call 317-664-6759. Rev. Harry F. Salsbury is the pastor.

The **Wichita, Kans., Linwood Church** will celebrate its 50th anniversary June 14. Dr. S. Ray Hance, former Kansas district superintendent, will be special speaker at 10:30 A.M.. Following dinner in the Family Center, a service led by laymen has been planned for 2:30 P.M. All former pastors, members, and friends are invited. If you can be in attendance, have greetings or pictures, please contact the church: 1515 E. Harry, Wichita, KS 67211, or call 316-263-1276.

The **Nyssa, Oreg., church** will celebrate its 50th anniversary July 10-12. All former pastors, members, and friends are invited. Greetings and pictures from those who can't attend will be appreciated. Send all correspondence to Pastor Greg Bullock, Nyssa, OR 97913.

Indianapolis Westside Church will celebrate its 71st anniversary and homecoming the weekend of July 17-19. Pastor Emeritus R. B. Acheson will be the special speaker.

All former members and friends are invited to attend the celebration. For further information, please contact the church office by mail: 8610 W. 10th St., Indianapolis, IN 46234; or by phone at 317-271-7607.

The **Pauls Valley, Okla., church** will celebrate its 50th anniversary Sunday, July 19. Special speakers for the 2:30 P.M. service will be Dr. Carl Summer, Southwest Oklahoma district superintendent, Dr. A. Milton Smith, and Rev. M. L. Turbyfill. Refreshments and a time of fellowship will follow.

All former members and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings to Mrs. Odessa Roberts, 328 N. Cherry, Pauls Valley, OK 73075.

Stockton, Calif., First Church will celebrate its 75th anniversary August 8-9. One aspect of the church's ministry has been featured the first Sunday of each month beginning in June 1986 and through July 1987. Dr. William M. Greathouse, general superintendent, will be the special speaker in the culminating anniversary service August 9.

For further information, or to send greetings, write Stockton First Church of the Nazarene, 915 Rose

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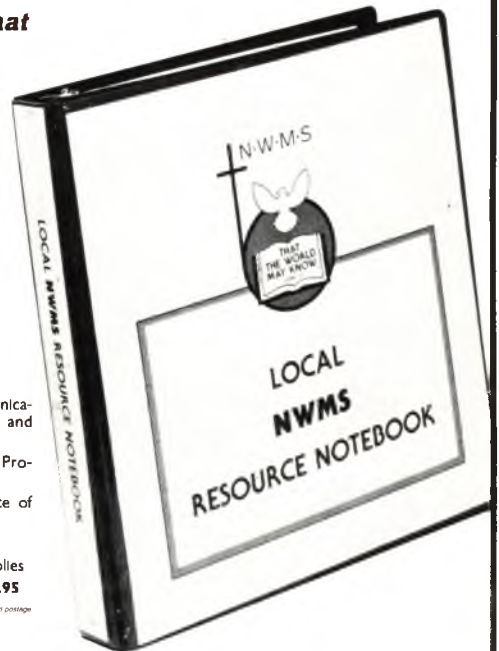
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Marie, Stockton, CA 95207, Attn: Anniversary Committee.

The **Bells Chapel Church in Blevins, Ark.,** will celebrate its 80th anniversary August 12-16. Wednesday through Saturday special services will be held at 7 P.M. each night. Dr. Don Irwin, South Arkansas district superintendent, will be the speaker in the Sunday morning service, with potluck following. All former pastors, members, and friends are invited to attend. Those who cannot attend are encouraged to send greetings, family pictures, or old church pictures to Rev. Wally Beckman, Rte. 1, Box 28, Blevins, AR 71825. For further information you may contact pastor Beckman by mail or call 501-874-2272.

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

VITAL STATISTICS

LONGTIME PASTOR-CHURCH BUILDER DIES

Rev. Richard A. Moore, Sr., 69, passed away April 18, 1987, of a heart attack at his home in Tomah, Wis. Funeral services were conducted April 22 in Madison, with District Superintendent Laurel L. Matson conducting the service. Rev. Miles Finley assisted.

Rev. Moore was a graduate of Olivet Nazarene College. He served as a pastor on the Wisconsin District for nearly 40 years. He pastored churches at Nekoosa, Necedah, Mercer, Baraboo, Wausau, West Bend, and Columbus, Wis. He also served for many years as a Wisconsin District church builder and helped in the construction of 29 churches and parsonages. He retired in 1985.

Rev. Moore is survived by his wife, Hattie, two children, six grandchildren, six great-grandchildren, three brothers, and three sisters.

LONGTIME GENERAL BOARD MEMBER DIES

Leonard Spangenberg, longtime member of the General Board of the Church of the Nazarene, died April 19 in Fort Lauderdale, Fla., where he lived since his retirement as chairman of the Babson Organization in Wellesley, Mass. A recipient of the hon-

orary L.L.D. from Eastern Nazarene College, Dr. Spangenberg was also a trustee of the college for many years. He had been a member of both the Malden, Mass., church and the Wollaston church. He was also a popular speaker at ENC lay retreats and at the International Nazarene Laymen's retreats. Dr. Spangenberg is survived by his wife, Dorothy; his son, Robert, of Newton, Mass.; his daughter, Suzanne Straley, of Hull, Mass.; and six grandchildren.

At Dr. Spangenberg's funeral, tributes were given by President Emeritus Edward S. Mann and Academic Dean Donald L. Young of ENC. Greetings from Mrs. G. B. Williamson and a tribute from President Stephen W. Nease of ENC were also read.

LONGTIME LAYMAN DIES

Mr. Adolph Wahl, 97, went to be with the Lord April 1.

Born in Basel, Switzerland, he spent most of his life in the Rhode Island area. He was employed by the Providence Lithograph Co. for 52 years in the Art Division. He continued private artwork until he was 90.

Mr. Wahl was a charter member of the Pawtucket, R.I., church and continued for many years until moving to Warwick, R.I., and joining the Quindessett Church.

Survivors include his wife, Mrs. Fannie Wahl, and three sons, Edward, Howard, and Norman. There are three grandchildren and five great-grandchildren.

CORRECTION

Mary Kathrene Hughes' age at death was incorrectly stated in her obituary in the April 15, 1987, issue. She was 74 when she died.

DEATHS

MARSHALL E. ALLEN, 43, Mar. 21, boating accident, Wilmington, N.C. Survivors: wife Donna; daughter Chanté; son Andy.

MRS. MEDNA KING CRAIG, 79, Apr. 6, automobile accident, Monroe, N.C. Survivors: son David; daughters Sarah Sweatman, Dovie Hinson, Jeanette

Martin; eight grandchildren; nine great-grandchildren; three brothers; five sisters.

PEGGY ANN CRESSWELL, 53, Mar. 25, Pottsville, Pa. Interment: Schuylkill Haven, Pa. Survivors: husband Wilbert; sons Jeff, James, Jerry; two grandsons.

KENNETH ROBERT JACK of Maple Park, Ill., 40, Mar. 17, DeKalb, Ill. Interment: Maple Park, Ill. Survivors: wife Ruth; sons Kenneth Carl "K.C." and John Robert; daughters Jody and Lonlee; three sisters; and his parents.

REV. ANNA L. MEISINGER, 94, Apr. 17, Cleveland, Ohio. Survivors: several nieces and nephews. Ministry: Northern California District.

REV. WILLIS D. NAILL, Oct. 6, Dover, Del. Survivors: wife Eva; sons Richard and Ronald; three grandchildren. Ministry: Washington, Virginia, West Virginia, and Central Ohio Districts.

CHARLES "CHICK" NICHOLS, 87, Oct. 6, Los Angeles, Calif. Survivor: wife Luella Lovejoy Nichols. WILMA J. PARTIN of Thomasville, Ga., 72, Mar. 31, Nowata, Okla. Survivors: son Allen J.; daughters Mary J. Ammen, Nancy R. Price, E. Marie Livingston; eight grandchildren.

ROBERT G. SCHRODING, JR., 59, Mar. 20, Pottsville, Pa. Interment: Port Carbon, Pa. Survivors: his mother Grace Schrodung; one sister Mrs. Janet Mertz.

ERNEST SHERRIL, Jan. 31, Nampa, Idaho. Survivors: wife Mary Lear (Reed); sons Ben and Ken; six grandchildren; one great-grandchild; one sister; three brothers.

MILLARD AND JEAN (BROWNING) SHIRLEY, Nov. 9, Swaziland, Africa. Interment: Johannesburg. Survivors: son Herb; also four sisters and one brother of Jean's, and Millard's half-brother.

BIRTHS

to TOMMIE AND SHARON (JOHNSON) ALLMON, Bryan, Tex., a boy, Drew Eric, Feb. 8

to LYNN AND DONNA (OWENS) BEAN, Olathe, Kans., a girl, Sarah Elizabeth, Apr. 13

to DAN AND MARCY (FITZGERALD) BISHIR, Colorado Springs, Colo., a boy, Thomas Nathaniel, Jan. 23

to KEITH AND JULIE (POE) COX, Lenexa, Kans., a girl, Courtney Ann, Mar. 31

to EDDIE AND DIANE (DORAN) ESTEP, Kansas City, Mo., a boy, Joshua Lee, Apr. 21

to REV. DAVID AND LINDA HALVERSON, Seattle, Wash., a boy, Caleb Michael, Apr. 7

to DR. MARK A. AND ROXIE ANN (NASH) HAMILTON, Long Beach, Calif., a girl, Amy Leigh, Mar. 23

to BOB AND BRENDA (CHILDRESS) HARRISON, Austin, Tex., a girl, Beth Adrienne, Feb. 8

to KEVIN AND TAMI HAWK, Gallipolis, Ohio, a girl, Kelsey Marie, Mar. 16

to MARK AND TERRY (HODGE) HOLCOMB, Olathe, Kans., a girl, Kelli Lea, Dec. 27

to MARK A. AND LYNDA L. (DOWNS) KUHN, Kansas City, Mo., a girl, Grace Elizabeth-Mae, Feb. 5

to RICK AND JODI (KEECH) LOWELL, Riggins, Idaho, a girl, Lindsey Renée, Mar. 9

to RYAN AND SUE (CLINE) MARTIN, Mansfield, Ohio, a girl, Bethany Nicole, Feb. 9

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NEWS OF RELIGION

PLANS ANNOUNCED FOR FIRST STUDY BIBLE FOR WESLEYANS IN 200 YEARS. April 1, at a reception held during the Christian Holiness Association convention in Hershey, Pa., Wesleyan-Arminian scholars and Thomas Nelson Publishers announced plans for a new study Bible designed for the approximately 11 million Christians of the Wesleyan-Arminian tradition. Tentative working title is *The Wesley Study Bible*.

It has been over 200 years since a study Bible written from a Wesleyan perspective has been published. The last such Bible was John Wesley's *Explanatory Notes upon the New Testament*, published in 1755.

Thomas Nelson Publishers, a leading Bible publisher, will publish *The Wesley Study Bible* with the text of the *New King James Version*. A definite publication date has not been set at this time.

The scholars represent the Association for the Development of a Study Bible from the Wesleyan Perspective, comprised of the editors and contributors to the project. The three managing editors are: Dr. Albert F. Harper, general editor, professor emeritus of Christian education at Nazarene Theological Seminary; Dr. John N. Oswalt, Old Testament editor, professor of Old Testament at Trinity Evangelical Divinity School; and Dr. Gareth Lee Cockerill, New Testament editor, academic dean at Wesley Biblical Seminary.

The Wesley Study Bible will feature annotations at the foot of each page of Bible text. In addition to theological comment, the biblical text provides historical, cultural, and geographic information necessary for the reader's full understanding of the text.

Dr. Harper emphasized that the notes will be written for lay readers, but from a pastor's perspective, constructed on an academically sound base.

The Wesley Study Bible will cover the wide spectrum of Wesleyanism with contributions from 35 editors and writers, including Wesleyan scholars of 19 seminaries and colleges. □

ISRAEL SEES INCREASE IN "SUPERSTITION." Judaism has prided itself on its freedom from belief in "essentially pagan aberrations" such as magic and witchcraft, but belief in divine punishment for lack of ritual punctiliousness is on the increase, according to the *Jerusalem Post*.

In a recent editorial, the *Post* noted that while "the mainstream of Jewish religious thought has been mostly freed of the muddled waters of miracle working and shamanism," that recently "this has been changing."

The *Post* noted that "fatal road accidents have been attributed by distinguished rabbis to faulty mezuzot [Scripture in the doorposts of a house] and the desecration of the Shabbat, and women have been increasingly segregated by rabbinical fiat for fear that their 'impurity' and 'immodesty' might end up in the entire community being penalized."

The *Post* warned of "a pernicious trend in which sorcery is swallowing up Judaism's vital center." □

EVANGELISM IN SPAIN. More evangelism is taking place in Spain now than at any other time in its history. Evangelical leader Juan Gili received 2,500 letters a month in response to a national Christian television program produced in Madrid.

Gili cautions that the Spanish evangelical church is unprepared for the harvest and is not yet strong enough to bring to faith the many who are hearing the gospel. □

to DAVID AND SANDY (PIERSON) McDONALD, Medford, Oreg., a boy, Lantz David, Mar. 27
to BARRY AND BRENDA (RICE) MEYERS, Bartlesville, Okla., a girl, Sterling Abigail, Feb. 7
to JERRY AND LORI (RASH) MICKO, Muskegon, Mich., a boy, Nicholas Nashu, Apr. 3
to REV. JAMES R. AND KAREN (CONWAY) NICHOLS, Chester, Pa., a boy, James R., Jr., Apr. 16
to DAVID AND KATHY (DACE) POINTER, Bothell, Wash., a girl, Tiffany Joan, Mar. 6
to BOB AND LORI (KEECH) ROSE, Brookings, Oreg., a girl, Sharalyn Dawn, Jan. 3
to REV. R. ALLEN, JR., AND ROSEMARY (HOLLIS) SCHLEGEL, Abertamy, Tex., a boy, Robert Allen III, Dec. 17
to REV. TIMOTHY AND KATHY (CREEL) TAYLOR, Richmond, Va., a boy, Matthew Allen, Mar. 31
to ALAN AND BARBARA (MONTAGUE) TRAYLOR, Sallie, Mich., a boy, Kevin Scott, Apr. 10

ADOPTIONS

by REV. MARTY AND REBECCA (KEYS) GENTZLER, Pickerington, Ohio, a girl, Jennifer Rebecca, born Sept. 9, 1984, adopted Mar. 21

MARRIAGES

TAMMY LYNN PASQUA and ALAN JAMES SOTZIN at Oxnard, Calif., Mar. 14
LINDA SOBOTKA and REV. CHARLES A. MEAD at Ames, Iowa, Apr. 25

ANNIVERSARIES

REV. AND MRS. DAVID K. KLINE, Spring Arbor, Mich., celebrated their 50th wedding anniversary Apr. 18. An open house reception was hosted by their children at the church they pastor in Spring Arbor.

Rev. Kline is a graduate of Greenville College, Ill., and the University of Washington, Seattle, where he did graduate work for the M.A. degree. Mrs. Kline (nee Viola Cook) received her B.A. degree at Seattle Pacific University. From Seattle they moved to Sioux Falls, where Rev. Kline was head of the Department of History at Sioux Falls College. In 1953-54 Rev. Kline did postgraduate work at the University of Madras, South India. Upon returning to the States, he taught an additional year at Anderson, Ind., where they joined the Church of the Nazarene. They have served churches on the South Arkansas, Houston,

Arizona, New York, Canada Central, and Michigan districts.

The Klines have two sons, George, director of Management of Human Resources, Spring Arbor College, and David, president of PAID Foundation (Private Assistance for International Development), Washington, D.C.; and five grandchildren.

DIRECTORIES

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

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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.

Recently, our pastor has emphasized in his sermons that Nazarenes do not believe "once you're saved, you're always saved"; that unless you obey the commands of Christ (particularly Matthew 28:19, "Go . . . and make disciples") we are in danger of losing our salvation. Another example was when the pastor preached that we are saved "today, not tomorrow."

I am wondering if he is right?!

I have always believed that once our relationship to God is reconnected through accepting Jesus as Lord and Savior, then that "bridge" between ourselves and God is always going to be there. Hebrews 13:5 reminds Christians that "I will never desert you, nor will I ever forsake you." Also, John 10:29 states that, "no one is able to snatch them out of the Father's hand." Finally, King David in Psalm 51:12, after sinning with Bathsheba, prayed, "Restore to me the joy of thy salvation," not the salvation itself.

Now, I am *not* saying that once you're saved, you can do anything you want. People who do that, in my opinion, were not really saved in the first place. What I am saying is that once you are saved (i.e., your relationship to God is reconnected), the question becomes, "How is your fellowship with God?" I believe that it is possible to be out of fellowship with God, but not out of relationship, once established.

So, who is right? My pastor or me?

The Church of the Nazarene does not believe in unconditional eternal security. We do believe that Scripture assures us of salvation as long as we believe in and follow after Jesus Christ, but we do not believe that it teaches that one who ceases to believe and to follow will continue to be saved.

Hebrews 13:5 is a blessed promise of our Lord's fidelity to His people, but it does not teach the inability of a Christian to forsake the Lord. John 10:29 does indeed assure us that no one can snatch us from the Father's hand. This promise is given to our Lord's sheep and in the same passage He makes it clear that His sheep are those who hear His voice and follow Him. In this passage, the continuous present tense is used in the Greek. Psalm 51:12 is not meant to teach that one can experience a joyless salvation. It is God's salvation that brings the joy. David is not praying simply for joy but for the joy of being forgiven and cleansed, as the entire psalm makes clear.

John 17:3 defines eternal life in terms of fellowship with God. To drive a distinction between relationship and fellowship is not biblical. In our Lord's story of the prodigal son, the father said, upon the son's return, "this my son was dead and is alive again." The difference between life and death was fellowship with the father, not a legal or technical relationship.

A choice little book on this subject is W. T. Purkiser's *Security, the False and True*. It can be secured from the publishing house, and I think it will make our position very clear to you. □

The Bible says he that knoweth to do right, but doeth it not, to him it is a sin. Why, then, do people think it is OK to break the copyright law by copying music when it says right across the bottom that it is against the law? Shouldn't we as Christians observe this law? Let's rid our churches of copied music!

The practice of copying music without permission of the copyright holder is wrong, and it should be stopped in all our churches and by all our musicians. The money saved does not compensate for the guilt incurred and the attitude encouraged by this practice. That guilt is not felt does not mean that guilt is not incurred. That an attitude of contempt for law is *unconsciously* encouraged does not mean that such encouragement never takes place. To persistently violate the law to save money is to serve Mammon. □

NEWS OF EVANGELISM

REVIVIAL FIRES BURN IN RAPIDLY CHANGING CONGREGATION

The Millington, Tenn., church near the Memphis Naval Air Station has a constantly shifting congregation. Of the people who were there when Rev. and Mrs. Dwayne Hood came to pastor the church four years ago, only one family remains. Except for retired personnel of the marines, navy, and air force, even most of the servicemen stay only six weeks to six months because they have already had basic training and are at Memphis station for specialized training.

It is difficult to nurture and build a strong church under these conditions, but wonderful victories were seen in the recent Wednesday through Sunday meetings with Evangelist Don Ballard, himself a retired U.S. Navy Lieutenant and former Naval Reserve chaplain. Because he could relate well to the servicemen and women, seekers lined the altar every night. Typical of those who found victory were several who were delivered from alcoholism. Some who were saved were delivered from the tobacco habit, and others were sanctified and established in the Lord. □

THE CHURCH SCENE

Church of the Nazarene members from the states of Washington, Oregon, Florida, Arkansas, and South Dakota recently transferred their membership to a West Germany church.

March 15, seven U.S. Nazarenes were received into the **Frankfurt, West Germany, Church of the Nazarene Bonames Fellowship** by transfer. Those received into the Bonames Fellowship include: Gerald and Doris Bohall, from Arkansas; Timothy Dixon, South Dakota; Dan and Mayra Henderson, Florida; Tricia Talebi, Oregon; and Timothy Tharp, from Washington State.

The Bonames Fellowship has 19 members and serves American Military personnel in and around Frankfurt, Wiesbaden, and Mainz, West Germany. Pastor Curt Dowling received the members into the church. Norman Rice is the assistant pastor. Rev. Gerald Bohall is the European Military coordinator. □



Dr. Roy and Doris Carnahan (l.) point out a hastily painted sign on the district parsonage wall to Dr. John A. Knight, general superintendent, who was there for the Washington, D.C., district assembly. The sign welcomed him and indicated their General Budget was overpaid.

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The Molokai Church on the Hawaii Pacific District was organized March 29 by District Superintendent Darrell Teare. Rev. Lee Topliff was appointed pastor. The congregation is presently meeting in a rented union hall in Kaunakakai. Negotiations are in process for the purchase of 2½ acres for a church site in Kualapuu. Pictured are charter members with Rev. and Mrs. Topliff (center, back row), and Dr. Teare (extreme r., back row).



The Spangdahlem, Germany, church brought cheer to the Peter Heilemanns, pastors of a new home mission church in Mechenheim near the capital city of Bonn. They sponsored a "food pounding" for the American couple who recently opened this new Nazarene fellowship under the sponsorship of European Military Coordinator Gerald Bohall. The Heilemanns were not present for this photo of the Spangdahlem group.

MANY HELP YOSEMITE AREA CHURCH TO ORGANIZATION

Sponsored by Oakdale, Calif., and the Central California District, a new church was organized March 15, 1987, at the outskirts of Yosemite National Park. In the foothills of the Sierras, the city of Oakhurst, population 8,000, sits 20 miles south of the park in an area of 25,000 population. Twenty-six charter members launched the Oakhurst Church of the Nazarene.

Harold and Fanny Alfson, formerly from the Ventura, Calif., church had lived in Oakhurst for about a year, the only Nazarenes in the area. District Superintendent Wil M. Spaite looked for a church planter and found his man in Michael Sampson. He was the youth pastor at Oakdale church, who was sensing a call of God to plant a church.

Oakdale, about 100 miles from Oakhurst, became the sponsoring church. The new work started in October 1985 with Bible studies conducted by the new pastor in the Alfsons' home.

As the young church grew, needed help was provided by various resources. A Nazarene laymen's group called LANDS, Inc. (Laymen Acquiring New Development Sites), made a \$10,000 down payment on five acres in a good location for a church site. The Central California District then purchased a mobile church unit with seating capacity for 80, and nursery and rest room accommodations. Oakdale, the sponsoring church, provided men and funds for remodeling the unit and an adjoining house, which was rented. At a district laymen's retreat, funds were provided for purchase of a car and a copier.

A Sunday School was begun early April 1986, and attendance had reached 42 in Sunday morning worship. Pastor Sampson feels the future is bright for the newly organized Oakhurst church. □


TAIWAN CELEBRATES 30TH ANNIVERSARY

Dr. Jerald D. Johnson, general superintendent, was present for the recent 30th anniversary celebration of the Taiwan District at their district assembly. The assembly was especially significant in that Taiwan became a regular (phase IV) district.

Dr. Johnson ordained two elders at the annual meeting and presented gold retirement medallions to Rev. He Syan and Rev. Pan Ming Ting. Rev. Pan was the first ordained elder in Taiwan and the district's first superintendent.

Rev. Kuo Min-hua is the current superintendent of the Taiwan District. Rev. George Rench, Asia-Pacific regional director, was also present at the assembly. □

—NN



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CAMEO in session

NAZARENES HOST CAMEO

The Council of Affiliated Marriage Enrichment Organizations met April 14-15 at King Conference Center on the Headquarters Campus.

The council represents 20 of the largest and most active marriage enrichment organizations in North America.

Major agenda included discussions on the status of upper level support, networking, and leadership training.

Six case studies and status reports were presented by marriage enrichment leaders from: The Christian Church (Disciples), Reformed Church of America, Presbyterian Church U.S.A., Southern Baptist Convention, The United Church of Canada, and the Association for Couples in Marriage Enrichment with national offices in Winston-Salem, N.C.

The following officers were elected for 1988: Dale and Erma VanDiver of Presbyterian Mariners, chaircouple; Ken and Kathy Jordan of the Southern Baptist Convention, vice-chaircouple for programming; and David and Sarah Catron of the Association for Couples in Marriage Enrichment, treasurers.

J. Paul and Marilyn Turner, Host Couple

SÃO PAULO STEERING COMMITTEE NAMED

The steering committee for the Thrust to São Paulo has been named, according to Rev. Michael Estep, Thrust to the Cities director. Besides Rev. Estep, the committee members in-

clude Rev. Louie Bustle, Rev. Stephen Heap, Rev. Lazaro Aguiar Valvassoura, Rev. Cyllas R. de Marin, and Rev. Eduardo Gonzalez. The appointments were made by Dr. John A. Knight, responsible general superintendent for South America.

São Paulo, Brazil, and Paris, France, have been selected as the Thrust Cities for 1989.

—NN



MINISTER'S COMMEMORATIVE MEDALLION AVAILABLE

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, reports that response to the Minister's Commemorative Medallion has been extremely favorable. The letters and notes received in the Pensions office have expressed appreciation to the general church for this special tribute to her deceased ministers.

The Minister's Commemorative Me-

dallion is given by the Board of Pensions and Benefits USA to the family of each deceased Nazarene minister who served on a United States or Canadian district participating in the Pensions and Benefits Fund. The medallion is a bas-relief replica of the seal of the Church of the Nazarene to which the designation "MINISTER" has been added. Made of bronze and five inches in diameter, it is suitable for mounting to a grave marker should that be desired.

A recent letter of appreciation for the medallion stated, "... it was so thoughtful and meaningful to the family members to know that the church denomination cared enough by giving a beautiful grave stone plaque indicating that Dad was a clergy in the Church of the Nazarene. The words 'Holiness unto the Lord' would have pleased him more than words can express. His messages were all centered around the doctrine of holiness. He believed in it, preached it, and lived it. ..."

For families of ministers who died before April 1, 1987, the medallion is available upon request from Pensions and Benefits Services USA, 6401 The Paseo, Kansas City, Mo 64131.

CORRECTION

The report of the General Board's 1987 session, supplied by Nazarene News Service, contained an error. \$71,500 has been received for the Wanda Knox Memorial Sunday School Literature Offering, not \$180,000.

FIRST CHURCH OF CHICAGO THRUST OFFICIALLY ORGANIZED

Rev. E. Keith Bottles, Chicago Central district superintendent, officially organized the Oak Lawn Arabic Church of the Nazarene, Sunday evening, April 19. Oak Lawn Arabic, under the leadership of pastor Suleiman Rihani, becomes the first fully organized church of the more than a dozen works begun in Chicago since the Thrust to the City began there last year.

The new church was organized with 27 charter members, but the charter was being held open with 8 to 10 more expected to join shortly.

Pastor Larry Hindmand and the membership of the Oak Lawn Church have furnished the worship facility for the Arabic congregation and continue to provide support for the new church.

"We are now actively looking for property for our Spanish church," said Rev. Bottles. "We are excited about the way the work is progressing."

In a related story, 51 persons from the West Virginia South District were in Chicago for a week in April performing needed work on Thrust church buildings during the day and conducting services at night. The group included more than two dozen teenagers.

—NN

APNTS RECEIVES SPECIAL GOVERNMENT PERMIT

April 15, 1987, the Asia-Pacific Nazarene Theological Seminary was officially recognized by the Ministry of Education in the Philippines. The "Special Government Permit" to operate an international graduate-level theological seminary culminated a 15-month intensive effort by the APNTS administration to secure the special government order. This permit, retroactive to 1983, enables APNTS's academic programs and graduates to be recognized throughout Asia by various national Ministries of Education. Non-Filipino students wishing to study at APNTS can now enter the country with student visas.

APNTS is one of the few Protestant seminaries in the Philippines, not associated with a university, to receive this special order.

"It is a red-letter day for us," said Dr. E. LeBran Fairbanks, APNTS president. "The recognition is vital to the seminary if the school is to be a credible graduate-level theological institution serving the entire Asia-Pacific Region."

The Asia-Pacific Nazarene Theological Seminary officially began in November 1983, although extension classes began in 1980. Dr. Donald Owens, now president of Mid-America Nazarene College in Olathe, Kans., was the founding president of APNTS. □

—NN

GOBLE IS NEW SUPERINTENDENT FOR ANAHEIM



Dr. Thomas Lee Goble, 51, has been elected and has accepted the post of superintendent of the newly created Anaheim District in Southern California. He was elected on the eighth ballot, May 8. The new district was created by the division of the Southern California District that officially took place May 7. New officers and boards were also elected for both districts.

Rev. Maurice Hall remains superintendent of the Southern California District.

Dr. Goble has served as pastor of San Diego Mission Valley Church since 1978. Prior to this he pastored the Ontario, Long Beach Bixby, and Spring Valley churches in Southern California. Earlier pastorates included Sierra Vista and Globe, both in Arizona. He has held a variety of posts on the district level and currently serves as a member of the Board of Trustees for Nazarene Theological Seminary.

Ordained in 1960, Dr. Goble is a graduate of Pasadena College. He holds the B.D. from Nazarene Theological Seminary and the D.Min. from California Graduate School of Theology. He and his wife, Charlene, have two children, Jeanette and Jeff. □

—NN



Charter members of the Oak Lawn Arabic Church are joined by Chicago Central District leaders on Easter Sunday. Shown (back row, l. to r.) are Rev. Larry Hindmand, Rev. Suleiman Rihani, District Superintendent E. Keith Bottles, and Chicago Thrust Coordinator L. Wayne Quinn.

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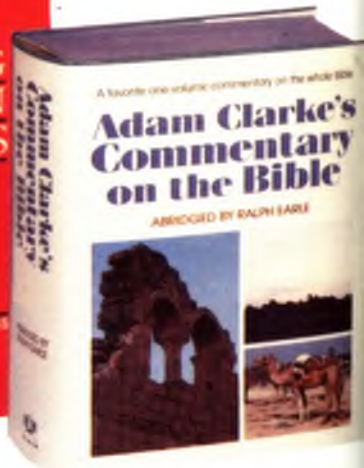
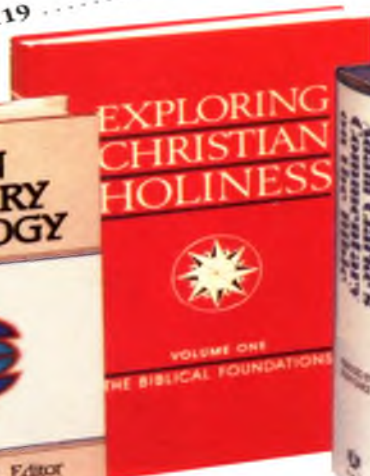
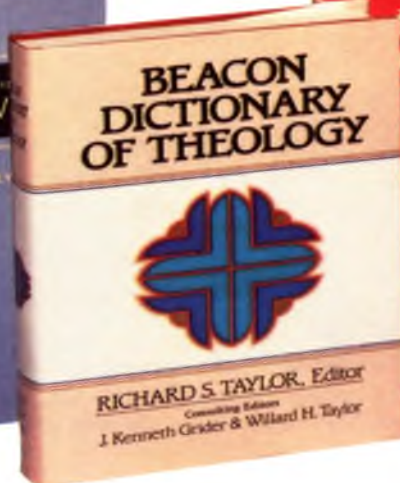
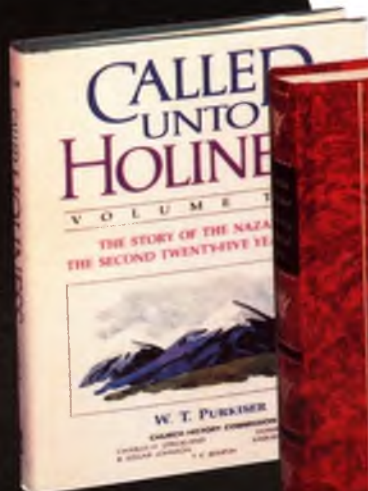
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