

APRIL 1, 1988

# HERALD

OF HOLINESS



THE CHRISTIAN'S  
RELATIONSHIP TO THE WORLD

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THE NEGATIVE POWER OF CURSING

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REVIVAL—ANTIDOTE FOR OBLIVION

CHURCH OF THE NAZARENE

# CLIPPING EASTER OFFERING DIVIDENDS



**JERALD D. JOHNSON**  
*General Superintendent*

**H**ow timely! An editorial due for the Easter issue of the *Herald* while on a mission field. This one is being written from Papua New Guinea, a land Nazarenes identify with missionary pioneers Sydney and Wanda Knox. They are gone now, but others have followed in their footsteps, sacrificing missionaries all. This

field's history is rich with the stories of doctors, nurses, teachers, preachers, translators, builders, and others. Indeed their labors and service seem worthy of a parallel chapter to Hebrews 11.

The present corps of missionaries is of equal quality. Among this group are several moving rapidly toward retirement, having spent their entire careers in this remote area of the world. The work here is marked by professionals who have chosen to serve a needy people at personal financial sacrifice compared to the salaries their training would have assured them in their homelands.

For the most part missionary children and their parents must be separated most of the year so the children can receive an education. Dedicated hostel parents assume responsibility for providing a home away from home. The academic records of many of these youngsters deserve special commendation; nearly all eventually pursue college work in a Nazarene school stateside.

You too have been here through these years. Your prayers have provided spiritual power. Work and Witness teams, and those sent out under specialized assignments, have made an eternal contribution. Other volunteers have given invaluable service. But none of this would have been possible without the

generous, faithful, and sacrificial giving of Nazarenes in offerings similar to the one about to be received this Easter Sunday. This money is carefully budgeted so that all phases of World Mission activity are greatly helped.

Just what does this offering do in Papua New Guinea? It provides missionary salaries, educates their children, provides for their retirement, and meets emergency needs. It makes medical service available to thousands of patients, including ambulance and airlifts from remote areas. This money provides transportation for preachers to go into the "bush" as well as the cities. Each time a soul is converted at a Nazarene altar someone somewhere is clipping a dividend on their investment. But still the story has not been fully told. The offerings go to train preachers, teachers, and nurses and provides subsidies when they begin their ministries.

What are the results? In Papua New Guinea they are thrilling. The Bible college has over 100 students registered for ministerial training. A second Bible college in English is being opened in the coastal city of Port Moresby. Several years ago the missionaries outlined a strategy to reach 10,000 people for Christ. The planning represented faith and strong personal commitment. Already the work has grown from one district to five. This year the church in Papua New Guinea has had a 20 percent gain in membership. It seems only yesterday that the membership stood at approximately 1,500. Today it is over 4,000. This January, 19 young men have been ordained into the Christian ministry.

All of this says nothing of the daily services of the doctors, nurses, teachers, nutritionists, maintenance engineers, and others. Our people have taken the command of our resurrected Lord seriously. He said, "Go and make disciples of all nations" (Matthew 28:19, NIV). For Nazarenes, Papua New Guinea is just one of 87 world areas where this command is being carried out. This Sunday when you write your check, or place your offering in the plate, you will be part of this fulfillment. May God bless you as you do.

**H**

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**THE**

# CHRISTIAN'S RELATIONSHIP

## T O T H E W O R L D

**“Love not the world, neither the things that are in the world.  
If any man love the world, the love of the Father is not in him” (1 John 2:15).**

**O**ne of the perplexing predicaments facing every Christian is his relationship to this present world order. However, we are not left to grope unguided. In fact, Jesus, in His prayer (recorded in John 17), gives explicit guidance. Since this is one of the issues of Christian living it should be investigated.

This prayer of Christ was for His followers of all ages, including ours. The smugness and subtleness of claiming that we are a “new generation” does not exempt us from this emphatic yet empathic prayer of Jesus. For He prayed in verse 20, “Neither pray I for these alone, but for them also which shall believe on me through their word.”

A casual reading of this prayer reveals what His follower's relationship to the world is to be. It may not be popular, but it is His mandate.

First, Jesus states that His followers are persons called out of the present world order. Note that in verse 6 He says, “I have manifested thy name unto the men which thou gavest me out of the world . . .” They were men of this world who had responded to His call to a changed, challenging, Christ-centered life.

The demands of the gospel call for a complete separation from the world. Paul understood that fact and exhorted the church at Corinth, “Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I will receive you” (2 Corinthians 6:17).

There is to be a distinct difference in the total deportment of the children of God and the children of the world.

This distinction cannot be compartmentalized, but involves spirit, attitude, and life-style.

Much of the problem arises out of our “love life.” That is, we follow the ways and customs we love. But we are cautioned by the Word of God, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 John 2:15).

There is a constant pressure from the world upon the Christian to give in, just a little. However, giving in a little soon leads to total spiritual collapse. Our reaction to the pressure of the world is to be an overcomer. 1 John 5:4 states, “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.” Today Satan is seducing Christians at an alarming rate with the subtle spirit of the age. We must be sensitive to the Holy Spirit, resist Satan's schemes, and be overcomers.

Jesus informed all of His followers that there is only one place in which to live the Christian life—that is in this world. This very important insight is seen in verse 11 of John 17, which reads, “And now I am no more in the world, but these are in the world . . .”

As long as there is life, we are confined and compelled to live in this world order, but not in the same manner as non-Christians. Actually, we are to confront the world for Christ, not conform to it.

Jesus desired that His followers be kept, and keep themselves, from the evil of the world in which He wanted

them to live. Notice His prayer in verse 15: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

The picture is clear then. He does not want us to live as a "man or woman of the world," but as children of God. And there is a vast difference.

A third important truth gleaned from this prayer of Jesus is that His followers are not of the world. He prayed in verse 16, "They are not of the world, even as I am not of the world." There should be a consuming desire to live as pleases Him and not as the world around us.

But the spirit of the world is like a creeping jungle. It is always creeping in upon us, pressuring, taunting, enticing, excusing, and even offering a more modern mode of serving God. Romans 12:2 reveals what the Christian's reaction is to be: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." J. B. Phillips translates the verse like this, "Don't let the world around you squeeze you into its own mould." And the *Amplified Bible* translates it thus, "Do not be conformed to this world—this age, fashioned after and adapted to its external, superficial customs. . . ."

Can such incisive statements of God's Word be ignored? Or do we think that our generation is exempt from the demands of the gospel? The more we become like the world, the less pleasing we are to God and the less effective is our witness to the world.

The Bible names the areas of the world to be avoided. It would be impossible to give an exhaustive listing here, but a few glaring examples need to be noted.

In an immodest, sensual society, God's Word declares that His followers are to dress modestly. 1 Timothy 2:8-10 (NIV): "I want men everywhere to lift up holy hands in prayer, without anger or disputing. I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God." In addition, 1 Peter 3:3 substantiates this instruction with almost identical words, as does Galatians 5:13-21.

In the light of these explicit statements from God's Word, self-indulgence in such forbidden adornment and actions identifies one too much with the world. We should never expect to be a perfect fit in the world and in the family of God at the same time.

In addition, God admonishes His children to avoid even the "appearance of evil." 1 Thessalonians 5:22 says, "Abstain from all appearance of evil." This is not a life of bondage but a life of carefulness. "All things are lawful unto me, but all things are not expedient," Paul penned in 1 Corinthians 6:12. The fact is, we are not free to live as we please but as pleases God. And He stresses that He wants His children to live different from the world.

Actually, the closer one lives to God, the less of the world is desired or needed. Could Jesus say of us, "They are not of the world," as He said of His first disciples?

Finally, the positive commission of Christ is, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). His followers are to influence the world for righteousness, establish His church in the world, be a light unto the world, permeate the world as leaven, and season the world as salt.

In addition, Christians are to reprove the world, as stated

in Ephesians 5:11: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." This is a far cry from the flimsiness of fitting into the world's customs.

Jesus also reminded His followers that He was sending them into an "unfriendly jungle" when He said, "If the world hate you, ye know that it hated me before it hated you" (John 15:18). The world has always been in opposition to Christ and His true followers. It always will be. The worldly acceptance many Christians are sensing today does not mean that the world has become more Christian. The tragedy is that far too many Christians have become more worldly. Why would the world oppose or persecute people who are unidentifiable?

As we try to understand Christ's concerns and commands relating to this world order, there are several questions to be pondered. Are we participating in practices that are questionable scripturally? Does the Bible condemn or condone my life-style? Does my life-style hinder or enhance my effectiveness and influence for Christ and His church? Does my life-style identify me more with the world than the church? Will other Christians be offended or made to stumble because of my actions? Am I being selfish or sincerely seeking the will of God? Are my actions, attitudes, and attire strengthening or weakening the influence of the church? And in years to come, will I be pleased to see others follow the example I am establishing by my life-style?

Since Christ has addressed the Christian's relationship to the world, we are duty bound to examine and follow His teachings. The choice is ours. Will we follow Him or the philosophies and practices of the world? They are not one and the same. **H**

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**BY JOHN F. HAY**

*Superintendent of the Indianapolis District, residing in Camby, Indiana.*

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## **WE ARE BURIED WITH HIM BY BAPTISM INTO DEATH...Romans 6:4**

*Entombed with Christ; baptized into His death;  
Grace-planted in the earth until God's breath  
(Like Spring's warmth blown into a barren field)  
Blows life into the earth in which I'm sealed  
And quickens me and makes me grow within  
The rapidly shrinking charnel house of sin  
And press against the walls until at last  
Those walls swell gravid-like that once stood fast.  
I tunnel through the ceiling of my tomb;  
I proffer to the Son a yet-pale bloom;  
And God's great Son bows down himself to draw  
Up root and stem and bloom and carries all  
Into a fertile land and sunny clime  
Where Death is just a slave at harvesttime.*

—WILLIAM DAVID GEBBY  
*Indianapolis, Indiana*

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# D EMOCRACY AND RIGHTEOUS PEOPLE

**I** watched a young boy place one block on top of another. The column swayed more precariously as he added each block. Then it happened. The tower tipped a little too much and toppled to the floor.

Amos found Israel in a condition similar to the boy's block tower. God held up a plumb line; Amos saw a bulge here and an indentation there (Amos 7:7-9). Israel was weak and vulnerable because she had moved away from God's righteous standard. So God sent Amos to warn the people. "Straighten up or you'll all fall down."

Amaziah, high priest in the sanctuary of the golden calf at Bethel, took offense at Amos' words (Amos 7:10-11). Being the king's adviser, he hurriedly sent a letter to Jeroboam charging Amos with treason. Amaziah believed the speech Amos gave would cause chaos throughout the country. Amos might be a terrorist, sent to assassinate the king and lead a national rebellion.

Amaziah felt an urgent need to silence Amos. Not waiting for the king's reply, Amaziah confronted Amos immediately.

Get out, you seer! Go back to the land of Judah. Earn your bread there and do your prophesying there. Don't prophesy anymore at Bethel, because this is the king's sanctuary and the temple of the kingdom (Amos 7:12-13, NIV).

Amaziah tried to build a fence around Jeroboam to keep the prophet out of the government.

Similar sentiments have been expressed in the United States in recent years. U.S. Senator Bob Packwood said conservative evangelicals "have no right . . . to force their narrowminded zealot views on a majority that doesn't accept them" (*The Oregonian*, June 12, 1987). Is he saying that Christians have no right to attempt to change laws? That sounds like Amaziah talking to Amos, not a senator talking to Americans. On another occasion, Packwood said he believed conservative Christians were more dangerous than criminals if allowed to influence government (*The Oregonian*, August 25, 1987).

Another cause for concern arose in a June 1987 Supreme Court ruling. The Supreme Court decided to invalidate a Louisiana law concerning the teaching of cre-

"...the Lord stood upon a wall made by a plumbline, with a plumbline in his hand."

AMOS 7:7



ationism in public schools. To reach their verdict, the Supreme Court investigated the individuals and groups that supported the bill. They took into consideration the fact that the main legislative sponsor had described himself as a religious person. The Supreme Court decision implies that a religious person may not participate in the political process.

The tragedy is that we, the people of God, have believed those trying to close the door on Christian involvement in government. We have said, "Uh huh . . . separation of church and state . . . lips zipped." For example, President Reagan declared 1983 "The Year of the Bible." Our local church printed his announcement in our monthly newsletter. We received a complaint within our local congregation charging us with violating the First Amendment. What a gross misunderstanding!

The First Amendment states, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This amendment does not lock religion out of the political process. It is a safeguard against forced adherence to one religion or preferential treatment for one religious group. The intent is to keep government out of the church, not to keep religious groups aloof from the political process.

When my nephew graduated from high school in 1987, the school district planned to hold commencement in the largest auditorium in the area: a church building. One attorney threatened to sue the school district for violating the separation of church and state.

As I thought about this charge I realized that the secularist defines "the church" in unbiblical ways. This attorney defined the church as a building. In other situations the church is understood to be an organization. But Scripture says that the church consists of persons who have been born again; the redeemed; those cleansed by the blood of Jesus.

In a democracy the church must see itself by the biblical definition. A government "of the people" needs the regular contribution of righteous citizens. A building cannot participate in the political process. An organization will not rise above its members. The church—righteous persons—must live and act and speak in such a way as to influence society.

Moral decay will halt as we are the salt of the earth. New paths will become visible as we are the light of the world. If we stay in the saltshaker and hide under the basket, our fate may be similar to the terror Amariah faced when he ignored Amos (Amos 7:17).

So what shall we do as a holy nation within the United States? (1) *Be informed.* Ask Christian organizations to inform you of important political issues. (2) *Be active.* Write to leaders at all levels of government, expressing your opinion on these issues. (3) *Register and vote.* Always record your position on a ballot in every election. (4) *Pray:* Ask God to heal our land.

The phrase "separation of church and state" confuses many people. As citizens of the United States of America, we cannot afford to be misled. We Christians must involve ourselves in the affairs of the state. This is legal. This is essential. **H**

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#### BY KEITH SCHWANZ

Associate pastor at the Rose City Church of the Nazarene in Portland, Oregon.

# THE NEGATIVE POWER OF CURSING

**T**he medical and psychiatric professions are just now finding it out. In a recent study on the effects of cursing, it has been determined that depression results from the usage of profane language. The experts are revealing that, while cursing is a widely used means of emotional verbal ventilation, the ultimate results come back to the swearer with greater negative force. It is interesting also to note that the swearer will apparently suffer more than does the one cursed out!

We all have noted the increased profanity and vulgarity of language in recent years. The Bible is certainly on target regarding our present generation, when the Psalmist said, "Yes, he loved cursing . . ." (109:17, Amp.). Society tries to embellish conversation with what I call "power cursing," profanity and/or vulgarity used to enhance the power of one's communication. At times one gets the feeling that there is a continual challenge in society to see how "curseable" one can make a situation, a story, or—sadly—a person.

But the Psalmist does not stop with saying how the man loved his cursing. The interesting point made in Psalm 109:17 is what society is just now finding out. The Bible says that the cursing of the man "came back upon him." The 18th verse indicates that while the man clothed himself with cursing, the power of his own vile language seeped into his inward life like water. What a powerful description of the negative power of cursing!

How easy it is to fall into the trap of profane language. The media makes it easier than ever with its continual, unholy use of "Oh God!" Words and phrases heard over the airwaves, seen in print, and heard in daily conversations form the temptation to use socially acceptable yet spiritually and psychologically damaging language.

Sin is its own judge. We are seeing it more now than ever. Social diseases abound because of sin. Now society is beginning to realize the damaging influence of profanity and vulgarity through the increasing occurrence of mental depression.

Let the holy Church of Jesus Christ stand tall in upholding the old but germane commandment, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7). By the power of the Spirit of Christ, "only let your conversation be as it becometh the gospel of Christ . . ." (Philippians 1:27). **H**

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#### BY ED FELTER

Associate minister at Washington, D.C., First Church of the Nazarene.

# Is Your Family Too Small?

**M**y brother Paul is a medical doctor with a family practice in Erskine, Scotland. We were talking recently about forces undermining family life in both Britain and America, and I asked Paul what advice he would give, from the perspective of his practice, to Christians concerned about strengthening the family. He replied, "Expand the family to include someone who needs some extra family support."

Because of the high degree of mobility in our societies, most of us no longer live in proximity to our extended family. Children are not growing up surrounded by grandparents, uncles, aunts, and cousins. The elderly have seen their families move away, and too many spend their retirement years in increasing isolation; perhaps, as their health declines, not interacting with another human being for days on end. Young couples and single parents juggle the demands of job and family without relatives close by to give advice, encouragement, and practical support, so that an emergency like illness, a burst pipe, or car trouble wreak havoc on overstretched resources. Singles living and working far from home find that building a career and running an apartment don't leave much time or energy for making close relationships.

The New Testament presents a picture of the church as a caring, supportive community, a "household of faith." We are called to live out our faith as members of a body, encouraging each other, bearing one another's burdens, sharing material resources. The most vulnerable members of society, widows and orphans, are our special responsibility. The church ideally becomes a substitute extended family for those without family, or, in modern times, for those whose extended family is too far away to give ongoing emotional and practical support.

My brother Paul regularly recommends to stressed and lonely patients that they seek out a church fellowship, but unfortunately it is possible to feel isolated even within the church. We so easily get caught up in the world's spirit of protecting our homes, our schedules, our possessions, our family privacy, that we fail to extend ourselves beyond an exchange of greetings after the Sunday service. Those who do take seriously their membership in the family of God gain much in the process.

Susan and Peter live a thousand miles away from their parents, so their four sons get to be with grandparents only once or twice a year. About three years ago they began to give Iris, an elderly widow from their neighborhood, rides to church. They soon fell into the habit of bringing her home for Sunday dinner and including her in holiday celebrations. Susan then had the idea of taking Iris along grocery shopping, and sending her 12-year-old Bobby round a couple of times a week to check whether she was short of

milk or bread. Iris gradually became the family's "adopted gran," and the benefits go both ways. Iris is particularly fond of four-year-old Stephen, so Susan feels free to leave him with Iris for an hour or two when she has errands to run, knowing that Stephen's happy nature will bring a bright spot to Iris's day—Iris always says, "Don't hurry back!" Susan and Peter like the sense of history Iris provides as she tells the boys stories about her own childhood, and they are glad the boys are learning to be considerate of the limitations of old age through helping plan family activities that Iris can share. Unfortunately some larger churches reinforce the segregation of age already suffered by those who are cut off from extended family. "Adopting" a grandparent can restore some of the richness of experience and perspective that different generations can offer each other.

Bruce and Pam both have fulfilling careers, but they have no children. Teaching a third grade Sunday School class, they got to know Kristin; her younger brother, Tommy; and their mother, Elaine. They are impressed how well Elaine manages her demanding role as a single parent but have come to realize how hard it is on her never to have time off. They have persuaded Elaine to let them "borrow" her children every few weeks for an outing that gives Bruce and Pam an excuse to indulge in all kinds of fun activities—flying kites, building snowmen or sandcastles, blowing gigantic bubbles at the Children's Museum, visiting the zoo and the puppet theater. Occasional Friday night sleepovers with a Disney video are a great treat for Kristin and Tommy, and allow Elaine the rare luxury of an evening out without a curfew. Elaine is thrilled for the extra mature Christian adults in her children's lives, while Bruce and Pam enjoy a new sparkle in their relationship and a sense of family.

The Wilsons augment their income by renting two rooms to college students. They pray for guidance every time they are looking for a new lodger and trust God to send someone who will especially benefit from a year or two in a Christian home. They particularly enjoy students from other countries and ethnic backgrounds, and they like the way their family life has been enriched as their three children acquire "big brothers and sisters" from all over the world.

The Townsends are a clergy couple who have opened their home to a long succession of single adults, some of whom have temporarily become like part of the family. Anne says, "I owe a huge debt to these single people who come into our family, brave the chaos, and maintain our sanity. Many of them love our children and lavish extra attention on them. They bring in fresh ideas from the outside and make us feel less isolated from the real world."

Some Christians feel called to a more radical sharing of their lives. Cindy and John have welcomed into their modest home several Cambodian refugee families for six or eight weeks at a time. Paul and Cathy took in a homeless family for three months until they could find housing. Paula and Jim regularly include a mentally retarded young man from their church in their family's Saturday excursions. The McMillans use the spare bedroom left by their now grown-up children to provide a home for pregnant teenagers needing a place to stay until they have their babies and can place them for adoption.

Paul reminds Timothy of the importance of not neglecting to care for our own relatives while ministering to others (1 Timothy 5:8). Parents who want to share their family life

with the lonely, the hurting, and the needy must be careful not to overlook the needs of their own children for love and attention. Children can be made to feel part of a team and grow through learning the values of hospitality and sharing. Family life is strengthened as the network of mutual care and support is enlarged.

The Psalmist praises God who "places the solitary in families." The church as the Christian's extended family has resources that can strengthen both individuals and families against the stressful onslaughts of an alien society.

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**BY DOROTHY TARRANT**

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

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**C** HAPLAINS AND CHANGED LIVES

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# STRANGE ENCOUNTER

**T**he young man had been kidnapped and abused by his kidnapers when he was eight years old. At home he experienced further abuse. He joined the army to "get away from everything that was happening and start a new life." But the new life was not to be found where he was looking for it.

One Thursday morning the senior drill sergeant from "C Battery" phoned me. "Sir, we need you to talk to a private down here before someone gets hurt. I think we're going to go crazy with this one."

"I can be there in a couple of minutes!" I responded.

A young man was standing in front of "C Battery" when I walked in. "Sir, I'm glad you're here," the drill sergeant said. "Here's the key to the 'chaplain's corner.' The private is right outside. I sure hope you can do some good!"

"Thanks, I'll try." I glanced at the private's name tag and said, "Come with me. Private Reed; I think we need to talk."

"Yes sir, we sure do. You're the only one who can help me, sir."

We began with general information. He was from North Kansas City, Kans. and had spent the last two or three years in the Olathe area. Then he told me about the kidnapers and his family problems that drove him to join the army as an "out" to something better.

As we talked I had an uncomfortable sensation that we were not alone. I was not afraid, just uneasy. I asked him, "Do you feel that we are not alone here? I do."

"Oh, yes. We're not alone," he said. "What's happening to you right now?" I asked.

"I hear a voice telling me to jump out the window. I hear heavy footsteps going up and down the staircase, doors opening and shutting and stuff like that."

"I thought so." And I began to talk to him about Jesus. As I talked, a puzzled look came over his countenance.

"What's happening, Private Reed? You look confused."

"I can't hear everything you say. It's like someone is covering my ears. I can see your lips move, but I can't hear your voice part of the time. I feel like I'm unable to move. My arms are real heavy."

"I'm going to do something that may seem strange to you. Just sit there. In a minute you'll be able to hear me."

I prayed that God would restrain the power of the demon that was obviously agitating the young man. After the prayer, we resumed our conversation and he could hear all I said.

He then admitted an involvement in Satan worship in Olathe. He talked about drinking goat and human blood, about human sacrifice, and

many other things common to the occult. Then he said, "I've been trying to get out of the pact I made with the devil. But it hasn't worked. It still happens."

"What happens?" I asked. "What was the pact?"

"I made a pact to get revenge on men. I wanted to get even with my kidnapers. Now I sometimes feel like attacking the privates or the drill sergeants."

I talked to him about Christ and His power to break that pact. I talked about sin and salvation. When we finished, Private Reed received Christ as Lord and Savior. He was amazed at how he felt: "Clean, like a big weight has been lifted off my shoulders."

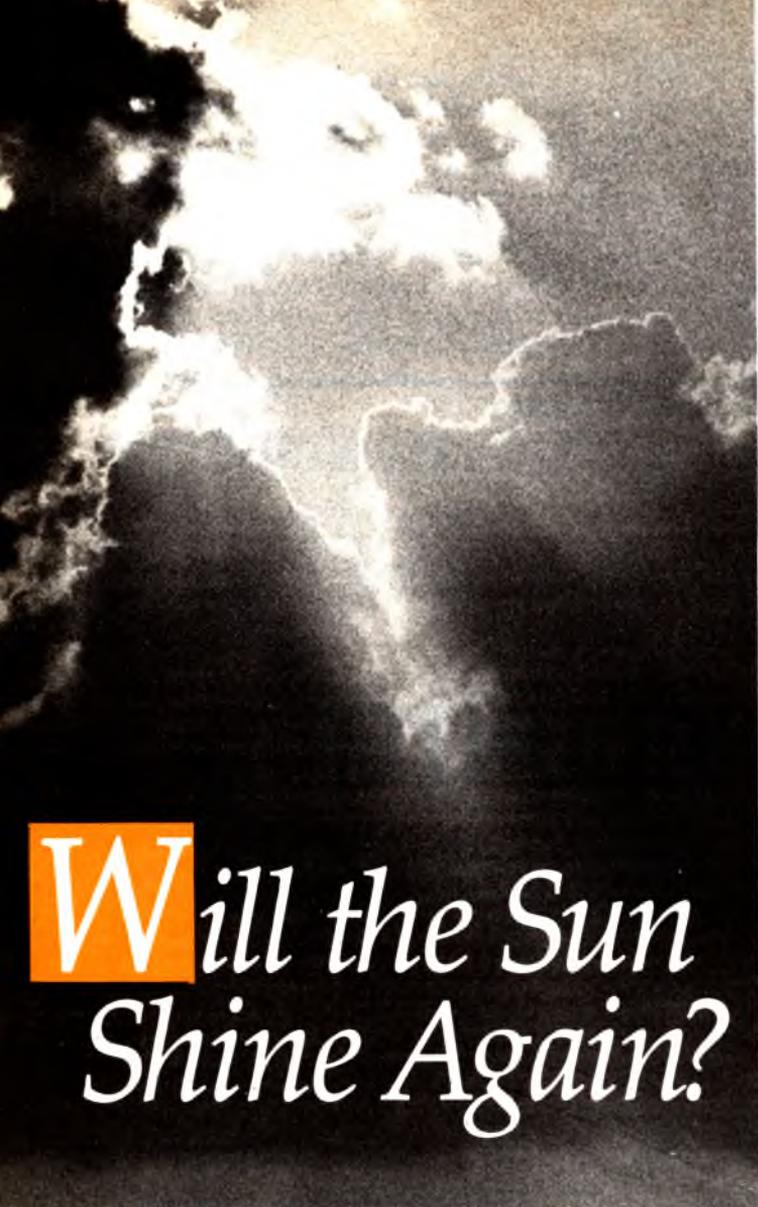
I gave him a Bible and told him to begin reading in the Gospel of John. He said that was the first time he had been able to pick up and hold a Bible for a year and a half, and that it felt strange but good to be able to read the Bible frontwards and right side up.

Jesus said: "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free" (John 8:32, NIV). Thank God for the freedom Jesus Christ gave us that day. **H**

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**BY DAVID POLLOK**

*Captain in the U.S. Army, full-time chaplain, stationed in Korea.*



# Will the Sun Shine Again?

Bob Taylor

**T**he ominous words engulfed us like a terrible dark cloud blotting out every ray of light. What could my wife and I do? We could only pray. That seemed precious little in the face of crisis, when loved ones suffered in the valley of decision. It would take a miracle.

At an early age, my first prayer was, "Now I lay me down to sleep. . . ." My mother had taught me to "ask the blessing" at meals. I also memorized "The Lord's Prayer" and learned to pray around the family altar. It was easy to believe God heard me.

I grew up in the church trusting and singing:

*What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Ev'rything to God in pray'r!*

Now the truth of that old hymn and my reliance on prayer was seriously challenged. The burden of that crisis drove my wife and me to our knees in earnest prayer. But relief seemed so slow in coming. We wondered if our prayers were doing any good. There was only an occasional easing of the pain we felt. Prayer thoughts filled almost every waking moment—with hardly any visible effect.

At times it seemed we battled Satan and the forces of evil. We often discussed what we should actually expect

God to do. Weeks and months passed with very little evidence that God had heard our prayers and was working. I became quite frustrated. There was not a single thing I could do or say to change the situation.

Early one morning I awakened and began to pray. Again I approached God with the pressing problem. I dared to challenge His silence with, "Lord, I don't think the sun will ever shine again!"

There was no earthquake, no flash of lightning or clash of thunder. God simply beamed His reply across my troubled mind. He declared that His answer to our prayers was already in place.

Like doubting Thomas, I said it seemed impossible because I had not seen any sign of His working.

God's Spirit further prompted my thoughts. I recalled one of the darkest hours of my life, about 33 years ago, when my first wife died of cancer. I remembered how we had fasted and prayed two weeks for her healing. Though her health was not restored, an anchor of faith was forged. It held me steady through that "dark night of my soul." The very night she died, I had prayed, "Lord, if it is Your will, You can take her." I'm still not sure how that faith worked, but I knew her death did not mean defeat for her—or me. About a month afterward, I was ordained as an elder at the Iowa district assembly, alone. But God was working. Although I wasn't aware of it, my wife-to-be was in the service.

God made it plain to me that just as He had prepared a timely answer to my need then—without my knowledge—He was now working. I must then leave the problem to His care, rather than look for a way to resolve it myself. I saw it was more important for me to be in tune with God's program than for me to seek my desired answer to prayer.

The divine response continued, filling my heart with comfort. I realized that even Jesus in Gethsemane wondered if the sun would shine again. My mind envisioned history's darkest day—when Christ was crucified. Satan had conspired to thwart God's Savior by nailing Him to a cross. But that horrible instrument of death became the bridge to resurrection life and the dawning of a new day. Christ's triumph also meant God's resurrection power was for every believer. I knew my own life was transformed in Christ even during this testing time.

That nocturnal encounter with the Lord strengthened my faith's resolve. I became convinced God was working, whether I could see any movement or not. I believed His answer was in place, just as in my previous grief. I believed His will would be accomplished though Satan and his imps opposed. I waited expectantly for God's sunlight to burst through.

By faith, I preached a sermon of assurance at Sioux City, Iowa, First Church, my home church. Encouraged by this new glimmer of hope, I titled it "God's Answer Is in Place." The truth was confirmed in that worship service. But some dreary days remained; the fruition of divine promise was yet to come.

Even so, I claimed God's answer without knowing whether or not it was to my liking. It was enough to know I had given the problem to Him, and He was in charge. About a month after I preached that sermon, my faith became sight. God's new day dawned, and I beheld a wonderful sunrise. His answer appeared right on time, giving joyous satisfaction. It was miraculous!

Looking back, I am amazed that God did not chide me,

a longtime Christian, for my frustration and fearfulness. Instead He met and spoke to me at the point of my need. His reply was not a general stock answer but one that covered my personal crisis. My faith was refocused on Him.

Once I began to turn everything over to His timing, His holy purpose and perfect will, it became easier to believe He was working. I could confidently await the actuality of His answer. I again found when prayer meshes with God's will, loss is transformed into gain.

God does not always answer prayer in a dramatic fashion. But He is faithful to meet the needs of His children.

He hears the penitent's plea and gives witness of divine forgiveness. He deals with each of us as a loving Heavenly Father, whether in confessed sin, damaged relationships, other spiritual or physical needs, or at the threat of death. His response to our prayer is ready. He is standing right beside us to help, and He will cause the sun to shine again! **H**

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**BY IVAN A. BEALS**

*Office editor of the Herald of Holiness at the international headquarters of the Church of the Nazarene in Kansas City, Missouri.*

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# What If?

**W**ouldn't it be great if all it took for a trouble-free life was to be born again and sanctified wholly? All of us know that life is not like that. We are often caught up with fears of the future, frustrations of the present, and failures of the past. The truth is, sanctified people bleed just like everyone else; they cry like everyone else; and like everyone else, they must run the obstacle course of life.

The purpose of sanctification is not to elevate us above the pressures of life but to give us grace to go through them.

When push comes to shove in life we may be prone to express our fears with the little question, "What if?" It can grow to gargantuan proportions, and we can become obsessed with it. What if we are taken by a terrible disease? What if our family blows apart? What if we lose our jobs? What if the devil's taunting predictions do happen to us?

The prophet Habakkuk reached the place where that question became vitally disturbing to him. He visualized the judgment of God upon the unjust. He questioned why God allowed man's inhumanity to man. In his prayer he was overwhelmed by the glory of the sovereign God. He came to realize that fulfillment in life was not found by dependence on human ability but by faith in God—"the just shall live by his faith" (2:4).

Then the overpowering truth hit

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**BY JOHN W. MAY**

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

him personally, and he got a severe case of "What ifs?" A man of agriculture, he faced the fearful prospect of his security disappearing, everything he had worked for gone.

Its affect on him physically was devastating. He said his belly trembled, his lips quivered, and he got weak in the knees.

Habakkuk is joined by multitudes of people all around us today. The fear of a dreaded disease for which no cure has yet been found, a possible world war on the horizon, the loss of employment, the breakup of the family, in addition to a thousand other "what ifs" in our lives cause many to live daily with more than an imaginary stomachache.

Fear of failure becomes an obsession that interferes with the decision-making process, blocking the way to victorious living. Caught up with modern success stories, we cannot understand why our personal pot of gold is so elusive.

So Habakkuk's dilemma is duplicated in our own lives. He was deeply concerned about the frost getting to the fig trees, the vines not bearing, the fruit trees not producing, and the fields becoming brown and bare. He visualized his flock disappearing and imagined empty barns. So do we, in the involvements of our own personal world. No one likes to look at failure.

Who was the home run king for many years until Hank Aaron came along and broke his record? Babe Ruth. We all knew that! But not so many know that the strikeout king at the same time was the same Babe Ruth. He knew that if he was going to

be home run king he was going to have to keep coming up to bat, strikeouts notwithstanding. He kept on playing ball.

We need to realize that holy living is like that. We would like to knock the ball out of the park every time we get up to bat for the Lord, but real life destroys that idea. That is where sanctification comes in. The same God who gives us the ability to hit a home run gives us grace to bear up when we strike out. It is when we feel like a failure that the statement "the just shall live by his faith" becomes meaningful.

Habakkuk answered this little question with enormous faith and courage. What if these fearful prospects occur? What if I lose all I have lived for and worked for? What if I try for a home run and strike out? What will my reaction be?

His answer was decisive: "Yet I will rejoice in the Lord, I will joy in the God of my salvation" (3:18). He knew that victorious living is not found in riches but in relationship, not in things but in trust. That is what second blessing holiness is all about. We are not serving God for the loaves and the fishes but for the love relationship we have with Him. So when life has given us its worst blows we will still be found rejoicing in the Lord.

This faith has been exemplified in the lives of generations since Habakkuk. We do not look down on our troubles, but look up to the Holy Spirit's enablement, and thus we find true joy. Because we are human, "what ifs" will come, but they do not have to stay. **H**

# CALAMITY CHRISTIANS

*In Christian service,  
duty has great worth.  
But somewhere out  
there duty must  
shake hands with  
compassion.*

Caesar had his Brutus.  
Jesus had His Judas.  
The half-dead Jew on the Jericho road had his priest. One authority says the original of the phrase "from Jerusalem" suggests not only the place from which the traveler began his journey but also that he was a Jew from Jerusalem. If conscious and able to see, the wounded Jew watched with crushing disappointment as his priest passed him by.

But imagine the Jew's glad surprise when he saw the despised, "heretical" Samaritan walk in when everyone else walked out. In the matter of friends we've all had our surprises and disappointments.

Leo, in the armed services during World War II, testified in church, "My buddies said, 'Leo, we'll stand by you through thick and thin.' I found out what they meant; when things got thick, they thinned out."

Abraham Lincoln was noted for answering a question with a story. Jesus did this centuries ago in answering the question, "Who is my neighbor?" with the story of the good Samaritan.

The lawyers, scribes, and Pharisees were always trying to show Jesus up before the crowd. That's what the lawyer was doing on this occasion—tempting Him. The lawyer's aim was to ride off lawyerlike, leaving the peasant from Nazareth to puzzle out the lightly asked question, "Who is my neighbor?"

Since his own law required him to give aid even to a wounded beast (Deuteronomy 22:4), how could the priest pass by the stricken Jew? To do so, the priest must have conjured up crucial "reasons."

He couldn't say he was rushed for time (which we often say). He had just been up to Jerusalem, probably to take his turn at Temple duties (as Zacharias had done years before) and was returning "down" to Jericho where hundreds of priests made their home. Maybe he rationalized: Those thieves are still lurking up there in the woods; I might be next; my life is more important than this unknown Jew; here comes a Levite, perhaps he is more skilled than I in taking care of the wounded; I don't have the supplies to care for his wounds; and anyway he is beyond hope. And probably he passed on saying, "I'll pray for you, brother."

Then the Levite might have thought, My superior, the priest, passed him by, so will I. Be it said, however, to the Levite's credit, he came and looked. The look that failed!

Maybe it doesn't always pay to be a good Samaritan. The papers reported this incident: A blind man stood on a street corner tapping with his cane. A "good Samaritan" stepped up, took his arm, and offered to help him across. With that the blind man whacked his helper across the head

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**BY J. V. LANGFORD**

*A veteran Nazarene evangelist residing in Bethany, Oklahoma.*



with his cane saying, "Have off. The last man that offered to help me robbed me." Have any of your good Samaritan efforts turned out like that?

Listening to the Jew moaning and groaning, the Samaritan might have thought of his own law. The Samaritan rejected all the Old Testament except the Pentateuch. In his Book of Deuteronomy the Samaritan might have read the same scripture the priest had probably read where duty demanded that aid be given even to injured beasts. But it wasn't duty alone that moved him to render help. As he looked on the half-dead Jew the Samaritan felt something the priest and Levite did not feel, a surge of compassion, deep and strong. He hurt with him who was hurting.

We don't know for sure why the churchmen did not stop. But we know exactly why the Samaritan stopped—his compassion—compassion that would override his prejudices. In Christian service, duty has great worth. But somewhere out there duty must shake hands with compassion. The heart of this parable is the parable of the heart.

Moved by compassion the Samaritan risked his own life with the bandits. He gave up his disinfecting wine, his soothing oil, his bandages. Changing his travel plans, he walked beside the victim till they reached an inn. He kept vigil over him the long night

through. The next morning he gave "two twenty-dollar bills" (TLB) to the innkeeper, promising to pay more if necessary.

Jesus exhorted the lawyer, "Go, and do thou likewise." There was only one chance in a thousand the lawyer (or anyone) would ever meet the precise scene the Samaritan met.

So, today, how can we "do likewise" and be good Samaritans?

The hurting and stricken are all around us! They are suffering from bereavement, sickness, depression, loneliness, financial troubles, and the tragedy of sin.

So the question is not, "Who is my neighbor?" but "Whose neighbor am I?" This translates into: My neighbor is someone with a critical need that I'm in a position to supply.

In Deadwood, S.Dak., we stood by a time-battered tombstone marked "Calamity Jane." In pioneer days Deadwood was a hangout for outlaws. "Wild Bill" Hickok, a famed lawman, was shot, killed, and buried there. We had surmised that Jane was so named because she had brought down calamity on herself and others. Wrong. We were informed that whenever calamity befell a family, she was there to reach out a helping hand—hence her name.

Disaster befell the traveler on the Jericho road, but Calamity Sam turned aside to help.

Are we calamity Christians? **H**

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## THE JOURNEY

*Dust of the Emmaus road  
clouds the lone figure—  
his step, his visage  
appear that of a stranger . . .*

*I too fail to recognize Jesus  
when He walks beside me.  
I trudge along for miles,  
eyes fixed on a shrouded hilltop,  
incapable of hearing the heartbeat,  
a step away, calling me home.*

—NEIL C. FITZGERALD  
South Dartmouth, Massachusetts

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Max Thorpe

# Melting in the Night

**I** love my mother! I love my mother. I know she loves me. I don't care what anybody thinks, I love my mother, and I know she loves me!"

Kathy couldn't help bumping into me. Part of me thinks she did it on purpose. A thin girl, maybe 20, with short black hair and dark complexion, she had bumped into a few other people, punching them with a small fist. Nobody seemed to take her too seriously. Perhaps that was part of the problem. In her eyes I could see despair—another lost one trying to find her way home, not knowing in what direction to start walking.

"How can I help you?" I asked. She looked at me, and at the person who was walking in the streets with me that night.

"I'm going to turn them in! I'm going to call the police, and I'm going to turn them in! They aren't going to hurt me anymore!"

Little by little, the story unfolded. Kathy, through tear-stained eyes, struggled to tell how her mother and her sister had died. All her family, in fact, were gone. She was the only one left. Drugs controlled her, and she was determined not to let them destroy her. But the only way out was to turn in her pushers, to get them before they got her. She was searching for a way to do that without her pusher getting back at her and possibly killing her.

"I'm not a bad person! I'm really not! I don't want to stay here on these streets. I want to clean up. I don't know how I am going to do it, but I'm going to do it!"

"Kathy," I asked. "We know you are not bad. We know you are a good person. Do you know that somebody loves you?"

"Yeah?"

"Yeah. I love you, Kathy. I really do." I said, expressing the love of Christ welling up in me. I really did love this person who for so long had been the victim of so much

pain and hurt and was now walking the streets of Hollywood looking for a way out. I couldn't help loving her. When I said these words, she reached her arms out and gave my partner a big hug, and then she wrapped her arms around my neck and hugged me also.

"Do you know something else, Kathy?"

"What?"

"Jesus loves you, too."

Tears came down as Kathy contemplated what I was talking about. I had never seen a sight quite like this. Right before our eyes Kathy began to melt in the night. We stood on that street corner for some time talking about the love of God and about our Christian love. Then she had to leave, but before she left she hugged us both and said good-bye.

An issue that we wrestle with quite often, working on the streets, is how to communicate the gospel message to the people we encounter. Should we give them a handful of tracts or stand on a corner with a megaphone and tell them they are all destined for hell if they don't repent on the spot?

Often, I have to ask a few searching questions of myself. Do I, when I hit the streets, really have love in my heart for them? Do I want them to be touched by Christ's love so much that I would be willing to touch them and be touched by them?

The second question is: What is my message to them? Is it a message of condemnation and disgust or of genuine compassion? The closer I get to the people I am trying to reach, the less condemnation I can find in my heart for them. The more I understand how they got where they are, what brought them to the place of abandoning their dreams and accepting their condition, the more it moves me to want to dig through the garbage and find the original dream.

More and more I am realizing what truly is the heart of this messenger, and what is the message. Many times the message is not in words. The message of Christ's love, and the compassion that I feel, cannot be said in words, but in action—the simple action of listening, of holding the one no one else will hold, and crying for the one no one else will cry for. In so doing, I am learning to love as Christ loved. All other messages must come from there.

As we turned to leave, my partner said, "Look!"

As we watched, Kathy walked slowly away. She didn't stagger. She didn't bump into anyone or rave in despair. She walked straight. I think our message got through.

**H**

**BY MICHAEL A. VASQUEZ**

*Church planter for the Los Angeles District's Thrust to the City.*

# THE EVOLUTIONARY EFFECT

The battle over whether creation or evolution accurately explains the origin of life has again become a popular topic, particularly in relationship to the teaching of such subjects in public schools. Evolutionists argue that evolution is science and should be taught, and that creation is religion and therefore should not be taught. Creationists argue that creation has the right to be taught in the public school, since it is a valid explanation of the origin of life for them. As a microbiologist, I would like to offer my observations on the subject. It is not the intent of this article to offer the arguments that disprove the evolutionary origin of life, even though that can easily be done and there are many fine books that do that. I wish to expose what many persons do not see, which are the ramifications to human life that this theory conveys.

First of all, there are two aspects of evolution. I have found that most people do not realize this. One aspect of evolution deals with the ability of organisms to adapt to a slowly changing environment over a period of time. This is the part that does have some scientific basis. Personally, I view this as a quality imparted to living things by a Creator. However, evolutionists use this observable adaptability of living things to contrive the second aspect of evolution, which deals with the origin of life and formation of all the different forms of life from one primordial life form. This aspect, dealing with the origin of life, cannot be proven scientifically, and therefore is not science, but religion. Evolution, as most commonly defined today, deals with origin of life. It also attempts to define destiny, therefore it is as much, if not more, a religion than Christianity.

Evolution is a religion that disguises itself as science, so as to appeal to human pride and gain public acceptance. Evolution is the state religion of communists and is rapidly becoming the primary religious belief in the United States. One can rarely read any kind of "scientific" article without finding some reference to this religion, and usually it is accepted without question as fact. Our society, particularly the children, are flooded with this religion daily. One has only to watch educational television for a few minutes until some statement is made concerning evolution, or some idea is planted regarding the truth of the religion the pro-

ducers of such programs uphold, that being evolution. Indeed it appears that most scientists and scholars are very religious people, since it requires more faith to accept the evolutionary origin of life than it does to accept Christianity.

The effect of evolutionary religion on society has been detrimental. Those who accept evolutionary religion, whether they are aware of it or not, believe that there is no God, no judgment, and no life after death. If there are none of these things, indeed life on earth would be meaningless. This religion has led many to lose respect for life. If humans, or indeed any living things, are no more than a complex set of chemical reactions, as evolutionary religion purports, then human life is no more important than bacterial life, or putting out a fire for that matter. If we think nothing of killing bacteria to prevent spoilage of food, we also would think nothing of killing millions of unborn children, or of advocating killing elderly persons whom society may regard as useless.

Evolution is one of the most formidable foes of evangelical Christianity today. In the last several years I have noticed that the gospel appears to be more readily accepted in the less developed countries of the world than in the United States. I believe that this is greatly due to the spread and influence of evolution. Promoters of evolution often ridicule those who do not accept their religion as uneducated, archaic, or feeble-minded. Evolution is presented in such a way as to appeal to the depraved carnal nature of man, and thus attract the populace. If persons, particularly children, are heavily indoctrinated with this religion, as is currently being done, few will question it and most will accept it unknowingly. If we are to be effective in reaching those people for Christ, we must acknowledge the presence and effect of this widespread religion and prepare ourselves to deal with those who have fallen under its influence. We must also take a stand against this religion and its spread.

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**BY TIMOTHY R. CASSITY**

*Head of the microbiology laboratory at Scioto Memorial Hospital in Portsmouth, Ohio.*



Bob Hoots asked, "How many want to go to heaven?" By nearly unanimous vote the congregation responded affirmatively. Opening his Bible to Revelation 21 the evangelist "walked" us through the city of God. Grown men wept tears of joy anticipating the realization of what God has in store for those who obediently serve Him.

As the altar was opened, once again

they came. Couples, linked arm in arm, walked down long aisles to crowd in at the mercy seat. Once again, "... heaven came down and glory filled our souls ..."

It's revival we need ... " And every local church that abandons the tried-and-true formula based on Scripture and the confirmed collective experience of the church, hastens their

progress toward diminished effectiveness and potential extinction.

May God send us a revival ... one more time! **H**

**BY DAVID J. FELTER**

*General coordinator of training in the Division of Christian Life and Sunday School, and consultant for evangelism projects at international headquarters in Kansas City, Missouri.*

# CHRISTIAN PARENTS OF HOMOSEXUALS

**L**ove for a homosexual person never allows us to approve his life-style. The mother of a lesbian still loved her daughter but didn't want to show approval of her sin. The daughter admitted to the parents that she had a female lover and wanted to come home for a weekend and include her lover. The girls came home but slept in different bedrooms. As gently and kindly as possible, the parents let the girls know beyond a doubt that their conduct was disapproved by the Bible.

An informal survey revealed that 61 percent of homosexuals never told their parents, nor did their parents know about their life-style; 27 percent of parents found out from other sources that their child was a homosexual; 11 percent had told their parents that they were homosexual. Homosexuals want to talk to their parents about their life-style and still be loved and accepted by their parents. They fear, however, that if parents know of their deviant life-style, the relationship with parents will be damaged.

Even in our sexually oriented, pornographic society, parents find themselves in crisis when they discover their child is a homosexual. Their self-image, their image of the family, their reputation, and the family system are challenged. The parents suffer the pain of strained behavior, confusion, and anxiety over violated traditions; the child suffers the pain of rejection and longs for reconciliation. After the "Whys" come the blaming, the guilt, and the hardening of the heart-waves.

A father was asked if his son, Joe, had gotten married yet. He replied, "No, he hasn't. He told us he was a homosexual. It was a real blow to us, but with God's peace, understanding, and grace, we are working it out. That is just the way it is." The parent described the situation just the way it was.

Within the church and other groups, there will be people who understand and people who won't. There will be peo-

ple who will support the parents of the homosexual, and those who, in their own intense discomfort, will reject even the parents. Some people will be uncomfortably quiet about your difficult situation, others will stumble over themselves saying ignorant things, and others will give words of healing. Admitting to ourselves and others the reality that our children have become the people we warned them against, we do put ourselves in a place of need, of receiving, of helpful listening, of opening up, of sharing, of receiving the love of God through others.

We are never alone in the world. During the cold, dark nights, we may feel very alone and forsaken, even forsaken by God. I am reminded of David crying in his loneliness (Psalm 22), and Jesus crying, "My God, my God, why hast thou forsaken me?" (Matthew 27:46). God was still present with them, and with us. God has been abandoned, and rejected, by His creation time and time again. He knows the heartache of being abandoned, and He comes and identifies with us when we feel alone and abandoned.

The lives of our children are in God's hands. We must take our children to God, put them on His altar, and leave them there. When Abraham put Isaac on the altar, God gave him back to Abraham. God is love, God's love is powerful, and God never stops seeking the lost, the separated. He brings about reconciliation with himself and with others.

Many parents have allowed the love of God to sustain them through the difficult times. It is often a long process, and involves conflicting emotions, but love wins all. **H**

**BY WILLIAM GOODMAN**

*A Nazarene elder who serves as the Salvation Army's director of Correctional Services for Western Missouri and Kansas District, and who resides in Leavenworth, Kansas.*

## CHRISTIAN PERFECTION

John Wesley preached and taught a doctrine of Christian perfection. He based it squarely on Scripture and found it confirmed in hundreds of witnesses.

For decades Wesley patiently persevered in proclaiming, explaining, and defending the doctrine, for it was ridiculed, distorted, rejected, and denied wherever he went.

Those who objected to the very words *perfect* and *perfection* he gently reproved. The terms were in the Bible, he reminded them. Shall He who formed the tongue be sent to school and taught language by critics?

Today, those who oppose the doctrine find one snag removed, or so they think at first. Modern English translations substitute *blameless* for *perfect*. So many have insisted on giving *perfect* an absolute meaning—that which cannot be improved—that it was thought prudent to translate the Hebrew and Greek terms by *blameless* or *complete*.

While a less offensive term may be employed, the question is not thereby resolved. Those who jeered

and said, “No one can be perfect,” are unlikely to concede that anyone can be blameless. The issue is still the degree to which we can be saved from sin in this life, and the doctrinal battlefields have the same ancient perimeters—except that we now call them parameters.

Scripture teaches cleansing from all sin. It affirms the possibility of “pure love alone reigning in the heart.” Our lives can be devoted to Christ utterly and supremely. The law of God can be written on our hearts, conforming our inner lives to His will, thus enabling us to do His will, not without mistake but without resentment and rebellion. Whether that is termed being perfect or being blameless is a semantic question. Whether God provides such cleansing and energizing grace for this life is the theological issue.

Our mission is to affirm that He does, and we are responsible for appropriating and demonstrating that grace by faith. The written Word still needs to be complemented by the living witnesses, as Wesley saw so clearly.

## WHY CHURCHES GROW

The latest surveys have shown that most people attend church, hear the gospel, and become Christians for one reason—someone demonstrated a caring love for them that they found irresistible. Someone took a deep, unselfish interest in their needs and hurts, and that persuaded them that Christianity was real and desirable.

Few people go to church because of great preaching. What is gifted, helpful preaching to Christians is to the unchurched simply speechmaking on subjects they find uninteresting and irrelevant. Once they sit under good preaching they may come to value it, to welcome it, but preaching is seldom the reason outsiders are initially attracted to church.

Everyone experiences suffering and sorrow. Each human heart has its shadows and its silences. Poverty, illness, death, divorce, betrayal, loneliness—these are a few of the common experiences that load people's lives with pain, grief, anxiety, and brokenness. If we befriend and support them in these crushing experiences, the love we express can become God's entrance into their lives.

This does not mean that we share their burdens in order to build our churches. Love does not manipulate people in that way. Church growth will be the by-product of true church life, and true church life means loving and serving people for their sakes, not for ours. Their troubles are not means to an end, but opportunities to respond with genuine compassion to people valuable in themselves.

All of this goes back to what Jesus taught by precept and example, that we save our lives by losing them. To care for others, not as “prospects” but as persons, is to live toward them in the spirit of Christ. When we invite them, within that context, to discover the Source of our peace, love, and joy, they are more likely to accept.

Giving ourselves for others is the secret of church growth.

## UNFIT FOR DOGS

A dirty, bedraggled cocker spaniel showed up frequently at the services of our West Virginia camp meeting. Washed and brushed it would have been handsome.

The friendly mutt especially liked the prayer meetings, and it would sit quietly near the altar as people prayed. It seemed to enjoy Morris Wilson's preaching, too. I was a bit put out when it trotted in one morning, saw that I was the preacher for that service, and immediately departed.

It reminded me of an old story. A new pastor booted a hound out of the church. While preaching, the pastor noted a man wearing an angry scowl and thought, Oh, oh, that's the dog's master, and I've made an enemy. As the sermon progressed, the man's face brightened, so the pastor mustered courage to approach him with an apology after the benediction. "That's OK," the man said. "I was angry at first, but I decided I didn't want my dog to hear that kind of preaching anyhow."

A lot of miscalled preaching isn't fit for dog's ears. When the Bible is not expounded, and the gospel is

**Men and women who come to church have a right to hear a message that is thought through, soaked with prayer, and proclaimed in love.**

not proclaimed, men are not really preaching. They may be entertaining, even educating, but they aren't preaching. Anything substituted for the Word of God is inferior to it, and even a dog shouldn't be exposed to the substitute. It's like tossing a rubber bone to a hungry dog.

Even when the content of preaching is valid, if the preaching is carelessly prepared and sloppily presented, dogs deserve better, to say nothing of people. Men and women who come to church have a right to hear a message that is thought through, soaked with prayer, and proclaimed in love. Respect for the Lord, for the Bible, and for the people should be obvious in preaching.

Something kept bringing that straggly dog back. What will bring the people back is preaching that speaks to their needs and offers them hope. "Preaching Christ" is the New Testament phrase that says it all. Charles Wesley often said of his preaching, "I offered them Christ." To make that offer as winsomely as possible is the preacher's chief task.

## SETTING FALSE BOUNDARIES

On the wall of my motel room hangs a cheap print of what may have been an expensive original. Behind tall, straight pines with very short branches a round, reddish-orange sun is setting. The sunlight stops, however, at the circumference of that ball of fire. None of its color shades into the completely white background. The imagination of the artist allows false boundaries to be established.

Our unbelief can set false boundaries to the promises of God.

Of course the promises do have boundaries set by the context in which they occur. I recall hearing Steve Manley comment on Matthew 17:20, which says, "If you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. And nothing shall be impossible for you" (NBV). "This does not mean," he said, "that I can wake up in the morning with a smaller nose and a million dollars." The context is all about ministry, and the promise has for its legitimate boundaries whatever is needed for the church's ministry to the world.

To restrict the boundary to less than is needed for the achievement for our mission is to impose a false limit. Too often we are guilty of this, a way of rationalizing our unbelief and excusing our failure. We need to honor God by pressing the promise out to its fullest permissible boundaries. God is not dead, and He is not bankrupt. He is able and willing to supply all our needs according to His riches in glory by Christ Jesus.

We can also set false boundaries to our ability to achieve for the kingdom of God.

Only God knows what we are capable of becoming and doing. Gideon's 300 was better than a huge force because the battle was the Lord's, and He can make a small group equal to a large task. He can take individuals that seem unpromising and make them instruments of magnificent victories. If we are utterly yielded to Him, and filled with the Holy Spirit, He alone knows our potential for fruitful service. Measuring possibilities by our limitations is setting false boundaries. Trust God to use us beyond our dreams.

# THE ANSWER CORNER

## CORRECTION

In the Answer Corner for January 15, the phrase "Cephas to Peter" should have read "Simon to Cephas."

**I am greatly troubled. I love the Lord and wish to do His will in everything. How can we kill in the guise of "protecting our country"? What does Scripture mean, "we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places"?**

If you are convinced that it would be wrong for you to kill for your country, you can establish yourself as a conscientious objector to war. All countries do not offer that possibility, but yours does.

Ephesians 6:12 refers to the Christian's warfare against demonic and evil forces, a spiritual warfare for which spiritual armor and spiritual weapons are available. It does not raise or answer the question of military combat between the armies of different nations.

The church is engaged in spiritual warfare and is denied carnal weapons. But the individual Christian is a citizen of his state as well as a member of the church, and has obligations to both. This is where the rub comes. Does that obligation to the state include military combat?

There has always been, and always will be, disagreement among Christians on this issue. It cannot be resolved by simply quoting, "Thou shalt

not kill," or even, "Thou shalt love thy neighbour as thyself." The same God who laid those commands upon Israel also sent Israel out at times to wage war, with specific orders to kill. Evidently God did not interpret all killing as murder or as contrary to love.

What it boils down to is this: You cannot escape the lonely anguish of personal decision in this matter.

**Sin is defined as "a willful transgression against a known law of God." What is meant by "known." "Known" as revealed in Scripture or "known" by any specific individual? If it is not sin unless a person knows that it is, before he commits it, then wouldn't the heathen be better off if left in their ignorance? Why enlighten them so that they become guilty of sin, which they could commit innocently before enlightenment?**

The vocabulary of sin in the Bible is rather large, but at the root of it all is rebellion against God. Rebellion presupposes knowledge. It is a contest of wills, in which man rejects the will of God in order to have his own way. The moral character of our actions are determined by our intentions. A known law would refer to one that has been made known to the individual.

Your remarks about the heathen contain two false suppositions. One, that the will of God is revealed only in Scripture. It is revealed also to conscience, to the inner life, to what Scripture calls the heart. See Romans 2, where Paul speaks of the law written upon the hearts of men who have not received the law written in the Bible. He can speak also, therefore, of

those who "sin without the law," and of those who "do by nature what the law requires." Conscience, therefore, will accuse or excuse in the day of judgment.

The other wrong assumption is that heathen are ignorant only of the law. They are ignorant of God, who can forgive sins, and ignorant of the conditions upon which that forgiveness has been established. The heathen are not innocents who are doing the best they know. They are "by nature the children of wrath," who are aware of sin and guilt and seek to deal with them in wrong and futile ways. The purpose of missions is not to acquaint heathen with the law but with God "who desires all men to be saved and to come to the knowledge of the truth" of the mediatorship of Jesus Christ (1 Timothy 2:3-7).

No people or culture has been found without a notion of God, a sense of sin, and a method of attempting to placate their displeased God or gods. The gospel makes known "the only true God, and Jesus Christ, whom [he] has sent" (John 17:3). By this Sent One alone there is atonement for sin, but sin can be committed in utter ignorance of the Sent One, because people, including the most remote heathen, have in their hearts a sense of what is right or wrong.

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

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

## LETTERS

### RESPONSIBLE HEADSHIP

This is a response to your statement in July 15 "Answer Corner." You stated, "Where spouses cannot agree and decisions must be made, the husband is responsible for exercising 'headship' and the wife for exercising 'obedience.'" Unfortunately some misunderstand this passage in Ephesians to mean that the husband makes the

decision and the wife bears the responsibility for implementation.

I tell each husband of my congregation that if he makes a decision, then he should be willing to be responsible for the problems that occur as a result of that decision. That is, if he decides that the wife should work, then he should be willing to assume household duties. If he decides to move, switch jobs or churches, etc., then he should be willing to assist in the new budget constraints, caring for the emotional needs of the children, and integrating the family in the new neighborhood. I

have a one-liner that says, "If you make the decision, then you make it work."

So often, the husband makes the decision then lets the wife suffer the emotional and physical strain that results. This is contrary to Ephesians 5:25 where the husband bears the same responsibility for caring for his wife and family as Christ does the church. The Lord does it himself first, before He demands obedience from His disciples.

**Darrell R. Poeppelmeyer**  
*DeKalb, Illinois*

## LIFER'S LETTER

I am a Christian prisoner in Kansas. I am a "lifer" and will be in prison till death or the Rapture. I have served God faithfully for 27 years in prison.

In 1980 I came across a Mother's Day issue of the *Herald of Holiness*. The cover had a lovely mother's day greeting, so I tore it off and sent it to my dear mom. Mom and my family have been faithful to help me during my years in prison. Mom prays for me every night at the nursing facility where she lives. Without her prayers I would never have made it in these hard conditions.

I wrote a letter to the editor in 1980. Over 100 people responded, so many that I couldn't answer all of them. Praise God for faithful Nazarenes.

It is now September 15, 1987. I am at the prison hospital here in Larned, Kansas. A lot of water has gone under the bridge since I first contacted you. But one thing has been faithful. I've

received the *Herald* for the past five years. It has acted as a beacon and guide. Many times, just when I needed a special Word from the Lord, it has come to me through the *Herald*. I have not been able to pay for my own subscription, but through the faithfulness of Nazarenes, the subscription has never run out.

**Randall Gray**  
Larned, Kansas

## COMMENDS CHAPLAINCY

I wish to express some thoughts about the renewed emphasis on the military chaplaincy. I have heard from several reliable sources that some readers are concerned about the "militaristic stance" of the Church of the Nazarene. My only response is to ask them to seek out a Nazarene chaplain to better understand his ministry in the military.

On January 24, I will enter the U.S. Army Chaplain School at Fort Monmouth, N.J. The decision to enter the army chaplaincy has radically changed

my life—emotionally, mentally, physically, and spiritually. I am excited about the unlimited avenues of ministry in the military. I will be able to do things for God and touch more lives for Christ than I could ever reach in 40 years as a pastor.

I owe a special thanks to Curt Bowers, Chaplaincy Ministries Director, and to CH (CAPT) Don Wilson, for their willingness to share their views of the military chaplaincy.

Pray for your missionaries to our young men and women in the Armed Services.

**Chaplain Jack Nix**  
Quitman, Georgia

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

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

## BY ALL MEANS...SAVE SOME

# NO FORCED ENTRY

Five years ago God called me to my first church, a small congregation in the hills of Pennsylvania.

Many nights I would see deer roaming freely upon the hills across from the parsonage. The trees were beautiful during their color change in the fall. Behind the church is "Booze Hill," and many would think the situation hopeless, but I knew differently.

During my ministry there I became acquainted with a man named Chet. Jesus was working on Chet. He had known nothing but a life of sin and misery. His wife was faithful to the church, always greeting my wife and me with a smile every Sunday. She had been praying for her husband's salvation for over 30 years and still believed in her heart that someday Chet would accept the Lord. On many occasions I would drop by their home and talk to Chet about fishing and hunting; it was something we enjoyed in common. He would show me his fishing tackle and his hunting magazines. I would have a time of prayer with Chet and his wife. Before leaving I would say, "Chet, do you know the Lord?" His answer was always the same: "Nope, and I'm not ready yet." But I was consistent in ask-

ing because I knew there was a tender spot in his heart where Jesus could find room to live.

One day the news came that Chet had cancer and would die within the year. Chet still refused to accept Christ as his Savior, and I still continued to let him know Jesus loved him and died on the Cross for his life, and that Jesus was standing and knocking at his heart's door. Eventually Chet had to be placed in the hospital, and we all watched him slowly slip away day after day. On one visit I reminded Chet that Jesus would not force himself into our hearts; He is a perfect gentleman, He must be let in as a guest. Chet still refused and the next day he slipped into a coma until the day before his death. On that day his wife said, "Chet, I won't be able to live in peace knowing that you died and went to hell. Won't you accept the Lord?" And she led Chet to Christ that day!

Not long after Chet's death I received a gift from his wife. She said to me, "Before Chet died he made me promise to get this picture for you since you told him so much about this man." She handed me a picture, mounted on a large decorative piece of varnished wood, of "Jesus Standing at the Door Knocking." I have that picture in my office and keep it there as a reminder of why I am here—to help others understand their need of Jesus Christ.

Chet, I hope this story will help us all to share more with people just like you! **H**

**BY MARK D. BERRY**

*Pastor of the Kittanning, Pennsylvania, First Church of the Nazarene.*

# IN THE NEWS

## RECORD SET FOR YIM PARTICIPATION

Over 200 college students will be assigned to ministry locations all over the world this summer through YOUTH IN MISSION, according to Program Coordinator Dale Fallon.

"This is the largest group we have ever had in the history of Youth in Mission," he said. YOUTH IN MISSION is a program through NYI Ministries, Church of the Nazarene, which gives young people, ages 18-30, the opportunity to invest their lives in a mission endeavor.

This summer, teams of three students will be assigned to sites all over the United States, as well as in Mexico, Canada, England, France, the Azores, Scotland, Portugal, Northern Ireland, the Republic of Ireland, the Philippines, and the Caribbean.

The North American program will include CONTACT, a program designed to reach new families in cities such as New York City, Los Angeles, Chicago, and Orlando, Fla.; and EVANGELISM INTERN, a program involving three participants who will travel with an outstanding evangelist throughout the summer.

The overseas and Mexico teams are called INTERNATIONAL STUDENT MINISTRIES teams and will be involved in a variety of ministry efforts all over the world.

Twelve participants will begin

service in a year-long volunteer mission program called ADVANCE. Locations for ADVANCE include Great Britain, Portugal, the Caribbean, and several U.S. cities.

All YOUTH IN MISSION summer participants will spend the first week of their assignment in intensive training at Point Loma Nazarene College in San Diego. Then they will spend the next seven weeks at their assignments. □

## GROUP TERM LIFE DIVIDENDS MAILED FOR SIXTH YEAR IN A ROW

The Board of Pensions and Benefits USA has issued a dividend check to each district and church agency participating in the Group Term Life Insurance Plan. The refund was made possible by the low ratio of expenses to income.

Dean Wessels, administrator of the Board of Pensions and Benefits USA, indicates that this payment further reduced the already low net cost of the life insurance protection.

The Group Term Life Insurance Plan, part of the Nazarene Health and Hospitalization Program (NHHP), has paid a dividend to its plan sponsors for six consecutive years. Wessels reports that in addition to the savings on life insurance, many NHHP participants have realized a savings of about 15 to 20 percent on the cost of compara-



**Pictured (l. to r.):** District Superintendent Eugene Simpson congratulates Mr. and Mrs. Paul Stamey as three of their children look on. They have the distinction of being the first Nazarenes in North Carolina. They came into contact with the Church of the Nazarene at a revival meeting in South Carolina. Since no Nazarene church existed in North Carolina, they joined one in Huntsville, Ala. In 1925, Charlotte First Church was born, and the Stameys became charter members. Mr. Stamey started the church in Thomasville, N.C. Paul and Maudie Stamey celebrated their 70th wedding anniversary January 8, in Cherryville, N.C. The Stameys have 10 children (7 living), 22 grandchildren, 27 great-grandchildren, and 2 great-great-grandchildren.

ble medical coverage. Because of its structure and size, NHHP provides plan sponsors with more purchasing power than could otherwise be accomplished.

Sixty-one districts and church agencies now belong to NHHP. □

## WESLEYAN THEOLOGICAL SOCIETY MEETING

The 23rd annual meeting of the Wesleyan Theological Society was held at the Evangelical School of Theology, Myerstown, Pa., November 6-7. The theme of the meeting was: "The Kingdom of God and the World Parish." Dr. Mortimer Arias, rector of the

Seminario Biblico Latinoamericano, San Jose, Costa Rica, gave the opening address on "The World Parish in Kingdom Perspective."

Dr. Leon Hynson, former president of Evangelical School of Theology, and Prof. David Bundy of Asbury Theological Seminary also read major papers on the "kingdom" theme. Dr. Stanley Johnson of Western Evangelical Seminary and Dr. Kenneth Collins of Methodist College, read papers on "A Wesleyan Analysis of H. Richard Niebuhr's Theology," and "John Wesley's Conception of the Ministerial Office," respectively. The outgoing president of the theological society, Dr. Frank G. Carver, Point Loma Nazarene College, addressed the banquet meeting on the topic, "The Quest for the Holy: the Darkness of God."

Interest was aroused from a report by Dr. Donald Dayton who used his recent contacts with mainline traditions in the United States and Europe to urge the Society to serve as a bridge for stronger dialogue both between those churches and the Wesleyan churches and among the older church traditions. He noted that the rich truths Wesley and his followers have incorporated in faith and life provide a basis for better understanding across a broad range of traditions.

Society officers for the new year are: Dr. Howard Snyder, president; Dr. Luke Keefer, first vice president; Dr. Donald Day-

## HOME-ENRICHMENT PACKET

J. Paul Turner, Editor

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ton, second vice president; Dr. Wm. M. Arnett, secretary-treasurer; Dr. Melvin E. Dieter, promotional secretary; and Dr. Paul Bassett, editor of the *Journal*. The Society has more than 700 active full members. Another 700 interested pastors, laypersons, and students are active associate members. There are 235 colleges and university libraries that receive the *Journal*.

Next year's meeting will be at Point Loma Nazarene College, San Diego. □

## NAZARENE ELDER CELEBRATES CENTURY MARK

Retired Nazarene elder and longtime pastor Rev. V. W. Anglin was honored at a reception held at the Hood River, Oreg., church, January 31 in observance of his 100th birthday.

Rev. Anglin was ordained in 1920 and is the oldest elder on the Oregon-Pacific District and third oldest minister on the rolls of the Board of Pensions and Benefits USA.

The reception was hosted by women's ministries of the Hood River church and was attended by approximately 125 people, including 32 family members representing five generations.

Dean Wessels, administrator of the Board of Pensions and Benefits USA, was present and extended greetings to Rev. Anglin on behalf of the General Church. Rev. Dan Penn, assistant to the superintendent of the Oregon-Pacific District, extended congratulations from the district.

Rev. Anglin remains active in church work, attending Sunday



Shown are most of the 23 adults and 4 children from Duncan, Okla., Oak Avenue Church who accepted Pastor Gene Brantley's challenge to read the entire Bible during 1987. An enthused reader said, "Now I know why we preach and do the things that we do in the Church of the Nazarene."

School and worship services regularly and co-teaching an adult Sunday School class. Among his cherished memories are hearing two sermons by Dr. Phineas F. Bresee, one of the founders of the Church of the Nazarene. □

## WORK AND WITNESS SETS RECORD

Three hundred and twenty-three teams participated in Work and Witness projects in 1987—an increase of 98 over the previous year, according to David Hayse, Work and Witness coordinator. The breakdown of locations and the teams that served there includes: Africa 17; Asia-Pacific 20; Caribbean 78; Eurasia 10; Mexico & Central America 83; South America 42; Casa Robles 4; and Church Growth (U.S.A.) 69.

"I want to emphasize that each one of these teams represents churches that have paid their General Budget in full and districts that have paid at least 90% of their General Budget," said Hayse.

"I believe the reason for this upsurge lies in the dynamic of the program. Persons who have an opportunity to participate just naturally get excited about it, and they tell others who also want to get involved. There is something about doing 'hands-on' mission work that is contagious. We are not promoting the program. That is being done by former team members."

Hayse added that the number of teams slated for 1988 has already reached 230, and he anticipates more than 350. □

—N/N

## It's Tough Out There ...

In the world teens live in—

**57%** of all high school juniors have had sex

**67%** of all high school seniors have tried at least one illegal drug

**85%** of all eighth graders have tried alcohol at least one time

**400,000** teens attempted suicide last year —**5,000** of them succeeded



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Dr. Wessels (l.), administrator of the Board of Pensions and Benefits USA, congratulates Rev. V. W. Anglin on the occasion of his 100th birthday. Rev. Anglin was born February 5, 1888.

# WINDY CITY THRUST CONTINUES

Although 1986 was the official year of the Thrust to the City of Chicago, it is, in reality, a five-year project. The work of planting churches and reaching out with the gospel of Christ to this world-class city continues as Chicago Central District Superintendent E. Keith Bottles and Thrust Coordinator L. Wayne Quinn, church planters, pastors, and laypersons of their district and other districts work together to carry out the Great Commission.

The Church of the Nazarene is taking the gospel to the ends of the earth without ever leaving the city because of the many ethnic groups that populate this metropolis. To date, the district has begun works among Arabics, Blacks, Cambodians, East Indians, Filipinos, Hispanics, Koreans, Laotians, Vietnamese, and whites. Persons being reached range from uneducated street people to YUPPIES.

Twenty-eight Nazarene churches have been planted in the metro area since the Thrust began in 1986—a figure that sur-

**A church that now serves a Presbyterian congregation may soon become a home for three Nazarene ethnic congregations and serve as a district multicultural convention center.**

passes the new church plants of all other denominational groups combined in the city for the same period.

“Our denomination is now recognized as the only religious group in Chicago that is making an active attempt to return to the inner city,” said Bottles. “We have had such an impact that WMBI, the radio station operated by Moody Bible Institute, has granted us time to air *La Hora Nazarena* on a weekly basis. We feel this is just another sign of the power of God at work opening doors for us.”

The district has purchased two churches of another denomination that decided to leave the inner city. One of these, Norridge, is now ministering to a congregation of around 100 Arabics. Another, Summit, is serving a racially mixed community of Blacks, Hispanics, and whites.

“We are presently trying to acquire a beautiful Presbyterian church that a Korean group wants to sell, so they can move to a new location,” said Quinn. “With a seating capacity of more than 1,000, this structure would provide us with a multicongregational church for Filipinos, Hispanics, and Koreans.”

The Chicago Thrust story is more than just buildings, it is about people. People like Jose Alfaro, Dave Clark, Vincent Edralin, Bob Heneghan, Gilbert Leigh, Suleiman Rihani, and Ngan Tran. These are just a few of the dedicated church planters who have committed themselves to carrying the message of holiness to the people of the myriad communities of Chicago.

Jose Alfaro, senior pastor at Chicago Northside, is working with young church planters like Eddie Fuentes who are holding services in house churches.

Dave Clark left a post as youth minister for Kankakee, Ill., First Church to begin a work in the affluent inner city community of Lincoln Park. They have been using the telephone to canvass for prospects and have been getting positive responses.

Vincent Edralin has just recently moved to Chicago from a pastorate in Stockton, Calif. A native of the Philippines, he is now ministering to Filipinos in Chicago.

“There is so much to be done in the ministry to the Filipino people of Chicago who do not know Jesus Christ,” said Edralin. “I am very excited about the work of our church in Chicago.”

Bob Heneghan, a native of Brooklyn, N.Y., and a graduate of Nazarene Bible College, planted a church in Redmond, Oreg., which he pastored for seven years. In September 1986 he felt God’s call to minister in Chicago. He and his wife, Phyllis, have lit-

erally opened their doors to the working-class community of Summit and are living examples of what it means to be a Christian.

Gilbert Leigh is an ordained Nazarene elder with a love for all people, but he has a specially warm place in his heart for children. This love has prompted him to start centers across Chicago to provide a warm wholesome environment for young people to prepare for entering school and to learn about Jesus.



Ngan Tran was transported into the United States from Vietnam by a friend on an aircraft. She feels God’s call to serve her people in Chicago as a Nazarene minister.



Nazarene businessman and elder Gilbert Leigh, who copastors Chicago Summit Church.

Rev. Suleiman Rihani has begun three Nazarene Arabic congregations in Chicago.



He has also provided offices for the Chicago Thrust and has opened a number of his buildings as worship centers for various congregations. As if he weren't busy enough, Rev. Leigh still finds time to serve as co-pastor with Bob Heneghan at the Summit Church.

Walk into the office of Sul-eiman Rihani and his broad grin welcomes you along with a hearty handshake. As pastor of the Oak Lawn Arabic Church, this man from Aman, Jordan, is constantly busy—either tending to the need of a member from one of his three congregations or working on the translation of English worship materials into his native tongue. Rihani has dedicated his life to reaching the people from his own country, most of whom are Moslems, for Christ.

A refugee from Vietnam, Ngan Tran felt the call of God to Christian service after coming to the United States. She was living with a Presbyterian pastor's family in Sacramento, Calif., about to begin seminary in San Francisco, when she picked up a publication that said the Church of the Nazarene welcomed persons from all nationalities to serve as church planters. This prompted her to write to Nancy Clark, one of the Southeast Asian Ministries Ethnic consultants for the denomination. Their correspondence led to a meeting in Los Angeles in November 1986. Five months later, Ngan had changed her plans to attend seminary and was conducting Nazarene services for her own people in Chicago. Today she continues to work as a lab technician for a physician. She is also taking the Course of Study for pastors and will be district licensed by the time you read this article.

"My dream is to be able to lead many Vietnamese to the Lord," said Ngan who has a strong affection for her new church home. "I think the Church of the Nazarene is a wonderful church. Everybody is so close to one another with a genuine love. I feel we are truly brothers and sisters in Christ."

According to Rev. Quinn, Ngan is a very effective communicator of the Gospel who is leading men, women, and children to Christ in services at several locations across the city.

As the first target of the Thrust to the Cities program, Chicago faced a double-edged situation.



They had the freedom of being part of a program for which there was no precedent, so new outreach and church planting strategies could be developed. But they also faced the problem that accompanies any new work—namely how to organize and enlist the aid of planters as well as gather resources.

As Ethnic Ministries coordinator for Chicago Central when Chicago Thrust began, Bob Brunson helped to get the outreach started as its first Thrust coordinator. When he decided to return to the mission field, he was succeeded by L. Wayne Quinn. He and Rev. Bottles have worked with Thrust to the Cities Director Michael Estep, Church Growth Division Director Bill Sullivan, the Board of General Superintendents, and many others to see what was initially a concept in the mind of Nazarene General Board member, Merritt Mann, become a flesh-and-blood reality.

The entire district has supported the program through prayer, finances, and participation, setting an excellent example for the subsequent efforts in Mexico City, New York City, Los Angeles, Toronto, São Paulo, and Paris. Work and Witness teams, Nazarene Compassionate Ministries and Youth In Mission groups have taken part, along with groups of laymen and pastors from other districts. These people have done everything from painting and reconstruction of buildings to providing Christmas presents for the church planters and their families.

Pastors and district superintendents from across the United States have been escorted across the district by Revs. Bottles and

Quinn. Most people have been so impressed by the work that they have gone back to their churches and districts with the message that exciting things are going on in Chicago. In turn, their churches have responded with assistance in many forms.

Even the young people of the denomination have had an opportunity to be involved in the Chicago Thrust. Offerings received in Nazarene Vacation Bible Schools last summer provided a van that is being used on Chicago's Northeast side by Cambodians and Southeast Asians.

"Chicago has been and continues to be an example for the entire Thrust program," said Estep. "It has resulted in changed lives in communities where the gospel was not being preached. All of us should be encouraged by the way God has taken the Thrust to Chicago and used it for the glory of His kingdom."

Rev. Bottles also remains excited about the Thrust: "The Church of the Nazarene has a great heritage in Chicago, but I don't want us to rest on our history. I want to see our denomination continue to grow as more and more churches are planted. We want to build a strong concept in the minds of our people of what it means to be a holiness church.

"Our older churches that moved with their people to the suburbs in previous years are active and concerned in what is going on in the inner city. Even our college (Olivet Nazarene University) is providing training for some of our ministers and Christian workers. It is with joy in my heart that I say the future of the Church of the Nazarene in Chicago certainly looks bright." □

—NN

Shown (l. to r.) is a group of persons involved in multicultural ministry on the Chicago Central District: Choong Shin Kim, pastor of Chicago Elgin Korean; Sang Kyun Lee, pastor of Chicago Korean; Barbara Nichols, a lay worker with Cambodians; Vincent Edralin, pastor of First Filipino; Jose Alfaro, pastor of First Spanish; Ngan Tran, pastor of Uptown Vietnamese; Eddie Fuentes, pastor of one of the Hispanic satellite churches; District Superintendent Keith Bottles; and Thrust Coordinator L. Wayne Quinn.



Rev. Bob and Phyllis Heneghan in their kitchen where they often extend Christian hospitality to the persons of their community.

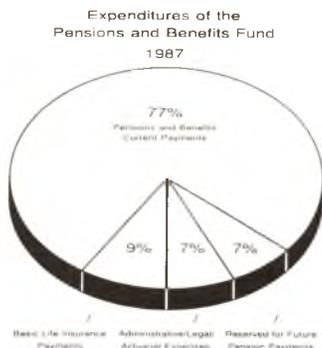
Dave Clark, church planter in Lincoln Park.



## PENSIONS AND BENEFITS FUND SERVES NEARLY 12,000 MINISTERS

The Pensions and Benefits Fund serves nearly 12,000 Nazarene ministers and their families throughout the United States and Canada, reports Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA.

Also served are widows of ministers and church-employed laypersons. The following chart illustrates how the dollars local churches paid to the Pensions and Benefits Fund were spent in 1987.



The Board of Pensions knows that members of the "Basic" Pension Roll have placed their faith in the future of the church and in a God who would provide for their retirement needs. The Church of the Nazarene through the Board of Pensions and Benefits USA is committed to "Honoring the Trust" not only of those who have served but also of those who are now serving.

What the church gives today is

the means of God's provision for tomorrow. Each local church and district is encouraged to continue the commitment of "Honoring the Trust." □

## SUPERINTENDENTS GATHER FOR RETREAT

District superintendents from the U.S.A., Canada, and the British Isles joined in a retreat with the Board of General Superintendents February 22-25 in San Antonio. Most of them were accompanied by their spouses who also participated in meetings.

The retreat served as a time for spiritual enrichment and included periods for business as well. The group reviewed a number of commission reports that will be submitted to the General Assembly next year and heard addresses related to doctrine and such matters as creating a spiritual climate and a sense of mission on the district. The general superintendents also held separate sessions with the district superintendents in their jurisdiction.

Norman Shawchuck, a United Methodist pastor who is a specialist on conflict intervention, was the keynote speaker for the retreat. □

—NN

## CENTRAL FLORIDA DISTRICT ORGANIZED MOST CHURCHES IN '87

Central Florida topped all other districts in the Church of the Nazarene in the number of new fully organized churches (FOCs) in 1987, according to statistics compiled by the General

Secretary's office. Central Florida, New York, and Los Angeles were the only non-World Mission areas in the top 10. The entire top 10, along with their respective number of new FOCs includes:

DISTRICT	FOCs
1. Central Florida	14
2. Nicaragua	10
3. Peru North	8
4. Haiti Northeast	7
5. New York	6
6. Peru Andino	6
7. Los Angeles	5
8. Mexico Central	5
9. Papua New Guinea-Simbu	5
10. Philippines-Luzon-Central	5

—NN

## CLT EXTENDED IN PRISON MINISTRY

Recently, the Continuing Lay Training office received a request from a prisoner in a midwestern state for Bible study materials. Through the cooperation of the Nazarene Publishing House, the Continuing Lay Training office sends *Search the Scriptures* free of charge to those incarcerated. This service involves correspondence between our office, grading examinations, and doing the follow-up record keeping. CLT editorial assistant, Ms. Ginger Garrett, has performed this service as a ministry in her position at headquarters. In addition, she attempts to locate a nearby Nazarene pastor and inform him of the ministry opportunity to the prisoner.

Pastor Ron White of the Tell City, Ind., church recently responded to a letter from Ms. Garrett by visiting a person in prison. Through his follow-up interest,

the prisoner has moved from the CLT Biblical Studies program to full enrollment in the Ministerial Course of Study in Pastoral Ministries. The prisoner is now preparing for the Christian ministry while behind bars.

Ministry to those in prison who want to study the Word of God is one of the many ways in which Continuing Lay Training serves the cause of Christ. □



Dr. C. William Ellwanger, professor of evangelism at Olivet Nazarene University, hosted a School of Evangelism for his evangelism class and interested pastors and laypersons from the Chicago Central District. Beverly Burgess conducted the training classes. Dr. Ellwanger trained her to share her faith when he was her pastor at Kansas City First Church in 1969.

## SALES INDICATE AN ALL-TIME HIGH IN PERSONAL EVANGELISM INTEREST

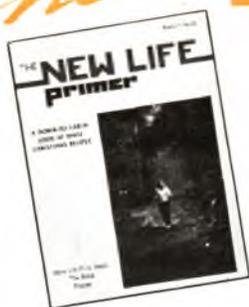
A Nazarene Publishing House sales report indicates renewed interest in personal evangelism training. Sales of personal evangelism training materials reached an all-time high for a one-year period. The revised *Personal Evangelism Training Trainee Study Guide* is in its second printing. The first printing was sold out in less than two years.

Beverly Burgess, personal evangelism program manager for Evangelism Ministries, reports 29 Schools of Evangelism held in 1987 by herself and the four personal evangelism coordinators: June Cole, Ruth DeLong, Lyle Pointer, and Keith Wright. In addition, many pastors have supplied this training in their churches by using the training materials without the aid of a coordinator.

Evangelism Ministries is ready to help churches use this effective means of reaching the unsaved. Training laypersons to share the "Good News" has enabled many churches to win the lost and see increases in attendance and membership. □

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# NWMS RECOGNIZES OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1986-87.

## MISSION AWARD DISTRICTS

Argentina Cuyo	*New England
Akron	New Mexico
Alabama North	North Arkansas
Alabama South	North Carolina
*Alaska	North Central Ohio
Arizona	North Florida
Australia Northern Pacific	Northeastern Indiana
Australia Southern	*Northern California
British Isles North	Northern Michigan
*Canada Central	Northwest
*Canada Pacific	Northwest Indiana
Central Florida	Northwestern Illinois
Central Ohio	Northwestern Ohio
Chicago Central	Oregon Pacific
Colorado	*Philadelphia
Dallas	*Rocky Mountain
East Tennessee	*Sacramento
Eastern Michigan	San Antonio
Georgia	*South Carolina
*Hawaii Pacific	Southeast Oklahoma
Houston	*Southern California
*Illinois	Southern Florida
Indianapolis	Southwest Indiana
Intermountain	Southwest Latin American
Iowa	Southwest Oklahoma
Joplin	Southwestern Ohio
Kansas	Tennessee
*Kansas City	*Upstate New York
*Maine	Virginia
Mexico South	*Washington
Michigan	Washington Pacific
Minnesota	West Virginia North
*Missouri	*Western Latin American

NOTE: \*\*\* denotes districts paying 100% or more of General Budget

## WORLD MISSION RADIO OFFERING TOP TEN—HIGHEST PERCENTAGE OF PARTICIPATION (including ties)

AKRON	100%
OREGON PACIFIC	100%
SOUTHWEST INDIANA	100%
WEST VIRGINIA SOUTH	100%
CHICAGO CENTRAL	99%
ILLINOIS	99%
INDIANAPOLIS	99%
MICHIGAN	99%
ALABAMA NORTH	98%
MISSISSIPPI	98%
NORTHEASTERN INDIANA	98%
SAN ANTONIO	98%
SOUTHWESTERN OHIO	98%

## TOP TEN—WORLD MISSION SUBSCRIPTIONS

1. CENTRAL OHIO	3,736
2. SOUTHWESTERN OHIO	3,211
3. SOUTHERN CALIFORNIA	2,869
4. NORTH CENTRAL OHIO	2,482
5. SOUTHWEST INDIANA	2,446
6. SOUTH CAROLINA	2,336
7. CENTRAL FLORIDA	2,220
8. MICHIGAN	2,154
9. AKRON	2,104
10. ILLINOIS	2,099

## DISTRICTS ACHIEVING WORLD MISSION SUBSCRIPTION GOAL (30% of church membership)

ALABAMA NORTH	40.3%
BRITISH ISLES NORTH	38.8%
CENTRAL LATIN AMERICAN	38.8%
MAINE	38.2%
SOUTH CAROLINA	35.3%
CENTRAL OHIO	32.6%
ALABAMA SOUTH	32.5%
BRITISH ISLES SOUTH	32.0%

## TOP TEN—MEDICAL PLAN GIVING

1. SOUTH CAROLINA	\$9,482.37
2. INDIANAPOLIS	8,091.41
3. WASHINGTON PACIFIC	7,966.75
4. GEORGIA	7,958.00
5. SOUTHWEST INDIANA	7,701.71
6. SOUTHWESTERN OHIO	7,246.54
7. ARIZONA	7,206.30
8. CENTRAL FLORIDA	6,897.56
9. ILLINOIS	6,775.93
10. NORTHEASTERN INDIANA	6,737.21

## HIGHEST PERCENTAGE OF PARTICIPATION —MEDICAL PLAN

1. ARIZONA	6. WASHINGTON PACIFIC
2. SOUTH CAROLINA	7. NORTH FLORIDA
3. WESTERN LATIN AMERICAN	8. NORTHWESTERN OHIO
4. MINNESOTA	9. ALASKA
5. DALLAS	10. TENNESSEE

## TOP TEN—ALABASTER GIVING

1. MICHIGAN	\$51,568.09
2. NORTHEASTERN INDIANA	47,837.42
3. AKRON	43,738.29
4. SOUTHWESTERN OHIO	42,163.83
5. NORTH CENTRAL OHIO	40,817.47
6. PITTSBURGH	38,444.03
7. NORTHWESTERN OHIO	37,453.96
8. KANSAS	36,642.12
9. CENTRAL FLORIDA	36,209.17
10. WASHINGTON	35,378.81

## ALABASTER GIVING TOP TEN—HIGHEST PERCENTAGE OF PARTICIPATION (including ties)

Dakota	100%
Indianapolis	100%
Nebraska	100%
New England	100%
Northwest Indiana	100%
West Virginia North	100%
West Virginia South	100%
Akron	99%
Chicago Central	99%
Joplin	99%
Michigan	99%
Northwestern Illinois	99%
Tennessee	99%



# EVANGELISTS' SLATES

**ARMSTRONG, LEON, LINDA, & LANGE:** Wichita, KS (West Side), April 5-10; Alva, OK, April 12-17; Covington, GA (First), April 19-24; Scottsdale, PA, April 26—May 10

•**BAGGETT, DALLAS W.:** Hopewell, VA, April 12-17; Milford, DE, April 19-24; Laurel, DE, April 26—May 1

**BAKER, RICHARD C.:** Frankville, PA (Church of God Brethren), April 5-10; The Plains, OH (Point Rock), April 12-17; Clarksburg, WV, April 19-24; Charleston, WV (First), April 26—May 1

•**BALLARD, DON:** Reserved, April 3-17; Mayfield, KY, April 20-24; Reserved, April 27—May 1

**BELZER, DAVE & BARBARA:** Rantoul, IL, April 5-17; Ogden, IL, April 19-24; Buffalo, OK, April 26—May 1

**BENTLEY, PAUL E.:** McKinleyville, CA, April 6-10; Eureka, CA (First), April 15-17; Willow Creek, CA, April 20-24

**BLTYHE, ELLIS G., SR.:** Killbuck, OH, April 5-10; Wooster, OH, April 12-17; Polk, OH (Rowsburg), April 19-24; West Jefferson, NC (Mount Jefferson), April 26—May 1

**BOCK, DON:** New Boston, OH (First), April 6-10; Gas City, IN (Wesleyan), April 12-17; Columbus, OH (Bellows Avenue), April 19-24; Tinley Park, IL, April 26—May 1

**BOICOURT, MARLA J.:** Riverdale, GA (Timberlake), April 17-20; Northwestern Indiana Preachers' Retreat, April 26-28; Valparaiso, IN, April 28—May 1

**BOND, GARY & BETH:** Lafayette, IN (First), April 6-10; Marietta, OH (First), April 15-24; Ashland, KY (First), April 26—May 1

**BOQUIST, DOUG & DEB:** Lima, OH (Community), April 12-17; Rock Island, IL, April 19-24; Hurricane, WV (First), April 26—May 1

**BOWERS, LUCILLE:** Reserved, April 1-30

**BOYNTON, RICHARD C.:** Franklin, IN, April 5-10; Indianapolis, IN (East Side), April 19-24

**BRISCOE, JOHN B.:** Concerts in Kansas, Colorado, and California, April 1-24; Lemoore, CA, April 26—May 1

**BROWN, FRED D.:** Powhatan Point, OH, April 5-10; Roseville, OH, April 12-17; The Plains, OH, April 19-24; Gallipolis, OH, April 26—May 1

**BROWN, MARK A.:** Stockton, IL, April 5-10; Dunkirk, IN, April 12-17; Robinson, IL (First), April 19-24; Modoc, IN, April 26—May 1

**BROWN, ROGER N.:** Dayton, OH (Huber Heights), April 3; Malden, MO (First), April 5-10; Tulsa, OK (Regency Park), April 12-17; Indianapolis, IN (Lawrence), April 19-24; Warren, OH (Champion), April 27—May 1

**BROWN, TIMOTHY D.:** Reserved, April 11-17; Annapolis, MD, April 19-24

**BRUNNER, RICHARD M.:** South Milwaukee, WI, April 3-10; LaCrosse, WI, April 12-17; Columbus, WI, April 19-24

**BUDD, JAY B.:** Arona, PA, April 5-10; Reserved, April 12-17; Isom, KY (Whitesburg), April 19-24; Gibsonburg, OH, April 26—May 1

**BURKHALTER, PAT:** Houston, MS, April 5-10; Clarksdale, AR, April 12-17; Pauls Valley, OK, April 19-24; Blytheville, AR (First), April 26—May 1

•**BYERS, CHARLES & MILDRED:** Cherryvale, KS, April 5-10; Ankeny, IA, April 19-24; Reserved, April 26-29; Wichita, KS (Olivet), April 29—May 8

**CANEN, DAVID L.:** Richmond, IN (St. Paul), April 5-10; Kokomo, IN (Forest Lawn), April 12-17

**CANFIELD, DAVE, EVANGELISTIC MINISTRIES:** Inez, KY, April 5-10; Ravenna, KY, April 13-17; Huntington, WV (Walnut Hills), April 19-24; Olive Hill, KY, April 26—May 1

**CARPENTER, ROBERT W.:** Fort Morgan, CO, April 3-10; Osseo, MN, April 17-22; Beatrice, NE, April 24—May 1

**CAYTON, JOHN:** Lancaster, OH (First), April 5-10; Leesburg, OH (CCCU), April 12-17; Newark, DE, April 22-27

**CERRATO, ROBERT J.:** New Lenox, IL, April 27—May 1

**CHAMBERS, LEON & MILDRED:** Mattoon, IL (First), April 5-10; Pekin, IL (First), April 19-24; Columbus, IN (First), April 26—May 1

•**CHANEY, REEFORD & BARBARA:** Chesterfield, VA (Fair Havens Methodist, Ladies' Retreat), April 8-9; Warren, PA, April 12-17; Coraopolis, PA, April 19-24; Kentucky District Ladies' Retreat, April 29-30

**CHASE, FRANK:** Reno, NV (Reno/Sparks Colony Christian Fellowship), April 1-5; Mitchell, SD, April 12-17; Osborne, KS, April 19-24; Sylvia, KS (Pleasant Hill), April 26—May 1

**CHEATWOOD, HENRY B.:** Longmont, CO (Mountain View), April 10-13; Colorado Springs, CO (Southgate), April 15-17; Riverton, WY (First), April 19-24; Wheatland, WY, April 26—May 1

**CHRISTNER, JACK M.:** Clarion, PA (Free Methodist), April 5-10; New Albany, OH (Trinity), April 12-17; Columbus, OH (West Broad), April 19-24; Independence, KY (Community), April 26—May 1

•**CLAY, D. E.:** Loudonville, OH, April 6-10; Cincinnati, OH (Carthage), April 15-17; Carey, OH (Ridge Chapel), April 23-24; Tulsa, OK (Regency Park), April 29—May 1

•**CLAY, M. E.:** Cincinnati, OH (Mount Carmel), April 5-10; St. Marys, WV, April 12-17; Springfield, OH (Trinity), April 19-24; Grand Ledge, MI, April 26—May 1

**COFFEY REV. & MRS. RUSSELL E.:** Gardendale, AL, April 5-10; South Pittsburg, TN, April 12-17; Chattanooga, TN (First), April 19-24; Reserved, April 26—May 1

**COVINGTON, NATHAN A.:** Davenport, OK, April 5-10; Dodson, TX, April 12-17; Hays, KS, April 19-24; Nowata, OK, April 26—May 1

**CRANDALL, VERNON & BARBARA:** Dalton, GA (Grace), April 5-10; Pulaski, VA, April 19-24

**DALE, TOM:** San Diego, CA (Point Loma Nazarene College), April 6-8; Beaverton, OR, April 17; Portland, OR (Rose City Holiness Crusade), April 19; Red Deer, Alta. (West Park), April 24; Edmonton, Alta. (South Side), April 26—May 1

•**DANIELS, M. HAROLD:** Sierra Vista, AZ, April 6-10; Las Vegas, NV (First), April 15-20

•**DARNELL, H. E.:** Defuniak Springs, FL (Christian Life Center Camp Meeting), April 7-17; Greenville, PA (Wesleyan/Methodist churches), April 21—May 1

•**DAVIS, HAROLD C.:** Oklahoma City, OK (Southside), April 6-10; Broadview, NM, April 13-17; Lovington, NM, April 20-24; Ada, OK, April 29—May 1

**DELL, JIMMY:** Reserved, April 3; Elkhart, KS, April 9-13; Wichita Falls, TX (First), April 14-17; Wichita, KS (First Wesleyan), April 24-27; Yukon, OK, April 28—May 4

**DENNISON, MARVIN E.:** Bangor, ME, April 5-10; Dover-Foxcroft, ME, April 12-17; Oakland, ME, April 19-24; Augusta, ME (First), April 26—May 1

**DICKSON, RICHARD—LIVING WAY GOSPEL TEAM:** Ridgeville, IN, April 12-17

•**DISHON, MELVIN:** Ripley, WV, April 5-10; Albany, KY (First), April 19-24; Elizabethtown, KY (First), April 26—May 1

•**DIXON, GEORGE & CHARLOTTE:** North American Indian Revivals, April 1-30

**DODDS, JOHN E.:** Mount Sterling, OH, April 5-10; Wilshire, OH (Countryside), April 12-17; Springfield, OH (Central), April 19-24

**DUNMIRE, RALPH & JOANN:** Albertville, AL, April 10-14; Greenfield, IN (Stringtown), April 19-24; Blue Ash, OH (Cincinnati Sycamore Community), April 26—May 1

**DUNN, DONALD R.:** Lancaster, OH (Calvary), April 6-10; Van Wert, OH, April 12-17; College Corner, OH, April 19-24; Pleasantville, OH, April 26—May 1

**DUTTON, BARRY & TAVIA:** Concerts in New York, April 5-9; Crown Point, IN (South Lake), April 10-17; Morris, IL, April 19-24; Sullivan, IN, April 26—May 1

**ESSELBURN, BUD—THE KING'S MESSENGERS:** Eau Claire, WI, April 5-10; Mauston, WI, April 12-17

**FADER, WES & MARY:** Parkersburg, WV (Evangelical Methodist), April 5-10; New Castle, PA (First), April 12-17; Delta, PA, April 19-24; Pylesville, MD (Fawn Grove), April 26—May 1

**FISHER, CLAIR H.:** Binghamton, NY, April 12-17

•**FISHER, C. WILLIAM:** Roswell, NM (First), April 12-17

**FLOYD, THOMAS D.:** Broken Arrow, OK, April 8-13; Albany, OR, April 22-27

**FORTNER, ROBERT E.:** Mount Vernon, IN (First), April 5-10; Fairbury, IL, April 12-17; Ridge Farm, IL, April 19-24; St. Joseph, MI, April 26—May 1

**FRANK, RICHARD A.:** Floyd, VA, April 5-6; Egg Harbor City, NJ, April 19-24

**FREELAND, RONALD E.:** Bedford, IN (Davis Memorial), April 5-10; Francisco, IN, April 12-17; Louisville, KY (Southside), April 19-24; Oakland City, IN (Zone Meeting), April 26—May 1

**FREY FAMILY, THE:** Deford, MI (Community), April 3; Akron, OH (Arlington), April 24

•**FRODGE, HAROLD C.:** Fithian, IL, April 5-10; Cincinnati, OH (Price Hill), April 12-17; Stamps, AR (Community), April 19-24

**GARDNER, JOHN M.:** Wellsburg, WV, April 5-10; Newell, WV (First), April 12-17; Caro, MI, April 20-24; Weirton, WV, April 26—May 1

**GIBSON, NORRIS—TOBIE & CO. MINISTRIES:** Barnesville, GA (First), April 12-17; LaGrange, GA, April 19-24; Cochran, GA, April 26—May 1

•**GRAY, C. PAUL:** Galena Park, TX, April 5-10

**GREEN, JIM & ROSEMARY:** Freeport, IL, April 5-10; Newark, DE, April 22-27

**GRIMES, W. ANDREW:** Nelsonville, OH (Wesleyan), April 7-10; Huntington, WV (Walnut Hills), April 15-17; Frankfort, OH (Clarksburg), April 19-24; Waverly, OH, April 26—May 1

**HAINES, GARY W.:** Topeka, KS (Fairlawn), April 2-6; Kansas City, MO (Hillcrest), April 7-10; Dexter, MO (First), April 16-20; Ferguson, MO (St. Louis Ferguson), April 21-24; Bel Air, MD, April 30—May 4

**HALL, CARL N.:** Columbus, GA (Macon Road), April 12-17; Macomb, IL, April 19-24

**HARTZLER, MARVIN B.:** Worden, MT (First), April 24—May 1

**HAYES, ALVIN B.:** Burlington, WI, April 5-10; Waukesha, WI, April 12-17; Mauston, WI, April 19-25; Colfax, WI (Faith Lutheran), April 27—May 1

**HAYNES, CHARLES & MYRT:** Pelham, TN (Chapmans Chapel), April 5-10; Alton, IL (Hillcrest), April 12-17; Dolton, IL, April 19-24; Taylorville, IL (First), April 26—May 2

**HECKATHORN, JAMES R.:** Livingston, MT (First), April 12-17; Worland, WY, April 19-24; Powell, WY, April 26—May 1

**HELMS, MIKE & GLORIA:** Wabash, IN, April 5-10; Fort Wayne, IN (Elmhurst), April 12-17; Marion, IN (First), April 19-24; Hudson, IN (Ashley-Hudson), April 26—May 1

**HICKS, JOHN DAVID:** Red Deer, Alta. (First), April 1-3; Napa, CA, April 6-10; Yorba Lynda, CA (Faith Community), April 13-17; Vancouver, WA (Liberty Bible of Hazel Dell), April 20-24; Santa Maria, CA (First), April 27—May 1

**HIGGINS, CHARLES & MARJORIE:** Pueblo, CO (Fairmount), April 10-14; Greeley, CO (First), April 17-21; Littleton, CO (Denver Littleton), April 24-28

**HILL, BEN E. (BIBLE EXPOSITOR):** Goldsboro, NC, April 5-10; Bloomington, IL (Fairway Knolls), April 19-24; New Berlin, WI, April 26—May 1

•**HOWARD, RICHARD E.:** Fairview Village, PA, April 17-23

**HUGHES, JOYCE:** Harrison, MI (Temple), April 19-24

**JAMES, RANDALL L.:** Anderson, IN (Parkview), April 1-3; Louisville, KY (Valley), April 5-10; Rockford, IL (First), April 12-17; Owensboro, KY (First), April 19-24; Syracuse, IN (Wawasee Community), April 26—May 1

**JAYMES, RICHARD W.:** Spencerville, OH, April 3-10

•**JENNINGS, LEON E.:** Belton, TX (First), April 5-10; Snyder, OK, April 19-24

**JOHNSON, RONALD E.:** Beatrice, NE (Beatrice & York, Concerts), April 3; Champaign, IL (West-side), April 5; Anderson, IN (First), April 6-10; Decatur, IL (First), April 12-17; Concerts in Indiana and Ohio, April 18-25; Gallipolis, OH, April 26—May 1

**JUSTICE, MEL & DONNA:** Fairborn, OH (First), April 5-10; Sebring, OH, April 12-17; Oil City, PA, April 19-24

**KEENA, EARL E.:** Reserved, April 7-9

•**KNIGHT, JOHN L.:** Grand Prairie, TX, April 5-10; Gladewater, TX, April 12-17; Sand Springs, OK, April 19-24; Plainville, KS, April 26—May 1

**KOHR, CHARLES:** Harrisonville, PA (Pleasant Ridge), April 1-10; Nanty Glo, PA, April 12-17; Franklin, PA, April 26—May 1

**LAING, GERALD D.:** Savannah, GA (First), April 24—May 1

**LASALLE, RAY:** Hot Springs, AR (Lockhaven), April 5-10; Butler, MO, April 13-17; Indianapolis, IN (Southside), April 19-24; North Vernon, IN, April 26—May 1

**LAWSON, WAYNE T.:** Yuma, CO, April 3-8; Evanston, WY, April 12-17

**LAXSON, KIP:** Mountain View, MO, April 6-10

**LECKRONE, LARRY D.:** Muskegon, MI (First), April 9-14; Carmi, IL, April 16-21; Sterling, IL (First), April 24-28; Columbus, OH (Wilson Avenue), April 30—May 5

•**LESTER, FRED R.:** Charles City, IA (First Wesleyan), April 10-17

**LIDDELL, P. L.:** Freeport, IN, April 5-10; Trenton, NJ, April 12-17; Nashville, TN (Immanuel), April 20-24; Hamock, MD (Independent Church), April 19-24

**LOHR, DONALD A.:** Oak Hill, WV, April 5-10; Man, WV, April 12-17; Roanoke, VA (Garden City), April 19-24; Catlett, VA, April 26—May 1

**MANER, ROBERT E., JR.:** Clendenin, WV, April 5-10; Hicksville, OH, April 12-17; Smyrna, GA, April 19-24

**MANLEY, STEPHEN L.:** Lynnwood, WA, April 5-8; Alaska District Camp, April 24-28; Vancouver, WA (Hillcrest), April 30—May 4

**MANN, THURMAY & MARY KAY:** Winamac, IN, April 6-10; Lansing, IL (First), April 12-17; Lansing, MI (South), April 20-24; Indianapolis, IN (Westside), April 26—May 1

•**MARTIN, E. LEON:** Crockett, TX, April 1-3

**MATTER, DANIEL W., SR.:** Redkey, IN, April 22-24

•**MAY, JOHN W.:** Cumberland, KY, April 26—May 1

**MAYO, H. CLIFFORD:** Sandwich, IL, April 19-24

**MCCORKLE, ROBERT W.:** Prairie Village, KS (Kansas City Mall Avenue), April 8-10; Kansas City, MO (Westside Friends Youth Retreat), April 20-24

**McGEE, JERRY:** Clyde, NC (Wesleyan), April 5-10; Greensboro, NC (Gifford Wesleyan), April 12-17; Rock Hill, SC (Grace), April 19-24; Gastonia, NC (First), April 26—May 1

**McKELLIPS, DALLAS A., SR.:** Parsons, KS, April 5-10; Newhall, CA, April 17-22; Baxter Springs, KS, April 24-29

**McWHIRTER, G. STUART:** Lenexa, KS (Kansas City Central), April 6-10; Pataskala, OH, April 13-17; Springfield, MA, April 20-24; San Juan, Puerto Rico (Calvary), April 26—May 1

**MEHR, BETHANY:** Allen Park, MI (Veteran's Memorial Hospital), April 4-10

**MELVIN, L. DOLORES:** Dallas, TX (Lake June), April 10-17; Vici, OK, April 19-24; Duncan, OK (North Heights), April 26—May 1

**MEREDITH, DWIGHT & NORMA JEAN:** Fargo, OK, April 5-10; Atwood, KS, April 12-17; Olney, IL, April 26—May 1

**MILBURN, GARY:** Mount Airy, MD (New Market Valley Fellowship), April 12-17; Martinsburg, WV, April 19-24

**MILLER MINISTRIES, INC.—WALLY & CARROLL:** Hastings, MI, April 3-7; Coffeyville, KS (First), April 10-14; St. Clair, MO (Parkway), April 24-28

**MILLHUFF, CHARLES R.:** Fort Collins, CO, April 6-10; Salem, IL (Grace), April 13-17; Portland, OR (Christian Holiness Association), April 21; Portland, OR (New Hope Community Church), April 24; Shawnee Mission, KS (Kansas City Youth for Christ), April 30

**MILLS, CARLTON A.:** Bethany, OK (Oklahoma City Pennsylvania Avenue), April 6-10; Brazil, IN (First), April 15-17; Fairborn, OH (Wrightview), April 17; Huntington, WV (First), April 19-24; Marion, IL, April 26—May 1; Kankakee, IL (Olivet Nazarene University), April 27

**MIZ MAUDIE MINISTRIES:** Newton, KS (First, SAM Meeting), April 8; Great Bend, KS, April 10-14; Hugoton, KS, April 15-17

**MONCK, JIM:** Lodi, CA, April 13-17; Weaverville, CA, April 20-24

**MORLEY, FRANK W.:** Kansas City, MO (Dundee Hills), April 5-10; Decatur, IL (First), April 12-17; Galesburg, IL (First), April 19-24; Cambridge, OH (First), April 26—May 1

**MOSS, UDELL G.:** Joplin, MO (Calvary), April 5-10; Saginaw, MI (Shields), April 12-17; Macon, MO, April 19-24; St. Louis, MO (Southside), April 26—May 1

**MUNCIE, BOB & JANE:** Lynn, IN (Arba Friends Meeting), April 6-10; Mount Vernon, IN (Point Township), April 12-17; Indianapolis, IN (Southside), April 20-24; Winslow, IN (Oakland City Indoor Camp), April 26—May 1

**MYERS, HAROLD L.:** Reserved, April 4-17; Manistee, MI, April 19-24; Decatur, IL (West Side), April 26—May 1

**NAJARIAN, BERGE & DORIS:** Colona, IL (Green Rock), April 15-17; Brunswick, OH, April 22-24

**NASH, FORREST W.:** Reserved, April 1-30

**NEFF, LARRY & PAT:** Sturgis, MI, April 6-10; Elkins, WV, April 13-17; Roanoke, VA (Garden City), April 19-24; Bluefield, WV (First), April 26—May 1

**OLIVER, L. S.:** Lawrenceburg, TN (Vaughan Memorial), April 19-24

**OVERTON, WILLIAM D.:** Montpelier, OH, April 5-10; Pushing, MI, April 12-17; Imlay City, MI, April 19-24; Medora, KS (Community Bible Church), April 29—May 1

**OTLER, CALVIN & VIRGINIA:** Grandview, MO, April 5-10; Aurora, MO, April 11-17; Masantown, WV, April 19-24

**PAGE, MARK:** Orient, OH (Columbus Southwest Community), April 5-10; Sciotoville, OH (Portsmouth Sciotoville), April 19-24; Dellroy, OH, April 26—May 1

**PALMER, JAMES E.:** Shirley, IN, April 5-10; Clayton, IN, April 12-17; Indianapolis, IN (Lawrence), April 19-24; Valley City, ND, April 26—May 1

**PASSMORE, A. A., EVANGELISTIC PARTY:** Youngstown, OH (Boardman), April 5-10; Hamburg, NY, April 12-17; Okemos, MI, April 26—May 1

**PERDUE, NELSON S.:** Youngstown, OH (Wickliffe), April 6-10; New Albany, IN (First), April 12-17; Ashland, OH, April 19-24; Nashville, TN (Grace), April 27—May 1

**PEIFER, DON, EVANGELISTIC TEAM:** Martinsville, IN (First), April 3; Waverly, OH (Benefit), April 8; Monroeville, AL (City Crusade), April 10-14; Thomville, OH (Telethon), April 16; Pipestem, WV (Concert), April 22-24; Pennsylvania Concert Tour, April 27—May 1

**PRICE, JACK L.:** Silvis, IL, April 5-10; Milan, IL, April 12-17; Aledo, IL, April 19-24

**REID, WILLIAM D.:** Crossville, TN, April 5-10; Fairmont, WV (Central), April 12-17; Loudonville, OH, April 19-24; Mansfield, OH (First), April 26—May 1

**RICHARDSON, KEN:** Cedar Rapids, IA (Trinity), April 5-10; Eureka, IL, April 12-17; El Paso, IL, April 19-24; Reserved, April 26-30

**RICHARDS, LARRY & PHYLLIS:** Franklin, IN, April 5-10; Morristown, IN, April 12-17; Springfield, OH (High Street), April 28—May 1

**RICKEY, HOWARD L.:** Madison, WI (First), April 4-10; Grove City, OH, April 12-17; Worthington, OH (Columbus Northwest), April 24-27

**ROSE, WAYNE:** Aurora, MO, April 5-10; Yates Center, KS, April 12-17; Dickson, TN (First), April 19-24; South Point, OH, April 26—May 1

**ROTH, RONALD W.:** Bradford, PA (First), April 5-10; California, PA (Calvary), April 12-17; Benton, IL (First), April 19-24; Olney, IL, April 26—May 1

**SEYMOUR, J. KEVIN:** Zanesville, OH (Muskingum Valley Holiness Association), April 4-10

**SMITH, DOYLE C.:** Houlika, MS, April 5-10; Chattanooga, TN (Lookout Valley), April 12-17; Blue Ash, OH (Cincinnati Sycamore Community), April 26—May 1

**SMITH, OTTIS & MARGUERITE:** Ridgway, PA, April 19-24

**SMITH, DUANE:** Fulton, KY (First), April 5-10; Sikeston, MO (Eastside), April 12-17; New Carlisle, OH (Bethel Community), April 19-24; Belle, WV, April 26—May 1

**SPRAGUE EVANGELISTIC FAMILY:** Calvert, AL, April 5-10; Uniontown, OH (Akron Trinity), April 19-24; Jackson, MS (Grace), April 26—May 1

**STANFORTH, KEN:** Dorris, CA, April 19-24; Sun Valley, NV (Sun Valley Shepherd of the Valley), April 26—May 1

**STARK, EDDIE G.:** Cedar Rapids, IA (Oakland), April 3; Ottumwa, IA (First), April 5-10; Centerville, IA, April 12-17; Oklahoma City, OK (May Avenue), April 19-24

**STEVENSON, GEORGE E.:** Murphysboro, IL, April 5-10; Waterville, VT, April 12-17; Elmira, NY (First), April 19-24; Agincourt, Ont. (Rosewood), April 26—May 1

**STREET, A. DAVID:** Creve Coeur, IL, April 5-10; Birnamwood, WI (Mattoon), April 12-17; Monrovia, IN, April 22-24; Terre Haute, IN (Wesleyan), April 25—May 1

**STRICKLAND, R. L. "DICK":** Havelock, NC, April 6-10; Hillsboro, OH, April 13-17; European Evangelistic Tour, April 18—May 3

**SURBROOK, WILLIAM B.:** Bellevue, OH, April 12-17

**SWANSON, ROBERT L.:** Noble, OK, April 10-17

**TAYLOR, BOBBY, EVANGELISTIC TEAM:** South Point, OH (Sunrise), April 5-10; Franklin, IN (Walters Chapel), April 12-24; Newark, OH (East), April 26—May 1

**TAYLOR, EMMETT E.:** Hollis, OK, April 5-10; Poteau, OK, April 12-17

**TAYLOR, MENDELL L.:** Mason, MI (First), April 20-24

**TAYLOR, ROBERT W.:** Grafton, WV (Blueville), April 5-10; Fairmont, WV (First), April 13-17; Hamilton, OH (Tuley Road), April 20-24; Bellaire, TX, April 27—May 1

**THOMAS, J. MELTON:** Sunnyside, WY (Kinpear), April 5-10

**TRIPP, HOWARD M.:** Martinsville, IN (First), April 6-10; Indianapolis, IN (Clermont), April 12-17; Dayton, OH (Drexel), April 19-24; Middletown, OH (First), April 26—May 1

**TURNER, BEVERLY A.:** Morrow, OH, April 6-10; Union City, IN, April 26—May 1

**ULMET, ALECK G.:** Minneapolis, MN (Spring Lake), April 5-10; Harrisburg, IL (First), April 12-17; Columbus, NE, April 19-24; Grinnell, IA, April 26—May 1

**WALKER, BRIAN & DEB:** Grandview, WA, April 24

**WARD, DAVID R.:** Miamisburg, OH (First), April 12-13; Hamilton, OH (First), April 15-17; Middletown, OH (First), April 26—May 1

**WATSON, LOY L.:** Reserved, April 1-30

**WELLS, GENE & NANCY:** Dayton, OH (First), April 6-10; New Albany, IN (Eastside), April 12-17;

Roanoke, VA (Grandview Heights), April 19-24; Richmond, VA (Highland Springs), April 26—May 1

**WELLS, LINARD O.:** Malden, MO (First), April 5-10; Seymour, MO (Dogwood), April 12-17; Carl Junction, MO, April 19-24; Fort Smith, AR (Trinity), April 26—May 1

**WEST, EDNA:** Woodstown, NJ, April 17-24

**WHITE, JANIE:** Glendale, AZ (West Valley), April 3; Phoenix, AZ (Deer Valley), April 6; Lake Havasu City, AZ ("Under the London Bridge"), April 9; Lake Havasu, AZ (Wesley Chapel—am.), April 10; Lake Havasu City, AZ (Christian Assembly of God—p.m.), April 10; Kingman, AZ, April 13; Las Vegas, NV (First), April 17; Mesa, AZ (Covenant Baptist), April 23; Albuquerque, NM (Sandia), April 24; Olympia, WA, April 29—May 1

**WHITWORTH, MARCUS A.:** McAlester, OK, April 1-3; Dexter, MO (Southwest), April 8-10; Columbus, OH (Whitehall), April 12-17; Kansas City, KS (Stony Point), April 19-24; Mountain Grove, MO, April 26—May 1

**WILLIAMS, LAWRENCE:** Reserved, April 20-24

**WOODWARD FAMILY EVANGELISM:** Fort Wayne, IN (First), April 1-3; Reserved, April 4-9; Van Buren, IN, April 10-17; Tilden, IL, April 19-24; Lamar, MO, April 26—May 1

**WOOTEN, D. J.:** Warren, OH (Champion), April 17-24

**WRIGHT, E. GUY:** Allison, PA, April 5-10; Stafford, VA, April 12-17; Pineville, WV, April 19-24; St. Albans,

WV, April 26—May 1

**YINGLING, KENNETH B.:** Kendallville, IN, April 5-10; Frankfort, KY (Capital), April 12-17; Anderson, IN (Fifth Street), April 19-24

•designates retired elder



**LCDR Elvin F. Brown, USN (Ret.), (r.)** recently administered the oath of allegiance to his son, **David Marsh Brown**, officially commissioning him as a 1LT in the United States Army. David's first active duty assignment is to Fort Hood, Tex.

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NTS Professor Charles (Chic) Shaver (l.), who occupies the Chair of Evangelism, presented a plaque to Mrs. Parker on behalf of NTS President Sanders.

## OUR COLLEGES AND SEMINARIES

ward the endowment of these three chairs. —NN □

### AIDS SEMINAR HELD ON NNC CAMPUS

January 21-23, on the Northwest Nazarene College campus, speakers Jonathan Hunter, founder-director of AIDS Resource Ministry in Santa Monica, Calif., and Michael Christensen, director of Golden Gate Ministries (a Nazarene Urban Mission in San Francisco) presented a three-day, nine-hour seminar on AIDS.

Early in the school year, a group of NNC students traveled with Dr. Irving Laird, an NNC professor of religion, to Los Angeles for a Sunday School convention. Several of the students and Laird heard Hunter speak at a workshop on AIDS. Convinced that NNC needed his message of reconciliation and ministry, the group began lobbying to bring him to campus.

Through the concerted funding efforts of the student body, Department of Religion, and Student Affairs, Hunter was brought to NNC. The "AIDS and the Christian Attitude" seminar was offered for credit.

Approximately 65 students gained insight into the medical and spiritual implications of the modern-day plague, with special consideration of hands-on ministry. "They [Hunter and Chris-

### PARKER HONORED FOR GIFT TO NTS

Charlena Parker was recently honored by Nazarene Theological Seminary for her investment to help endow the Cooper Chair of Evangelism at NTS.

The Cooper Chair of Evangelism was established with gifts from Mrs. Parker and the estate of Mrs. Parker's sister and brother-in-law, Gladys and Frank A. Cooper.

"We have almost reached \$400,000 toward our goal of \$500,000 to fully endow this chair," said NTS President Terrell C. (Jack) Sanders, Jr. "We express our deep appreciation to Mrs. Parker for her continuing support of this vital position."

The Chair of Evangelism is one of three chairs that NTS is seeking to have underwritten in the seminary's School of World Mission and Evangelism, according to the NTS president. The other two chairs would be in missionary.

Sanders has established an NTS President's Council whereby individuals may invest in the lives of seminarians by contributing \$1,000 annually to-



For Nazarene Hispanic pastors, including associates, elders working in Hispanic ministry in the U.S., and superintendents of all districts, including English-speaking, with active ministries among Hispanics.

**Fort Worth, Tex.—Camp Arrowhead**  
(50 miles southwest of Dallas/Fort Worth)

**October 3-7, 1988**

**Guest Speakers:** *Dr. and Mrs. Eugene Stowe*

- Preaching, inspiration
- Papers, workshops, panel discussions
- Devotions, fellowship, sports

**Workshops:**

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- Coping with Pastoral Change
- Integrating New Believers . . .
- Time Administration
- Self-motivation
- Personal Objectives and Ministerial Goals
- Obstacles to Growth—Personal, Ministerial, Church

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Hispanic Ministries Coordinator  
102 Burkett  
Royse City, TX 75089

Sponsored by National Congress of Hispanic Nazarene Workers and Church Extension Ministries



Six members of the Concert Band from Southern Nazarene University of Belton, Okla., were selected as participants in the first Christian College Honors Band, sponsored by the Christian Instrumental Directors Association. The honor band performed as part of the CIDA's national convention in Chicago, April 16. The band consisted of 72 members from 15 colleges and universities across the nation, and was directed by Ray Cramer of the University of Indiana. The band members from SNU are pictured (back row, l. to r.): Paul McJunkin, senior from Lubbock, Tex.; Alan Palmer, senior from Pflugerville, Tex.; Wes Briscoe, senior from Canadian, Okla.; (front row, l. to r.): Dana Beth Murray, senior from Derby, Kans.; Julie Tompkins Phillips, senior from Carthage, Mo.; Michelle MacDonald, senior from Albuquerque. Prof. Phil Moore is director of the SNU instrumental program.

tensen] didn't address just AIDS." Linda Hills, campus ministries intern, said, "they shed a new light on ministry."

The AIDS crisis may reach a peak in 1993 at 300,000 individual cases, researchers indicate. In the meantime, high-risk behaviors (involving blood to blood or blood to semen contact) continue to spread AIDS. Currently, the number of AIDS cases in the United States doubles every 16 to 18 months.

"The seminar participants wanted to hear about ministry," said Laird. "They came out with a whole new light on ministry. The seminar also helped eliminate unfounded fears about AIDS." □

## NEWS OF EVANGELISM

### BEYOND EXPECTATION

When the Fortville, Ind., church held their recent revival with Evangelist James Crabtree and Song Evangelists Larry and Phyllis Richards, they didn't quite get what they had expected.

Pastor James Walker reports, "Our annual revival preparation, 'Forty Days of Prayer and Fasting,' was presented on a Sunday morning. A majority of the congregation participated."

Rev. Walker and his people expected to have a good revival. Walker continues, "The services began as scheduled. The attendance was good, the singing was excellent, and the holiness preaching was anointed. It was a very good revival until Sunday evening. Then things changed completely. It went from a very good revival to an outstanding one.

"The Holy Spirit began to take charge in a dramatic way. By 10 P.M., when the service was finally over and people started going home, scores of people had come to the altar and testified to God's saving and sanctifying grace. A host of our young people found definite spiritual help. Many people were on their feet, shouting and praising God.

"In all, there were approximately 50 seekers during the revival services.

"The spirit of revival is still on! There are still services that extend well beyond the usual dismissal time, when seekers have found God's grace extended to meet their needs." □



The 15th annual assembly of the Samoa District convened at Ululoloa, Western Samoa. General Superintendent Jerald D. Johnson presided. Rev. Vaimanino Pomele was elected to continue as district superintendent for two additional years. The assembly concluded with a Sunday morning ordination service. Dr. Johnson ordained as elders Rev. Leatapo Tapelu and Rev. Aiofa Tuimauluga. Pictured (l. to r.) are General Superintendent Johnson, Rev. Alofa Tuimauluga, Mrs. Tele Alofa, Rev. Leatapo Tapelu, Mrs. Sevena Leatapo, and District Superintendent Vaimanino Pomele.



General NWMS Director Nina G. Gunter recently presented General Superintendent Eugene L. Stowe (r.) and World Mission Division Director Robert Scott with newly designed Alabaster boxes. The boxes resemble bricks, symbolizing the use of Alabaster funds for the purchase of land and materials for buildings in mission areas.

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**ALABAMA SOUTH**—May 4-5. Governors House Hotel & Conference Center, 2705 E. South Blvd., Montgomery, AL 36116. Co-Host Pastors: Steven Callis, Les Snodgrass, Oneal Stover. General Superintendent: William M. Greathouse.

**ANAHEIM**—May 4-5. First Church of the Nazarene, 1500 E. 17th St., Santa Ana, CA 92701. Host Pastor: Kent Anderson. General Superintendent: Dr. Eugene L. Stowe.

**LOUISIANA**—May 4-5. District Center, 908 Mary Hill Rd., Pineville, LA 71360. Host Pastor: Charles Lassiter. General Superintendent: Dr. Charles H. Strickland.

**ALABAMA NORTH**—May 5-6, noon. Cullman Civic Center, 510 5th St. S.W., Cullman, AL 35055. Host Pastor: Greg Story. General Superintendent: Dr. Jerald D. Johnson.

**SOUTHERN CALIFORNIA**—May 5-6. San Diego Mission Valley Church, 4750 Mission Gorge Pl., San Diego,

## Congreso de Obreros Nazarenos

Para pastores nazarenos hispanos, incluyendo asociados, presbíteros que se ocupan en algún ministerio hispano en Estados Unidos, y superintendentes de todos los distritos, incluyendo los de habla inglesa cuyos distritos tengan ministerios entre los hispanos.

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**Del 3 al 7 de octubre de 1988**

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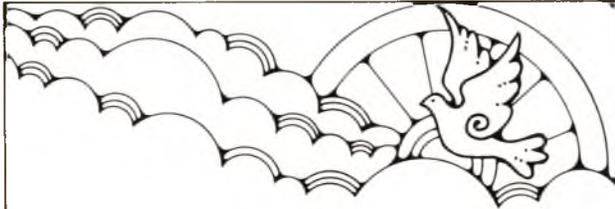
**Sesiones de Trabajo:**

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- Cómo confrontar los cambios pastorales
- Integración de recién convertidos
- Administración del tiempo
- Motivación propia
- Objetivos personales y metas ministeriales
- Obstáculos para el crecimiento—personales, ministeriales, de la iglesia

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## Church Choir Arrangements for

# PENTECOST SUNDAY • May 22

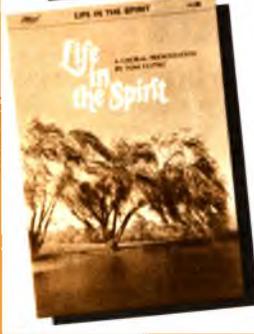
Every church plans special music for Christmas and Easter. Why not for Pentecost—a significant anniversary Sunday for Nazarene choirs to present music emphasizing the experience of Pentecost.



### BY MY SPIRIT

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

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



### LIFE IN THE SPIRIT

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

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

\*Information on Accompaniment Tapes available upon request.

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

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

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CA 92120. Host Pastor: Daniel Copp. General Superintendent: Dr. John A. Knight.

**CENTRAL FLORIDA**—May 11-12, noon. First Church, 560 3rd St. S.W., Winter Haven, FL 33880. Host Pastor: Charles Kirby. General Superintendent: Dr. Charles H. Strickland.

**FLORIDA SPACE COAST**—May 13-14. To be organized following the Central Florida assembly.

**NORTH FLORIDA**—May 11-12. University Boulevard Church of the Nazarene, 3930 University Blvd. S., Jacksonville, FL 32207. Host Pastor: R. E. Zollinhofer. General Superintendent: Dr. Raymond W. Hurn.

**OREGON-PACIFIC**—May 12-13. First Church, 6100 S.W. Raab Rd., Portland, OR 97221. Host Pastor: Gary Henecke. General Superintendent: Dr. John A. Knight.

**NORTHERN CALIFORNIA**—May 13. Church of the Nazarene, 1650 Ashbury Dr., Concord, CA 94520. Host Pastor: Dan Kellogg. General Superintendent: Dr. Eugene L. Stowe.

### MOVING MINISTERS

TODD M. BARNES from Loomis, Calif., to Apple Valley (Minn.) Mission

R. JAMES BLEDSAW from Chicago (Ill.) Northside to District Assigned, East Michigan

MCKINLEY BROWN from Pleasantville, Ohio, to Whitesburg, Ky.

DICK R. FERGUSON from Canyon Hill, Idaho, to Hayward, Calif.

DOUGLAS D. FORSBERG from associate, Ft. Worth (Tex.) Metroplex Chapel to Riverside (Tex.) Community Mission

G. MARTIN GENTZLER from Pickerington, Ohio, to Zanesville (Ohio) South

CARL GRAHAM from Wurtland, Ky., to Coal Grove, Ohio

ROY W. GRIGSBY from Martinsville, Ind., to Wurtland, Ky.

THOMAS JACKSON from pastor, Whitesburg, Ky., to Evangelism

GARY E. JACKSON from pastor, Clearlake, Calif., to associate, Eureka, Calif.

Donald Libby from Davis, Calif., to Carson City (Nev.) First

ROGER D. LIEBING from Rapid City, S.Dak., to Davenport, Iowa

PAUL M. McNETT from Altona, N.Y., to Johnstown (N.Y.) Mission

STANLEY MARTIN from associate, Valparaiso, Ind., to associate, Indianapolis (Ind.) First

EDWARD E. MILLER to Willcox, Ariz.

TIMOTHY L. ODOM from associate, Texarkana, Ark., to pastor, Stamps, Ark.

GEORGE M. PAYNE to Richmond (Va.) Inter-City Mission

WALLACE L. PENTECOST from Ewan, Wash., to Zillah, Wash.

ROBERT M. SHERWOOD from student, NTS, Kansas City, to pastor, Ewan, Wash.

ROBERT J. SHEPARD from Piedmont, Okla., to Tucson (Ariz.) Mountain View

JERRY L. SHORT from Adrian (Mich.) to Danville (Ill.) First

TIMOTHY R. SMITH to Holt, Mich.

R. E. WESLEY from pastor, New Philadelphia, Ohio, to Evangelism

JEROLD D. WOLF from Willcox, Ariz., to Salt Lake City (Utah) First

### MOVING MISSIONARIES

REV. NEVILLE and JOYCE BARTLE, Papua New Guinea, Furlough address: c/o Gordon, 62 New Windsor Rd., Avondale, Auckland, New Zealand

MISS RHONDA BROWN\*, Philippines, Field address: P.O. Box 820, 1299 Makati, Metro Manila, Republic of the Philippines

REV. ROY and ERNA COPELIN, Philippines, Furlough address: 208 Davis St., Nampa, ID 83651

REV. TRAVOR and MARY JOHNSTON, Haiti, Furlough address: 209 E. Park Ave., Barberton, OH 44203

REV. DUANE and LINDA RENSBERY, Honduras, Furlough address: 3616 King Settlement Rd., Alpena, MI 49707

REV. MAURICE and JEANETTE RHODEN, Japan, Furlough address: 7755 Strawberry Hill, Goodlettsville, TN 37072

\*Specialized Assignment Personnel

### ANNOUNCEMENTS

**Borger, Tex., First Church** has advanced their 60th anniversary celebration to May 6-8. All friends and former members are invited. For details, write the church at 501 Kaye, Borger, TX 79007, or call (806) 274-6151.

April 10 at 10 A.M., the Loudonville, Ohio, church will celebrate its 55th anniversary. Dr. William M. Greathouse, general superintendent, will be the special speaker. District Superintendent Jack Archer and retired District Superintendent D. E. Clay will also be present for the combined anniversary celebration and the dedication of the church's new facility. At 3:00 in the afternoon there will be an open house. All former pastors, members, and friends are invited to attend. For further information, phone Pastor John E. Miller at 419-994-3690.

**The Sebring, Ohio, church** will celebrate its 60th anniversary May 1. The Freedom singers from Salem, Ohio, will open the event Saturday evening, April 30. All former members and friends are invited to attend.

Rev. Scott Robison is the pastor. For further information contact the church (216) 938-2629 or write 636 W. Maryland Ave., Sebring, OH 44672.

**Caldwell, Idaho, First Church** (now Ustick Road) will celebrate its 75th anniversary with a homecoming Sunday, May 2-8. All former members and friends of the church are invited to attend. Further details may be obtained by writing the church at 811 W. Ustick Rd., Caldwell, ID 83605.

**St. Clair, Mich., Blue Water Church** (formerly Marine City Church) will celebrate its 50th anniversary May 15, with a 3:00 P.M. service. District Superintendent Marselle Knight will be the featured speaker. All former pastors, members, and friends are invited to be present. More information is available by writing to the church, 805 Cass Ave., St. Clair, MI 48079.

**Lufkin, Tex., First Church** will celebrate its 80th anniversary Sunday, May 29. Guest speaker will be Rev. Earl Cotton, former pastor of the church. For further information contact the anniversary committee, First Church of the Nazarene, 1604 S. Medford Dr., Lufkin, TX 74901.

**The Port Angeles, Wash., church** will celebrate its 50th anniversary Sunday, June 12. Former pastors, members, and

friends are invited to attend. Those who cannot attend are urged to send greetings to the present pastor, Rev. Eugene (Don) Castle, at 836 E. 2nd St., Port Angeles, WA 98362, or phone (206) 457-6762.

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

## VITAL STATISTICS

### DEATHS

**MARY C. (MORSE) ANDREE**, formerly of Flint, Mich., 73, Feb. 13, Ocala, Fla. Survivors: Rev. John Z., daughters Judith E. Mann and Carol Calhoun; son Paul E.; five grandchildren; one brother.

**MATTHEW JOHN BECHTEL**, stillborn, Feb. 1, Jasper, Ind. Survivors: parents Rev. and Mrs. Mark D. Bechtle.

**WINNIFRED CICELY BOYES**, 81, Jan. 3, Calgary, Alberta, Canada. Survivors: husband Richard; daughter Joan; sons Russ and Doug; four grandchildren; one brother.

**CARRIE A. DEASON**, 87, Jan. 13, Sioux City, Iowa. Interment: Cedar Rapids, Iowa. Survivors: brother Sam Dickensheets; sister Ruth Poage.

**MABEL C. HILTON**, 95, Jan. 20, Everett, Wash. Survivors: daughters Evelyn Siles and Olive McDonald; three grandchildren; a number of great-grandchildren and great-great-grandchildren.

**GLADYS LOUISE KARKER**, 93, Feb. 5, Bethany, Okla. Interment: Houghton, N.Y. Survivors: sons Gladwyn and Oliver; daughter Mary Louise Conners; 10 grandchildren; 13 great-grandchildren.

**MARVIN LEE STONE**, 82, Feb. 7, Harmon, Okla. Survivors: wife Leta Joyce; son Larry; daughter Nancy Ross; 6 grandchildren; 11 great-grandchildren; 1 brother, 4 sisters.

**JONATHON PATRICK STRIDE**, 4 months, Dec. 28, Albuquerque, N.Mex. Survivors: parents Rev. Richard and Julie Stride; brother Richard Brandon; paternal and maternal grandparents; paternal and maternal great-grandmothers.

**REV. JOHN W. WELLS**, 100, Feb. 13, Cañon City, Colo. Survivors: son John L.; daughters Vela Mae Irvin, Viola Stalzte, Rose Athylee Smith; 7 grandchildren; 13 great-grandchildren; 2 great-great-grandchildren. Ministry: Kim, Armel, and Cañon City, Colo.

### BIRTHS

to **REX AND LORAL (McDONALD) HENCK**, Olathe, Kans., a girl, Chelsey Lea, Jan. 16

to **FRANK AND LISA (UTTER) MUELLERSMAN**, Rushville, Ill., a boy, Joshua Nathaniel, Feb. 18

to **STEVEN AND MARY JO (WILLCOX) SMITH**, Rockford, Ill., a girl, Lynsey Wilcox, Feb. 3

### MARRIAGES

**PAMELA SUE ROUSE** and **KEVIN WAYNE KROSLEY** at Alhambra, Calif., Jan. 2

**PAULINE DOLL** and **REV. J. C. WALLACE** at Plant City, Fla., Feb. 20

### ANNIVERSARIES

**HAROLD** and **MARION HUEBNER** celebrated their 50th wedding anniversary February 6 at the Portland, Oreg., Rose City Church. Their only daughter, Mrs. Chester (Adele) Suiter of Anchorage, Alaska, was able to attend. Marion is the daughter of a pioneer Nazarene evangelist. Rev. Thomas Bell of Alberta, Canada.

Retired Nazarene pastor and evan-

gelist **WILLIAM C. KELLER** and his wife **IRENE** celebrated their 50th wedding anniversary one week early, February 6 in Muncie, Ind. A special program of music and memories, attended by over 150 friends, was planned and conducted by their six children, who also sent them on a vacation to Hawaii for their anniversary, February 13.

**RUSSELL** and **ANNABELLE KLEPPINGER** celebrated their 50th wedding anniversary February 4 in Miami, Fla. A reception in their honor, attended by more than 150 relatives and friends, was given by their family: Mr. and Mrs. David Anderson of Shawnee, Kans.; Mr. and Mrs. Keith Kleppinger of Miami, Fla.; and Mrs. David Kirkwood of Westfield, N.J. Their three grandchildren participated in the program. More than 20 of those present had been at their wedding 50 years ago.

Russell and Annabelle met while students at Eastern Nazarene College and have held a wide variety of offices in Miami Central Church. Russell has been a member of the District Advisory Board.

**REV. and MRS. (EDNA) DANIEL STAFFORD** celebrated their 50th wedding anniversary six months early when their children gave them a surprise reception in St. Petersburg, Fla., December 26. Present at the celebration were John and Barbara (Stafford) Baker of St. Petersburg; David and Jackie Stafford of Oklahoma City; Jim and Charol Stafford of Springs, Tex.; Jim and Patricia (Stafford) Smith, South Africa; 10 grandchildren; and a number of friends. The Staffords repeated their vows at a nearby church, and the reception followed. Rev. and Mrs. Stafford pastored for 12 years and have been in the evangelical field for over 35 years.

Their anniversary was observed early so their daughter and son-in-law, Rev. and Mrs. Jim Smith, could attend before leaving for South Africa for their fifth term of missionary service.

## DIRECTORIES

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

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## WASHINGTON FOUNDATION STUDIES ROLE OF RELIGION IN PUBLIC LIFE

In 1952, 25 percent of the American public told a Gallup Poll they would refuse to vote for a Catholic, but in 1987, only 8 percent said the same. This may be an indication of a trend toward religious tolerance in the U.S., according to The Williamsburg Charter Foundation, which released these and other results in early February as part of its "landmark national study on the place of religion in politics and the public arena."

The study reveals that "contrary to widespread belief and charges in recent public disputes, Americans are not becoming less tolerant." In fact, there is a broad approval or acceptance of religion in public life, according to the report, and toleration has expanded with pluralism.

According to the study, in 1958, 28 percent told a Gallup poll they would not vote for a Jew, but in 1987 only 10 percent said they would object. Today, 70 percent say it is important that the president have strong religious beliefs, and yet 21 percent said they would be unwilling to vote for a candidate who has been a minister of a church.

The American Civil Liberties Union (ACLU) files too many lawsuits regarding religion, said 67 percent of those familiar with the ACLU's work. Another 62 percent think it is proper for religious leaders "to try to close pornographic bookstores." A majority, 56 percent, do not fault the Right to Life movement for injecting religious issues into the abortion debate. And yet, while 68 percent agree that "religious groups should have a legal right to get involved in politics," most of the same people, 57 percent, said that "personally," they would prefer "to see organized religious groups stay out of politics."

There are also "definite limits" to religious tolerance, and while "broad toleration is accorded to the main religious faiths, Americans still draw a clear line in their toleration of atheism and alternative life-styles in political leaders," said the report. A majority of those polled would be unwilling to vote for an atheist for president and 65 percent said they would be unwilling to vote for a homosexual for president.

## AT&T DECIDES TO STOP BILLING DIAL-A-PORN

The American Family Association (AFA) says the decision by AT&T to stop billing for "dial-a-porn" companies is a positive step that could deal a serious blow to the billion-dollar-a-year business.

AFA Executive Director Donald E. Wildmon says the AFA had been trying to get AT&T to stop the billing service for several months, with much correspondence and communication between AT&T and AFA, but without any success. December 14 Wildmon wrote AT&T Chairman James Olson asking that AT&T get out of the porn business, saying that AFA would begin a massive effort to get AT&T customers to switch to other long-distance carriers if AT&T did not do so by January 15.

"We became convinced that AT&T would not get out of the dial-a-porn business unless it was going to cost them more money than it brought in," explained Wildmon, a United Methodist minister. "Moral persuasion, combined with economic persuasion, proved effective."

Dial-a-porn companies offer sexually explicit recorded messages for a fee. Before AT&T's January 6 decision, the communications giant acted as a billing service for such companies, charging customers for dial-a-porn calls in their monthly phone bills, and paying the porn services directly. AT&T's decision to stop acting as a middleman for dial-a-porn will make it more difficult for such companies to profit from their services.



The General NWMS Council

## NWMS CELEBRATES BANNER YEAR

"Renewed vision and rededication to the task of carrying out the Great Commission" is the way General NWMS Director Nina Gunter sums up the impact

of the annual General NWMS Council meeting, which convened in Kansas City February 17-21. Seventeen council members joined with Gunter and General NWMS President Lela Jackson for the meetings, which included time with General Superintendent Eugene L. Stowe

and World Mission Division Director Robert H. Scott.

Gunter reported that in excess of \$33 million was raised in local churches through NWMS in 1987—an increase of more than \$3 million over the previous year. She highlighted the fact that at least 117 districts in World Mis-

sion areas contributed to General Budget in 1987, compared to 52 districts in 1986.

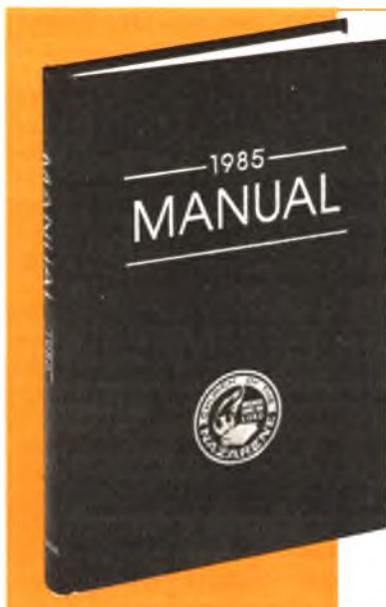
"I believe each council member left the meeting with a determination to support 100% General Budget payment and to entreat their churches that are blessed with financial resources to overpay," said Gunter.

The year 1987 saw a record high in the number of orders for mission education materials. It was also the year for the initiation of the publication of the International Mission Education Journal. This is the Wanda Knox Education Memorial Project, which is an adaptation of NWMS curriculum for all age-levels in non-English-speaking areas. The Journal is now being sent to 64 countries as well as to 13 districts in the U.S. with non-English-speaking congregations.

The Prayer Mobilization Line of NWMS averaged 1,900 calls per month in 1987. "We believe the work of our church stands or falls in accordance with our commitment to prayer," added the general director.

The council made plans for the 1989 General NWMS Convention and the 75th anniversary of the auxiliary in 1990. They also adopted a theme for the upcoming quadrennium and premiered a video/film on Alabaster giving. This item, which gives the history of the program and shows how Alabaster funds are currently being used, is now available to local churches and districts from NWMS. □

—NN



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## STEARMAN ELECTED ADULT MINISTRIES DIRECTOR



Tim Stearman, 39, has been elected and has accepted the post as Adult Ministries director of the Christian Life and Sunday School Division, according to Phil Riley, CL/SS Division director. Stearman has served as pastor of the Independence, Kans., church since November 1980. He was elected to the post by the Board of General Superintendents following nomination by the CL/SS Department. He begins his new responsibilities April 15.

A native of Wichita, Kans., Stearman is a 1971 graduate of Friends University. He also attended Nazarene Theological Seminary and was ordained in 1975 on the Southeast Oklahoma District.

He and his wife, Jane Ann, have two daughters, Staci and Jamie.

Phil Riley has served as the Adult Ministries director for the division since Ken Rice retired from the post in January 1984. □

—NN

## ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Northwestern Ohio District, I have appointed Dr. J. E. Shankel (presently superintendent of the Maine District) as superintendent of the Northwestern Ohio District effective April 15, 1988.

—Eugene L. Stowe  
General Superintendent

## SHANKEL IS NEW SUPERINTENDENT OF NORTHWESTERN OHIO



J. E. (Jack) Shankel has been appointed superintendent of the Northwestern Ohio District. He replaces M. V. (Bud) Scutt who was recently elected Evangelism Ministries di-

rector for the Church Growth Division. The appointment was made by General Superintendent Eugene L. Stowe with unanimous approval of the Board of General Superintendents and in consultation with the Northwestern Ohio District Advisory Board. The appointment becomes effective April 15.

Shankel has served as superintendent of the Maine District since being elected to the post in June 1971. Ordained on the New England District in 1964, he previously pastored churches in Duxbury and Augusta, Maine. He holds the A.B., Th.B., and D.D. from Eastern Nazarene College and has done graduate work at Andover-Newton Theological Seminary.

He and his wife, Joyce, have one daughter, Christi-Le Tribby. □

—NN

## BAHAN NAMED TO CANADIAN POST

The Executive Board of the Church of the Nazarene Canada has appointed William Bahan to the new post of director of Life Income Services and Compassionate Ministries, according to Rudolf Pedersen, administrator of the Church of the Nazarene Canada. Bahan begins his new assignment August 1, 1988.

Bahan, who served 26 years as a pastor and 9 years as superintendent of the Canada Atlantic District, will also be working with the Canadian Endowment Fund.

His responsibilities will include providing counseling and planning regarding wills, trusts, etc.; directing the work of the compassionate ministries program in Canada; and promoting the raising of funds for the Endowment Fund Canada, which serves Church Growth, Christian Education, Compassionate Ministries, and Communications.

A major part of his responsibilities will be coordinating the matching grant program. In 1987 alone the Church of the Nazarene Canada attained in excess of \$275,000 in matching grants from provincial and federal government agencies for mission projects in Papua New Guinea, Mozambique, and El Salvador.

"We believe we can boost this figure to between \$400,000 and \$500,000 annually with a full-time staff person," said Pedersen.

The program has been instrumental in receiving excess of \$750,000 from governmental entities over the past seven years.

Bahan is presently pastor of the Pentiction church in British Columbia. He and his wife, Mae, will be moving to the Canadian Church headquarters in Calgary August 1. □

—NN

## NEW GROUPS JOINING IN INDIA



General Superintendent Eugene L. Stowe recently returned from three weeks in India. He reports an increase from slow growth patterns. Seventeen new churches were fully organized on the India North—Delhi District, with 1,200 new Nazarenes.

Stowe said part of the growth can be attributed to a growing interest in the Church of the Nazarene by Christians in the country: "Because of our doctrinal positions and our international outlook, we are being approached by local groups of Christians who have never been affiliated with any organized denomination. Many of these, though not Wesleyan in theological tradition, have come to believe in the infilling of the Holy Spirit in a second work of grace."

He adds that most of these groups are self-supporting and are genuinely interested in uniting with the Church of the Nazarene.

Five groups of Nazarenes are now worshipping in the state of Punjab where the church has had no previous work. These congregations are already receiving inquiries from friends across the border in Pakistan about beginning holiness churches in that area.

"We are not entering a new field as such," noted Stowe. "The new works in Punjab are actually a part of the Delhi North District where Superintendent V. K. Singh is doing a fine job in developing contacts for new growth."

During his trip, the general superintendent also recognized the credentials of an elder from Nag-

aland on the India-Burma border, who has offered to begin work there.

Excellent growth is also taking place in the two new India South districts—Karnataka/Andhra Pradesh, under the leadership of District Superintendent S. Dinakaran, and Tamil Nadu, with District Superintendent C. Dhas. □

—NN

## SCUTT TO DIRECT EVANGELISM MINISTRIES

M. V. (Bud) Scutt, 53, superintendent of the Northwestern Ohio District, has been elected as the Evangelism Ministries director for the Church of the Nazarene, according to Charles H. Strickland, responsible general superintendent for the Church Growth Division, and Bill Sullivan, Church Growth Division director. Scutt was elected to the post by the Board of General Superintendents, February 29, 1988.

Ordained on the Eastern Michigan District in 1965, Scutt has pastored churches in Michigan and Little Rock, Ark. From 1974 to 1980, he served as superintendent of the New York District. He had served as superintendent of Northwestern Ohio since 1980.

"Dr. Scutt is highly respected as a talented preacher with a great spirit for evangelism," said Sullivan. "He is in great demand as a camp meeting preacher and singer. He has been engaged in church growth consultation training and has shared that training with his pastors."

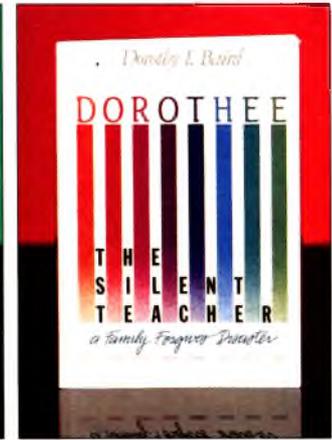
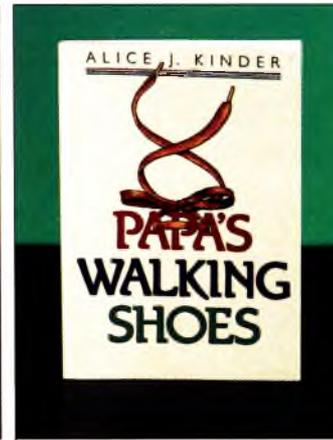
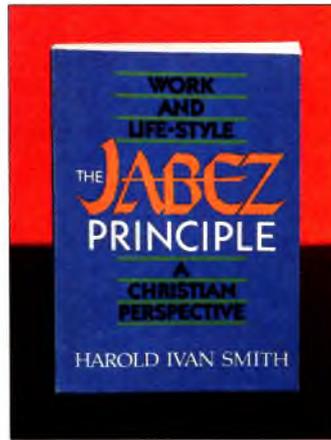
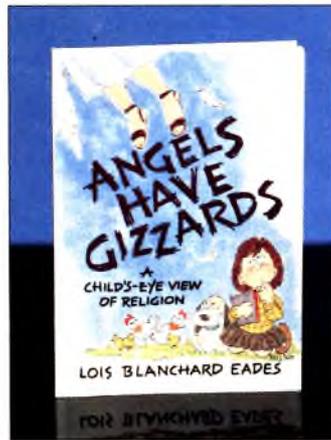
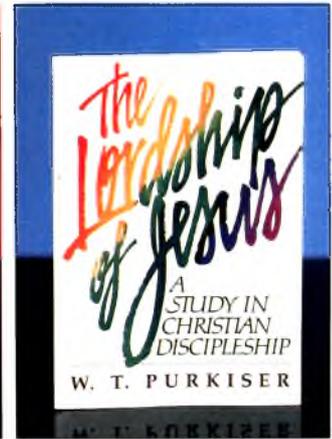
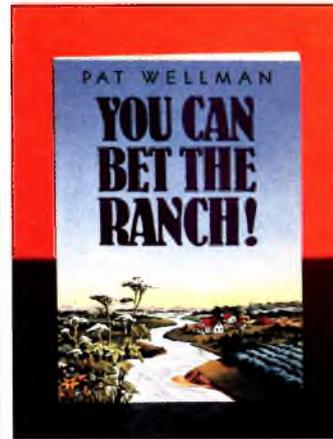
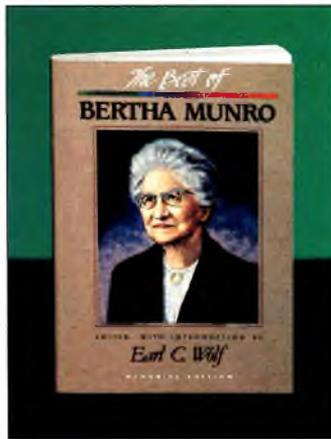
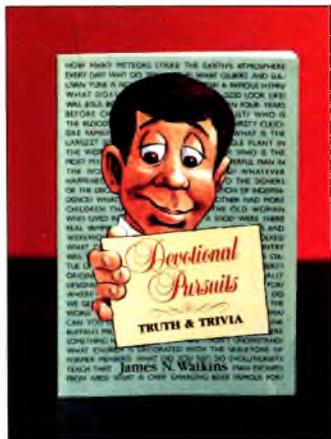
Scutt and his wife, Cledah, have two sons, Stephen and Scot, and one daughter, Diana Asbury. □

—NN



M. V. Scutt, and wife, Cledah, introduced to the General Board.

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