

NOVEMBER 1, 1988

HERALD

OF HOLINESS



HELPS FOR THE DISCIPLINED LIFE

SAMUEL WESLEY—FATHER OF METHODISM

TOUGH QUESTIONS, HARD ANSWERS

CHURCH OF THE NAZARENE

FOUR LEVELS OF LOVE



EUGENE L. STOWE
General Superintendent

John, the apostle of love, majors in this tremendous subject in the gospel and epistles that were authored by him. He declares that while God has many characteristics—power, wisdom, justice, mercy, etc.—His essential nature is love (1 John 4:8 and 16, “God is love”). From this divine fountainhead flows all other love.

The source of man’s salvation is John 3:16, love—God so loving lost, sinful mankind that He sent His Son to be the world’s Savior. The natural consequence of this heavenly love is for its earthly recipients to respond in kind—“We love him, because he first loved us” (1 John 4:19).

But this love is three dimensional. John makes it very clear that love not only flows from God to us and from us to Him but that “if God so loved us, we ought also to love one another” (1 John 4:11). There are four levels on which this horizontal love will demonstrate itself. They are on an ascending scale.

First, love for equals. While Christians certainly should love those who are lovable, sinners do it also. Husbands love wives, boys love girls, mothers love children without anything but prevenient (before salvation) grace in their lives. It’s just the natural, human thing to do.

Second, love for the less fortunate. This is a beautiful demonstration of Christian compassion. But here again, non-Christians are touched by human needs and respond in love. Multiplied millions of dollars are donated by ungodly people to feed starving children when they see the pictures of their emaciated bodies in the media. Floods in Bangladesh and earthquakes in Colombia result in an outpouring of concern from even the worst people.

Third, love for the more fortunate. At this level, God’s grace becomes operative. Without divine assistance, very few men and women can exhibit selfless love for those who are better off than they are. At best there may be respect or grudging admiration for those who are better off economically or socially. But in our world where racism has tragically divided the “haves” from the “have nots,” love for the more fortunate must have a supernatural quality to it. Paul describes this kind of love in these words: “It does not envy . . . it is not self-seeking” (1 Corinthians 13:4-5, NIV).

Fourth, love for the enemy. This is Christ-love, nothing more and nothing less. Humanly we may try to understand our enemies and seek to find the reasons behind their animosity. But only Christ could pray for His persecutors, “Father, forgive them” (Luke 23:34). Here the tortured showed love for the torturers. Someone has observed that the world is always bewildered by its saints. It was then—it is today. Jesus still invites His disciples to baffle their contemporaries by emulating His agape love—“I tell you: Love your enemies and pray for those who persecute you” (Matthew 5:44, NIV). This kind of love for our unlovely neighbors eventuates from perfect love for God. This is at the very heart of Christian perfection—holiness of both heart and life.

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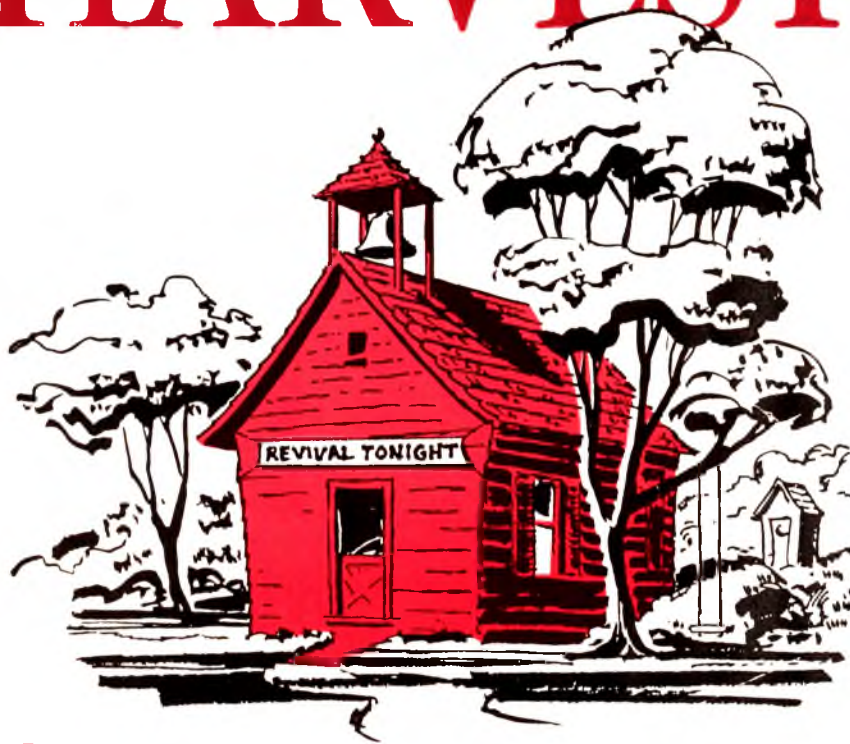


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Camp Creek HARVEST



One of the questions I frequently ask my business associates is, "If you could live your life over, what would you do differently?" Some would take a different career direction, focus more intently on certain disciplines, and make other minor changes in their lives. But by far the majority say they would pay more attention to family, marriage, and spiritual values.

This does not surprise me. Most of us have observed that people who gain their lifelong aspirations without a personal relationship with Jesus Christ discover that life is meaningless and empty in spite of great material success. Consequently, most Christians share my own attitude of thankfulness that someone cared enough to invest time and money to bring the gospel of Jesus to us. Otherwise we might have never heard it.

I am particularly sensitive at this point since I was born to Western Oklahoma cattle folks in a very rural part of the country. There were no churches nearby, roads were unpaved,

and transportation during the pre-World War II years was at a premium. My mother, who gave birth to 11 children, was not content to raise her family without a spiritual foundation. During a Sunday outing, while gathering sand plums, picnicking, and fishing on the North Canadian River, she realized that if they were able to gather with other families for such occasions they could also gather to study the Bible and have a Sunday School.

Before long a young evangelist came from Bethany to hold a revival in the nearby Camp Creek Elementary School. The result of this one concerned woman, combined with a church that took Jesus' direction to "Go into all the world and preach the good news to all creation," was the establishment of the Camp Creek Church of the Nazarene. There I made a decision to give my life to Jesus Christ in a moment of confession, repentance, and acceptance of Jesus Christ as the Lord of my life.

I don't like to think of where I would be today had it not been for the

influence of the Church of the Nazarene. In an age where divorce, alcoholism, and drug-related problems are more the norm than the exception, who can say what the outcome of life might have been? But one thing stands out for sure. I have a great debt to pay because someone made it possible for me to have something money cannot buy. They sacrificed so that I might hear. They gave what they had so that a farm boy might have the opportunity to hear the great truth, first sung by his mother as she held him on her lap, and reinforced in Sunday School class: "Jesus loves me. This I know, for the Bible tells me so." That profound truth has changed lives for over 2,000 years and is still doing so today.

Thanksgiving offering time gives me an opportunity to express my gratitude to God and the church by giving of what I have so that others who have not heard might hear.

Yvonne and I recently returned from a Work and Witness trip to Zimbabwe where we helped build a small church not too different from the original Camp Creek Church in Western Oklahoma. Here we saw the kind of poverty that grinds out despair and hopelessness. But those people, 50 kilometers from Harare, right out in the African bush, were not in despair. They had no fresh clean water, no good clothing, no agricultural equipment other than crude hand tools, but their faces shone radiantly as they worked with us and the women cooked a dinner over burning sticks. Why? Because some Nazarenes had seen the General Budget as a way of sharing with others who had not heard. Now they've heard that Jesus loves them. That knowledge has brought the radiance of God's glory into their lives. Now they know the joy of sins forgiven and the transformation that comes from a life yielded to Him.

I thank God for my church and the opportunity to support it financially through the Thanksgiving offering. It takes my money into remote areas of the world, where I will never be able to go, spreading the light and hope of the gospel of Jesus. **H**

BY RON MERCER

A Nazarene layman and chairman of the International Laymen's Conference planned for July 1991.

DISCIPLINED LIFE

All of us struggle with the demands of discipline and the need for discipline. If there is one thing that all of us have in common, it is this. For some the struggle is stressful, burdensome, and fruitless. For others the struggle is enlightening, challenging, and fruitful. One thing all of us know—somewhere in the repertoire of life, discipline is needed. Too often, it is the one missing ingredient that would put life together.

Leith C. Anderson wrote, "Every generation has uncounted legions of men and women whose greatness has never been set free. Art better than Michelangelo, math smarter than Einstein, literature surpassing Shakespeare, compassion greater than Florence Nightingale, all imprisoned in gifted persons who didn't have the self-discipline to get their greatness out. Our world's shortage is not great talent, but the discipline to set great free" (*Making Happiness Happen*, Wheaton, Ill., Victor Books, 1987, p. 62).

Is this true for you? Your church? Let your mind wander the "what if" trail for a moment. What would happen if you could bring discipline into your life? What gifts would discipline enhance? How would friends, family, or church benefit? The "what if" think-time probes all kinds of possibilities. Just the thought of change, growth, and improvement should be enough to motivate and encourage one to give discipline some deep thought.

All of us are looking for some helps in the area of discipline, some "how-tos," some "things to do." No one ever arrives, gets all the answers, or gets it all down pat. It takes daily practice, constant urging, and determined effort. Here are a few thoughts to consider:

1. Acknowledge your dependence upon God for help. Pray about your need or needs. The beginning to anything in the Christian's life is communication with God, with request for His help, guidance, and strength. We really are helpless without His counsel and wisdom. Begin with God.
2. There must be a desire to build discipline in one's life. Such desire must give due consideration to what it will cost and the demands it will make on one's life. It is one thing to desire the change and benefits discipline will bring, but it is something else to commit oneself to the price it will take to fulfill such desires.
3. Decide what and where you want to improve, adjust, begin, or what habit you want to break. One must have a clear understanding of what area of life, or what gift or gifts, need the benefit of discipline. Write it down. Be specific.
4. Design an "action plan." Write out a game plan, a strategy, a step-by-step scenario of how you plan to open your life to discipline. Be specific and reasonable. Make each item measurable, so you will be able to see the progress. Build deadlines into the plan. This plan should itemize various things you are going to do, with God's help, to establish discipline.
5. Dedicate yourself to fulfilling the plan. Be determined. Sign the plan with your committed will, then begin the pursuit. It may be beneficial to share the plan with

someone and ask them to monitor your progress. Encourage them to hold you accountable and not "let you off the hook." Set up a time to report to them and share your progress.

6. Keep a positive attitude. Do not let periodic failures detour you or defeat you. Learn from them. Pick up and keep going. Evaluate your plan. Make adjustments. Seek help. Stay committed to your plan.

Discipline does not come easy for most people. Most of us have to wrestle with it daily, but the daily struggle reaps eventual victory and gain. One thing is certain, life needs some force to keep it from becoming mediocre, and discipline can be such a force. It holds life to its goals and to its purpose.

Someone has written: "No horse gets anywhere until he is harnessed. No steam or gas ever drives anything until it is confined. No Niagara is ever turned into light and power until it is tunneled. No life ever grows great until it is focused, dedicated, disciplined." **H**

BY C. NEIL STRAIT

Superintendent of the Michigan District, residing in Grand Rapids, Michigan.

THE SOUND OF HEAVY RAIN

*Grave and drought held dusty feast
as famine-death struck man and beast,
'til old Elijah's prayer-filled breath—
God's fire consumed wet flesh and shale,
now living God the people hail;
four hundred fifty priests of Baal
all taste the sword of death.*

*With backs toward gods handmade of clay,
by faith the prophet now can say,
"I hear the sound of heavy rain!"
Persistent prayer and seventh scan
reveals a cloud small as a hand—
it's God's sure hope for barren land;
yes, He will bless again.*

*For famines of the heart and soul
which take a sad, eternal toll,
revival is our only gain—
abandon gods we once held dear,
then seek God's face with holy fear,
and humbly pray until we hear
the sound of heavy rain.*

—RICHARD A. MILLER
Springfield, New Jersey

SAMUEL WESLEY

1988

is being celebrated as a Wesleyan anniversary year, remembering both the evangelical heart-warmings of Charles and John Wesley in May 1738, and the death of Charles in March 1788. In the various biographies, articles, editorials, and book reviews being written for the occasion, there is much mention of John and Charles and their mother, Susanna, but comparatively little about their father, Samuel Wesley. This is regrettable, for while no competent judge would question Susanna's influence on her two sons, they were also indelibly influenced by their father. This article is an attempt to rescue Samuel from the shadows and to look again at this gifted and dedicated man of God.

The Wesley name (originally spelt "Westley") goes back in English history to the Norman Conquest of the eleventh century, but the "Wesley story" can be said to have begun with the life and work of Bartholomew Wesley (1600-1682). He was an ordained minister of the Church of England whose parish was on the south coast of England in the county of Dorset.

In 1662 he was one of a large number of ministers ejected from their churches because they would not accept the anti-Puritan revision of the English Prayer Book. The Cavalier Parliament of King Charles II was determined to root out Puritanism from the Church of England, and many oppressive Acts were legislated to force the Puritans to accept the changes or be dismissed. Some two thousand men of conscience refused to be silenced, and were ejected from their parishes, including Bartholomew Wesley, Samuel Annesley (destined to be John and Charles Wesley's maternal grandfather), and other leading Puritans like Richard Baxter, John Howe, and Edmund Calamy.

Bartholomew Wesley's son John (1636-78) studied at Oxford University, and thus began the long Wesley connection with that university. John was ejected with his father Bartholomew in 1662. His son Samuel was born that same year, 1662, and was educated at two Dissenting academies in London. From there he went up to Exeter College, Oxford, in 1683, where he graduated through the classes as a "poor scholar," that is, paying for his studies by manual labour. At Oxford his literary bent was much in evidence, and to the end of his life he was a compulsive writer.

Weighing up the issues between the Dissenters and the Church of England, Samuel returned to the latter commu-



FATHER OF METHODISM

nion, which had ejected both his father and his grandfather. In February 1689 he was ordained into the ministry of the Anglican Church, and the same year he married Susanna Annesley, youngest daughter of Dr. Samuel Annesley, one of the most distinguished of the ejected Puritans' ministers. After serving a curacy in London and spending some time as chaplain on a warship, Samuel and Susanna moved to the parish of South Ormsby in Lincolnshire, some 100 miles north of London. Five years later they moved to another Lincolnshire parish, Epworth, and it is Epworth that ever since has been linked with the Wesley name.

For the next 38 years, Samuel Wesley proved to be a sincere, dedicated, and hard-working country clergyman. A man of strict morality, he unsparingly denounced sin, and his forth-

right preaching, combined with a lack of tact and patience, made him unpopular with his parishioners. Hoping to force him out of the parish, his enemies burned his crops and stabbed his cattle to death. Hostilities against him came to a head on the night of February 9, 1709, when the rectory caught fire, almost certainly as a result of arson. The Wesley family had a remarkable escape, especially little John, then five and a half, who was dramatically rescued from the inferno at the very last minute. Watching helplessly as the flames consumed all his earthly possessions, and especially his precious library and manuscripts, Samuel said to the assembled crowd: "Come, neighbours, let us kneel down, let us give thanks to God. He has given me all my eight children: let the house go, I am rich enough."

No amount of hostility or criticism could force Samuel Wesley out of Epworth, though in many ways he was not suited to a country parish. He was a scholar born and bred, a man of letters, a writer and a lover of poetry. He would have been ideally qualified as a university chaplain where his literary bent could have had full rein. For years the Wesley family lived on the edge of poverty, for Samuel had no head for business. It was only the marvelous industry and good housekeeping of his wife Susanna that kept the family together. In 1705 Samuel was imprisoned for four months in Lincoln gaol for a debt of less than 30 pounds. But even there he was not idle. "I am getting acquainted with my brother gaolbirds," he wrote to his bishop, "and shall write next post to the Society for Propagating Chris-

tian Knowledge, who, I hope, will send me some books to distribute among them." Even a gaol sentence could not deter Samuel's zeal for spreading the gospel.

Beginning while he was at Oxford, Samuel wrote both secular and sacred poetry, reviews, pamphlets, political pieces, and biblical commentaries, and throughout his life he never slacked in his literary output. When his right hand developed a kind of paralysis and he could no longer write with it, he taught himself to use his left hand. All his children were literate, some remarkably so, and while John inherited his father's gift for writing, Charles, in particular, was the heir of Samuel's poetic talents. Unfortunately, most of Samuel's literary works were lost in the fire of 1709, but one of his hymns has survived, a treatment of the Cross that is close in form and expression to much of son Charles' later stanzas on the same theme. The opening verse reads:

*Behold the Saviour of mankind
Nailed to the shameful tree!
How vast the love that Him inclined
To bleed and die for thee!*

Probably the most obvious parallel between the poetry of the father and the son lies in the ability of both to express the truths of scripture so faithfully, and in verses that are full of life and vigour and evangelical appeal. The final stanza of Samuel's hymn climaxes:

*But soon He'll break death's envious chain
And in full glory shine;
O Lamb of God, was ever pain,
Was ever love, like Thine?*

From their Epworth home, the three Wesley sons, Samuel, John, and Charles, went to two of the best public schools in England; John to Charterhouse and his two brothers to Westminster. Maintaining them there was a severe financial struggle for the rector and his wife, but Samuel could rightly claim that he had given his three sons the best education that England could offer. When John was elected Fellow of Lincoln College, Oxford, in 1726, Samuel rejoiced at the high academic distinction achieved by his son, and wrote with an understandable father's pride: "What will be my own fate, God knows, before this summer is over. . . . Wherever I am, my Jack is Fellow of Lincoln." Samuel's mention of his fate had reference to his increasingly stringent financial situation, but even that could not dampen his joy at John's progress in Oxford.

Samuel's letters to his sons during their school and university days are full of fatherly love, concern, advice, and spiritual guidance. He wrote in September 1725 to John who had declared his intention to seek ordination in the Church of England: "Fast—watch—pray—believe—love—endure—be happy. Toward which you shall never want the ardent prayers of your affectionate father." Later, learning that John and Charles were facing scorn and ridicule because of their prison visitation through the "Holy Club," their father counseled: "Go on, then, in God's name, in the path to which your Saviour has directed you, and that track wherein your father has gone before you! For when I was an undergraduate at Oxford, I visited those in the castle there and reflect on it with great satisfaction to this day." Three months later Samuel wrote again on the same subject. "I hear my son John has the honour of being styled the 'father of the Holy Club.' If it be so, I must be

the grandfather of it, and I need not say that I had rather any of my sons should be so dignified and distinguished than to have the title of 'His Holiness.'" If Methodism had its rise in the Oxford Holy Club, and it did, then both in example and open support, Samuel Wesley is rightly styled "the Father of Methodism." Who can calculate their father's influence on John and Charles as they began their great work? Both men were, in every sense, the sons of Samuel.

Samuel Wesley did not live to see the great spiritual happenings of May 1738 that made his sons John and Charles the apostles of England. But there is not the least doubt that he would have rejoiced in Aldersgate and the great spiritual crusade that followed. On his deathbed in Epworth rectory in April 1735, having spoken to John about "the inward witness," the old rector whispered to Charles: "Be steady. The Christian faith will surely revive in this kingdom; you shall see it, though I shall not." And so passed Samuel Wesley, scholar, preacher, pastor, poet, and "Father of Methodism." Long and hard he had toiled in Epworth and his work was not in vain. The seed so faithfully sown brought forth a great harvest, first in the transformed lives and awakening ministries of his sons John and Charles, and then among the people of Epworth.

Visiting his home in June 1742 as revival fires were beginning to burn all over England, John preached every evening for a week from his father's tombstone in Epworth churchyard to increasing crowds. In his *Journal* he noted: "Let none think his labour of love is lost because the fruit does not immediately appear. Near 40 years did my father labour here, but he saw little fruit for all his labour. . . . But now the fruit appeared . . . the seed sown so long since sprang up, bringing forth repentance and remission of sins." Samuel Wesley, rector of Epworth and minister of God's Word, would have been content to know that. **H**

BY HERBERT McGONIGLE

An elder in the Church of the Nazarene and president of British Isles Nazarene College in Manchester, England.

JUST PASSING BY...

Who is my neighbor? . . ." We were at the zoo with our granddaughters, three and six. It was Saturday and it seemed like a good way to use time while we gave our son and his wife some "off" time. Have you tried this lately?

Well, as we sat in the shade with a drink to cool us off, my neighbors passed by . . . and by . . . and by. They are from faraway places with different sounding names we no longer can call foreign. I found myself saying, "Welcome" . . . "Glad you are here" . . . "It's great that you love the zoo too . . . that you like ice cream . . . and bears . . . and that you enjoy the day with your children." I found myself with a warm heart.

You may say, but we don't have this kind of an ethnic situation in our city. Wait a few days—you will. I said, "Welcome world . . ." **H**

BY EARL G. LEE

A Nazarene elder residing in Wrightwood, California.

The Bitter Legacy of Addiction

On a warm summer evening on Cape Cod, after a delicious backyard supper, I heard the details of Florabelle's story.

I first met Florabelle Thatcher on campus a few days before she graduated with a master's degree in family counseling. A pretty, white-haired woman in her late 50s, she radiated a warmth and quiet confidence that made me want to know her better.

She is a counselor at Emerson House, a drug and alcohol rehabilitation center in Falmouth, Mass. Her concern for the casualties of addiction grew out of scars inflicted by growing up in an alcoholic home, and in turn, seeing three of her seven children become heavily involved with drugs and alcohol.

Like many children from dysfunctional families, Florabelle lived much of her adult life without understanding how her childhood experiences had shaped her, had impacted all her relationships, had distorted her view of herself, and had prevented her from reaching out for help from the church when she faced overwhelming family problems.

I made the trip to the Cape to talk to Florabelle about how the church can care for families touched by substance abuse. Her life story illustrates her points. Florabelle's father was alcoholic. As a little girl, she worshiped the ground he walked on. Many children from alcoholic homes get drawn into the family effort to hide the drinking as a shameful family secret. Florabelle, though, grew up in a small town where everyone knew when her father was drinking. She remembers the embarrassment and anger as clerks in local stores would comment on his drunkenness. She would lie awake at night, covering her head with the pillow to block out the noise of her parents' fighting. As the drinking worsened, her mother became increasingly preoccupied with the alcoholism and less and less emotionally available to the children. Florabelle blamed her for not stopping the drinking, while her mother blamed Florabelle



for causing it. Life was unstable and unpredictable; promises were usually broken; the family never went anywhere together without Dad getting drunk. "Don't talk, don't trust, don't feel!" was the lesson Florabelle internalized long before she started high school, establishing patterns that would mark her for life.

When Florabelle was 15, some Nazarenes opened a storefront mission that attracted the curious teenager. She responded to the gospel message by giving her life to God. The church folk cared for her and encouraged her, so that at 19 she found her way to Eastern Nazarene College. There she met and married Bob, who came from a solid church family. Florabelle was hopeful that

their home would not be afflicted by the abuse she had suffered through childhood.

She did not know then what she knows now: research points to a genetic factor in alcoholism—alcoholics metabolize alcohol differently from most other people, and this hereditary predisposition to becoming alcoholic could recur in Florabelle's children even if she never drank a drop. She did not realize either that the character traits and behavior patterns she had developed by growing up in an alcoholic home would be involuntarily passed on to her children.

When Bob and Florabelle began to realize that two of their teenagers were heavily involved with drugs and alcohol, they were too embarrassed to tell friends at the church they had attended for years. Instead of eliciting prayer support, they began to pull away from church, trying to hide the problem, assuming their 14- and 15-year-old kids were just going through a phase. They did not know that parental tears and prayers and lectures were not enough to combat the problem, or that outside help from Alcoholics Anonymous, and Alanon, and detoxification and rehabilitation centers was available and necessary.

As the family isolated itself around the worsening drug and alcohol problem, the marital relationship was strained.

By the time Pastor Lockwood, of the newly organized Falmouth Church of the Nazarene, called on the family, the marriage had ended, the house had become a center of violence and drug distribution, and Florabelle was feeling helpless and hopeless. She recalls how Pastor Bob would sit in the living room and pray for peace and joy to be restored to the home, while her kids and their friends turned up the volume of the TV and exploded firecrackers in the yard. She credits her start on the road to growth and wholeness to a pastor "who got down into the pit with me . . . the most accepting person I've ever seen."

Pastor Lockwood didn't push, but gently encouraged Florabelle to resume some of her former church activities. Approximately one half of the Falmouth congregation have experienced drug or alcohol problems. Their presence in the church is testimony to the patient understanding of a pastor who knows that when addicts slip, they feel reluctant to come back—they are ashamed and want to hide—and to the loving acceptance of church members who have supported recovering alcoholics like Florabelle's daughter, Cindy, through numerous relapses.

The Falmouth church has begun to develop some specialized services—a support group for people with drinking problems that supplements the help they are getting from AA, and a 10-session alcohol education program. Currently they are considering forming a chapter of Alcoholics for Christ, a scripture-based version of AA. Pastor Lockwood reminds his congregation regularly that the church is a hospital, a healing place for those broken by life.

"I became a Christian when I was 15," Florabelle commented, "but I was 57 before I began to get in touch with what it meant to be the adult child of an alcoholic—the anger, the guilt, the hatred, the need for healing, the need to learn to play and have fun, to take care of myself instead of always taking care of others." Florabelle enrolled in the family counseling program "for her own survival." Class assignments prompted her to look at the growing body of literature on "adult children." With the help of a therapist she has been able to face painful memories and work at recognizing and overcoming some of the legacy of alcoholism: "I had no idea how to talk about feelings—there was always lots of talk but little communication . . . I never let people come close, afraid that if they got to know me they wouldn't like me . . . I carried a constant sense of guilt for everything, and of impending doom, so I never could relax, even when things were going well. . . ."

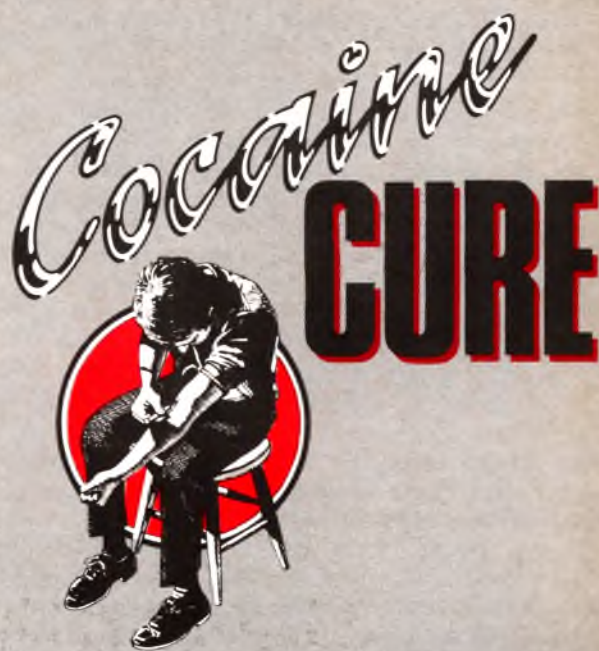
Florabelle knows that some Christians find deliverance from the effects of drugs and alcohol instantaneously, as God honors simple childlike faith. She knows, however, that many others find the road to recovery torturous, fraught with setbacks, and need help—perhaps for years—from trained professionals. In our churches, when we meet people who have grown up in alcoholic homes and/or have experienced the bondage of addiction themselves, we can love them, pray for them, encourage them, accept them, be patient with their failures, and urge them to use whatever outside help is available to promote recovery and growth.

H

Two excellent books on this subject are *It Will Never Happen to Me*, by Claudia Black, and *Adult Children of Alcoholics*, by Janet Geringer Woititz.

BY DOROTHY TARRANT

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



The "White Plague," "Snow," "Coke," and "C" are street names for the drug that rocks America—cocaine. Twenty-two million Americans try cocaine. Twelve million use it at least once a year. Six million currently use it because it alters their behavior. The \$50 billion-a-year cocaine traffic is possible because people feel a need for it, want it, and accept it. Every day hundreds are introduced to cocaine "for the fun of it."

People involved in cocaine use tell you, "Drugs solve your problem, drugs equalize tough situations, drugs help you escape the pain and boredom for awhile, drugs lift life, drugs are in." The cocaine epidemic is not all that surprising in a society where crime, violence, disease, insecurity, identity crisis, abuse, broken families, pornography, and meanness are epidemic. Cocaine is a cultural product, a self-help symbol, a clouded answer for clouded questions.

"Coke" leaves behind ruined lives, medical problems, severe psychosis, and thousands of deaths. Cocaine is one of the worst drug-abuse catastrophes ever to face our nation.

To date there has been no antidote to a cocaine overdose. You just pull through it somehow or you don't. "C" has been classified as psychologically but not physically addictive. Psychotherapy has been the only treatment available for cocaine addicts. Cocaine can kill by causing repeated seizures. It can also cause respiratory failure. Breathing ceases and death results. Cocaine can also constrict the blood vessels feeding the heart, or spur the heart into a fatal erratic beat. The zooming blood pressure and heart rate that comes with cocaine can burst blood vessels and cause a stroke, or push the heart into cardiac arrest. People also develop cocaine psychosis, in which they simply go crazy. Researchers call cocaine the most addictive substance known to man.

Four groups of researchers, each working independently, following different paths, have come up with a major breakthrough in cocaine treatment. Dr. Forest Tennant used Desipramine, an anti-depressant drug, to lessen or end the craving for cocaine. Seventy-five percent of his patients remained clean of the drug. Dr. Jeffrey Rosecan discovered that cocaine is physically addicting, and that its use brings about chemical imbalances in the brain. Rosecan gave Imipramine along with two amino acids (L-Tryptophan, L-Tryosine) to all of his chronic cocaine-using patients. Eighty percent of his patients stopped using cocaine. Dr. Frank Gawin and Herbert Kleber used the anti-depressant Desipramine on cocaine abusers with encouraging results. Dr. Charles Dackis and Mark Gold gave cocaine-addicted patients Bromocriptine, and discovered that it quickly stopped the intense cocaine craving. With the discovery of cocaine-control medication, many cocaine addicts can remain clean without further medication or psychotherapy. If they try cocaine again, they'll be hooked into the slavery again.

Cocaine is still available and easy to purchase. Users still perceive it as a need. Unless it affects them personally, many nonusers don't want to know anything about it. So it goes on. With a cocaine epidemic, no one is safe from it, especially the children. There is courage in saying no, but a person must have a reason to be able to say no to drugs.

There is just one cocaine prevention, one medicine, one therapy, one way to be able to say no—Jesus. Jesus is the cure for cocaine. Jesus comes into the mind, the will, the emotions of a person and they change. It's the new birth, renunciation of sin, implicit trust in a Higher Power, cleansing of the spirit, submersion in the Word, and discipleship, coupled with support of a church family, that brings actual healing to the drug abuser. The new birth changes cocaine users every day who never go back to chemical slavery again.

There are thousands who are struggling out of cocaine bondage who need prayer partners, guides in Bible study, and clean, straight fellowship. Youth need to draw courage from others to be able to say no to drugs. Cocaine users do it for the same reason all sinners commit sin. They keep looking for benefits and thrills.

Christ's people must be out there where drug use is happening. There must be people who care, who know about drugs, who get involved in drug ministry, even if it isn't clean, easy, or comfortable. Christians don't have to be drug experts to help drug users, but they must have intimate knowledge of Jesus. Caring and the gift of the Holy Spirit provide the cure for cocaine abuse. **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.

PLANTER



Church planter, Rev. Victor M. Philip, his wife Magdalene, and son Victor, Jr., came to Chicago in August 1986 and planted the Englewood Church of the Nazarene.

AND A Stubborn MULE

On an early summer morning in 1986 my two daughters stared out the window, watching for the second morning a church van loading up children to go to Vacation Bible School. For the second time they pleaded with me to let them get on that van. I replied, "No, I'm too busy!"

On the third day they wore me down and I got them dressed. We waited outside my apartment building for the arrival of the van. I shuffled my children onto it. Before it pulled off, I heard a child crying and I knew it was my clinging child, Rachel. So I stepped into the van and attempted to pull her off.

"I want to go with Maya," she cried.

"Well shut up then, and go!" I told her. But she pulled my arm and demanded I go, too. The driver took notice of what was going on and assured me, "You're welcome to come along and by tomorrow your child will probably be more than happy to come without you." I thanked the driver and stayed on the van, seething inside.

All the children on the van ran eagerly into a large school building. I followed slowly, holding Rachel's hand. As I entered, Christians greeted me warmly. I snubbed them, muttering a hello in return. As I walked into a room filled with people, I saw a puppet stage. Maybe this just might be kind of fun after all, I thought.

As the hour went on, I enjoyed myself more and more. I even began to offer assistance. Toward the end of the session, a man introduced himself as Rev. Victor Philip and told me he was glad I came. He took my name and address and thanked me for helping.

I was eager to return the following day and loved it even more! Toward the end of the day, my eldest daughter, Maya, became ill so we had to leave. That upset me.

We weren't able to attend the rest of the VBS classes because, as it turned out, Maya had the flu.

The day after VBS ended, a visitor came to my door and

I let him in. It was Pastor Victor Philip. He'd come to see how we were doing and why we hadn't returned to the VBS. I explained what had occurred, and he read a few verses of the Bible and prayed for us. When he left, I thought, We came to your VBS, so now just leave us alone! I also thought that was the end of it.

Two days later, he knocked on my door again, and I thought, Now what? "Is everything all right?" he asked. "Is there anything the church can do? After all, through Christ we're able to help out with any needs you may have!"

In my eagerness to have him leave, I was careful to avoid a lengthy conversation. I simply answered, "No thank you, everything is fine." As he left, I thought I don't need this in my life right now! (I had left an "Apostolic Church" 10 years before and by this time was content to be a backslider. I didn't want anyone to rekindle any of the old feelings I'd had for Christ or the Church.)

Four days later, the pastor, Mrs. Philip, and their son, Victor, Jr., came to my door. Once again, "How is everything?" I allowed them in but explained, "I am rather busy with preparing supper." I lied. They understood, said a brief prayer, invited me to a crusade, and left. When they were gone, I thought, The whole family! Does it take an entire family to "save" my soul? Well, I'll go to their crusade. Then they'll get off my back.

During the altar call, the pastor attacked my stubborn will boldly. He asked, "Wouldn't you like to receive the Lord? He's here right now, and He loves you! Would you like for me to pray for you?"

Satan and I took a firm stand and politely stated, "No thank you!" I sat with a smug smile and thought, Look, I promised I'd come, and I came, so now that I've refused your Jesus, maybe you'll leave me alone. I left feeling I'd won. I'd gotten these people off my case, once and for all!

Two days later, I saw a familiar station wagon pull up in front of my building. There was that pastor's car again! I vowed to pretend not be at home when he knocked. I stood silently by the door, holding my breath, daring my children to make a sound or speak a word, hoping, even praying, they'd go away. *Knock. Knock. Knock.*

It seemed that it got louder every time. I placed my hand on the door, resisting the urge to open it. But somehow it opened and I invited this family in again. I was enraged by their persistence.

We read a few verses from the Bible and the pastor asked me, "Aren't you ready to accept the Lord as your personal Savior?"

What? And give up my party life, my cigarettes, my alcohol, my "occasional marijuana" and my new, sexy wardrobe? No way! As these thoughts raced through my mind, I replied, "No, not today. You see, I have too many problems right now."

In a steady, confident, and calm voice the pastor said, "What greater help could you find to help you solve those problems than the Lord?"

I was speechless and quite stunned. Tears welled up and I fought to keep them from rolling down my cheeks. I *knew* in my heart he was right. This stubborn mule couldn't hold out any longer. We prayed and right there in my living room, I repented of my sins, asking the Lord to accept me. Pastor Philip and his wife seemed truly happy for me and their love, along with Christ's, swept over me like a great ocean wave. I felt the world had been lifted from my shoulders, and

that night I slept with great peace—a sleep I hadn't experienced for many months.

Since that evening, I have attended church with great expectations every time the doors are open. I want to have a closer walk with God. I want to be near this family that has such a great relationship with my Savior. And each time I hear the Word of God, I go home spiritually full.

On New Year's Eve, 1987, I went to the service and at approximately 11:58 p.m. was truly blessed and filled with the Holy Spirit!

I'm thankful for the Philip family. Because of their love and persistence I've found a great number of Christian friends, and I'm receiving enhancement of talents I hadn't utilized for years. I am on the church board, I'm chairman of Christian Life and Sunday School, I teach junior Sunday School class, and am director of our youth choir. I also receive great strength in my role as a single parent, along with countless blessings of love, joy, and peace. Thank God for His wondrous grace!

H

BY KATHY MOSEBERRY

Treasurer and youth director at the Chicago Englewood Church of the Nazarene.

REQUIEM FOR A LOST FRIEND

*She called me buddy, I called her friend,
And I thought our fellowship never would end;
But she found a companion closer than me
And she turned to the newcomer slavishly.
He whispered enticingly; she was lost
And promised to follow, whatever the cost.
She left her home and her family
And she paid what he asked for his ecstasy;
She bartered her honor for his embrace,
And he took what she gave, and he laughed in her face;
And he chained her to him, and she did what he said,
And she loved him well, and he wished her dead.*

*She gave him her heart; he took her brain;
He called her "addict," she called him "cocaine."*

—E. RUTH GLOVER
Lake Elsinore, California

*The military wields the sword
to forcibly restrain evil,
but the gospel is the only
remedy for sin.*

TOUGH QUESTIONS, HARD ANSWERS

Can a Christian serve in the military? Can a Christian take another person's life? These questions were not put to me in a sheltered classroom for academic discussion. They were asked in anguish by young men of the 101st Airborne Division who were en route to Vietnam in June 1965, soon to face a "kill or be killed" situation.

I tried to give them some answers, beginning with the truth that nations have been entrusted by God to enforce law and order and the church has been entrusted with the gospel. The military wields the sword to forcibly restrain evil, but the gospel is the only remedy for sin.

The Christian is a citizen of two worlds. As a citizen of his country he may be called upon to do things that the church would neither desire nor order him to do, including armed combat.

I reminded the men that our religious and political liberties exist be-

cause our forefathers fought and died for them. The Liberty Bell proclaimed our independence but it was won at Yorktown. A strong and God-fearing nation has a responsibility to support and defend political freedom and human rights around the world. Unless we are willing to defend these cherished liberties, even at the cost of taking and giving lives, they will soon vanish from the earth. If a lion is put in a cage with a lamb, I told my men, you have to restrain the lion or it will devour the lamb.

"That's all well and good, Chaplain," someone replied, "but what does the Bible say?" Some of them brought up the well-known verses, "If someone strikes you on the right cheek, turn to him the other also" (Matthew 5:39, NIV), and "All who draw the sword will die by the sword" (Matthew 26:52, NIV).

Turning the other cheek is an individual response to personal assault, I explained. A person can sacrifice him-

self but not others. Striking back to defend one's ego or to spare oneself from suffering must yield to the opportunity for showing Christ's love to a personal adversary. There is a vast difference between turning the other cheek because we are unwilling to suffer for a cause or principle, or to protect a loved one or neighbor, and turning it in love and self-denial.

"But can you really love a person and put a bullet in his head—perhaps sending him into a Christless eternity?" This was a traumatic issue for these young airborne troopers.

I admitted that Christ forbade His disciples to exact revenge with the sword, as did also the apostle Paul (Romans 12:19). However, Christ himself was not always passive in the face of evil. Those who saw Him drive the moneychangers from the temple knew otherwise. The same Jesus who said, "Blessed are the peacemakers," also said, "I did not come to bring peace, but a sword." He implies that doing what is right will sometimes occasion conflict.

When Jesus was on trial an official slapped Him. Jesus did not turn the other cheek; instead He delivered a verbal rebuke. He did not kill, but He did resist evil. And the same Jesus, who commanded Peter to sheathe his sword, had also sanctioned Peter's possession of a sword for reasonable protection in the Garden of Gethsemane. Peter's use of the sword at the arrest of Jesus was inappropriate. Christ was fulfilling a mission—He had been sent to die for the sins of the world. Peter's defense of Christ at that time, had it succeeded, would have thwarted that mission. For that reason Jesus rebuked Peter's brave but futile gesture.

Paul speaks of the personal Christian ethic in Romans 12 and the political ethic in Romans 13. He reminds us that we are citizens of two worlds. In Philippians 3:20 he declares that our citizenship is in heaven. Just as the Philippians were a colony of Romans in Greece, so Christians are a colony of heaven on earth, responsible for representing the culture and values of their homeland. At the same time, they are citizens of earthly kingdoms. Their highest allegiance is to the kingdom of God, but in a world of sin they must serve government by helping to protect right and punish wrong.

Sometimes human governments may demand behavior that is forbid-

den by the divine government. In that case, the Christian must obey God and take the consequences, as did the apostles when forbidden to preach by the Sanhedrin but commanded to preach by the Lord. "We must obey God rather than men," they affirmed (Acts 5:29, NIV).

Because governments can be evil, war has sometimes been inevitable. War is not always evil. War may prevent the spread of evil. It may execute justice against tyrants. It may produce a political climate in which good can result, as the American Civil War did by bringing freedom to the slaves. World War II stopped a genocidal madman from becoming a world ruler. South Korea is a free and prosperous nation today because a U.N. peacekeeping army hurled back a godless aggressor.

There will always be selfish, greedy, cruel, evil men who would enslave us, and nothing short of violence will stop them. Is it up to non-Christians alone to do the work of restraining evil? Should only non-Christians be soldiers and policemen?

I reminded my men that the Bible does not condemn or forbid soldier-

ing. In Old Testament times men and women served with honor in the armies of Israel. At the same time, the Old Testament does not glorify war or warriors, and David was forbidden to build the Temple because he was a man of war. Nevertheless, he fought those wars at God's direction.

In the New Testament four centuries are mentioned. Jesus said that in one of them He found greater faith than in all Israel. Another of these military officers was the first Gentile to be filled with the Holy Spirit. At the foot of the Cross another confessed that Jesus was indeed the Son of God. Soldiers who were called to repentance by John the Baptist asked what they should do. John commanded them to stop bullying and exploiting people, but he did not instruct them to leave military service.

The judge who pronounces sentence upon criminals, even the death sentence, and soldiers who help maintain order and peace, are viewed in scripture as the instruments of God's will for maintaining and defending an orderly society. Their profession is nowhere condemned.

War does not promote the kingdom

of Christ, but war sometimes preserves the freedom of citizens in the kingdoms of earth. The Christian may not bear arms to exact personal vengeance, but he may do so to help insure the liberty and justice of his nation and others. Love committed to justice in a world where sin abounds makes soldiering a necessity, and that can mean participation in combat.

There are genuine and sincere pacifists. Their freedom to choose that course of action is protected by those who do not share their convictions. To protect our country from its enemies, and to free other countries from tyranny, is a responsibility that other Christians have been willing to assume, however reluctantly.

I believe that a Christian can serve in the military, and can even engage in armed combat with its tragic "kill or be killed" consequences. I have met and served with many such Christians during my years as a chaplain. **H**

BY CURT BOWERS

Director of Chaplaincy Ministries at international headquarters of the Church of the Nazarene in Kansas City, Missouri.

CHAPLAINS AND CHANGED LIVES

NOW WE KNOW

The first Nazarenes we ever came in contact with were an army chaplain and his family. Coming into the army from a denomination that did not teach holiness of heart and life, we couldn't understand that certain "feel" of Wrangler Chapel in Fort Carson, Colo. But as soon as we entered the chapel, a sacredness or awe somehow swept over us. It was almost tangible.

Now we know. It was the presence of the Holy Spirit we felt there. We could feel it so strongly because of the sanctifying power that permeated the ministry of the chaplain who served there, Curt Bowers.

As we began to attend chapel regularly and came to know Chaplain Bowers and his family, we were drawn to what we saw, heard, and felt in their lives. It mystified us. There was something different, something so desirable in their lives. Even though we were spiritual "have nots," we found that they genuinely loved and accepted us.

Now we know what it was in their lives that freed them to love us. How good the Lord was to have directed our steps and put us under the right influence at the right time! Our "notion" to attend that picturesque little chapel resulted in our first introduction to Nazarenes. And the Holy Spirit has continued to lead us to them. He led us to Colorado First Church, where we taught a children's class. In Phoenix First Church, we sang in the choir, taught Sunday School classes, and served on the church board. He led us to Olathe, Kans., College Church, where we discovered entire sanctification and later became lay directors of personal evangelism—and where our children accepted Jesus Christ as Lord of their lives. And He led us to our current church, St. Charles, Mo., Harvester Church, where my husband Lonny is chairman of the Board of Christian Life, and I am NWMS president.

None of this might have come to pass but for an encounter with a Nazarene army chaplain whose life made us hunger for a deeper knowledge of God. And because of his spiritual nurturing, now we know. **H**

BY KATY HOUK

A laywoman residing in St. Louis, where her husband MAJ Lonny Houk, U.S.A., is assigned to the Army Personnel Center.



FIREPROOFING?

...or Chasing Fire Trucks?

“The supreme need of the church is fire. ...The baptism of the Spirit is the baptism of fire.”

The shrill sound of a siren jolted us alert. “Somebody’s going to the hospital,” Nancy piped up.

“It’s not an ambulance,” Lane responded. “It’s not the same sound; it must be a fire truck.”

As the sound became louder, we all rushed outside to satisfy our curiosity. Sure enough, just as we reached the sidewalk, a large fire engine roared past. Two men in full firefighting gear clung to the back of the truck.

We stood spellbound and speechless for a moment. Turning to each other, we broke into laughter at the childish excitement we had exhibited.

What child’s heart hasn’t thumped wildly upon seeing such a scene? The image of heroic firefighters is imprinted upon our minds at an early age. We never get away from it.

The public loves the icon of a noble battalion of “people rescuers” and “fire suppressors,” and enjoys “chasing fire trucks.” The report of the National Commission on Fire Prevention, however,

calls for *fireproofing* and a professional corps of fire preventers.

Many of our firemen are as interested in preventing fires as they are in putting them out and doing the “heroic” stuff, but it’s hard to battle against the public image.

We have this problem on a moral and spiritual level, too. Individually and socially we would rather fight fires than prevent them. We simply don’t find “fireproofing” as exciting as the high drama of chasing fire trucks.

Many fires are raging out of control in society. A number of years ago Billy Graham wrote a book titled *World Aflame*. Today the book is found mostly on the dusty shelves of secondhand bookstores, but society is still burning. Some new flames have broken out—such as international terrorism and the AIDS epidemic. World leaders busy themselves trying to suppress these new conflagrations.

T. S. Eliot, describing the bombing of London in World War II, referred to the waves of German bombers as “dark doves spitting fire.” It is an apt description of Satan’s attack upon mankind. He busies himself igniting fires in every facet of human relationships.

Many marriages are aflame with infidelity. Homes that were once filled with laughter and love are now gutted and burned out by divorce. Large city air terminals are jammed on Friday evenings with children going to see the “other” parent for the weekend.

These dark doves have attacked and all but destroyed the moral sensibility of our society. While pornography, a \$9 billion business, masquerades behind the “rights” issue, a naive and sleepy populace is quietly being raped.

These greedy profiteers flush their moral sewage upon us through the public cinema, home videos, and Home Box Office TV, as well as through their slick magazines marketed in family-type stores.

America, it seems, is already addicted to drugs



(including alcohol, the nation's number one drug problem), sex, and pleasure. She is fast becoming a society of compulsive gamblers. Meanwhile she becomes less and less able to cope with the social flames burning out of control.

Is there any hope? Are we trapped in a no-escape center? Can we get to the root of the problem—identify the real arsonist, and do some fireproofing?

It may seem ultra-simplistic, even to many church leaders, but God *does* have a solution. Those who will turn to the Bible and prayer make an astonishing discovery. They learn that not all of the "winged menaces" are *without*. God reveals dark doves spitting fire caged within the human heart itself.

Jesus said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23). The raging flames in society are really extensions of the smoldering fires within the unsanctified hearts of earth's millions, including many believers.

For some it is the fire of greed or temper. For others it is the hot flames of lust, or the desire for power. For still others, it may be the smoldering of jealousy. Some may find that they are arsonists simply by neglect. When the Holy Spirit convicted of sin, instant confession and repentance were neglected. Incendiary conditions were created through neglect of Bible reading, prayer, and faithful church attendance.

What can be done about this arsonist of the heart? Is there a way to exterminate these dark doves spitting fire within? Many churchmen claim that the best we can do all our lives through is to rush from one flame to another, trying to be "heroic" fire suppressors. For many of us, though, it is not enough to have the siren blow before each raid of dark doves, knowing they are coming again and again.

Occasionally a fire burns with such intensity and spreads so quickly it cannot be contained. Often there are so many fires breaking out at once, that we either become spiritually schizophrenic or exhausted from trying to manage them all.

There is something better. It is possible to *fire-proof*. It is the strategy often used in fighting forest fires—*fight fire with fire*. T. S. Eliot reminds us that "The one discharge from sin and error" is FIRE. God has such a fire for fighting the "wild fire" in human hearts—it is the Holy Spirit.

Isaiah called the Holy Spirit the "Spirit of burning." Malachi called Him the "refiner's fire," saying He "shall sit as a refiner and purifier of silver . . . that they may offer unto the Lord an offering in righteousness" (Malachi 3:3).

Samuel Chadwick wrote: "The supreme need of the church is fire. The one persistent prayer of them that cry and sigh is for the fiery baptism of Pentecost. The baptism of the Spirit is the baptism of fire."

World flames and unholy fires in human hearts will ultimately sweep us all into God's eternal fires of judgment unless we are willing to be redeemed from fire by the fire of Pentecost. Eliot appropriately warned, "The only hope or else despair / Lies in the choice of pyre or pyre / To be redeemed from fire by fire."

Let's not tarnish the reputation of our firemen for heroism. Someone needs to extinguish and contain the more than 300 destructive fires that will rage somewhere in America during the next hour. Fire claims 12,000 lives annually in this country alone. Three hundred thousand more are injured in fires. Perhaps 50,000 will spend from six weeks to two years in hospitals—many returning again and again for plastic and reconstructive surgery.

Likewise, let us thank God for all who are attempting to patch up marriages, counsel alcoholics, minister to the abused and to AIDS victims, and rehabilitate our criminals. But wouldn't it make a lot more sense and be a lot less painful to *prevent* as many of these tragedies as possible?

I suppose many will enjoy the high drama of chasing fire trucks too much to turn to fireproofing, but for those who submit their hearts to the Refiner's fire, God will place His own Master-guard seal upon the door of their lives. **H**

BY STAN MEEK

Pastor of First Church of the Nazarene in Dodge City, Kansas.

CONSUMMATION

*One small,
inscrutable spark,
in the damp reaches of my soul
trembles,
caught in a whisper
of Spirit wind.*

*Ignite the whole
furnace with flame,
cleansing flame,
'til all that's left, O Lord, is You.*

—MARLENE J. CHASE
Mission, Kansas

RECONCILIATION



God is engaged in uniting fragmented personalities and communities of peoples. Making peace is at the very heart of the gospel. Erasing hostility through the power of the cross of Christ is front-and-center with God.

Paul develops this theme in beautiful language in Ephesians 2. Perhaps the center “diamond” in the setting of this great truth about reconciliation can be seen in verses 15 and 16, where the apostle describes the efforts of God in these lovely words: “His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility” (NIV).

It is undeniably true that our world is filled with seething hostility and hatred. Our news media daily reminds us of the bitterness and enmity that exists in our world, our nation, our city. We have not progressed further than the apostle’s deadly description of the animosity existing between Jew and Gentile. The ancient rivalry between the descendants of Isaac and Ishmael is still going on. It is extended through other symbols: color against color, creed against creed, culture against culture, and a host of other animosities.

Our nightly television news broadcasts are filled with stories of terrorist murders and bombings, and of rapes and beatings—not in some far-off heathen land, but right in enlightened North America, even on our own city doorsteps. What can be said of the bitterness and animosity existing in the homes and families across the city or village where you live?

To bring it even closer to home, we

may well ask ourselves if everything is clear between ourselves and God and others. We sometimes rest in the fact that we are members of a holiness church, with a high scriptural standard. This is true enough, but we can become so immersed in making a living and getting ahead that we fail to set a guard at the gate of our own soul. We can become so patriotic that we unconsciously label anyone not of our country, or our way of thought, as being an enemy and therefore justly deserving our condemnation.

Hostility between mankind’s races and individuals is a terrible thing. However, as we see from Ephesians 2, there is a deeper bitterness underlying this. It is animosity between God and man. It began in the Garden of Eden, and like the Nile River it seasonally floods the whole delta of the human heart. It is this terrible spiritual hostility that requires healing. Without the healing of this deeper individual bitterness, affecting every person, there is little hope that we shall find the way of peace between ourselves.

In vain we seek it by writing treaties and agreements. Most wars in recent memory have sprung out of non-aggression pacts. A graphic illustration is such a pact signed between Russia and Germany just prior to World War II. Hardly had the ink dried on the signatures of Adolf Hitler and Joseph Stalin than was Germany invading Poland and Russia. The trouble lies not in national systems, but deeper in the human heart. It is characterized by a fundamental animosity between man and God. The only adequate place to begin the cause of peace is by reconciliation of the human heart with Almighty God.

This deeper reconciliation is the

core of Paul’s message to us. *Reconciliation* is a big word, which means to reunite separated parts: to cause to be friendly again; to restore harmony.

The Word of God has a great deal to say about reconciliation, words that will bring healing to all men. Perhaps in one simple ball-of-wax, it says that God has refused to accept as permanent the alienation and separation between himself and mankind. He has taken action in the incarnation, crucifixion, and resurrection of Jesus Christ.

The saving work of Jesus is available to all men everywhere. The sin that alienates each of us from God is powerful, and by its deadly grip we are spiritually dead. However, through Jesus we are made spiritually alive. He is the means of our reconciliation.

Through Jesus the inward cleft in our spirits is healed, and the alienation we have with one another is overcome. He becomes the healing link that unites divided hearts and separated peoples. He is the only adequate Reconciler.

As the result of His work, separated parts become one body. Reconciliation means unity. Christ initiates a new society, the Church of the living God, which transcends our divisions. The separated become united. The farthest out and the nearest in share in common privileges. Citizenship in God’s kingdom is not on the basis of our cleverness, or because of our natural goodness, but on the basis of God’s grace. Here lies the heart of reconciliation—God’s mercy making us members of His household. **H**

BY NEIL E. HIGHTOWER

President of Canadian Nazarene College in Winnipeg, Manitoba.

What in the World Is

'ARUL MAA MAZAI'?



I met Rev. Ezekiel George in Fiesch, Switzerland, during the Euro-Asia Regional Conference in 1987, a soft-spoken, white-haired, beautiful singer/pastor from India. We had written to each other many times before and several times since. On November 15, 1987, I received his most recent communication. In part his letter reads:

"I'm sorry to have taken so long to reply to your recent letter. I have been unusually busy, but now I want to give you some information on some of our latest developments.

"1. By the grace of the Lord, we were able to organize the Church of the Nazarene in Agrahara, North Bangalore, on October 18, 1987. At first this was a small prayer group that later developed into regular worship services as a result of our Nazarene radio program, 'Arul Maa Mazai.' Now this lovely group of people have organized into a regular Church of the Nazarene congregation.

"I began this small prayer group through the ministry of our radio program. Little did I realize that Mr. Govindaswamy would find God and then become baptized on the same day as the official organization of this new church. Rev. Bronnell Greer was present and performed the official organizational ceremony. In 1988 I expect to organize three additional churches in Karnataka and in Tamil Nadu. This will be done by means of our radio programs in the Tamil language.

"2. The reception of the Tamil broadcast from Sri Lanka is much improved. I thank God for this because now millions of Tamil-speaking people can hear clearly. We gather in the house of Dr. Parthasarathy for prayer and Bible studies every Friday evening. The people come at 5:30 P.M. in order to listen together to our radio program. Then we meditate on the Word of God and conclude with prayer for each other's needs and the continuance of the radio ministry.

"3. I have many letters on my table from people who

have received much help. One letter from Mr. T. Rajakkan tells me that he had decided to murder a neighbor who had hurt him. He carefully planned the murder and was even willing and ready to go to prison for the crime. Then came the night when the murder was going to take place. But moments before he left his home to do this deed he heard 'Arul Maa Mazai' radio program. He was convicted. He cooled down and then wept and prayed to God as best he knew how. He heard a song I had composed and sung, and through it felt God's presence and peace. I am planning to meet him personally along with several dozen other contacts in Tamil Nadu in January 1988.

"4. I have begun an additional radio program called 'Karka Karpikka,' which means 'Learn and Teach.' It is prepared especially for those that are trying to teach the Scriptures in Bible study groups or in Sunday Schools. I use other Nazarene pastors because of their higher education. Pastor Walter Sundar Singh and wife, and Mr. D. Chander help in this new effective ministry.

"5. I have completed over 110 programs of 'Arul Maa Mazai.' I do not boast but merely thank God for this opportunity to reach millions through radio. There is no other way to do it. There are too many needy souls and too few of us.

"6. I conclude by expressing my sincere gratitude to you for the support you send from the World Mission Radio funds. I also wish I could express my sincere appreciation to the thousands of people around the world who faithfully give to this valuable and urgent ministry."

Rev. Ezekiel George is only one of several that are active in effective radio ministries in India. Rev. M. V. Ingle has for years produced a program in Marathi. Responses are in the thousands every year, and Rev. Ingle has developed Bible correspondence courses to meet the needs of throngs of spiritually hungry souls in India.

Last week I spoke with John Anderson, Jr. He was through Kansas City after the funeral of this father, also a veteran missionary to India. John, Jr., is going back with funds and a basic strategy for a Hindi language broadcast.

The future of the work of God in India is quickly becoming the responsibility of Indian leadership. Visas for foreign missionaries are difficult if not impossible to obtain. Those traditional doors are closing. But cheer up! God has opened other doors. Radio is the main tool for outreach and evangelism. It is the only means by which millions in India alone will ever hear about free forgiveness of sins through the life and sacrifice of Jesus Christ.

So what in the world is "Arul Maa Mazai"? It's a Tamil language radio program being aired from Sri Lanka Broadcasting Corporation. Sri Lanka is a militant socialistic nation from where the Church of the Nazarene broadcasts radio programs in English, Marathi, Tamil, and Portuguese. Hindi is next.

That, folks, is your World Mission Radio support at work! What have you to say about that? I don't know what your response is, but mine is a sincere THANK YOU FOR SUCH A GOOD 1987 RESPONSE. Now—keep it up! Time is running out and Satan hates it! I like that!! **H**

BY RAY HENDRIX

Administrative assistant for Media International and director of international broadcasting and television marketing at international headquarters in Kansas City.

DIVERSITY IN UNITY

Judging from my correspondence, many people find it difficult to acknowledge and accept the diversity in our church.

There is a basic unity within the church, the unity created by a mutual participation in Jesus Christ, a shared corpus of essential beliefs, and a common commitment to world evangelism.

But there is also a diversity in unity—always has been, always will be. Some are unaware of this because they have not traveled throughout the church, and because they are part of some ultra-conservative segment of the church where change only rarely and slowly happens.

Those acquainted with the history of our church know that a sometimes volatile diversity in unity was present from the beginning. Witness, for example, the intense debates, with profound emotional accompaniment, that marked the union meeting at Pilot Point in 1908.

There has been doctrinal, cultural, and political diversity among us. All Nazarenes have not thought

alike on baptism, ecclesiology, and the millennial question, to name a few examples. Among us have been Democrats, Republicans, and Independents within the U.S. alone. Our opinions and conclusions have differed on political, economic, and social issues. Varying degrees of conservatism and liberalism have marked us in these areas.

Some are disturbed and threatened by the diversity, but it is human and natural—to be expected and not deplored. Liberty of conscience in matters not essential to salvation is integral to our freedom. Charity for all, whatever our differences, is vital to our peace.

Straitjackets and manacles upon thought and behavior are degrading to persons and dishonoring to God. Within the unity, respect for the diversity enhances rather than diminishes our strength. No individual leader, no elite group, can do all our thinking and deciding—and that is good. Love that transcends the differences, binding us all to Christ and one another, is the essence of holiness.

Diversity in unity is inescapable and desirable.

TERRORISM, SLAVE-MAKER'S STRATEGY

That terrorists from many nations are trained in the Soviet Union and derive support from them in the form of arms and money comes as no surprise. Terrorism has been a favorite strategy of communist rulers from the beginning. To inspire paralyzing fear through brutal, callous murders has been their forte.

Lenin, who fathered the revolution that put communism in control of Russia, valued terrorism as a weapon. Robert Payne, his biographer, insists that, "He was usually content to let terror do the work which might more efficaciously have been done by hard thinking." In a review of Payne's book, Clifton Fadiman wrote that "Shoot!" became Lenin's favorite word. In every communist takeover thousands have been ruthlessly and senselessly murdered.

It should not surprise anyone, either, that the earliest targets for murder in a communist takeover are the professional people. That they are hated for their titles and wealth is a smoke screen. These are precisely the people who think for themselves, who have

proven capable of giving leadership and direction to a nation's affairs. Unable to outthink them, the communists resort to a policy of sadistic persecution and extermination.

What is surprising is that anyone with a reasonably unjaundiced view of history should ever raise a voice in defense of, or in favor of, communism within the Western nations. With all their defects, failures, and corruptions the democracies have never been compelled to gain and hold power by terrorism. Nor have they resorted to iron curtains in order to confine people who, given a chance, would form a mass exodus into countries where the air of freedom allowed thought and choice to breathe.

Terrorism today is more than sporadic brutality by fanatical groups "under no flag." Terrorism is orchestrated carnage intended to pave the way for dictatorships which, in turn, can only be sustained by repression and terrorism. The freedoms we enjoy should be jealously guarded and preserved.

POWER IN PRAYER

Last night Doris called me with an urgent message. A young man, whom we scarcely know, was struck by a car and is at the point of death. His parents, who are strangers to us, have asked me to pray for their injured son.

Many similar requests reach me by telephone and through the mail. People with various pressing needs want others to intercede for them at “the throne of grace.”

I consider this a vital aspect of my ministry: When people turn to us in their deepest hurts, saying, “Pray for me,” their requests challenge deeply. They challenge us to be worthy of this confidence and trust. They challenge us to live in such communion with God that prayer is as natural as breathing.

That’s how I want to live and work—as a person who genuinely cares for the brokenhearted and who willingly invests time and energy before God’s throne on their behalf. By His redeeming and sustaining grace I can be such a person, as you can be also.

Keeping the lines clear between ourselves and God

does not guarantee that He will grant our desires. Sometimes, for reasons hidden deep in His wisdom, God says no to our pleading. Sometimes He says “Wait,” and faith must endure the tension before wait changes to yes. One result of living close enough to God to prevail in prayer, however, is a growing confidence in His perfect love and wisdom.

A friend of mine, a “superannuated” Free Methodist preacher, used to say, “You can pray through if you live through.” Our first response to someone’s request for prayer should be our renewed dedication to the will of God. We must be devoted to the task of “living through,” keeping our access to the throne unobstructed.

Sin bars the way and cuts the line to God. Our forgiving and reconciling Christ opens the way and splices the line. He is our Advocate, our Access, our Amen. Following Him, we can have power in prayer. That others ask for our prayers is a great challenge. We are both honored and humbled by the confidence they place in us.

LIVING IN THE PAST

Well-meaning friends often advise me, “Don’t live in the past.” Usually they add, to keep their counsel positive, “Live in the present.”

Impossible. Not only impossible, undesirable. The present has no substance; it is a delicate razor’s edge. Everything that happens slips swiftly into the past. Indeed, nothing happens *only* in the present. We can’t exist on a razor’s edge.

Without recalling the past I couldn’t recognize Doris. Only memory enables me to identify the face that is before me in a moment that is already slipping into the past, and to put with that face a personality. She is not a person to me without that history. She would only be an unidentified noisemaking image. I like her much better as a person.

We can’t exist in the present. In fact, we can’t even say “exist” in the present. By the time we say “ist” the “ex” is already gone into the past; it is already ex! Living in the present would rob words of meaning, making communication impossible. All the present

Memory lets me repeat the past if I choose, but dismiss it when that is better. Judicious and selective use of the past assures that tomorrow will be better than yesterday.

can hold is a single short syllable, unintelligible without the past syllables, a sound that I cannot interpret as good or bad, menacing or comforting.

We divide time into past, present, future; into yesterday, today, and tomorrow. But “today” holds more than present—most of today is past.

I suspect, then, that my friends really mean, “Don’t live in the remote past, only in the immediate past.” But I am shaped and conditioned by my whole past, as is my family, my church, my nation. I can make wiser decisions and live more effectively by accessing my entire past.

Memory lets me repeat the past if I choose, but dismiss it when that is better. Judicious and selective use of the past assures that tomorrow will be better than yesterday.

I choose to live in the past in order to make the most of present and future.

THE ANSWER CORNER

I have been trying to read the Bible more carefully, using, among other tools, a parallel version of the first three gospels. I ran across something that bothers me.

In Mark, the disciples cross the lake of Galilee to a deserted place where Jesus feeds the multitude with a little boy's lunch. Then Jesus sends the disciples back across the lake "to Bethsaida" (6:45).

But Luke locates this deserted place in the vicinity of Bethsaida (9:10). In other words, Bethsaida is their destination both going and coming!

That does sound confusing. At first glance one is tempted to say, "No wonder the disciples were straining at the oars!" However, their strain was caused by a contrary wind, not by a struggle to get to where they already were. The explanation is simple: There was a "Bethsaida Julias" on the northwest side of the lake and a "Bethsaida in Galilee" on the northeast side of the lake. Near Bethsaida Julias (named in honor of Julia, daughter of emperor Augustus) the feeding of the multitude occurred. Bethsaida in Galilee was the city to which Jesus and the disciples returned after the miracle.

I know that Moses was not allowed to enter the Land of Promise because he displeased God at Horeb by striking the rock when he was only supposed to speak to it. And I know that he died and was buried in an un-

marked grave by God himself. My concern is about his eternal destiny. Please comment.

"Fret not thyself" about Moses. He is with the Lord. Moses did not make the Promised Land before he died, but he made it after he died. When Jesus was transfigured, Moses and Elijah appeared "in glory" and conversed with Him about His coming death on the Cross (Luke 9:28-35). This clearly indicates that Moses died in favor with God.

After the incident at the smitten rock, God intervened to spare the people of Israel from disaster when "Moses prayed for the people" (Numbers 21:4-9). God would not have accepted the intercession of a man out of fellowship and favor with himself.

Furthermore, we are told in Deuteronomy 34:5, "Moses the servant of the Lord died there in the land of Moab" (NKJV). At the time of his death Moses was still the Lord's servant, not an unpardoned rebel.

In heaven the redeemed "sing the song of Moses, the servant of God, and the song of the Lamb" (Revelation 15:3, NKJV). Moses will be on hand to lead that celebration just as he did after the people of Israel had crossed the Red Sea (Exodus 15:1).

I was reading last night about a man named Er, the firstborn of Judah, who was wicked in the sight of the Lord and the Lord killed him (Genesis

38:7). What did Er do that was so terrible? How was he killed? Can you tell me?

No, I cannot. Like you, my curiosity is stimulated by this brief account, but the Bible does not furnish any more details about the man or about his sin and death, except for Numbers 26:19, which tells us that he died in Canaan.

Perhaps the absence of detail, in its own way, bears to us a strong message.

Er's fate can remind us that "the wages of sin is death," whoever the sinner, whatever the sin.

Er's fate can remind us that sin is defined by God and not by human opinion. Er may not have been wicked in his own eyes or in the eyes of his society, but what he did was wicked "in the sight of the Lord." That is what matters.

Er's fate can remind us that God takes sin seriously, whether people do or not, and He will bring judgment upon it.

And since all have sinned, and all deserve eternal death, Er's fate can remind us that our only hope of salvation is Jesus Christ.

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

HANDLE WITH CARE

While I am not a member of the Church of the Nazarene, I am an avid and appreciative reader of the *Herald of Holiness*. I have never before written to your paper, but the article by Dorothy Tarrant, "The Forbidden Emotion," calls for a response.

Like many articles on anger, this one is better secular psychology than biblical maturity. It is the studied opinion of most secular psychologists and, unfortunately, too many Christian psychologists, that vented anger is therapeutic and essential to the pro-

cess of emotional healing. Such a concept finds no support in the scriptures.

Is it not possible for a Christian to say to someone, "I don't like what you are doing to me," without being angry? I believe the Bible calls it "rebuking with all longsuffering" (2 Timothy 4:2). In the heart of a Christian, why must the highly charged emotion of anger be the driving force of word and action?

Was Jesus ever angry at His persecutors? Certainly He rebuked some for their hypocrisy and their desecration of the Temple. In both instances His defense was not of himself, but of truth. While facing His persecutors, the Bible says of Jesus, "He opened not his mouth." When He *did* open

His mouth on the Cross He said, "Father, forgive them for they know not what they do."

The one verse in the Bible that says, "Be angry and sin not," has been saddled and ridden in many directions. Often it is presented as an "acceptable way to be angry," instead of a way to avoid it. Some have even said that if anger is controlled before sundown, it's OK.

Mixing biblical truth and secular psychology is difficult, if not impossible. The Bible says plainly, "Be kind. Be patient. Be longsuffering. Be forgiving." Only once does it say, "Be angry," and *that* verse must be carefully handled.

Mel E. DePeal
Kalamazoo, Michigan

DEPRESSED READER

I appreciate so much the article "When Depression Strikes" in the May 1, 1988, issue. I've been under doctor's care and medication for six months for depression. My depression occurred from a chemical imbalance brought about from personal hurt and disappointment. The frustration I feel within at not responding to everyday life like "my old self" is difficult. The changes in my own personality have left me questioning my faith, family, friends, and the very existence of God. I'm generally a happy, understanding, and self-giving person. Now, I just want to be alone with my family. This article has helped me to see that other people "in the church" are experiencing the same things I'm feeling. I'm not alone. I hope everyone has read this article. Maybe they can under-

stand the feelings a person in depression experiences and be more understanding, instead of pulling away or giving us little pep talks on how we need to let go and trust God. I don't feel Jesus would have pulled away. Yet, the very presence of Jesus seems gone from my life. Thank you so much for printing this article.

Name Withheld by Request

PLEASANTLY SURPRISED

What a pleasant surprise to receive the May 15 issue and see an entire issue dedicated to our Wesleyan heritage! There have been those within the church who, in defiance of historical fact, have said that our church was a product of only the holiness revivals and not the Wesleyan era. In the process, they have missed so much essential theology, historical development, and rich tradition that helped give

"us" birth, and so thoroughly developed our cardinal doctrine of entire sanctification.

As my professor of Wesley's theology in seminary, Dr. Rob Staples, often said, we need *both* tracks of our historical background to enrich our present day church and theology.

Congratulations on a well-done and substantial piece of work in that issue.

Kevin M. Ulmet
Frankfort, Kentucky

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

THE SERVANTHOOD OF SERVICEMEN

Why spend time discipling service personnel? They will be moving away in just a short time. I'll spend my energies with those who are more likely to stay longer." Many local leaders have shared thoughts like these, but sometimes the expedient is not the advisable in God's timetable.

I began investing my time and energy in Sam after I noticed his unusual zeal for God and His people. Sam was a typical young Marine, with a great deal of enthusiasm, and a not-yet-developed capacity for following through with his commitment to the ways of the Lord. In the short 18 months he was stationed at nearby Camp Pendleton, he matured greatly, responding to the spiritual direction he was given. I had the privilege of praying with him when alcohol almost claimed his life. I was also able to perform the ceremony when he married a fine young Christian woman who had grown up in our church. Then he was transferred overseas for three years.

God continued the maturing process through a dedicated missionary. When Sam and his family returned to our area four years later, he was accepted easily as a leader in our church, and began sharing in the music ministry and teaching an adult Sunday School class almost immediately. One Sunday, Sam was called in to work on a special assignment. On the way there, he witnessed a head-on collision. His combat instincts gave him a special presence of mind in the midst of a crisis. Being the first one on the ac-

cident scene, he quickly surveyed the damage. One look told the whole story. A man was pinned behind the steering wheel with no way to move him. He was still conscious, and as yet was in no pain.

Sam quickly asked the man if he knew Jesus Christ as his Savior. The man answered, "No." "Would you like to receive forgiveness for your sins?" The man answered, "Yes." Taking his hand, Sam led the man in a short prayer, asking God to come into his life and to cleanse him of his sin. After confirming the fact that the dying man meant what he had said, Sam felt a surge go through his hand from the dying man, and then the new convert was gone. Weeks later Sam was able to tell the dead man's wife how her husband had met Jesus before he died. She was so thankful.

Sam is a zealous witness for Christ. He shares his love for God wherever he goes. He is still a "gung-ho" Marine, but he is also a dedicated Christian and Nazarene.

Does it pay to minister to the service man or woman in your church, who may only be there a short period of time? If we had failed to disciple Sam, to love and support him when he needed us most, he could not have reached others for Christ and heaven. Your military members may move on, but wherever they go they carry high the banner for Christ and His Church, and they just might return to your community. God is still looking for a few good men and women. Will you allow Him to use you to disciple that servicemember in your church? It may well mean the difference between life and death. **H**

BY STEPHEN W. SEELIG

Pastor of the Las Flores Church of the Nazarene in Carlsbad, California.

PEOPLE AND PLACES



Dan Croly was granted the doctorate of education degree from George Peabody College for Teachers of Vanderbilt University August 12.

Dan has served as an associate pastor in several Nazarene churches and taught psychology and religious education at the Nazarene Bible College. He received his master of arts degree from the University of Northern

Colorado in 1978. From 1984 to 1987 Dan was employed at Christian Counseling Services in Nashville as a therapist and coordinator of the CoNET Heartline, a toll-free referral and consultation service provided for Nazarene pastors and their families. Pastoral Ministries in Kansas City sponsors the service.

April 1, 1988, Dan began his new duties as coordinator of executive development at the corporate offices of Hospital Corporation of America in Nashville.

Dan is married to Kay (Hawkins) Croly. They are both graduates of MidAmerica Nazarene

College. They and their two children, Kasey and Nathan, are members of Nashville Grace Church. □

NAZARENE IS ELECTED PREMIER OF SIMBU PROVINCE, P.N.G.



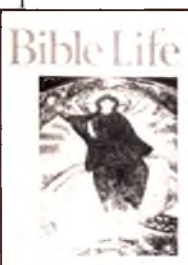
David Mai was recently elected premier of the Simbu Province in Papua New Guinea. David joined the Church

of the Nazarene in Kundiawa, where missionary Rev. Sam Lever is the pastor, in March of this year. In his acceptance speech to the public David said, "Jesus is the real Premier." In his first tes-

timony after being elected, David told the congregation that it came as no surprise to him that he was elected, because, "At the time of my conversion God revealed His plan to me."

David desires to provide leadership based on biblical principles and equality. Because of overpopulation, shortage of ground and food, Simbu is one of the most troubled provinces in Papua New Guinea. Already, because of a new tribal reconciliation program initiated by David, there is relative peace in the Simbu Province.

David covets your prayers for him, that God can use him in this vital position, and that his Christian influence will be felt throughout the Simbu Province. □



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11/88



Rev. Irving E. Sullivan (*r.*), pastor of the Bakersfield, Calif., First Church, was recognized in the July 10 morning worship service for his 40 years in the ministry. Presenting the plaque is Mrs. Wanda Almgren (*l.*), chairperson of the pastoral appreciation committee.



July 19, Laura J. Wolf of San Marcos, Calif., celebrated her 100th birthday at a luncheon and reception shared by 85 people, including 54 members of her family, and other relatives and long-time friends. She is shown with 100 red roses presented to her by her grandchildren. Herman and Laura Wolf homesteaded in Arizona in 1919. They helped organize the La Palma Community church and the Coolidge church, both in Arizona. In 1948 they moved to Altadena, Calif., where they joined Pasadena First Church. Laura is a consecrated deaconess, recognized by the Los Angeles District. Herman passed away in 1971. In 1982 Laura moved from Altadena to live with her daughter, Ada Lou Ford, in San Marcos, Calif. She attends the Vista, Calif. church.

SUNDAY SCHOOL OUTLINES CREATED FOR 1991-92

A team of 27 Nazarenes, Wesleyans, and Free Methodists met in Kansas City, July 18-22, to create outlines writers will use to develop adult Sunday School lessons during the early 1990s.

Nearly all the holiness denominations are basing their lessons on Bible passages and suggested lesson emphases identified by



Otis Skillings, Lillenas songwriter and arranger, holds the Christian Artists' Music Achievement Award he received at the recent 14th Annual Christian Artists' Music Seminar in Estes Park, Colo. Also pictured (*standing, l. to r.*) are his wife, Mervyl, and Cam Floria, director of the Christian Artists' Music Seminar. Skillings was honored for over 30 years of outstanding and influential work in the music ministry. Particularly cited among his 40+ choral books were his youth musicals *Life and Love*, along with his choruses "The Bond of Love" and "Lord, We Praise You."



The Curriculum Committee is pictured (row 1, l. to r.): Miriam Olver, Ann Cubie Rearick, Grace Rhodes, Eunice Bryant; (row 2) Norman Campbell, Bud Garber, David Kendall, Paul Harper, Gene Van Note, James Spruce, Morris Weigelt, Dan Riemenschneider, Alvin Lawhead, Aron Willis, Carl Pierce; (row 3) Stephen

Miller, Ray Dunning, Riley Coulter, Larry Dennis, Paul Boss, Joseph Seaborn, Frank Moore, Tom Barnard, Clayton Bonar, Tim Stearman, Millard Reed, and Lyle Williams.

this committee, according to Gene Van Note, chairman of the Enduring Word Series Curriculum Committee.

At this year's 14th annual meeting, the committee developed outlines for the following four quarters, to be used beginning in September 1991:

- How to Live the Holy Life
- Isaiah
- Gospel of Luke
- Little Known People of the Bible

The committee also created an additional quarter on the theme "From Generation to Generation." This study will be inserted into the curriculum track and studied in local churches during September, October, and November in 1990. Its addition to the track came in response to a request by the Board of General Superintendents and the General Board that the committee develop a study to address the problem of dwindling numbers of adult Sunday School classes and teachers.


Each of the three denominations on the committee use their own lesson writers and produce their own student and teacher quarterlies. All three churches, however, share the curriculum resources of *Illustrated Bible Life*, formerly *Emphasis*, and the *Adult Teaching Resources* packet. Both of these products are edited and published by the Church of the Nazarene.

The next EWS meeting is scheduled for just before General Assembly. The committee will meet June 15-17, 19-20, in Indianapolis. □

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SAMPLE OF PRINT

LUKE 12:22

Do Not Worry

22 Then Jesus said to his disciples: "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. 23 For more than food, and the clothes they do not

OUR COLLEGES AND SEMINARIES

NEW FACULTY APPOINTMENTS AT ENC

Eastern Nazarene College Vice President for Academic Affairs Dr. Donald Young recently announced the appointment of new faculty members for the 1988-89 academic year. In addition to Dr. Robert Kern, whose appointment was announced in the spring, the following persons are joining the ENC faculty or assuming new assignments.

Elizabeth A. Bowers has been appointed associate professor of social work. Ms. Bowers has a

B.A. from ENC and a masters in social work from the University of Missouri. She began her career as a social worker with the Division of Family Services in Kansas City, then moving to a position of supervisor.

From 1986 until recently, she served as director of the Lamb's Center, the health and service arm of the Church of the Nazarene at the Lamb's Club in Manhattan.

Jeffrey D. Frame has been appointed for two years as instructor in communication arts. A 1985 graduate of ENC with a B.A. in communication arts, he will complete the M.A. at Emerson College this spring. He has previously taught speech and lectured at ENC and has taught at

Newbury Junior College.

Steve McCormick has been appointed associate professor of religion. A 1976 graduate of Southern Nazarene University, he holds an M.A. from SNU, the M.Div. from Nazarene Theological Seminary, the M.Phil. and a Ph.D. from Drew University.

Dr. McCormick has been professor of historical and systematic theology at European Nazarene Bible College from 1984 to the present.

Glena Lynne Schubarth has been appointed assistant professor of psychology. A 1980 graduate of Northwest Nazarene College with a B.A. in psychology, she holds an M.A. in psychology, 1983, from the University of Colorado; and an M.A. in theology, 1987, from Fuller Theological Seminary School of Theology. She has recently completed the Ph.D. from Fuller in clinical psychology.

Mrs. Schubarth has been a graduate teaching assistant at the University of Chicago and has lectured in psychology at Point Loma Nazarene College.

Alison Branigan Switzer has been appointed associate professor of biology. A 1982 graduate of ENC, she is pursuing a Ph.D. in botany at the University of Georgia. While there, she was a teaching assistant in biology. She has also been a research assistant in chemistry at Dartmouth. She will replace Assistant Professor Cynthia Mengle, who resigned to pursue doctoral studies.

Dr. Laurie Braaten has been appointed lecturer in religion. A graduate of ENC with a B.A. in religion, 1976, he received the M.Div. degree in biblical studies from Nazarene Theological Seminary in 1979 and the Ph.D. in history and literature of ancient Israel from Boston University in 1987.

Dr. Braaten has served recently as director and teacher in the Biblical Training Center, established for the education of pastors in the region jointly with Nazarene Bible College and the Malden Church of the Nazarene, where Braaten has also been associate pastor.

Laura A. Constantine, of Quincy, Mass., has been appointed lecturer in chemistry. A 1977 graduate of ENC with majors in chemistry and biology, Mrs. Constantine has done grad-

uate study in biochemistry at Purdue University where she was a research technician in that department.

Dr. C. James Rohe, Jr., associate professor of education and coordinator of the M.Ed. programs, has been appointed director of teacher education at ENC, with responsibility for liaison with the Massachusetts Certification for Teachers office at both the graduate and undergraduate level.

Professor Rohe holds the bachelor of education and the master of education degrees from Duquesne University and the doctor of education from the University of Illinois. He has been a member of the ENC faculty since 1982. Prior to that, he was in the public school system as teacher and administrator. He also taught at Olivet Nazarene University.

Dr. Brenda L. Braaten has been appointed lecturer in chemistry. She will teach the introduction to chemistry while Dr. James L. Stark is on sabbatical.

A 1973 graduate of Point Loma, Dr. Braaten holds the M.A. degree from the University of Kansas in systematics and ecology and the Ph.D., 1987, in nutrition from Tufts University.

ENC recently announced the appointment of William Nichols, of Quincy, Mass., as director of admissions. He will carry faculty rank as assistant professor. He graduated from ENC in 1980 and received an M.A. in mass communication from Emerson College in 1984. He has served as an announcer on radio station WEZE and as director of communications and public relations at Parkside Community Service in Boston.

Appointed lecturer in Spanish is Ron Grabke of Braintree, Mass. He graduated from Wayne State University, holds the M.Div. from NTS, and has done graduate study at Andover Newton Theological School. He was on the mission field in Latin America for a number of years, primarily in a teaching situation.

Laurel Hubbard has been appointed director of financial aid. She has held a number of staff positions on campus, most recently secretary in the division of social science. Laurel graduated from ENC in 1985 with a major in communication arts. She replaces Trudy Callis. □

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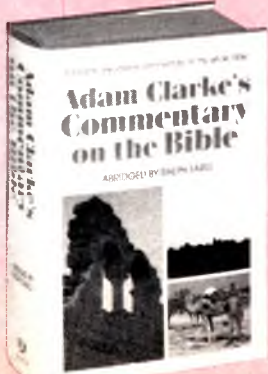
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EVANGELISTS' SLATES

ADAMS, KELVYN R.: Dover-Foxcroft, ME, November 1-6; Wiscasset, ME, November 9-13; Lisbon Falls, ME, November 15-20; Auburn, ME, November 22-27; Augusta, ME (First), November 29—December 4

ARMSTRONG, LEON, LINDA, AND LANCE: Bloomington, IN (Zion), November 1-6; Kernersville, NC (Wesleyan), November 8-13; Staunton, VA (First), November 15-20

BAGGETT, DALLAS W.: Reserved, November 1-30

BAKER, RICHARD C.: Bunola, PA, November 1-6; White Marsh, VA (Gloucester), November 15-20

BALLARD, DON: Reserved, November 1-6, 21-30; New Richmond, OH, November 9-13; Shreveport, LA (First), November 16-20

BELZER, DAVE AND BARBARA: Lubbock, TX (Monterey), November 6-13; Garnett, KS, November 15-20

BENTLEY, PAUL E.: Ketchikan, AK, November 2-6; Portland, OR (Columbia Ridge), November 13-17; Reserved, November 20-28; Filer, ID, November 30—December 4

BLUE, DAVE AND DANA: Toronto, Laymen's Conference, November 4-7; Akron, OH (District Laymen's Retreat), November 11-14; Florida, State Concert Tour, November 15-30

BLYTHE, ELLIS G., SR., Monticello, FL, November 1-6; Madison, FL (First), November 8-13

BOCK, DON: South Shore, KY, November 2-6; Marion, OH (C.C.C.U.), November 9-13; Bainbridge, OH (C.C.C.U.), November 15-20; Mount Blanchard, OH, November 29—December 4

BOICOURT, MARLA J.: Toledo, OH (Chapman Memorial), November 1-6; Marietta, GA (First), November 9-13

BOND, GARY AND BETH: Tulsa, OK (Regency Park), November 1-6; Lima, OH (Community), November 8-13; Muncie, IN (First), November 29—December 4

BOQUIST, DOUGLAS W.: Willard, OH, November 1-6; Delta, PA, November 9-13; Nanty Glo, PA, November 15-20; York, PA, November 30—December 4

BOWDEN, A.L.: Jacksonville, FL (Grace), November 8-13; Key Largo, FL, November 15-20

BREWINGTON, JANE A.: Dayton, OH (Drexel), November 2-13

BROWN, FRED D.: Athens, OH, November 8-13; Obetz, OH, November 15-20; Astoria, OR, November 29—December 4

BROWN, MARK A.: Monroeville, IN, November 1-6; Gas City, IN, November 8-13; Anderson, IN (Bethel United Church of Christ), November 18-20; Portland, IN (Hopewell Evangelical Church), November 29—December 4

BROWN, ROGER N.: Indianapolis, IN (Fall Creek), November 1-6

BROWN, TIMOTHY D.: Alliance, NE (November 1-6; Drumright, OK, November 8-13; Reserved, November 22-27

BUDD, JAY B.: Angola, IN, November 1-6; Fulton, OH, November 8-13; Elizabeth, WV, November 15-20; Reserved, November 22-27

BURKHALTER, PAT: Wright City, MO, November 1-6; Seymour, MO (Dogwood), November 8-13; Gulfport, MS (First), November 15-20; Reserved, November 22-27; Wellington, KS, November 29—December 4

BYERS, CHARLES AND MILDRED: Monticello, IA, November 1-6; Fort Smith, AR (Trinity), November 15-20

CANEN, DAVID L.: Cairo, GA, November 1-6; Kokomo, IN (Northside), November 15-20; Wrightsville, GA (Mount Olive), November 29—December 4

CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Hamlin, WV, November 2-6; Coal Grove, OH, November 9-13; Weirton, WV (Kings Creek Union Chapel), November 16-20; Reserved, November 21-27; Morehead, KY, November 30—December 4

CAYTON, JOHN: College Park, MD, November 1-6; Gettysburg, PA, November 8-13; Brandon, VT (Leicester), November 29—December 4

CERRATO, ROBERT J.: Hoisington, KS, November 1-6; McPherson, KS, November 8-13

CHAMBERS, LEON AND MILDRED: Bloomington, IN (Eastside), November 1-6; Bicknell, IN, November 8-13; Greensboro, NC (Christ Wesleyan), November 15-20

CHANEY, REEFORD AND BARBARA: Rossville, GA, November 1-6; Reserved, November 7-30

CHASE, FRANK: Ponca City, OK (Pawnee), November 3-6

CHEATWOOD, HENRY B.: Iowa Falls, IA, November 1-6; Neosho, MO, November 8-13; Des Moines, IA (Highland Park), November 16-20

CHRISTNER, JACK M.: Venus, PA (Evangelical), November 2-6; Selinsgrove, PA, November 8-13; Logan, WV, November 16-20; Cranberry, PA (Pine City Free Methodist), November 29—December 4

CLAY, D. E.: Ashtabula, OH (First), November 1-6; Reserved, November 13; Reserved, November 20; Clearwater, FL (First), November 27-30

CLAY, M. E.: South Daytona, FL (Daytona South), November 1-6

CLIFT, NORVIE O.: Anza, CA (Community), November 6-13

COVINGTON, NATHAN A.: Muskogee, OK (First), November 1-6; Oklahoma City, OK (Oakcliff), November 8-13; Kansas City, KS (Stony Point), November 15-20; Reserved, November 22-27; Waterloo, IA, November 29—December 4

COX, CURTIS B.: Natchitoches, LA, November 8-13

CRABTREE, JAMES C.: Indianapolis, IN (Southwest), November 1-6; Fort Wayne, IN (Fairfield Avenue), November 8-13; Bonner Springs, KS, November 15-20; Reserved, November 22-27; Waverly, OH (Bond's Chapel), November 30—December 4

DANIELS, M. HAROLD: Amarillo, TX (Zone SAM's Convention), November 11-13

DAWSON, JAMES A.: Clifton Springs, NY, November 1-6; Delta, OH, November 8-13; Reserved, November 22-27

DELL, JIMMY: Chula Vista, CA, November 6-11; Temple City, CA, November 13-16; Auburn, CA, November 17-20; Reserved, November 21-26; Kingman, AZ, November 27-30

DENNISON, MARVIN E.: Smith Center, KS, November 1-6; Reserved, November 22-27, 29—December 4

DIXON, GEORGE AND CHARLOTTE: Mifflinburg, PA, November 5-13; Radcliff, OH (Point Rock), November 16-20

DODDS, JOHN E.: Springfield, OH (Trinity), November 1-6; Cable, OH (Kennard), November 10-13

DODDS, LARRY W.: Potomac, IL, November 1-6

DOOLITTLE, KEVIN C.: Frankfort, KY (Capital), November 1-6; Reserved, November 27

DUNMIRE, RALPH AND JOANN: Nashville, TN (Radnor), November 8-13; Glenmont, OH (Wesleyan), November 16-20

DUTTON, BARRY AND TAVIA: Hampstead, MD (Grace United Methodist), November 8-13; Hanover, PA (Evangelical Christian), November 15-20; Reserved, November 22-26; Brookfield, CT (Assembly of God), November 27; Danielson, CT, November 29—December 4

ELLINGSON, R. LEE: Oklahoma City, OK (Central), November 1-6

ESSELBURN, BUD—THE KING'S MESSENGERS: Dellroy, OH, November 1-6; Coraopolis, PA, November 8-13; Tiffin, OH, November 15-20; Akron, OH (Cottage Grove), November 22-27

FADER, WES AND MARY: Virginia Beach, VA, November 1-6; Colora, MD (Rising Sun), November 8-13; Annapolis, MD, November 15-20; Westminster, MD, November 29—December 4

FAULK, A. RAY: St. Croix, United States Virgin Islands (Kingshill), November 15-20; St. Croix, United States Virgin Islands (Christansted), November 22-27

FISHER, C. WILLIAM: Memphis, TN (Grace), November 1-6

FLOYD, THOMAS D.: Hoopeston, IL (First), November 4-9; Casey, IL, November 11-16; Phoenix, AZ (Emmanuel), November 18-23

FORTNER, ROBERT E.: Spencer, IN, November 1-6

FOSTER, A. D.: Centerville, IA, November 1-6

FRANK, RICHARD A.: Bruceton Mills, WV (Little Sandy), November 2; Erie, PA (First), November

5-6; Atlantic, IA, November 8; Sidney, NE, November 9; Provo, UT, November 10; Lemmon Valley, NV (Calvary), November 13; Jackson, CA, November 15-20; Angels Camp, CA, November 27; Prescott, AZ, November 30

GARDNER, JOHN M.: Oakton, VA (Valewood), November 1-6; Plant City, FL (Wagoner Memorial), November 8-13; Pinellas Park, FL, November 15-20; Reserved, November 21-28; East Rockaway, NY, November 29—December 4

GAWTHORP, WAYLAND W.: Berry, AL (Salem), November 1-6; Albion, IL (House of Prayer), November 8-13; Decatur, AL (Larkwood), November 15-20

GIBSON, NORRIS-TOBIE & CO. MINISTRIES: Wrightsville, GA, November 1-6; Vidalia, GA, November 8-13; Reserved, November 14-30

GREEN, JIM AND ROSEMARY: Sandwich, IL, November 8-13; Portland, ME (Zone Crusade), November 15-20; Indianapolis, IN (Glermont), November 30—December 4

GRIMES, W. ANDREW: Racine, OH, November 1-6; Portland, IN, November 8-13

HAINES, GARY W.: Harlingen, TX (First), November 6-13; Birmingham, AL (Centerpoint), November 16-20; Independence, KS, November 26—December 4

HALL, CARL N.: Bellast, ME, November 1-6

HAYES, ALVIN B.: Atwood, KS, November 2-6; Goodland, KS, November 8-13; Richmond, MO, November 16-20; Reserved, November 21-27

HAYNES, CHARLES AND MYRT: Morristown, TN, November 1-6; Lithia Springs, GA (Atlanta Riverside), November 9-13; Tifton, GA (First), November 16-20; Terre Haute, IN (East Side), November 22-27; Michigan City, TN (Free Methodist), November 29—December 4

HELMS, MIKE AND GLORIA: Hammond, IN (Woodlawn), November 1-6; Dunkirk, IN, November 8-13; Chester, SC, November 18-27; Mooresville, IN, November 29—December 4

HENDERSON, LATTIE V.: Salisbury, NC, November 1-6; Bethesda, OH (Shepherd Bible Church), November 7-13; Columbus, OH (Union Gospel Mission), November 20—December 4

HESTER, JAMES C.: Raymondville, TX, November 8-13

HICKE, S. F.: St. David, IL, November 18-23

HICKS, JOHN DAVID: Redlands, CA, November 2-6; Lancaster, CA (Valley View), November 9-13; Sacramento, CA (North), November 16-20; Ritzville, WA, November 30—December 4

HIGGINS, CHARLES AND MARJORIE: Seattle, WA (Highline), November 6-10; Medford, OR (First), November 11-17; Reserved, November 20-26; Walnut Creek, CA, November 27—December 1

HILL, BEN E. (BIBLE EXPOSITOR): Bradley, IL, November 1-6; Pontiac, IL, November 8-13; Colona, IL (Green Rock), November 15-20; Peoria, IL (El Bethel), November 29—December 4

HOECKLE, WESLEY W.: Benton, AR (First), November 1-6

HUGHES, JOYCE: Red deer, Alta. (West Park), November 1-6; Olds, Alta., November 8-13; Eckville, Alta., November 15-20; Mount Carmel, IL, November 29—December 4

IDE, CHARLES D.: Essexville, MI (Bay City First), November 5-6; Warren, MI (Woods), November 12-13

JACKSON, PAUL AND TRISH: Korea (Korean Tour), November 1-14; Portage, IN (First), November 23; Granite City, IL (First, a.m.), November 27; Sikeston, MO (First), November 29; Osceola, AR, November 30—December 4

JAMES, RANDY: Bedford, IN (Davis Memorial), November 1-6; Van Buren, IN, November 8-13; Geneva, IN, November 15-20; Reserved, November 21-27; Monticello, IL, November 29—December 4

JOHNSON, ROBERT: Elko, NV, November 15-20

JOHNSON, RON: Arizona (Concert), November 7; Nevada (Concert), November 8; Washington, (Concert), November 13; Downsview, Ont. (Toronto, Ont., Emmanuel), November 15-20; Lacey, WA (Concert, A.M.), November 27; Olympia, WA (Concert, P.M.), November 27

JONES, TERRY L.: Wichita, KS (West Side), November 1-6; Sand Springs, OK, November 8-13; Port Arthur, TX (Grace), November 15-20; Bristow, OK (First Church of God), November 27; Ponca City, OK (St. Lukes), November 29—December 4

KEENA, EARL E.: Sacramento, CA (District Pastors and Wives' Conclave), November 7-9

KNIGHT, JOHN L.: Hays, KS, November 1-6; St. Louis, MO (Lemay), November 8-13; Hillsboro, TX, November 18-20; Pauls Valley, OK, November 29—December 4

KOHR, CHARLES A.: Gouverneur, NY, November 1-6; Berkeley Springs, WV, November 8-13; Mercer, PA, November 15-20; Reserved, November 21-27

KRATZER, RAYMOND C.: Royal City, WA, November 6-8

LASALLE, RAY: Lebanon, IN, November 1-6; Topeka, KS (Wanamaker Woods), November 13-16; Reserved, November 22-27

LAWSON, WAYNE T.: Two Rivers, AK, November 20-27

LAXSON, KIP: Berry, AL (Boley), November 4-6; West Frankfort, IL (Independent Holiness), November 11-13; Overland, MO (St. Louis Overland), November 18-20

LECKRONE, LARRY: Monongahela, PA, November 5-10; Kalamazoo, MI (First), November 12-17; Wichita, KS (Park City), November 19-24; Carrollton, MO, November 26—December 1

LEIDY, ARNOLD G.: Reserved, November 1-8; Trenton, MO, November 9-13; Albuquerque, NM (Rio Vista), November 18-20; McIntosh, NM (Bible Church), November 29—December 4

LESTER, FRED R.: Wilcox, AZ, November 14-20

LIDDELL, P. L.: Paulding, OH, November 1-6; Sandwich, IL, November 8-13; Westlake, OH (Parkside), November 15-20; Cody, WY, November 22-27; Wabash, IN, November 29—December 4

LISTON, CLARENCE D.: Sells, AZ, November 23-29

LOHR, DONALD A.: Statesville, NC (First), November 1-6; Charleston, WV (Calvary), November 8-13

LORENZEN, LINDA B.: Reserved, November 11-12; Flora, IN (Jubilee Church, a.m.), November 20; Logansport, IN (Wesleyan, p.m.), November 20

LYBARGER, O. EVERETT, JR.: La Moure, ND, November 1-6

MAC, WILLIAM M.: Goldsboro, NC, November 1-6

MANER, ROBERT E., JR.: Madison, AL (First), November 1-6; West Palm Beach, FL, November 8-13

MANLEY, STEPHEN L.: Frankfort, KY (Capital), November 1-6; Louisville, KY (Laymen's Retreat), November 4-6; Dayton, OH (First), November 8-13; South Portland, ME (Zone Crusade), November 15-20; Portage, IN (First), November 29—December 4

MANN, THURL AND MARY KAY: Ridgeway, MI, November 2-6; Aurora, IL (First), November 9-13; Fostoria, OH (First), November 16-20; Battle Creek, MI (West Michigan Avenue), November 27—December 1

MARTIN, E. LEON: Crockett, TX, November 25-27

MAY, JOHN W.: Wooster, OH, November 8-13; Steubenville, OH (First), November 15-20

McCORKLE, ROBERT W., II: Harrisonville, MO, November 1-6

McELFRESH, RONALD D.: Joplin, MO (Westside), November 1-6; Reserved, November 7-13; Kansas City, KS (Highland Crest), November 15-20

McFERRIN, RICK AND LANETTE: Elkhart, IN (Northside), November 1-6; Anderson, IN (East 38th Street), November 8-13; Butler, IN, November 15-20

McGEE, JERRY: Irondale, OH, November 1-6; Youngstown, OH (Wickliffe), November 8-14; Applegate, MI (Wesleyan), November 15-20; Santa Fe, TN (Mount Wesley), November 29—December 4

McWHIRTER, G. STUART: Alabama South District Preachers' & Wives' Retreat, November 1-3; Jasper, AL (First), November 3-6; Corpus Christi, TX (Zone Crusade), November 9-13; Orlando, FL (Colonial), November 16-20

MEHR, BETHANY: Edsel Ford High School Concert, November 5; Flint, MI (Whiting Auditorium Concert), November 12; Veteran's Hospital, Chapel Service, November 13

MELVIN, DELORIS: Broken Bow, OK (First), November 6-13; De Queen, AR (First), November 15-20; Ravenna, KY, November 25-27; De Grafs, OH, November 29—December 4

MEREDITH, DWIGHT AND NORMA JEAN: Wichita, KS (Park City), November 13

MILLHURF, CHARLES R.: Portland, OR (New Hope Community Church), November 13; Oakes, ND, November 15-20; Vienna, VA (Christian fellowship church), November 27; New Castle, IN (Southside), November 30—December 4

MILLS, CARLTON A.: Warren, PA, November 2-6; Pataaskala, OH, November 8-13; Warren, OH (Cham-

pion), November 15-20; Salem, OH (First), November 27; Tiltonsville, OH, November 29—December 4

MITCHUM, C. R.: Boonville, IN (First Wesleyan), November 20

MIZ MAUDIE MINISTRIES—JACKLYN W. SHOCKLEY AND KATHRYN J. MARTIN: Kansas City, MO Nazarene Theological Seminary, November 11-12; Dublin, GA (First, a.m.), November 20; Wrightsville, GA (Mount Olive, p.m.), November 20

MONCK, JIM: Burney, CA, November 2-6; Eugene, OR (Fairfield), November 9-13; Dorris, CA, November 16-20

MOORE, NORMAN L.: El Cajon, CA, November 2-6; Yakima, WA (First), November 9-13; Berkeley, CA (Bresee Center), November 16-20; Payson, AZ (First), November 25-27; Yakima, WA (Trinity), November 30—December 4

MORLEY, FRANK W.: Palco, KS (Canaan chapel), November 1-6; Ossian, IN, November 8-13; Warren, OH (Bollindale), November 15-20; Blythe, CA, November 27—December 1

MOSS, KEITH LYNN: Corunna, MI, November 1-6
MOSS, UDELL G.: Rock Island, IL, November 1-6; Albion, PA, November 8-13; Homer City, PA, November 15-20; Merrillville, IN (First), November 22-27

MUNCIE, BOB AND JANE: Plattsburgh, NY, November 1-6; Elizabeth City, NC, November 8-13; Mackey, IN, November 15-20; Wilkinson, IN (Warrington), November 29—December 4

MYERS, HAROLD L.: Decatur, IL (Parkway), November 1-6; Cadillac, MI (Cherry Grove), November 8-13; Reserved, November 15-20; Mansfield, IL, November 29—December 4

NAJARIAN, BERGE AND DORIS: Port Charlotte, FL, November 4-6; Okeechobee, FL, November 11-16; Venice, FL, November 18-20

NEFF, LARRY AND PAT: Point Pleasant, WV, November 2-6; Charleston, WV (Elk River), November 9-13; Shelbyville, IN (First), November 15-20; Reserved, November 23—December 31

OVERTON, WILLIAM D.: Clarksville, IN (Parkwood), November 1-6; Lyons, KS, November 8-13

OYLER, CALVIN AND VIRGINIA: Cushing, OK, November 1-6; Henryetta, OK, November 8-13; Greenville, TX (First), November 15-20; Carthage, TX (First), November 29—December 4

PAGE, MARK: Sugarcreek, OH (Free Methodist), November 1-6; Old Washington, OH (Lore City U.M.C.), November 8-13; Newburgh, IN (Faith Church), November 16-20; Reserved, November 21-27; Pickerington, OH, November 27—December 4

PALMER, JAMES E.: Indianapolis, IN (Fall Creek), November 2-6

PERDUE, NELSON S.: Lexington, KY (Lafayette), November 1-6; Yukon, OK, November 9-13; Shelbyville, IN (First), November 15-20; Cable, OH (Mount Carmel Friends), November 29—December 4

PFEIFER, DON, EVANGELISTIC TEAM: Nancy, KY (Delmer), November 6-9; Little Hocking, OH (Evangelical Methodist), November 12; Northfield, NJ, Greentree Ministries, November 27

PRICE, JOHN H.: Hutchinson, KS (Peniel), November 1-6

● **QUALLS, PAUL M.:** Huntington, IN (First), November 1-6; Orlando, FL (First), November 11-20

RICHARDSON, KEN: Macomb, IL, November 1-6; Hemingford, NE, November 8-13; Bushnell, IL, November 15-20; Galesburg, IL (Faith), November 29—December 4

RICHARDS, LARRY AND PHYLLIS: Fairland, IN (Triton Central), November 6; New Albany, IN (First), November 18-20

● **RICHARDSON, PAUL E.:** Marysville, CA (Hallwood Community), November 7-13

RICKEY, HOWARD L.: Madison Heights, MI (St. Paul), November 1-3; Pontiac, MI (Hillcrest), November 6; Madison, WI (First), November 7-30

ROSE, WAYNE: Chandler, IN, November 1-6; Marshfield, MO (E.M.C.), November 8-13; Republic, MO, November 15-20; Reserved, November 22-27; St. Joseph, MO (First), November 29—December 4

ROTH, RONALD W.: Caney, KS, November 1-6; Greenville, TX (Peniel), November 8-13; Belle Chasse, LA (New Orleans Westbank), November 15-20; Reserved, November 22-27; Redkey, IN, November 29—December 4

SEYMOUR, J. KEVIN: Kansas City, KS (Dundee Hill, NYI Revival), November 8-10; Seaford, DE, November 15-20

SMITH, DOYLE C.: Jacksonville, FL (Central), November 1-6

● **SMITH, OTTIS:** Pickering, Ont. (Standard Church of America), November 11-13

SMITH, DUANE: Hernshaw, WV (Lens Creek), November 1-6; New Matamoras, OH, November 8-13; Andover, OH (Cherry Valley), November 15-20; Reserved, November 22-27; Crothersville, IN, November 29—December 4

SPRAGUE EVANGELISTIC FAMILY: Vermilion, OH, November 8-13; Meansville, GA (Pine Mountain), November 27

STANFORTH, KEN: Carlsbad, CA (Las Flores), November 6-11; Davis, CA, November 13-17; Myrtle Creek, OR, November 27—December 2

STEVENSON, GEORGE E.: Springfield, MA (First), November 1-6; Columbus, OH (West Broad), November 9-13; Orangeburg, SC (First), November 16-20; Miami, FL (Central), November 27—December 4

STREET, A. DAVID: Orleans, IN, November 2-6; Franklin, OH (First), November 8-13; Brandenburg, KY, November 15-20

STRICKLAND, R. L. (DICK): Huntington, IN (First), November 2-6; Fairfield, OH, November 9-13; Bedford, OH, November 16-20; Reserved, November 22-27; Germantown, OH, November 30—December 4

SULLIVAN, DAVID P.: Marlinton, WV, November 1-6; Port Clinton, OH, November 8-13; Mount Erie, IL, November 15-20; Reserved, November 21-28

SWANSON, ROBERT L.: Paden City, WV, November 1-6; Texarkana, TX (North), November 8-13

TAYLOR, CLIFF—FAMILY EVANGELIST: Public Schools, November 1-30

● **TAYLOR, EMMETT E.:** Oklahoma City, OK (Crown Heights), November 1-6

● **TAYLOR, MENDELL L.:** Sandusky, OH, November 1-6

TAYLOR, ROBERT W.: New Castle, PA (First), November 2-6; Huntington, WV (Central), November 8-13; Georgetown, KY, November 16-20; Elgin, IL, November 25-26; Northwest Cumberland, WV, November 30—December 4

● **THOMAS, J. MELTON:** Madrid, Spain, November 5-7; Versailles, France, November 11-13; Paris, France, November 15-17; Paris, France, November 18-20

THORNTON, REV. AND MRS. WALLACE: Milton, KY (Wesleyan), November 3-13

TOOLEY, JAMES: Adrian, GA (Georgia District), November 6-20; Grand Island, NE (Extended Evangelism Effort), November 23-30

TRIPP, HOWARD M.: Waverly, TN (First), November 1-6; Fort Wright, KY (Covington Central), November 8-13

● **ULMET, ALECK G.:** Coldwater, MI, November 2-6; Hopkinsville, KY, November 8-13; Clinton, IA (First), November 15-20; Spiceland, IN, November 29—December 4

WALKER, BRIAN AND DEBI: Yakima, WA (Trinity), November 30—December 4

● **WALKER, LAWRENCE AND LAVONA:** Mifflinburg, PA, November 5-13

WELCH, W. B.: Reserved, November 11-18

WELLS, LINARD O.: Norman, OK (Grace), November 1-6; Amarillo, TX (South Georgia), November 8-13; Dodson, TX, November 15-20; Tulsa, OK (Southwest), November 27—December 4

WHEELLOCK, GEORGE E.: Griggsville, IL, November 1-6

WHITWORTH, MARCUS A.: Muskogee, OK (First), November 1-6; Oklahoma City, OK (Oakcliff), November 8-13; Kansas City, KS (Stony Point), November 15-20; Reserved, November 22-27; Waterloo, IA, November 29—December 4

● **WILLIAMS, E. VERBAL:** Elmsdale, P.E.I. (First), November 1-6; Hartford, CT (First), November 8-13; Reserved, November 21-27

WILLIAMS, LAWRENCE: Hinton, OK (Cedar Lake Chapel), November 4-6; Overland Park, KS (Antioch), November 15-20

WILSON, ARNO: Cincinnati, OH (Saylor Park), November 10-13

WOODWARD FAMILY EVANGELISM: Columbia, MO (First), November 1-6; Reserved, November 21-26

WRIGHT, E. GUY: Stuart, VA (Wesleyan), November 1-6; Millersburg, OH (Shepler Community Church), November 8-13; Colliers, WV, November 15-20; Lisbon, OH, November 22-27; Charlottesville, VA (First), November 29—December 4

● designates retired elder

MILPAD

MILITARY PERSONNEL APPRECIATION DAY

SUNDAY, NOVEMBER 13



Nazarene chaplains and servicemembers serve around the world, some in very difficult places. We can all be justly proud of the witness of Nazarenes in the military.

The Church of the Nazarene is serious about ministering to almost 6,000,000 military family members in the United States Armed Forces. We are also earnest about reaching the millions of military members serving the 20 nations where we have active Nazarene works. (We have two international military chaplains serving, one in Mozambique and one in New Guinea.)



Take your responsibility seriously. Write or call Chaplaincy Ministries when your local young persons enter the military or change stations. And show your appreciation to the servicemembers in and/or from your local church this MILPAD Sunday.



Chaplaincy Ministries
6401 The Paseo
Kansas City, MO 64131



NORTH ARKANSAS TAKES TOP HONORS AT NYI QUIZ TOURNEY

The first ever General NYI Invitational Bible Quiz Tournament was won by the North Arkansas district team coached by Carolyn Bixby. The tournament was July 6-9 on the campus of MidAmerica Nazarene College in Olathe, Kans., and was sponsored by NYI Ministries. Twenty-six teams participated.

Quizzers on the winning team were Paul Hennessy, Joel Mullen, Chuck Sailors, Jessica Morris, and Carl Clemments. They took home the traveling tournament trophy, which will be awarded to the winner of the next General NYI Invitational Bible Quiz Tournament scheduled in 1990. The name of their team will also be engraved on a plaque to be hung in the NYI Ministries office in Kansas City.

The 1988 contest included both local and district teams. Second place went to the Kansas City team; the Illinois and Dallas teams tied for third.

The top 10 quizzers were:

1. David Long—Northwest Oklahoma

2. Chris Poucher—Colorado
3. Miles Zinn—Dallas
4. Paul Hennessy—North Arkansas
5. Eric Estes—Northwest Indiana
6. Michelle Milligan—Southwest Ohio
7. Karla Zurcher—T.A.C.T. (Denver First)
8. David Causey—Colorado
9. Dan Williams—Kansas City
10. Marsha Hoback—Illinois

The next quiz event sponsored by NYI Ministries will be at the General NYI Convention in Indianapolis next June. □

MISSIONS CONFERENCE SCHEDULED FOR YOUNG ADULTS

The campus of Point Loma Nazarene College is the location for SAN DIEGO '89, a conference geared toward missions for young adults, ages 18-30. Sponsored by NYI Ministries, the conference will emphasize short-term and career assignments in ministry.

SAN DIEGO '89 will include special speakers and inspirational services. The workshops will cover topics such as "Pre-

paring to Be an Urban Missionary" and "Tentmaking: Secular Employment or Study Abroad."


The resource people will include missionaries, pastors, and "practitioners—the people who are really out there involved in missions," said Dale Fallon, the coordinator of Campus Ministries for the Church of the Nazarene.

The conference will meet December 27, 1989, through January 1, 1990. Any young adult wanting to know more about getting involved in missions is encouraged to attend SAN DIEGO '89. Watch for more information, or write to Dale Fallon, 6401 The Paseo, Kansas City, MO 64131. □

GENERAL NYI SERVICES ANNOUNCED

The unveiling of the NYI theme and theme song for the next quadrennium and two multi-image media presentations promise to be highlights of this year's Nazarene Youth International service at the 1989 General NYI Convention.

The NYI service, scheduled for Wednesday evening, June 21,



Give thanks unto the Lord, for he is good: for his mercy endureth for ever.

PSALM 107:1

THANKSGIVING OFFERING FOR WORLD EVANGELISM

Church of the Nazarene

GOAL: \$9,000,000

STEWARDSHIP SERVICES

is being planned in conjunction with the General NYI Convention, June 21-24, in Indianapolis.

The NYI Convention is just part of the Church of the Nazarene's General Assembly, where it is projected that as many as 50,000 Nazarenes may converge



Pictured is a group shot of all the quizzers, coaches, and officials involved in the NYI tournament. There were over 200



Over Memorial Day weekend, 176 single adults gathered at New Life Ranch in Northeast Oklahoma for the 1988 Midwest SoloCon. It was a great time of fellowship, with the ministry of special speaker Gary Sivewright.

on Indianapolis during the week-and-a-half event.

The NYI service will include not only the unveiling of the NYI theme and theme song but a special message from current general NYI president, Woodie Stevens, and music from some of the best musicians in the Church of the Nazarene.

Be watching for updates about General NYI Convention '89. □

NEWS OF EVANGELISM

REVIVAL TOUCHES CHILDREN OF CHURCH MEMBERS

On a Saturday night this spring, the Caruthersville, Mo., church found the message of Evangelist Ronald Jordan reaching the hearts of some of the children of church members who came to the altar for salvation.

Pastor Elmer J. Brunton said this service was the highlight of a six-day revival that saw 7 people saved and 15 seeking God's help at the altars. □

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

KANSAS

The 79th assembly of the Kansas District was held August 5-6. There was a wonderful spirit of unity, and the overflow from the recent Spirit-anointed PALCON was present in the pastors' reports. Included in his report, District Superintendent W. T. Dougharty reported 332 new Nazarenes, and over \$775,000 given for world missions.

Rev. Dave Smith, NYI president; Rev.



Rev. Hoe Neung Lee was ordained by Dr. Raymond Hurn, presiding general superintendent, who returned to preside for the first time at the Kansas district assembly, where he was ordained. Pictured (back row): Dr. Don Owens, who was interpreter; (front row, l. to r.) Mrs. Hoe Neung Lee, Rev. Lee, Dr. W. T. Dougharty, and Dr. Hurn.

Will Hayworth, NWMS president; and Rev. Gayland Aubry, Board of Christian Life Chairman, were reelected by an overwhelming vote.

The Great Commission Leaders Awards were presented to churches and pastors: Category I, Paradise, Jay A. Dick; Category II, Manhattan, Ray McDowell; Category III, Hutchinson Westside, Charles Hayes; and Category IV, Wichita Linwood, Ray Lunn Hance.

EASTERN MICHIGAN

The Eastern Michigan District held its 39th assembly at Central Church in Flint, Mich., on July 8-9. Dr. Charles Strickland was the presiding general superintendent. District Superintendent Marselle Knight gave his fifth annual report. He received an excellent vote on a four-year call, which he accepted.

Those pastors and churches receiving the Great Commission Leaders Award were David Ballard, Blue Water; James Franklin, Christ Community; Seth Tidball, Allen Park; and Richard Parrott, Detroit First. The Great Commission Fellowship Certificates were presented to the following pastors and churches: Ben Walls, Brighton; A. E. McFarland, Cass City; John Wright, Detroit New Hope; Kenneth Johnson, Flint North; Dana Dunmyer, Flint South; Howell (between pastors); Robert Wilson, Monroe; Stephen Anthony, Richfield; Donald Ault, Ridgeway; Lonnie Bullock, Sterling Heights; John W. Mellish, Swartz Creek; James Mellish, Warren Woods; and Gerald Carnes, Williams Lake.

Robert Hunter, pastor of Detroit Grace Church, was presented with the Nazarene Bible College Citation of Merit Award.

Rev. James Bledsaw, Urban Ministries director, presented the challenging work

of urban ministries on Friday evening.

General Superintendent Strickland ordained Gary Bright, Mark Gritton, Larry Leckrone, Glen Matthews, Eugene Milion, Brian Pryor, and Thomas Reaume. John Bondy, Steven Close, and Thomas Smith were ordained as deacons.

NORTHWEST INDIANA

At the 46th Northwest Indiana district assembly, Dr. Thomas M. Hermon gave his eighth and final report as district superintendent. Dr. and Mrs. Hermon were presented with a cash love offering of \$5,000 from the district churches, and a reception hosted by the District Advisory

Board was given in their honor on Friday evening.

Rev. Richard L. Jordan, 47, pastor of the Valparaiso church since 1980, was elected district superintendent on the fifth ballot.

Pastors and churches that received the Great Commission Fellowship Awards were Kenny R. Pavlick, Covington; David M. Brantley, Highland; John B. Leitzel, Hillsboro; Ron Richmond, South Lake; John E. Utterback, Tipton; and Paul P. Asbell, Whiting.

Elected were Mrs. Dorothy Khun, NWMS president; Don Comstock, chairman of the Board of CL/SS; Marlin Lud-



The 20th assembly and NWMS convention of the Dakota District took place June 28-July 1 in Jamestown, N.Dak., with General Superintendent Charles H. Strickland presiding. This was the first assembly for Rev. Eugene L. Plemons, who was appointed in September of 1987 to succeed Rev. F. Thomas Bailey as district superintendent. Two highlights of this week were the recognition of Rev. and Mrs. Harold Johnson as the planters of the newest Dakota church in Sturgis, S.Dak., and the evening camp meeting messages by Rev. Henry Mills. A spirit of unity pervades among the pastors and laymen of this "on the move" district. In the midst of the worst drought since the 30s the people are positive and trusting in the Lord for the future. Pictured (l. to r.) are Dr. Strickland; the Johnsons, church planters; and District Superintendent Plemons.



Pictured at the Northwest Indiana district assembly (l. to r.): newly elected District Superintendent Richard L. Jordan; District Secretary Mark L. Hostetter; ordinands and wives, Rev. and Mrs. John B. Leitzel, Rev. and Mrs. James H. McGraw, Rev. and Mrs. Dale B. Gibson; General Superintendent John A. Knight; and retiring District Superintendent Thomas M. Hermon.



Pictured (l. to r.) at the Dallas district assembly are District Superintendent W. M. Lynch; ordinands Rev. Gus Davis, Rev. and Mrs. Pedro Jaramillo, Rev. and Mrs. Gaylon White, Rev. and Mrs. John Whitsett, Rev. and Mrs. Philip Troutman; and General Superintendent John A. Knight. Rev. Gary Howell, whose credentials were recognized, is not pictured.

wig, NYI president; Advisory Board: Tharen Evans, Rev. Stephen Gladding, Bud Goble, Leroy Jones, Rev. Verdean Owens, Rev. Ron Richmond, Rev. Earl Roustio, and Robert Ward.

NORTHWESTERN ILLINOIS

The 40th assembly of the Northwestern Illinois District was held August 11-12 at Manville Nazarene Campgrounds, Manville, Ill., with Dr. V. H. Lewis, general superintendent emeritus, presiding.

District Superintendent F. T. Bailey gave his first report as superintendent. He was appointed to the district last August by General Superintendent John A. Knight.

Reelected to their posts were Mrs. Eleanor Roat as district NWMS president; Rev. Richard Barriger as district NYI president; and Rev. Gary Cable as district chairman of the Christian Life/Sunday School.

Elders Gordon Barrick, James Hazelwood, John Hollis, and laymen Joe Bal-

lard, John Sherwood, and Dan Roat were elected to the District Advisory Board. Honor was given to Mr. John Alderson who chose to retire from the board this year after serving for 27 consecutive years, 22 of them as secretary.

On Thursday evening Dr. Lewis ordained Rev. Darrell Cox, Rev. Frank Cromie, Rev. James Kent, Rev. Martin Stewart, and Rev. Randy Williams in a special ordination service held in the tabernacle of the campgrounds.

Forty-one churches were honored for

their achievements with the Great Commission Investment Fund, 28 were honored as 10% churches, 6 were given the Evangelistic Honor Award, and 19 were honored as Honor Sunday Schools. Rev. Don Davis, Bloomington First Church, was awarded the first District Superintendent's Award for special achievement.

JOPLIN

The 31st assembly of the Joplin District was held August 11-12 at Independence, Kans., with General Superintendent Eugene L. Stowe presiding. District Superintendent Pal Wright gave his first report.

Churches and pastors receiving the Great Commission Fellowship Award were Aurora, Steven Hoffman; Fort Scott West Park, John Comstock; Mansfield, Tom Daniels; Monett, Chris Carver; Nixa, Gary Swearingin; Parsons, Dave McKellips; Springfield Grace, Buddy Prentice. Those receiving the Great Commission Leaders Award were Aurora, Steven Hoffman; Nixa, Gary Swearingin; Springfield Grace, Buddy Prentice; Parsons, Dave McKellips.

Elected to the Advisory Board were (elders) C. L. Armstrong, John Moles, Tom Tinker, Joe Lee Tompkins; (laymen) Gene Bassham, Marvin Cherry, A. R. Motley, John Van Dyne. Elected to other district posts were Jan Wright, NWMS president; Bob Madison, CL/SS chairman; Gary Swearingin, NYI president.

WEST VIRGINIA NORTH

The sixth assembly of the West Virginia North District was held August 19-20 at Summersville, W.Va., with General Superintendent Raymond W. Hurn presiding. District Superintendent John W. Dennis gave his fifth annual report. He reported 139 new Nazarenes; 5,923 total members; \$234,505 paid on General Budget (90%); and \$101,069 paid on MVNC Budget (82.8%). Rev. Dennis was reelected for four more years as district superintendent with a near unanimous vote.

Great Commission Fellowship Awards



Pictured (l. to r.) at the Northwestern Illinois district assembly are Dr. V. H. Lewis; general superintendent emeritus, District Superintendent Bailey; ordinands and wives, Rev. and Mrs. James Kent, Rev. and Mrs. Randy Williams, Rev. and Mrs. Martin Stewart, Rev. Frank Cromie, Rev. and Mrs. Darrell Cox; and Rev. Dave Wright, district secretary.



Pictured (l. to r.) at the Joplin district assembly are General Superintendent Eugene Stowe; ordinands and wives, Rev. and Mrs. Richard Richey, Jr., Rev. and Mrs. Donald Cross, Rev. and Mrs. David Barton, Rev. and Mrs. Charles Green, Rev. and Mrs. Steven Hoffman, Rev. and Mrs. Michael Richardson, Rev. and Mrs. Wayde Hunt, Rev. and Mrs. Jerry Hall; and District Superintendent Pal Wright.



The Arizona District Superintendent's "Eagle Awards" are presented to pastors and churches who had a 15% gain in membership, an amount equal to 10% of last year's total membership received as new Nazarenes, and all budgets paid in full. Those receiving the awards this year (l. to r.) were John P. McIntosh, Verde

Valley; Jim Cunningham, Village of Oak Creek; Walter Thompson, Lake Powell; Jim Hayne, Las Vegas Charleston Heights; H. Dale Lilly, Moapa Valley; Mike Page, Oro Valley; David Runion, Tucson Midvale Park; Mark Fuller, Dobson Ranch; Ed Miller, Wilcox; Everett Baker, The Vineyard; and Kenneth Hull, Bard.



Pictured (l. to r.) are the North Carolina District ordinands and wives: Rev. and Mrs. Lloyd Brock; Rev. and Mrs. Harold Davis; Rev. and Mrs. Gerald Erskine; Rev. and Mrs. Reed Goe IV; Rev. and Mrs. Greg Pressley; Rev. and Mrs. Larry Morris;

Rev. and Mrs. Jerry McGee; Rev. and Mrs. Kenneth Kirkland; and Rev. Cecil Jenkins.

were given to the following churches and pastors: Kingwood, Bruce Knorpp; Ripley, Edward Estep; Walton, Joseph Neuch.

General Superintendent Raymond W. Hurn ordained (elders) Terry Allen Burgess, Jack Lee Davis, Edward Lee Estep, Eldon Gerald Gray, Bradley Eugene Shaffer, and (deacon) Janet Carol Morrison.

ARIZONA

The Arizona District's 67th Annual Assembly was held June 7-8, with the theme "Catch the Spirit." It began on Tuesday night with the "Praise Gathering for Believers" and concluded on Wednesday night with the Service of Ordination.

The annual "Praise Gathering for Believers," a highlight of the assembly, featured a choir and an orchestra. Activities included presentation of the "Eagle Awards" for 1987-88, introduction of a new challenge in church starts for the Arizona District, and the district superintendent's annual report. All activities were punctuated by uplifting music from the orchestra and congregation.

Members of the District Advisory Board welcomed Rev. Tom Wilson and the challenge to start a new church in the Phoenix area with 500 in attendance on the opening Sunday through "Telemarketing."

In his report Dr. Bill Burch challenged the district to "Catch the Spirit" and *Rekindle the Flame* with a grateful acknowledgment of past heritage, a realistic appraisal of present health, and a revitalized sense of mission . . . future hope.

Dr. Charles H. Strickland, presiding general superintendent, heard positive reports from 58 pastors and concluded the assembly by ordaining five men to the ministry.

NORTH CAROLINA

Dr. Raymond W. Hurn presided over the 61st assembly of the North Carolina District, held in the Charlotte Pineville Church August 31 and September 1. District Superintendent D. Eugene Simpson reported gains in all areas with one new church organized, Hillsborough New Hope, and three new church-type missions. He was reelected for four years with an excellent vote.

Elected to the Advisory Board were (elders) Max Murphy, Larry Smith, and James Staggs; (laypersons) Odie Page, Bill Tate, and Wayne Roberts. Frances Simpson was reelected as NWMS president and Russell Branstetter was elected district CL/SS chairman.

Recipients of the Great Commission Leadership Awards were: Category I, Hillsborough New Hope, Pastor Paul Pearson; Category II, Rocky Mount, Pastor Geron Rogers; Category III, Raleigh North, Pastor Carl Lath; and Category III, Charlotte Pineville, Pastor Russell Branstetter.

MOVING MINISTERS

PAUL E. BARNES from Fort Valley, Ga., to Martinez, Ga.
 THOMAS R. BEERS from Brookfield, Ill., to Waukesha, Wis.
 STEVE BRAY from student, NBC, Colorado Springs, to pastor, Bakersfield (Calif.) Brentwood
 STEPHEN COMEANS from student, NBC, Colorado Springs, to pastor, Sli-dell (La.) First
 JAMES T. DUNN from Wrens, Ga., to Statesboro (Ga.) Mission
 GEOFFREY DeFRANCA from student,

NBC, Colorado Springs, to pastor, Keeseville, N.Y.
 TERRON L. DINGMAN from Mercer, Wis., to Huron, S.Dak.
 RANDY L. HEATHERLY from student, NBC, Colorado Springs, to pastor, Moravia, Iowa
 KENNETH HESTER to Rowland Chapel, Ga.
 TERRY W. LEMMON from Spooner, Wis., to Burlington, Wis.
 DAVID McINTIRE from student, NBC, Colorado Springs, to pastor, Tipton, Tenn.
 WILLIAM E. MARTINDALE from student, NBC, Colorado Springs, to pastor, Delano, Calif.
 WILLIAM E. NAILL, SR., from Fayetteville, Tenn., to Eleva-Strum, Wis.
 R. DAVID O'NEAL from Martinez, Ga., to Griffin, Ga.
 SCOTT OSTENDORF from student, NBC, Colorado Springs, to pastor, Lake Mary, Fla.
 MARK PETERS from student, NBC, Colorado Springs, to pastor, Colton (Calif.) Inland Empire
 KERRY G. SMITH from associate, Mi-

nong (Wis.) Faith to pastor, Minong (Wis.) Webster
 WAYNE SEARLS from student, NBC, Colorado Springs, to pastor, Mobile (Ala.) Parkview
 JOHN D. TAYLOR from district assigned, Colo., to pastor, Decatur, Ga.
 A. TONY WATSON from student, NBC, Colorado Springs, to pastor, Roseville, Ohio
 GORDON WEHNER from student, NBC, Colorado Springs, to pastor, Creswell, Ore.

MOVING MISSIONARIES

DR. DANIEL and MARGARET CLARK, Bolivia, Field address: Casilla 5958, La Paz, Bolivia
 REV. DAVE and CAROLITA FRALEY, France, Furlough address: 824 E. Bird, Nampa, ID 83657
 DR. ROBERT and CELESTE FRASER,* Philippines, Field address: Asia-Pacific Nazarene Theological Seminary, P.O. Box 556, MCPO 1299, Makati, Metro Manila, Republic of the Philippines
 REV. RON and DIANNA GILBERT,

South Africa, Furlough address: 3116 Sharpview Ln., Dallas, TX 75228
 REV. WAYNE and JOAN LaFORCE,* Papua New Guinea, Field address: P.O. Box 6606, Boroko, N.C.D., Papua New Guinea
 REV. TOM and BARBARA LONG, Spain, Calle Pelicano, Madrid 28025, Spain
 REV. JOHN and ROSE SPRUNGER, Kenya, Field address: c/o Schmelzenbach, P.O. Box 20025, Nairobi, Kenya, East Africa
 REV. ERNEST and ANNE STAFFORD, Colombia, Leave of Absence address: 10 Glendale Ave., Bangor VT20 4UG, Co Down, Northern Ireland
 MISS MARY WALLACE, Chile, Field address: Agua Santa Casa, c No. 576, Vina del Mar, Chile
 REV. WILLIS and NANCY ZUMWALT, Taiwan, Furlough address: 5311 Callister Ave., Sacramento, CA 95819

*Specialized Assignment Personnel

ANNOUNCEMENTS

Decatur, Ill., First Church will celebrate its 75th anniversary, November

Additional Resources to Support



NEXT

QUARTER'S

STUDY

Unit 1: Revelation on Christ

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25-27. A cordial invitation is extended to all former members and friends to join in the celebration or send greetings. Dr. John A. Knight, general superintendent, will be speaking in revival services on Friday and Saturday evening and in the all-day Sunday services. Steve and Thais Ward will be in charge of the music.

Sunday dinner will be served with the anniversary service at 2 P.M. For further information, contact Pastor Carl R. Allen at 512 Ash Ave., Decatur, IL 62526, or phone 217-877-4145 or 217-875-0616.

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

VITAL STATISTICS

DEATHS

REV. JIM W. ASHCRAFT, 81, of Waco, Tex., died April 11.

Ordained in 1948, he was a commissioned evangelist for more than 30 years, and also pastored on the San Antonio District at Pearl, Goldthwaite, Crystal City, and Waco Elm Mott.

He is survived by his wife, Beatrice, of

Waco; a daughter, Norma Jean John, of Waco; three grandchildren; three great-grandchildren; and one brother.

* * * *

REV. ARTHUR FALLON, 72, died June 14 in Oklahoma City. He had recently retired as an associate pastor at Trinity Church of the Nazarene, Oklahoma City.

He graduated from Eastern Nazarene College and attended Gordon Divinity School. He pastored churches in Peabody and Melrose, Mass.; Binghamton, N.Y.; Reading and Collingdale, Pa. Among other district positions, Rev. Fallon served the Albany (now Upstate New York) District as treasurer and an Advisory Board member. While on the Philadelphia District he served on the Advisory Board and as chairman of Church Schools. He was for many years a trustee for Eastern Nazarene College.

He is survived by his wife, Juanita; two sisters, Gertrude Gustafson and Violet Cheesman, both of Manchester, Conn.; a daughter, Priscilla, of Denver, Colo.; sons Daniel, of Seattle, Wash., Richard, of

Columbia, S.C., Dale, of Olathe, Kans.; and seven grandchildren. Interment was in Manchester, Conn.

* * * *

REV. THOMAS B. OSTEEN, 87, died in Orange, Tex., Wednesday, March 9. He had been retired since 1971. He is survived by his wife of 54 years, Beryl King Osteen.

Rev. Osteen was ordained in 1939 by General Superintendent R. T. Williams. His entire pastoral ministry was spent in East Texas and Louisiana. On the Houston District he pastored the following churches: Alvin, Baytown, Crockett, Denver, Groves, Kirbyville, La Marque, Palacios, and Vidor. He also served seven churches on the Louisiana District and four churches on what is now the Dallas District. Since retirement he was faithful as a supply pastor until failing health prevented him from traveling.

Since 1971, Rev. Osteen had been an active "prayer warrior" in the Orange Church. Every Saturday evening he prayed for over 40 churches, pastors, and their families.



CHAPLAIN LYLE W. ROBINSON (Col. USA, Ret.), 73, died July 19 in Nampa, Idaho. He served as chaplain in the United States Army for 20 years and pastored churches in Idaho, Kansas, and Washington.

During the Korean Conflict he was awarded the Silver and Bronze Stars for bravery. He served in the final years of his ministry as dean of men at Northwest Nazarene College and as associate pastor at Nampa College Church.

Survivors include his wife, Bernice; two sons, Chuck Robinson, Vancouver, Wash., and Ed Robinson, Kansas City; one daughter, Lois Zachary, Salem, Ore.; and five grandchildren.

* * * *

REV. NILO O. THORNTON, retired elder on the Wisconsin District, died November 1 at the age of 93 in Crandon, Wis. Rev. Thornton had pastored churches in Wisconsin for 30 years.

He is survived by his wife, Emma, of Crandon; two sons, Rev. James Thornton of Mound City, Mo., and Rev. Devere Thornton of Marshfield, Wis.; two daughters, Flora (Bill) Packard of Crandon, and Emma (Harold) Wilson of Chandler, Ariz.; 10 grandchildren; 5 great-grandchildren; and a brother, Rev. Clarence Thornton of Kankakee, Ill.

* * * *

REV. ALBERT WIDEMAN of La-Crescenta, Calif., died August 15 in Glendale, Calif. He was born in Hillsboro, Mo., in 1900.

Ordained in 1951 by Dr. Hardy C. Powers, he pastored in Brunswick, St. Louis, and Jefferson City, Mo.; was a church planter in La-Crescenta; and served most recently as pastor of senior adults at the Bresee Avenue Church in Pasadena. The funeral services were at the Bresee Church.

His wife, Lonnie, survives him; a daughter, Barbara A. (Loren) Ogden, of La-Crescenta; and a sister, Lillian Dexter, of Fenton, Mo.

* * * *

REV. ROY F. YATES, 55, of Shelbyville, Ill., died August 31 at Carle Foundation Hospital in Urbana, Ill.

Funeral services were at the Shelbyville church, with graveside services at Marshall.

Rev. Yates served for 30 years in the cities of Arcola, Hull, Champaign, Carmi, Salem, and Burlington, Iowa; and since 1983 at Shelbyville. He was a veteran of the army and served in the Korean War.

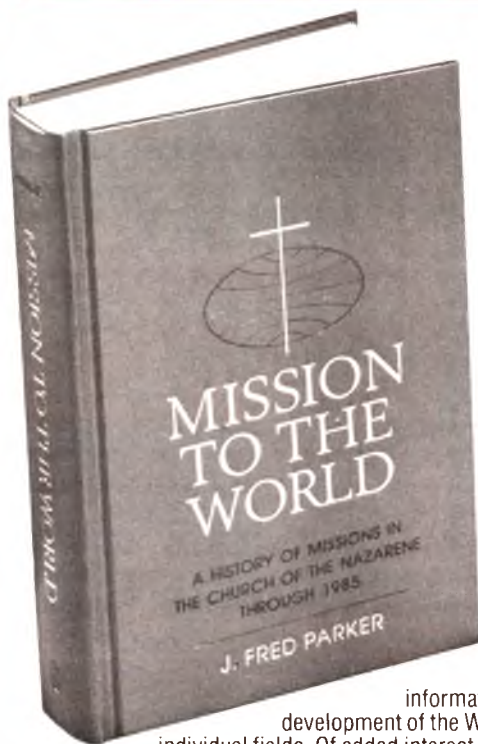
Survivors are his wife, Shirley Anne; his mother, Georgia Tingley Yates; sons Randy and Brian, both of Casey, Ill., and Bruce, of Shelbyville; one brother, Jim, of Casey; three half-brothers, Dennis Wallace, of Valparaiso, Ind., Fred, of Chrisman, Ill., and Harry, of Mishawaka, Ind.; a half-sister, Ruth Sanders, of Mountain Home, Ark.; and three grandchildren.

* * * *

ANDREW (ANDY) MESAROSH, 74, June 8, Loma Linda, Calif. Survivors: wife Elsie; sons David, Philip, Stephen; daughter Nancy; nine grandchildren; five great-grandchildren.

LAMBERT F. RHOADES, formerly of Charleston, W.Va., 77, Aug. 22, Bradenton, Fla. Interment: Oak Hill, W.Va. Survivors: wife Margaret; one brother.

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By J. Fred Parker

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ILA H. SANDBERG, 86, Sept. 14, Owosso, Mich. Survivors: sons Jess, Jr. Leonard (Pete); daughters Elizabeth (Betty) Hinkley, Lillian (Elaine) Tew, Lila Bradley; 14 grandchildren; 17 great-grandchildren.

FRANCES S. STRAWN, 77, Aug. 29, San Diego, Calif. Interment: Rochester, Mich. Survivors: daughter Mrs. Sandra Warner; sons David and Dallas, eight grandchildren; five great-grandchildren.

LaVANDA M. WILKINS, 75, Sept. 17, Amarillo, Tex. Survivors: husband Glenn; daughter Glenda Laurie; son Stan; two grandchildren; one sister.

MRS. NOLA WOODALL, 81, Aug. 9, Gadsden, Ala. Survivors: husband Rev. B. F. Woodall; daughter Dorothy Holaway; sons Alton, Thomas, Lendon, Terry, Bruce; 15 grandchildren; 2 great-grandchildren.

BIRTHS

to MARK AND KATY (MISKOVSKY) BOWMAN, Spring, Tex., a boy, Michael Blaine, Aug. 10

to JIM AND ARLA (PLEYER) BUCHANAN, South Africa, a girl, Judy Sue, Aug. 26

to JAMES AND CATHY (BOWMAN) FALKNER, Oklahoma City, Okla., a girl, Jamie Catherine, Aug. 25

to MEL AND MARY LOU (KING) FELTS, Swaziland, a boy, Michael Dean, Sept. 12

to TIM AND DIANE (HASSELL) FORD, Fairfield, Calif., a girl, Jessica Shay, Aug. 17

to RICHARD AND KAY (ZURCHER) GARGIULO, North Arlington, N.J., a boy, Robert Joseph, May 31

to TIM AND DONNA (CHAPMAN) GILBERT, Carrollton, Tex., a boy, Sean Gregory, Sept. 6

to REV. ROGER AND MARCELLA (MCLEOD) MOSEY, Purcell, Okla., a girl, Christine Marie, Aug. 18

to RANDY AND MARY BETH (HARTMAN) MURRAY, Springfield, Mo., a boy, Chase Harrison, Aug. 21

to JAMIL AND MERJA (KINNUNEN) QANDAH, Cyprus, a boy, Daniel Jamil, Aug. 27

to JOEL AND DENISE (HOFFERT) SMITH, Athens, Ohio, a boy, Lane Andrew, Aug. 31

to DR. DARRELL W. AND TAVIA (DAVIDSON) SWANK, Rochester, Minn., a girl, Christy Dawn, Sept. 3

to REV. DAN AND CINDY (RILEY) TENNYSON, Weaverville, Calif., a girl, Elaine Danica, Sept. 8

to ANTHONY AND JUANITA (HAWK) TIONA, Boca Raton, Fla., a girl, Miranda Cathryn, Aug. 15

to ROBERT AND DEB (PASKO) ZURCHER, Marietta, Ga., a boy, Jarrod Robert, Nov. 17

MARRIAGES

SANDRA L. JACOBS and FORREST FRANKLYN WINE IV at Bennettville, S.C., Aug. 6

DANI LEE MACKLIN and RICHARD HAROLD SWOPE at Orlando, Fla., Sept. 3

ANNIVERSARIES

August 31, 1938. REV. AND MRS. CHARLES M. (FLORENCE CROSSLEY) CROUCH were married in Pasadena, Calif., by Dr. H. Orton Wiley. The Crouches have pastored Nazarene churches in Pendleton, Ore.; Kansas City; Fresno, Chico, Lindsay, Kingsburg, and Chowchilla, Calif. Rev. Crouch also served as chaplain in the U.S. Army during World War II and the Korean conflict, and in the California National Guard. Re-

cently they have been serving as interim pastors in various churches on the Central California District.

An open house was held at their home in Kingsburg, Calif., August 27, to celebrate their 50th wedding anniversary. The reception was hosted by their three daughters: Evelyn Charlene Ovando, Esther Louise Sluder, and Margaret Jeanne VanDerworp. Their seven grandchildren were also present among the more than 200 guests.

REV. AND MRS. PAUL M. SODOWSKY of Oklahoma City recently celebrated their 50th wedding anniversary while on an 18-day tour that included Ireland, Wales, Scotland, and England.

Mrs. Twylah Ellwanger, coordinator for International Mission Travel, provided a beautiful Golden Anniversary Tea at Graywalls, a Country House Hotel near Edinburgh, Scotland.

Paul and Kathleen met in 1936 while attending Bethany Peniel College, now Southern Nazarene University. Dr. Lewis T. Corlett performed their marriage ceremony in his home in Bethany on September 2, 1938.

Rev. and Mrs. Sodowsky served as pastors in the Church of the Nazarene for 20 years in Texas, Kansas, and Missouri. From 1960 until retirement in 1982, Paul served as administrative assistant and office manager for the Department of Pensions and Benefits at the international headquarters in Kansas City. Kathleen served those years as secretary in the offices of general superintendents, and as secretary to the dean of Nazarene Theological Seminary.

The Sodowskys have two daughters: Linda (Mrs. Donald Stamps) of Campinas, Brazil; and Paula (Mrs. Don Anderson) of Yukon, Okla. Their grandchildren are Toby, Todd, and Tiffany Stamps; Traci and Amy Thompson; and step-grandsons Matt and Chris Anderson.

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SHOWERS OF BLESSING'S

MASTER

November 13
"Planted or Not Planted:
Solution for the Plant"

November 20
"Planted or Not Planted:
Source of the Plant"

by Stephen L. Manley, speaker

ADOLESCENT FAMILY LIFE ACT UPHELD

The United States Supreme Court has upheld government funding to help deal with teenage pregnancy. Sexual abstinence, adoption, and other alternatives to abortion can now be taught in community programs receiving government grants.

The Court reversed a lower court ruling that held that the Adolescent Family Life Act was unconstitutional because it gave government funds to religious organizations without safeguards to keep the funds from being used to promote religious doctrine.

ASTROLOGY BELIEF DECLINES, SAYS RECENT GALLUP POLL

America's belief in astrology has declined significantly, despite First Lady Nancy Reagan's involvement in the occult practice, according to a recent Gallup Poll taken.

The poll, conducted for the Princeton Religion Research Center following revelations that Nancy Reagan consulted astrologers for scheduling advice, showed that the number of Americans who believe in astrology has dropped to 12 percent. In 1978, that figure was 29 percent. The poll also found that women are more likely to believe than men (16 percent to 9 percent), and whites are less likely to believe than other races (11 percent to 20 percent). The group in the survey that was most likely to believe in astrology was teens (52 percent).

Surprisingly, the survey indicated that religious or educational backgrounds play little role in determining whether one believes in astrology. College educated individuals were only slightly less likely to believe in astrology than their less-educated counterparts (10 percent to 14 percent). The proportion of white evangelicals saying they believe in astrology was 10 percent, compared to 12 percent of nonevangelicals.

ONLY KNOWN SURVIVING RELIC OF SOLOMON'S TEMPLE ON DISPLAY

A thumb-sized ivory relic believed by scientists to be the only museum-owned object from the first Jewish temple, dating back to King Solomon's reign, has been acquired by the Israel Museum. It went on display for the first time August 29.

The tiny relic measures just 1.72 inches by .84 inches and was carved from a single piece of ivory. An inscription on the piece was used to date it. The inscription is in an ancient Hebrew script known as Paleo-Hebrew and reads "belonging to the Temple of the Lord, holy to the Priests." The relic may have been an adornment for a priest's robe or been used to decorate the temple, researchers say.

Michal Dayagi-Mendels, curator of the museum's exhibition of the relic, told UPI that there is no other known surviving relic of King Solomon's Temple. The Temple, which stood for 400 years until it was destroyed in 587 B.C. by the Babylonian army, has never been excavated. It is not known where the relic was unearthed or by whom, according to Dayagi-Mendels.

According to the museum researchers, the relic first appeared in 1979, then disappeared. It resurfaced in 1985 during a Paris exhibit of Judeo-Christian artifacts and disappeared again when the show ended. The museum paid \$550,000 into an unidentified owner's Swiss bank account for the artifact, said a museum spokesman.

According to biblical and historical records, King Solomon's Temple was built 3,000 years ago and was richly adorned with gold, silk, precious ivory, and other treasures that researchers say would be valued at \$5 billion today.

HOLSTEIN RESIGNS FROM KENTUCKY DISTRICT

Rev. J. Ted Holstein has resigned as superintendent of the Kentucky District, according to General Superintendent John A. Knight. Holstein announced the decision September 29. He will continue to serve as superintendent of the district for the next 30 days or until a successor can be appointed and installed.

Holstein plans to move to the Cincinnati area where he will be available for evangelistic work.

Holstein has served as superintendent of the Kentucky District since being appointed to the post June 22, 1986. Prior to that, he served as superintendent of the Wisconsin District for eight years. □

—NN

ESL WRITER'S WORKSHOP HELD

The fifth annual ESL (English as a Second Language) Writer's Workshop was hosted by Publications International in Kansas City July 11-15, 1988. Wes Eby, ESL editor, served as facilitator for the group of 17 writers who donated their services to assist the ESL ministry for the Church of the Nazarene.

The participants, who provided their own transportation to the workshop site, came from all parts of the United States and from Taiwan. Those who attended were Rose Bowers, Iowa; Nancy Clark and Miriam Wil-



Pictured at the ESL Writer's Workshop (seated, l. to r.) are: Roberta Eby, Helen Temple, Nancy Zumwalt, Vicky Marty, Mary Scott, and Charlotte Helliwell; (standing, l. to r.) Wes Eby, Sandy West, Virginia DeCosta, Marge Dulin, Carol Swartz, Miriam Williams, Virginia Jensen, Roma Gates, LaNell Stahl, and Richard Stahl. Not shown are Rose Bowers and Nancy Clark.

liams, Minnesota; Virginia DeCosta and Carol Swartz, Massachusetts; Roma Gates, Mary Scott, Helen Temple, and Sandy West, Kansas; Marge Dulin, New Mexico; Charlotte Helliwell, Washington; Virginia Jensen, Florida; Vicky Marty, Maryland; Richard and LaNell Stahl, Delaware; and Nancy Zumwalt, Taiwan.

Three ESL projects were undertaken during the workshop: (1) a Bible study on the Gospel of Mark, containing 28 lessons; (2) the rituals in the church *Manual*, "ESLized" by using a vocabulary of 2,200 words and a readability of third-fourth grade; (3) an instructor's manual for teaching ESL in a Christian context.

The volunteers at this workshop, who viewed their participation as a type of "Work and Witness" ministry, spent over 800 hours in writing and revising

ESL materials. A conservative estimate of the contribution these dedicated people made in time and travel would be \$11,000.

The ESL ministry for the Church of the Nazarene is endeavoring to fill a significant void in Christian literature which exists within the church. The materials are designed for use by adults and older youth who are learning English, such as second language learners and refugees, by people who are preliterate, and by people who have learning disabilities. For many in this intended audience, ESL materials serve as a needed transition while the user is gaining proficiency in English.

Any questions related to this ministry may be directed to Publications International at the Church of the Nazarene Headquarters to the attention of Wes Eby. □

FRANCO APPOINTED TO THE BOOK COMMITTEE

Dr. Sergio Franco has been appointed by the Board of General Superintendents to serve as a member of the Book Committee. The Communications Division director, Cecil Paul, expressed the positive response of the Book Committee, noting that Dr. Franco brings extensive experience in writing for publication and a vision for literature and writer development.

Dr. Franco serves the church as administrator and editorial coordinator of Spanish Publications. He has translated numerous works, including the *Adam Clarke Commentary*, and functioned as editor-in-chief of translation for the Spanish edition of *Beacon Bible Commentary*. He has authored numerous books and articles. □

ANNOUNCING...

NAZARENE HIGHER EDUCATION CONVENTION

DATE: June 17-21, 1989

PLACE: Olivet Nazarene University

SPEAKERS: Dr. Myron Augsburger
Dr. John A. Knight
Dr. William M. Greathouse

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HOLY SPIRIT ENERGIZES CUBAN YOUTH CAMP

About 450 young people enrolled for the Cuba Youth Camp August 8-12, according to David Hayse, Work and Witness coordinator, who was the special speaker for the week. Hayse's own words best describe the exciting events of the week:

"Tuesday evening, as the invitation was given, the altar was filled. God blessed throughout the week. On the last evening, about two hours before the service, I felt God would have me preach on something different from what had been previously planned. I preached on the 'harvest being great and the laborers few.' As the invitation was given, I said to the young people, 'I don't want everyone to come tonight. I want only those to come that will say, 'I'll go from here and proclaim the gospel no matter what it costs me.'"

"I had no more than gotten those words out of my mouth than they began to come. About 50 came initially. One boy got up and cried out, 'Jesus saved me! Jesus saved me!' Another stood and testified, 'The Lord is here.'

"Others began to come. One 12-year-old girl came and earnestly prayed. She got up from the altar and went back to another friend of about the same age. In a few moments, both girls were at the altar praying. The district superintendent pointed out one teen at the altar, stating that he was a pastor's son who had caused his parents a great deal of difficulty. I saw him stand up with his mother at his side and beg forgiveness. One entire family came, a father, mother, four children, and two cousins. As a group they found victory.

"As I preached that evening, I noted two deaf mutes on the front row. Another fellow was doing sign language. They came to the altar and asked if I would pray with them. The four of us wrapped our arms around each other and prayed that God would give them the victory that they needed. They left the altar but soon returned. The fellow doing the sign language told me they wanted to pray again, but this time they wanted me to pray that God would give them a little bit of hearing and that they would be

able to speak some. Again, our arms around each other, we prayed. God touched those boys. We put a microphone to their mouth and spoke into their ear. They were able to repeat the sounds.

"I have been in the Church of the Nazarene since the day I was born, and I have never seen anything like it. It was like waves of the Holy Spirit sweeping through the crowd.

"I gave the first altar call at 9:30 P.M. I had to leave at 12:00 midnight for a building committee meeting. When I left the airport the following morning, I was informed that the youth had been in the chapel all night and were still there praying and praising God." □

—NN

APNTS CLEARS HURDLES

Asia-Pacific Nazarene Theological Seminary recently realized two significant goals. The Asia Theological Association (ATA) accrediting team voted full accreditation for APNTS in September. This was accompanied by the granting of permanent Philippine government recognition status to the seminary by the Department of Education, Culture, and Sports.

During their visit to APNTS in November 1986, the ATA evaluation team cited six conditions before full accreditation would be extended to the institution. Upon their return to the campus in September of this year, they extended full accreditation for the master of divinity, master of arts, master of arts in religious education, and the master of science of theology degree programs.

The permanent government recognition status will allow non-Filipino students to enter the Philippines on a student visa. It also brings recognition to the degrees conferred by the institution to graduates when they go to other countries.

"With these two major accomplishments behind APNTS, we are now working diligently on a region-wide graduate level master of ministry degree extension program to be launched in 1989," said LeBron Fairbanks, APNTS president.

APNTS is located in the part of the world where, according to a recent estimate, 60 percent of the world's population lives, while only 3 percent profess faith in Jesus Christ as Savior. □

—NN

INDY UPDATE

Progress continues to be made as plans develop for the 22nd General Assembly and conventions next June in Indianapolis.

Housing forms for Nazarenes who plan to attend and who are not delegates to the assembly or conventions will be available in the December 1 *Herald of Holiness*, according to General Secretary B. Edgar Johnson.

At least 6,700 rooms have been secured through the housing bureau of Indianapolis with rates ranging from \$26.00 to \$85.00 per night, double occupancy.

The calendar of events currently has a total of 42 meal functions ranging from a meeting for the hearing impaired to a reunion of former Youth in Mission workers.

One of the interesting aspects of this particular assembly will be the use of electronic balloting. The service can be used for the voting on the incumbent general superintendents and for legislative matters to provide an instant tally. It will not be used for the election of new general superintendents because of the nature of the balloting.

State-of-the-art electronics will also be used to tell the chair who is the next person at the microphone to have the floor for question or debate. An electronic timer will also be used to signal the end of debate. □

—NN

BREESE'S LEGACY LIVES ON IN LOS ANGELES

A 23-year-old Nazarene layman is following in the steps of Phineas Bresee in Los Angeles. Scott Chamberlain moved into the Alexandria Hotel—a welfare residence on the edge of skid row—about three months ago. Since that time, the 1987 graduate of Olivet Nazarene University has been working to establish a rapport with others in his hotel and with the many street people in his community.

October 4, Chamberlain and representatives from Campus

Crusade for Christ, Los Angeles Union Rescue Mission, Los Angeles First Church, and various other ministries joined together to hold a worship service for the street people. The service, which was described as a praise gathering, included the sharing of testimonies, requests, and scriptures by the people who call the streets of Los Angeles their home.

The event was part of the International Gospel Festival—an interdenominational project involving a number of Christians who have been staying on the streets with the homeless for the past two weeks. During this time, they have been ministering in a variety of ways, one of which included assisting in the painting of a mural. The purpose of the mural is to allow the street people to express their creativity and their faith in God. Christians plan to remain on the streets for several more weeks until the mural is completed.

"Many of the people on the streets believe in the Lord, but they have not been disciplined," said Chamberlain. "The idea is to create a Christian presence in the community."

Ironically, the service for street people was held almost 93 years to the day from the date that Phineas Bresee and J. P. Widney held their first services at 317 South Main. The two locations are separated by less than four blocks.

"Virtually every evangelical church has left the inner city," said Glen Van Dyne, Thrust to Los Angeles coordinator. "The district wants to see holiness on the streets of the central city. Although what Scott is doing is not planting a traditional church, it is saying to the community that you don't have to clean yourselves up and move to the suburbs before the church will minister to you."

The Church Planting Committee for the Central City, a group consisting of representatives from several denominations and parachurch ministries who are working to create a Christian presence in the skid row areas of Los Angeles, is being headed by Ron Benefiel, senior pastor at Los Angeles First Church. Other groups participating on the committee include the Los Angeles District and the Los Angeles Mission, which is largely run by Nazarenes. □

—NN



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