

APRIL 1, 1989

HERALD

OF HOLINESS



General Assembly Information Inside
SEE CENTER SECTION

A HERITAGE OF FAITH

PEOPLE CARED—BUT NOT LIKE JESUS

HEY, MOM! I CAN SEE!

CHURCH OF THE NAZARENE

CHRISTIAN MEMORY DIMINISHES



RAYMOND W. HURN
General Superintendent

Can you imagine what it would be like to pass from childhood and youth to adulthood and have no Christian memories or Christian knowledge? This is hard for those who read these lines to imagine. Christian memories are precious and uplifting. The knowledge of biblical doctrine and faith is life-giving and vital to us. But what if you

had never heard the hymns and gospel songs or verses of Scripture that are a familiar and encouraging part of your Christian knowledge?

The George Gallup Organization has determined that there is in the United States of America a rapid memory loss related to Christian life and knowledge. In 1970 only 10 percent of the U.S. population had no Christian memory or knowledge. By 1987 the figure was 27 percent, and by the year 2000 A.D. it is projected to reach 50 percent of the population. In the 21st century every second person you meet, on the average, will not have any memories of the Sunday School songs and choruses. The words "Jesus loves me / This I know, / For the Bible / Tells me so" would sound foreign and strange to people on a broad scale.

One of our pastors of a new church taught the song "Jesus Loves Me" to the children and young people and found that it was foreign to their memory. So he sang the song for 40 adults in the worship service. When he asked them he discovered that only two had any memory of having heard this song before.

While Christian memory and knowledge is on the wane in the U.S.A., a broad-based revival of recognizable dimensions is occurring in many parts of the world. The spiritual awakening takes place especially in southern nations such as those located in Africa, South America, Korea, and China. Northern nations are richer, more industrialized, and less Christian than formerly.

There are 50 times more believers in China now

than 36 years ago when the missionaries were chased out. Some estimate that there are 50 million believers in China alone.

Because there is such opposition to the Christian message in some nations, martyrdom is also at an all-time high. It was found that there are 10 times more martyrs today than in 1900. It is believed that annually 300,000 people suffer martyrdom because of their Christian faith. Can you imagine surrendering your physical life because of your belief in Christ?

Another great contrast is the wealth that we have in America and in northern nations in general when compared with southern or third- or fourth-world nations. We are gripped in a growing paganism in our own country. Our wealth, our preoccupation with things, our technology have caused us to attempt to get more power, to manipulate world affairs, and to engage in a gigantic arms race.

How will the Church of the Nazarene confront the 21st century as a holiness church? It is always appropriate for the church to be the Church. World Council of Churches leaders no longer refer to their member bodies as mainline religious bodies but have suggested that "sideline denominations" may be a more appropriate designation. This is due to the fact that the Holy Spirit is doing so much outside the organized churches.

In the United States of America we are poised now to start district assemblies. The work of general superintendents causes them to look at bottom-line results of a year's labors in a given district. I noticed last year that 1,883 of our 5,129 churches in the U.S.A. did not produce one new Nazarene. Two hundred thirty-three of these nonproducing churches were inactive. We must, with new fervor and devotion, approach our Great Commission mandate that Christ has laid upon His church.

During 1989 we will be striving to bring to full organization 730 new churches, or two per day. Can we not rise up as one united voice in prayer for a mighty revival among us? We must evangelize the pagan elements of our society while at the same time reaching out with effective arms of love and compassion to our entire world. Join the concerts of prayer as we now move swiftly toward our General Assembly in June. Could not God do something very new and significant among us in answer to our prayers? I believe He will!

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A Heritage of Faith

"The memories most precious to me have to do with what I learned about prayer while at my grandparents' home."

As a boy, no more than eight years of age, one of my favorite things was a visit to my grandparents' house. There was something magic about being there. With so much to do, see, and get into I seldom ran out of activities. The excitement was multiplied when my cousins were also there. We would invent all sorts of games and amuse ourselves for hours on end. A little imagination and a few supposedly indestructible items on loan from the kitchen or the shop were perfectly blended to create the best of times.

Some of my choice memories come from that period in my life. During the summer months I would have the special privilege of spending a few weeks alone with Grandma and Grandpa. They always made it so exciting! They would involve me in their work and I would be given assorted tasks a boy my age could handle.

My fondest memories, however, are not centered around these activities, as wonderful as they were to a growing boy. The memories most precious to me have to do with what I learned about prayer while at my grandparents' home. I can remember being awakened long before sunrise by the sound of my grandmother in prayer. For an hour or more each morning, I could hear her talking to God as if He were sitting right there with her. She seemed to pray for everyone she knew.

I especially remember her praying

for me. Nothing could describe the feeling I had as a small child hearing her pray that I would grow up to be "God's own instrument." Had I been perfectly honest back then, I might have told my parents that the real reason I wished to visit my grandparents was to hear my grandmother pray for me. She was a lady of great faith. She believed in a God who could do exceedingly abundantly more than she could ask or think.

I wasn't the only one who knew how she felt about prayer. Those who worshiped with her each Lord's day knew it as well. They would often fold up a little note, slip it into her hand or pocket, and say, "Would you pray for this please?" And she would . . . until God answered!

I remember one occasion that was especially important to me. All of the family had gathered in and most of my cousins were outside playing. I could hear them and knew the fun they were having, but I was sick that day. My fever was high, my throat was sore, and my body ached—I was miserable. Lying in bed in a small front bedroom, I could see a little plaque on the wall. It was made of dark blue mirror glass, with a small pink, blue, and white flower painted in the corner, and on it were the simple words "PRAYER CHANGES THINGS." Lying on that bed in that condition caused me to look at that plaque in a way I never had before. I wondered if prayer really could change things for me that day.

A few moments later my grandmother walked in to check my temperature and to offer her comfort. I looked up at her, pointed to the plaque on the wall, and asked,

BY MARK SARTIN

Pastor of the Huntington, West Virginia, First Church.

"Grandmother, is what that says really true?" She pondered it for a moment, and replied, "Yes, it really is true." I asked, "If you pray for me, could God really heal me right now?" "Yes," she replied, "God can heal you right now." I asked her to pray.

She prayed a short, simple prayer asking God to touch her grandson. Again it was as though God was standing right there. I cannot fully describe the tingling, burning sensation that swept through my body from head to toe, but I remember it as though it were yesterday. How can one forget the miraculous touch of God? I was healed then and there and in minutes I was outside playing again!

When I look back on that experience, I learn something valuable about prayer. Grandmother came into that room with great confidence in her God. I have tried to imagine how she felt when I put her on the spot with my direct questions and request. As most, I might have felt worried about what God might do—or not do—but not my grandmother. In studying the Book of Hebrews, I came to a verse that described the way she prayed.

"Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need" (Hebrews 4:16, NIV). *We approach the throne of grace in confidence, confidence not in our own strength or merit but confidence in Christ Jesus our Lord!* She had learned that God cares and wishes to respond to our every need. And she had learned that lesson morning after morning, hour after hour, alone with God.

Paul reminded Timothy of the heritage of faith received from his grandmother Lois (2 Timothy 1:5). Something she had done, something about the way she had lived each day, had been passed on to young Timothy. How can we hand down the great lessons of faith? We can practice faith daily in such ways that the eyes of those around us see it as clearly as young Timothy saw it in his grandmother and as I saw it in mine.

I shall never forget the lesson I learned that day. I take that experience with me every time I walk into a hospital room and hold the hand of one who is sick, every time I pause to hear a special prayer request, and every time I am handed a note with the message, "Please pray for this." **H**

JUST PASSING BY...

Have you waited in a jury room lately? You will find yourself in quite another world. Not many of the hundred or so of us were jumping up and down in anticipation of being good citizens. . . .

Who were we? We were from various ethnic backgrounds . . . polite . . . various ages . . . all Americans!

The presentation of the possible trial was given in an excellent manner. The staff was polite. In the courtroom the judge was very professional, and made me proud that I was part of such a system. I was proud to salute the flag. . . .

"One nation under God . . ." I am sure you from other nations feel as I do about your home country.

Who cares who we are? I can't shake the impression that God loves every one of us . . . just as we are. And I had an inner feeling there were others in that crowd who loved Jesus even as I do . . . as Lord! **H**

BY EARL G. LEE

A Nazarene elder residing in Wrightwood, California.



While building a fence, we made much use of the builder's level. This tool is equipped with a tube nearly filled with ether or alcohol, which encloses a movable bubble. This bubble moves toward the center of the tube when things are level. If the bubble is off center, then it becomes necessary to straighten or adjust in order to bring the desired level.

A builder makes constant use of his level—especially when building walls, windows, door frames, and so on. This is the one way he makes sure that all things will fit together as planned.

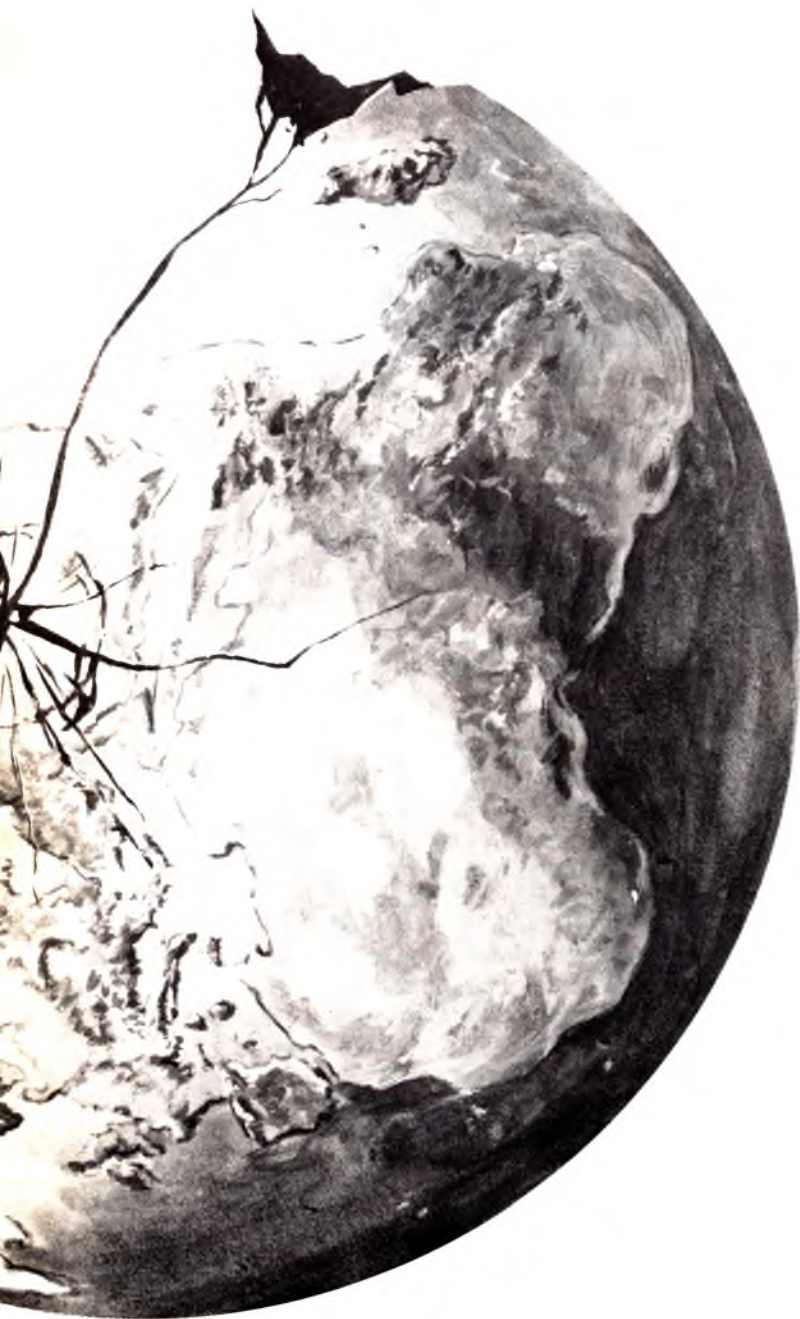
The level is constantly advantageous when the carpenter wants the wall to stand straight. By careful use of the level, he can be quite accurate and erect a building that is very acceptable. Another regular use of the level is the leveling of a floor or the determining of a grade. This is most helpful when one wishes to flow water away from the building; in which direction the water will go can be determined.

Likewise, at times during the Christian life, it becomes necessary for us to measure ourselves according to God's level. We need periodically to realign ourselves to make certain we are in harmony with God's plan for our lives. If there are spiritual sags in our lives, we should shim them up until the soul harmonizes with God. Sometimes we begin to lean toward the worldly and material things and we need God to check us out. This is a wonderful time to let God lay His level alongside us and take a careful reading, to make sure we are what He wants us to be. **H**

BY J. WILMER LAMBERT

Superintendent of the Central Ohio District, residing in Columbus, Ohio.

HUMPTY-DUMPTY SYNDROME



Has the Humpty-Dumpty Syndrome hit you lately? Is your world falling down around you and taking you with it? Have you summoned all of your forces together and found that even the royal army couldn't put your world back together again?

This is how Habakkuk described his predicament:

*Though the fig tree does not bud
and there are no grapes on the vines,
though the olive crop fails
and the fields produce no food,
though there are no sheep in the pen
and no cattle in the stalls*

(Habakkuk 3:17, NIV).

Habakkuk is talking about substantial problems here. Not only is there immediate danger, but the future is also in jeopardy. Starvation is a real possibility with the figs not budding, no grapes on the vine, no food in the fields, and no livestock fattening in the pens. Factory jobs, loans, or imported food were not options for the person in Habakkuk's time. Most likely the whole nation was in a time of famine. The situation could not have been much bleaker.

Habakkuk, however, has the audacity to continue:

*Yet I will rejoice in the Lord,
I will be joyful in God my Savior* (v. 18, NIV).

How can he rejoice? The problems are real—not figments of his imagination. They are many and compound each other. How in the world can an intelligent person rejoice in the midst of this situation?

Our clue comes in the words: "I will be joyful in God my Savior." Perhaps we should underline the "my." Doesn't that make all the difference? Habakkuk's God is not a distant, aloof, uncaring being, far removed from the trials of everyday life. No, He is "God my Savior." If God is my Savior, then I do not bear all the troubles of life alone. He has a vested interest in their outcome, also.

If I am able to lift my eyes from the circumstances and fix them on Him as Habakkuk did, I will discover that—miracle of miracles—God himself loves me. Since He alone holds the keys to my future, I am surely in good hands.

This realization causes me to rejoice, which in turn sets me free. I am free to see options and opportunities that the Lord is providing for me. I am stronger mentally, emotionally, physically, and spiritually for the road ahead.

"The joy of the Lord is [my] strength" (Nehemiah 8:10, NIV), and I begin to claim His promises. And again I find that wonderful contradiction. I am not commanded to become strong and figure it all out for myself. I am to become weak in my dependence upon Him and let Him become my strength. I need only to abide in Him.

So listening, resting, abiding, and free, Habakkuk finds, "The Sovereign Lord is my strength; He makes my feet like the feet of a deer" (v. 19, NIV).

Can I run like a deer? Bobbing lightly through the grass, barely seeming to touch the ground—this must be what Habakkuk means. Bound no longer by circumstances, I can begin to run and perhaps even skip a little. After all, the future doesn't ultimately rest on me anyway.

But isn't stepping lightly dangerous? Not so, according to Habakkuk: "He enables me to go on the heights" (v. 19, NIV). The heights of all places! It must be dangerous there. But what about the mountain goat standing proudly on a rocky mountain peak after scampering up its steep paths. The eagle soars on the mountain drafts to its nest far above. Miracles of nature, they are safe in their own domain.

Praise the Lord! I can rise above my problems. They may still be there, but they are not holding me down. I am sure-footed enough in Him to go freely and without fear on the heights even though it seems that I am living my life far below in the valley.

A valley experience can bring out an awareness that we may never have if all our life is lived on the mountain. A member of our family was killed without provocation recently. While dealing with this loss, I felt a heightened sense of what things are really important in life and of the tenuous nature of life as we know it. If our world had not fallen apart, we probably would not have let God take us to the mountain to get a better view of the valley below.

Habakkuk's message to me is summed up in these words: Though the world seems to be falling apart around me and the hope for the future is dim, yet will I look up and trust in Him. **H**

BY MARILYN L. CHRISTMORE

A free-lance-writer. She resides in Topeka, Kansas, and is a social worker and assistant program manager for Topeka Shawnee County Health Department.

LEARNING TO ROW

*Swirling
on a sea of confusion
like children sharing oars,
we struggle for direction
until we learn to row
together, toward the light
on shore.*

—MARILYN BLACK PHEMISTER
Pawnee Rock, Kansas

WE ARE TRANSIENTS

I heard a story some time ago about some Americans who were traveling through Poland. In a certain village they were told about a very devout rabbi who had lived there for many years. When the American tourists visited the holy man they were awed by the simplicity and austerity of his dwelling. The only furnishings of his house were a sleeping mat, a table, and a bench. "Rabbi, where is your furniture?" they asked him with astonishment.

The rabbi looked up and returned the question. "Where is your furniture?"

"Our furniture?" they answered in bewilderment. "Why on earth should we have any furniture with us? We are only passing through here."

"Well," rejoined the rabbi, "so am I."

We need often to be reminded that this world is not our home. We are only visitors, colonists, and strangers here. We are just passing through this world of time. Against that perspective, true pilgrims wish to travel light and not be possessed by their possessions, never accepting this world as their home. Our Lord lived as a transient in this present world. Jesus' poverty is a hard historical fact that is clearly portrayed in all four Gospels. His personal possessions were very few. He was born in a hired stable and buried in a borrowed tomb. He stated that life does not consist of a multitude of possessions.

Someday we shall leave this life and all of the material possessions that we have accumulated. We came into the world without anything of our own and we will depart the same way. In the past generations, God's people were exhorted to wear this present world as a loose garment. Dean Inge rightly said, "The man who marries the spirit of one age will be a widower in the next." Obsession with this present world dupes us into believing that all that is worthwhile is down here. We, like Abraham, should seek for a city with foundations whose builder is our Almighty God. **H**

BY ROSS W. HAYSLIP

Chaplain and associate professor of practical ministries at Nazarene Bible College, Colorado Springs.

Naomi, the Model Mother-in-law

Entreat me not to leave thee . . ." began the soloist at a beautiful spring wedding. Two of our students, a shyly radiant bride and an audibly nervous groom had just made their vows, and now the contented congregation was settling back to listen to the familiar words of Ruth's song that echoed so perfectly the young couple's pledges of eternal love and commitment.

How often have we heard sung at weddings, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God." And yet these words, favorites for expressing the devotion of newlyweds, were originally spoken by a woman to her mother-in-law! As I sat in my pew listening to the soloist on that April afternoon, my mind started to wander and I began to speculate about the kind of relationship that must have existed between Ruth and Naomi, for Naomi, the mother-in-law, to have elicited such profound loyalty and affection.

Mothers-in-law haven't received much good press. They are an easy butt of jokes for stand-up comedians, and although much of that cheap humor is unfair, the potential for tensions in in-law relationships is universal enough that audiences generally relate. I know couples who have wonderful relationships with their in-laws and find them to be consistently loving, accepting, nonjudgmental, noninterfering, and supportive, but I also have seen Christian families where this is not the case, and where the friction between the two generations is a source of bewilderment, pain, and tragic alienation. It is situations like these that made me wonder what we could learn from Naomi.

Naomi and her husband, Elimilech, had left the land of



Three Lions

Judah in a time of famine, taking their two sons, Mahlon and Chilion, to the land of Moab. The women these two boys eventually married were Moabitesses, from a foreign culture and a pagan religion. Whenever a man and a woman come together in marriage there are "cultural" differences to resolve, different expectations about the right way to do things as diverse as washing dishes, folding the laundry, disciplining children, or celebrating birthdays and holidays. There are also differing beliefs about the role of husband or wife, depending on patterns each has learned from his or her family growing up. And if this is true for every couple embarking on marriage, it is equally true for the in-laws. Naomi would certainly have found lots of things in her two daughters-in-law that didn't match her ideas of what a good Judaic wife should be—the kinds of meals they cooked, the way they kept house, the amount of

money they spent on clothes and the style of clothes they wore, the amount of time they spent out of the home, their friendships, the level of respect they showed to their husbands and to her (for Elimilech had died).

How easy it would have been for Naomi, alone but for her sons in the land of Moab, to focus on the differences, on the characteristics she didn't approve of in her daughters-in-law, and let those come in the way of really getting to know and love these women her sons had chosen to marry. Instead of accepting each of them as unique individuals with a combination of strengths and weaknesses, she could have maintained a judgmental and critical attitude, keeping them politely at arm's length and grumbling behind their backs about their shortcomings. Being a good religious woman she would try to avoid open conflict, but her daughters-in-law would be reminded in multitudinous subtle ways of her disapproval and her wish to change them into worthy mates for her sons. If Naomi had behaved in this way, she would have let her standards and her prejudices rob her of the pleasure of coming to appreciate Ruth whose honest, open character and strong, whole-hearted love meant so much more than an immaculate kitchen or a well-tended garden.

The model of marriage established in Genesis 2 and reiterated by Jesus in Matthew 19 and Mark 10 is one in which a man "leaves his mother and father" and "cleaves unto his wife," transferring his primary loyalty from his parents to the marriage relationship. In a healthy marriage there needs to be an invisible boundary protecting the marital unit from too much intrusion from the in-laws. How sad when intergenerational tensions invade the marriage, effectively causing a husband or wife to be pulled between a spouse and a parent, having to take sides in veiled disagreements or open conflict. The couple have a responsibility to make their loyalty to each other primary, but the in-laws, particularly Christian in-laws, need to learn to let go of their married children and not persist in trying to control their career decisions, their budgets, their vacation plans, their parenting styles, or their church attendance. Interfering, criticizing, and manipulating must give way to loving, accepting, and supporting the unity of their children's marriages.

Naomi's two sons died before they had children, and perhaps this in part accounts for the remarkably strong bond between Naomi and her daughters-in-law, for it is when the children come along that in some families, sadly, the first tensions with the in-laws are felt. Justifiable concerns about the grandchildren being brought up "properly" can produce seemingly irreconcilable disagreements that hurt every member of the family.

Ruth's love for her mother-in-law, Naomi, prompted her to leave her home, her family, her friends, her religion, her country, and accompany Naomi back to Judah. The relationship was clearly one of deep mutual respect, love, and care. It was the younger woman who had the physical strength to go out into the harvest fields of Bethlehem and look for food for them both. Naomi did not cling to Ruth as her sole support, but was concerned to find her a home where she would be well provided for, and counseled her about those traditions that supported Ruth's marriage to the kind and generous Boaz. The happy ending of this story for Naomi was that she was rewarded with a surrogate grandchild to take care of, bringing joy to her advancing years.

Are you an in-law? Do you think that God is pleased with the quality of your relationships? Do you live out the kind of loving acceptance and care and support of your son- or daughter-in-law that Naomi exemplified? How does your love measure up to the standards of 1 Corinthians 13? What about your attitudes? Are you patient, kind, and trusting, always believing the best? Or is there something about your son- or daughter-in-law that you've never been able to accept, that poisons your relationship, that makes you forget the many good qualities and harbor a judgmental attitude? Instead of trying to change that person, should you be asking God to change you, to forgive your critical spirit? Is it time for you to let go, to stop trying to run your children's lives and instead find ways to be supportive of their marriage and family life? Are you letting resentment alienate you and rob you of the pleasure of spending time enjoying your grandchildren while you still have the opportunity?

Jesus said that the world would believe in Him when they see Christians loving each other and living in harmony. If this is His will for the church as a whole, how much more must He long for it to be true of Christian families. And He has the grace and love to heal pained relationships and help us make them right. **H**

BY DOROTHY TARRANT

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

PALM TREE

*the woman on the ground floor
stared at a trunk
it's pointless, she wailed
the man on the second floor
contemplated curved fronds
it's pointless, he wept
the woman on the top floor
gazed down on dates
it's pointless, she whined
the man across the street
saw a stately palm
what a design! he exclaimed
God
does not always grant
a view of the whole*

—MERLE LAMPRECHT
Ciskei, South Africa



A RUSH OF REASON:

Anatomy of a Conversion

For the past several months I've written a series of fairly sobering columns. We've examined the cultural crisis of the West, the dissolution of standards of honor and virtue in society. The picture has been dismaying at best.

But in the midst of writing those columns, I learned of an event that both startled and encouraged me. It reminded me that God is sovereign, even in times that seem hopeless. He works in surprising ways, both in human history and individual lives, often when we least expect it.

Over the years few Watergate characters have inspired more fascination than G. Gordon Liddy. I'm questioned about him constantly.

Even as a youth Liddy was, to say the least, unconventional. A sickly, easily frightened child, he resolved to conquer his fears by facing them down. Because he feared heights and electricity, for example, he would climb to the top of electrical towers. Or, because he had a fear of rodents, he roasted and ate part of a rat. He exercised his will to the point where it was stronger than anything he confronted.

Liddy went on to become a pilot, an FBI agent, an attorney, a White House aide—in just a few short years. A student of Nietzsche, the German philosopher who venerated the “will to power” as the highest of human goals, Liddy saw the world as a challenge to be conquered. Even as Watergate shattered around him, Liddy would not be broken. Brought to testify in court, he was asked if he swore to “tell the truth, the whole truth, and nothing but the truth.”

“No,” responded Gordon Liddy.

He was eventually given a 21-year sentence. I visited Gordon in prison. He was as tough and unrepentant as ever. As he tells it in his autobiography (titled, of course, *Will*), “Chuck asked me if I had ‘seen the light.’ ‘———, no,’ I replied. ‘I’m not even looking for the switch.’”

Liddy served four years and was released. He had kept his family and marriage in good shape; he started several successful businesses. He became a popular lecturer, even a

folk hero. He also accomplished the ultimate macho act of appearing on “Miami Vice.”

One evening Liddy appeared on David Letterman’s late night show. “What happens after we die?” asked Letterman.

“We are food for the worms,” replied Liddy.

Gordon Liddy had conquered every challenge set before him. But, he admits, his impromptu comment to Letterman created a deep sense of inner unease. He didn’t know why.

Then Liddy and his wife moved to a different state, where they renewed friendships with former FBI colleagues he had known for 30 years. Liddy had always been drawn to these two couples—sharp, compassionate, well-read.

And when they asked him to study the Bible with them, he agreed. But only after spelling out his terms: “I’m an agnostic,” he said. “I’m here because I’m interested in the Bible. Period. Please do not try to convert me. I don’t want to be bothered.”

Liddy, you see, felt no compelling need for God in his life. His interest in the Bible was purely historical. But then he thought about his friends and their 30-year example of Christian love and excellence. If they are persuaded of the correctness of this, thought Liddy, then maybe I should take another look.

He started by thinking about God. “By definition, God is infinite, and we are finite,” he reasoned. “It is contrary to the rules of logic for a finite being to be able to apprehend the infinite. So . . . there has to be some communication. That infinite being is going to have to tell me. I am never going to be able to apprehend that myself.”

The next step in his process was to wonder if there was any communication.

Then, he says, “A light went on in my head. That’s what this Bible is all about!” The Bible was not merely a historical record; it was God’s means of communicating with finite man.

But, he thought, it would be impossible for a finite being to be worthy of the infinite; there must be not only com-

*We must not forget
that human history is changed
one human at a time*

munication, but something more. So, thought Liddy, you have God sending His Son to do two things: to win for you that which we cannot win for ourselves; and to continue the communication.

Many people, says Liddy, experience a "rush of emotion" in conversion. Yet for him there came a "rush of reason." He realized Christ was who He claimed to be. And Gordon Liddy became a Christian.

Since then, the man who wrote *Will* has said, "Now the hardest thing I have to do every day is try to decide what is God's will, rather than what is my will. What does Jesus want, not what does Gordon want. And so the prayer that I say most frequently is, 'God, first of all, please tell me what You want—continue the communication. And second, give me the strength to do what I know You want,

what Your will is, rather than my own.' I have an almost 57-year history of doing what I want, what my will wants, and I have to break out of that habit into trying to do the will of God."

The times around us may well be dismaying. But we must not forget that human history is changed one human at a time. And the power of God to penetrate even the seemingly hardest of hearts is often as surprising as it is relentless. **H**

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BY CHARLES "CHUCK" W. COLSON

Chairman of Prison Fellowship, an international Christian outreach to prisoners, ex-prisoners, and their families.

C HAPLAINS AND CHANGED LIVES

A CHAPLAIN PLANTS A CHURCH

A large, illuminated sign near the Ledyard Elementary School in Groton, Conn., boldly proclaims "Church of the Nazarene" to the many who pass by. It is a silent witness to the dedication of a man with a dual role. Navy Chaplain Larry Kendrick is its pastor and planter.

"While doing this," says his friend, District Superintendent Neale McLain, "Larry has maintained high ethical standards regarding his Navy responsibilities. I am sure his lovely wife, Peggy, has helped to make this possible."

Chaplain Larry Kendrick was assigned by the U.S. Navy in November 1986, to serve at the Groton/New London submarine base. The nearest Church of the Nazarene was considerably distant, so Larry, who had some training in church planting, decided to start a new one.

They secured facilities in the Ledyard Elementary School building, stepped out on faith, and advertised on a cable channel with the "Our Church Can Be Your Home" series. This drew one Nazarene family from

another town and gave the Nazarenes presence in the community. Regular Sunday services and Sunday School classes were begun, and a small congregation, many of them from the base, gradually developed.

Peggy's involvement in weekly Bible studies and other outreach ministries was a factor. In addition, Larry conducts personal evangelism classes on Wednesday evenings and makes evangelism calls in area homes. Growth has been steady in the short time the Kendricks have been there.

A highlight of Kendrick's ministry was the conversion of his superintendent's brother, Roy McLain.

Neale McLain received a phone call from his brother's wife, Ann, a devout Roman Catholic, wanted to know if there was a Nazarene minister who could help Roy. She was concerned that Roy, afflicted with terminal cancer, was not ready to meet His maker.

"My mind was directed to Chaplain Kendrick," Neale said. "I felt that my brother could relate better to a fellow career military officer."

Three hours after Larry received

Neale's call, he was in Roy's hospital room in Norwich. They shared "career talk" for a while, then Larry explained the plan of salvation. Roy's response surprised the chaplain. He asked about baptism.

"In our church," Larry explained, "baptism follows the experience of spiritual birth. It is an outward symbol of an inner work." At Larry's urging, Roy prayed and accepted Christ as his Savior.

A month later Roy was baptized at the military chapel in Groton-New London. Less than a year later he was buried in Arlington National Cemetery with full military honors, his brother Neale presiding.

"As they placed his coffin on the caisson," Neale said, "the Air Force Band played 'Amazing Grace,' and my heart was full as I realized anew the great mercy of our Lord and the ministry of the Church of the Nazarene."

But back to the sign—it bears witness to more than the presence of a church. When Roy heard that the Groton Church needed a sign, one of his last acts on this earth was to purchase that beautiful sign, proclaiming to the community that here is a place where they can learn how to live and how to die. **H**

BY NINA BEEGLE

Free-lance writer and pastor's wife in Canon City, Colorado.

PEOPLE CARED— BUT NOT LIKE

Jesus

I first met Dr. Charles Weigle in the fall of 1947 while I was conducting the music for the Moody Bible Conference in Sebring, Fla. I almost lost my equanimity when a soft-spoken gentleman with gray hair approached me following an evening service.

"Brother Eifert," he said, "I am enjoying your singing and your song leading. You have a God-given talent."

Being much younger than I am now, my ear was always open for such kind remarks from anybody.

"Thank you, Brother—?"

"I'm Charles Weigle," he supplied.

"You wrote the song!" I almost shouted. "You wrote 'No One Ever Cared for Me like Jesus!'"

That was the beginning of a warm friendship that never faded until the famous songwriter's death in his 94th year. I enjoyed rich fellowship with him at his home in Sebring during that week, then I was busy with engagements in other areas of the south for several years until we met again in Chattanooga, Tenn., where I served as a voice instructor at Tennessee Temple University. Charles Weigle had moved to the school after his second wife died and remained there as a permanent guest while he continued to compose his famous songs. We had two wonderful years of fellowship until God moved me on in the field of evangelism. Our acquaintance con-

tinued after that through correspondence.

One day while we were enjoying the fresh air on campus, Dr. Weigle shared with me something of his early life which was rather difficult for him to talk about. But he felt that his story might be helpful to me in the field to which God had led me.

Charles Weigle studied music and voice at Cincinnati Conservatory of Music for two years as a young man before God began to lead him toward the ministry of preaching and singing. His passion for souls began to develop during his teen years when he and other young people were involved in street meetings. Out of this early activity came the unmistakable call to ministry, and he was soon launched into a lifetime of preaching, singing, and songwriting.

It wasn't easy. Satan is constantly alert for those who are the called according to God's purpose. His evil purpose, in turn, is to bring into play every tactic that might defeat God's purpose through His chosen vessel. In Weigle's case the devil didn't attempt to destroy his ministry through worldly temptation. Knowing the singing preacher's complete commitment to his calling, he began his evil purpose in the heart of Mrs. Weigle, whose desires were for more worldly things. When Weigle told her of his call to service she voiced her objection strongly.

"You have a good job, Charlie," she said. "If you persist in following your silly idea we'll never have anything. You'll be traveling everywhere, and I'm just not going to follow you all over the country. You had better give up this foolishness and settle down to making a living for me and our daughter."

But Charlie could not give up the "foolishness" of preaching. So dedicated was he that he was inspired to give expression to his thoughts and feelings through the first of his many

songs—"Living for Jesus"—which still appears in many songbooks. His daily prayer is found in the chorus:

*Help me to serve Thee more and more.
Help me to praise Thee o'er and o'er;
Live in Thy presence day by day,
Never to turn from Thee away.*

But pressures from his self-willed wife continued to increase. During a holiness camp meeting in Florida, where he was one of the speakers, he was sitting on the platform one evening with H. C. Morrison, one of America's great preachers and president of Asbury College. During an inspiring song service a message was handed him from his wife, which told him that his marriage was about to crash. Dr. Morrison, knowing of the agony that Weigle was suffering, found him in his cabin later, facedown on the floor weeping. With a heart full of love for his fellow minister, the renowned preacher lay beside the heart-broken man and wept with him. After a fervent prayer for his friend he assured him that God would sustain him in his trial and carry him through.

A short time later in their home in Miami, Fla., the crash came and the sledge hammer of tragedy and sorrow fell which almost destroyed Charles Weigle's life. When he returned home early one afternoon his wife faced him in the front room. On the floor were several traveling bags, and both Mrs. Weigle and their young daughter were dressed for travel.

"I'm leaving you, Charlie," she said coldly. "I'm not going to live your sort of life. I'm taking our daughter and moving to California where the bright lights are. I want to be free to live my own way. We're all packed and will leave this afternoon. This is good-bye, Charlie."

Charles watched in mute agony as the ones dearest to him on earth boarded the train for their trip to the other side of the continent, away from him forever. Then, in agony of grief he had never known, the stricken man wandered slowly down to a long pier that stretched out into Biscayne Bay. As he sat on the end of the pier with tears flowing uncontrollably, he cried in his anguish, "O my God, why has this been allowed to happen? I wanted to have a happy home. I wanted to serve You. But now it seems that all the demons of hell have united to destroy me, my home, and my ministry. It's more than I can bear. Help me, dear God!"

Charles Weigle sat on the pier

through the longest night he had ever known, talking to God. How could he continue his ministry? What did he have left in his life but misery and loneliness? Wouldn't it be easier to just commit himself to the dark water of the bay?

But true to an ancient adage, Charlie knew that when one is down as far as he can go, there is only one way he can go from there—up. When dawn came over Biscayne Bay he arose with his face set resolutely and strode off the pier to continue his service for his Master. Entering the first open door, he served for a time as pastor of First Church of the Nazarene before moving to Sebring, Fla., where he bought a new home.

But Weigle had lost all desire to write any more gospel songs. The singing had stopped deep within him, and for five years his talent as a gospel songwriter lay idle.

God, who understood the heart of His servant, knew that in time that special talent would rise to life again. It happened one day at sundown when God saw that the time was right. The Lord had been especially near to him that day and his heart was deeply grateful. Reflecting on the past years, he remembered the kindness of many friends who loved him. He thought of the fellowship of his friend, Dr. Morrison, and other preachers who stood by him in his loneliness and sorrow. Yet with all the love and care that his friends had shown, no one had cared like the One who had sustained him day by day, and through the long nights when no one else was near.

Suddenly the song was there. He began humming a melody while the words of a chorus formed in his mind. Turning from a window where he had been watching a sunset, he sat at his piano to play and sing. "No one ever cared for me like Jesus. . . ." The verses followed quickly and within 30 minutes the song was complete.

A few weeks later Weigle attended a conference of evangelists at the Cadle Tabernacle in Indianapolis. His new song had not yet been published, but he had several copies of the first prints with him. He was not scheduled to sing on the first night, but Homer Rodeheaver, who was serving as master of ceremonies, didn't always follow planned procedure. In the midst of the song service he turned to Weigle who was on the platform.

"Charlie," he called, "come and sing something for us."

Weigle had learned from experience

to be prepared to sing at a moment's notice at any time. His advice to me was, "Never go anywhere without a song in your pocket." He handed a copy of his new song to the pianist and stepped to the microphone. Eight thousand people packed into Cadle Tabernacle that night felt their hearts warmed and blessed as "No One Ever

Cared for Me like Jesus" was sung for the first time by its famous composer and started on its journey around the world. **H**

BY FRANK EIFERT

A song evangelist in the Church of the Nazarene and a member of Tampa, Florida, First Church.

R

RAISING THE WIDOW'S SON

And He came up and touched the coffin, and the bearers came to a halt. And He said, "Young man, I say to you, arise."

Now look, the boy is dead.

Stone dead.

Doornail dead.

Kicked-the-bucket dead.

*Canned, spiced, wrapped, and priced;
ready for the six-feet-under treatment.*

I mean dead.

*He's there in his coffin—
pine box, gold handles, carvings.
You know.*

A mother wears black.

Mourners weep.

*I don't mean to be irreverent,
but that's it. The fellow is gone.*

Certainly he can't see.

*No sun in burnished tilt could treble
this man's rods or cones.*

Deaf, too.

Deaf as a fencepost.

*Deaf as a nail—two penny, four penny,
six penny, a dollar, this boy
can't even stand up and grin.*

So Jesus says to him,

"Young man, I say to you, arise."

*And if that's not enough, here's
the believe-it-or-not of all time:*

The boy got up.

—MARK R. LITTLETON
Columbia, Maryland



By Armstrong Roberts

SAVING GOD'S BABIES

BY MARION SYVERSEN

Resident of Prospect Harbor, Maine. She is actively engaged in pro-life ministry throughout her state.

Several years ago a friend of mine became involved in a right to life group. She sometimes spoke of her activities, but I only occasionally remembered to pray for her efforts. Years later I attended some meetings, and now saving babies and helping others become involved is a primary burden of my heart.

Since the 1973 Roe vs. Wade Supreme Court decision, over 22 million babies have been aborted in America. Yearly, the figure for the U.S. is over 1.5 million. Abortions are legal from conception to anytime prior to birth, even the ninth month. These numbers are staggering. Yet with all this going on around us, misconceptions abound.

Many people believe that a first trimester abortion is a "simple procedure" done, in some instances, on a lunch hour from school or work, and that the "blob of tissue" isn't really a baby yet. The general public, unfortunately including many Christians, are unaware of the medical facts concerning life in the womb:

- Immediately upon fertilization, cellular development begins. Before implantation the sex of the new life can be determined.

- At 18 days of life the heart is beating, and by 21 days it is pumping blood whose type may be different than that of the mother.

- At 42 days the skeleton is complete and the reflexes are present.

- By the 10th week the baby squints, swallows, and retracts the tongue.

- By the 12th week, the baby's arms and legs move, he sucks his thumb, inhales and exhales amniotic fluid, and his nails are appearing.

- By the 20th week (halfway through a full term pregnancy) hair appears on the tiny head; he weighs 1 pound and is 12 inches long!

But even before the medical evidence was available, Christians had the word of God to guide them:

For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful. I know that full well. My frame was not hidden from you when I was made in the secret place (Psalm 139:13-15, NIV).

Before I formed you in the womb I knew you, before you were born I set you apart (Jeremiah 1:5, NIV).

Yet babies are killed in ever-increasing numbers, and Christians seem to be hiding their light under the bushel instead of letting it shine.

In Proverbs 31:8 God tells us to "Speak up for those who cannot speak up for themselves" (NIV). We must get involved. As concerned Christians we can help save the unborn babies.

How? Involve leaders at your local church to preach on the sanctity of life and to counsel against abortion. Become a member of a local right to life group. In some areas of the country, right to life groups are encouraging the use of chastity sex education curriculum for those states with mandatory sex education classes.

Find out about the crisis pregnancy center near you. These centers counsel pregnant women on the procedure involved in an abortion and the complete medical facts concerning the life within her. Though trained counselors are usually needed, you may help by baby-sitting the children of a counselor to leave her free to help a confused, pregnant woman. Providing other needed assistance such as baby clothes and furniture, transportation for a young woman who has decided for life, or even helping with the monetary needs of the center are all ways we can help save babies.

Lend a hand by being a good friend to those women, many of them now Christians, who have had abortions. I have spoken with women who were deeply hurt by Christians who would not forgive the past sin.

Post Abortion Syndrome (PAS), a recently acknowledged stress disorder, is evident among many women and men involved in an abortion decision. Lasting many years after the abortion, PAS symptoms include severe grief, preoccupation with babies, remembrance of the "due" date and remembrance of the abortion date. Most women never forget their babies.

And most of all, as Christians concerned for life, we need to pray. Pray for restrictions on abortion in your state (parental consent laws can cut abortions by one-third). Pray for gentleness in interacting with those of opposing views, but for the strength of conviction. Pray for the eyes of our neighbors to be opened to the truth. Pray for the eventual overturning of the Roe vs. Wade decision by either the Supreme Court or an amendment to the Constitution.

Saving unborn babies will be one of the most important things we could have done in our lives. As the king says in Jesus' parable of the sheep and goats, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:40, NIV).

Francis Schaeffer, in *Whatever Happened to the Human Race?*—An Action Alternative Handbook, has this to say:

If in this part of the Twentieth Century the Christian community does not take a prolonged and vocal stand for the dignity of the individual and each person's right to life . . . I feel that as Christians we have failed the greatest moral test to be put before us in this century. **H**

"Hey, Mom! I Can See!"

It was the news we had dreaded. Keith had just called us from Ukarumpa, where he lived at the Nazarene Hotel, to tell us that he had another badly infected corneal ulcer. He had suffered from one the previous year which had left some scar tissue on his eye but had not affected his sight. This time, he informed us, the inflammation was much worse.

Frantically, we arranged for him to visit the only ophthalmologist within driving distance of his school, some 100 kilometers away. The diagnosis confirmed our worst fears. Scar tissue covered the pupil, and he, at 16, had lost the vision from that eye. His only hope of regaining his sight would be a corneal transplant. This type of surgery was not available in Papua New Guinea. It would need to be done in the United States.

We contacted Guy Nees, then World Mission director, and told him about the scar tissue and Keith's loss of sight. He was most supportive, and told us to do what needed to be done. He said that the Board of Pensions and Benefits USA, supported through the paying of district budgets throughout the United States, would help us cover the cost. We decided to have Keith checked to see if he was a likely candidate for a corneal transplant as soon as the doctors thought it feasible.

When we went on furlough in June 1985, Keith was examined by doctors at the Doheny Eye Foundation in Los Angeles. He received his corneal transplant in August. I still remember the words he spoke just a few days after the operation. "Hey, Mom, I can see again!" The operation was very much a success, and, with correction, he had 20-25 vision in his affected eye. Keith returned to Papua New Guinea with us in 1986 to finish high school.

This past June he went back to the states to attend Point Loma Nazarene College. He had noticed some blurring of his sight in recent months, and was referred to an ophthalmologist again. Had his body started to reject the transplant? Was he going to be blind in that eye again? Prayerfully, we went to the appointment.

After a series of tests the doctor came into the room. "I want to check this eye again," he told us, "for this is the most beautiful corneal transplant I have ever seen. The stitches are smooth, the consistency of the cornea is even, and the eye is working as it should. There is no sign of rejection. His prescription for his contacts has changed, but that is quite normal after an operation of this type. His sight can still be corrected to 20-25 as before."

What wonderful news! Thank you, Board of Pensions and Benefits, and thank you to every church that pays its Board of Pensions and Benefits budget. Keith can see with both eyes, and we owe it to you. **H**

BY PAT JOHNSON

Pat and her husband, Gordon, are missionaries in Papua New Guinea.

SECURITY

Do you want security? Jesus Christ furnishes the only guarantee. He assures us that God knows our material needs, then declares, "But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matthew 6:33, RSV).

Seek security and you will not find it. Seek God's will and you will have security added. God takes care of His own, all others are left to chance, and chance is a cruel and capricious god. C. S. Lewis wrote, "Aim at heaven and you will get earth thrown in; aim at earth and you will get neither."

I'm talking security, not luxury. God underwrites your need but not your greed. To live luxuriously in a poverty-ridden society does not advertise the kingdom of God. It rather manifests the spiritual insecurity that hides behind things.

God knows your address. He located Elijah when Ahab's posse could not. You are never out of His sight or out of His heart. His delivery systems are as vast and varied as His wisdom. He will devise ways to get His provisions to His children.

A preacher, dead broke with a hungry family, back when times were hard, was driving his old flivver

across a stretch of deserted country highway. Suddenly he spotted money fluttering in the roadway. Braking to a stop he seized with joy a \$20.00 bill.

God does not always act in such dramatic ways as He did for my friend that day. But He does act, and no man can stay His hand. In that unseen hand He holds the supply of your needs. Your business is to put His will at the top of life's priorities and trust Him to take care of you.

Hell fills with those who thought they didn't need God and lived indulgently. It fills also with those who thought they couldn't trust God and lived anxiously. Heaven is reserved for those who put God's will above their wishes, who serve others instead of pampering themselves.

Life without God is "hurry, worry, bury." Security comes from seeking first His kingdom and righteousness.

WORTH DOING POORLY

"A thing worth doing is worth doing poorly." That's what a famous evangelist once said about his golf game.

If all the work and all the play were reserved for experts, how much work would be done, how much play would be enjoyed?

Of course, if an expert can be found who is willing to commit the necessary time and trouble, any project will be more valuable and successful. But often, to get a job done at all, one must accept the labor of willing non-experts. Most do-it-yourself projects belong to this category.

This is certainly true of the Lord's work, of the church's task. (Where the church is rightly informed, the two are one.) We are seldom granted the luxury of asking, "Who can do it best?" Most of the time we settle for, "Who will do it at all?"

When the unskilled or less-than-fully skilled do the work, any grumpy critic can have a field day. The negative criticism usually comes from those who excused themselves from the task. What they would not

do, someone else had to attempt. If the results were imperfect, what right have the Alibi-Ikes to complain?

The work of God through the church is too important to leave undone until enough willing experts come along to do it. We cannot leave it to George if George is determined to leave it to Georgina. Someone with more grace than expertise must volunteer to do his best and leave the results to God. This is true of preachers and laypersons alike.

I was a pastor for over 25 years, and I suppose I was living proof of the argument just advanced. But in those years I found invariably that the most persistent critics of the church were those members least willing to roll up their sleeves and pitch in to get the jobs done.

There is more work than there are experts to do it. There are more experts than there are willing experts. Sheer necessity requires that unskilled laborers attempt much of the task. Those who do deserve encouragement and appreciation. Help out or hush up.

YES, NO, WAIT

When we petition God, He may give one of three responses.

Often He says “Yes.” He gives us, often immediately, that which we desire from Him. “Yes” responses are given to persons seeking all kinds of help—spiritual, physical, emotional, material—you name it.

Sometimes God says “No.” A wise Father, He doesn’t indulge our wishes to our hurt. His love is expressed as truly in what He denies as in what He bestows. He is a Savior, not a spoiler.

At other times He says “Wait.” Perhaps our desire needs intensifying. Perhaps our faith needs testing. Perhaps we can handle wisely at a later time what would be squandered now. Perhaps other persons involved in the answer are not ready to perform their roles. Whatever, His wisdom is perfect. His timing accurate. We cannot create His calendar or schedule His actions. It is ours to trust a love and power that are wise.

When God claims us, we will give one of three responses.

We may say “Yes.” We can believe and obey. When

He commands repentance, offers forgiveness and cleansing, or imposes duties, the right response is to believe, receive, and praise. What God requires, He enables. What He promises He delivers. There are no valid excuses for any response but “Yes” to God’s word.

But many say “No” to God. They refuse, sometimes scornfully, to turn from sin and trust in Christ. Believers turn away from the call to consecration and the offer of inward cleansing and filling. His people may reject the missions on which He would send them. “No” to God is insane but not uncommon.

“Wait” is often people’s answer to God. Pharaoh said, “Tomorrow.” Felix said, “Later.” But “Wait” is really a disguised “No.” It is rebellion. It is sin. God sets the time, place, and circumstances of our salvation and service. He will not accept our revisions of His will. He is sovereign.

Yes. No. Wait. God and people give the same answers to each other. All His are good; we should accept them. Only one of ours is right; God refuses to accept the others.

HARDTACK IS NOT MOST IMPORTANT

Confederal general A. P. Hill, like many public figures in American history, was a church member with no deep attachment to Christ.

When the Civil War began, Chaplain William Jones, “fresh out of seminary,” was eager to preach to Hill’s regiment. Hill denied permission, saying, “A good fighter now is more desirable than a good preacher.” Jones fretted over lack of opportunity to “wedge in” a sermon.

A few years and many terrible battles later, Hill saw the chaplain giving religious tracts to soldiers. He said, “Jones, don’t you think the boys would prefer hardtack to soft tracts?”

Hill and Jones were friends, and Hill’s affection for his soldiers was genuine. But a man indifferent to his own spiritual life doesn’t get concerned about that of others. Hundreds of those lads would die on flaming battlefields, many of them left to rot unburied as armies hastened from one inferno to another. So soon to meet God, they needed forgiveness and peace more than bread, bullets, or even breath.

To live and die bravely doesn’t assure us of heaven. Loyalty to Christ, not to a political cause, is all that guarantees eternal life. We can even die for others and miss heaven.

War, to many officers, is a quest for promotion and glory. Some of them are convinced that only men who hate passionately can fight effectively. To such men, those who preach the gospel and those who embrace the message when it is proclaimed are unwelcome at best, despised at worst.

Hill himself was killed in battle. Courageous—even reckless—under fire, what was said of another heroic Southerner would equally apply to Hill: “He died as a soldier would wish to die, facing the enemy, in the discharge of his duty.”

To live and die bravely doesn’t assure us of heaven. Loyalty to Christ, not to a political cause, is all that guarantees eternal life. We can even die for others and miss heaven. This makes the gospel more urgent than groceries, and the church must give priority to its proclamation. Men are more than trained animals or cannon fodder. They are spirits en route to a rendezvous with God.



CARING FOR THE SICK

My rabbi cared for me when I was sick. Rabbi Weiss is one of my dearest and best friends. He has taught me so much that, with his permission, I affectionately call him "my rabbi." Few persons have taught me as much. With no embarrassment or defensiveness, we discuss differences in our religious perspectives. We also talk about the great commonalities that bind us together as brothers in service to our God.

Recently when I was ill, my rabbi visited me in my home. In good Gentile fashion, I thanked him graciously for coming. Rabbi Weiss gently but firmly corrected me. "Caring for the sick is a rabbi's duty to God; one is not thanked for doing one's duty," he said. What a fascinating view of caring for the sick. I was to learn more from "my rabbi."

In his own inimitable way, the rabbi said, "Jerry, I must instruct you in Jewish traditions." The need for instruction was obvious! Rabbi Weiss continued: "Caring for the sick is the only duty of the rabbi which supersedes the duty to study Torah." This dynamic view of "pastoral theology" fascinated me. I think "my rabbi" was saying something like: It is better to do Torah than to study Torah; caring for the sick is "doing Torah!"

I referred to "visiting" the sick, but my friend prefers "caring" for them. "Caring for the sick," Rabbi Weiss taught me, means "one leaves a sick

person better than one finds the sick person." A practical rabbi, he explained that caring means doing whatever the sick person needs done. It may be a smile, handshake, or friendly conversation. Sometimes it means taking the sick person a bowl of soup, cleaning the house, or doing the laundry.

"When one cares for the sick," he says, "the pain of the sick person is halved." The ideal seems impossible of achievement but the goal is worth pursuing.

After my "seminar" on suffering under the tutelage of my rabbi, I learned how serious he was. A few days after our conversation, I was hospitalized for major surgery. Every time I turned around, he was there. This rabbi incarnates what he teaches! He bathed my forehead and wiped my mouth after bouts with nausea. He handed me Kleenex and called the nurse to give me something for pain. His theology of caring for the sick is concrete and practical; there is nothing abstract about his view.

Every time my rabbi visited me, he left me better than he found me. Each day he brought me spiritually uplifting insights, especially rare proverbs of wisdom! He encouraged me and shared in my pain. Our friendship was continually reaffirmed as he would say, "You must get well; I did not make a friend to lose him." He brought me a Jewish get-well card. He

affirmed me in my religious faith and assured me that we were brothers. Sincerity is his hallmark. I cannot doubt him when he says, "I value you as a person created in the image of God."

Nurses and patients did not understand the repeated visits from my rabbi. One confused nurse turned her head, looked at me quizzically, and said, "But you are not a Jew, are you?" With tongue in cheek I replied, "No, I am not a Jew but my rabbi is not a Christian either!" The caring of this godly rabbi transcends our religious differences. Unashamedly he says to me, "Jerry, I love you; you are my friend!"

Caring for the sick is a spiritual exercise. From a large fund of biblical and rabbinic "wisdom," Rabbi Weiss always leaves me with an idea to ponder. Reflecting on some gem he had handed me as a gift, I was diverted from my pain as I tried to understand new truth. The "pearls of wisdom" teased me into thinking and the pain diminished with the reflection. I only hope I can appropriate some of what my rabbi has taught me and apply it in my own ministry of caring for the sick. Sick people need caring; they should be better when we leave!

Caring for the sick is an important spiritual ministry. It is a duty I have to God. Caring for the sick is a way of expressing love to God. Jesus understood this principle of caring quite well (Matthew 25:31-46). Jesus declared that failure to care for the sick brings one under the judgment of God. Caring for the sick is not casual visitation. Bringing spiritual dynamic to bear on caring for the sick requires serious preparation. It may be the best way we have to communicate God's love and grace to persons who are suffering physical pain.

What can be more important than studying the Bible? My rabbi says, "Caring for the sick." James had a similar idea when he wrote: "Prove yourselves doers of the word, and not merely hearers who delude themselves" (James 1:22, NASB). It is not enough to talk about caring for the sick; we must *do* our caring. When we care for the sick we leave the sick person better and halve the sick person's pain. **H**

BY JERRY W. McCANT

Professor of religion at Point Loma Nazarene College, San Diego, California.

22nd GENERAL ASSEMBLY



CONVENTIONS: June 21-24, 1989 • GENERAL ASSEMBLY: June 25-30, 1989

McGuire Studio



22nd GENERAL ASSEMBLY Schedule of Services

Wednesday	June 21, 1989 7:30 p.m.	NYI Rally Dr. Woodie Stevens Church Growth Conference Inspirational Service
Thursday	June 22, 1989 7:30 p.m.	NWMS Convention Service Dr. Jeanine Van Beek Christian Life & Sunday School Rally Children's Service
Friday	June 23, 1989 7:30 p.m.	Christian Life & Sunday School/ Church Growth Service Dr. Raymond Hurn
Saturday	June 24, 1989 7:30 p.m.	World Mission Service Dr. Jerald Johnson
Sunday	June 25, 1989 10:00 a.m. 5:00 p.m.	Communion Service Dr. William Greathouse Holiness Evangelism Service Dr. Eugene Stowe
Monday	June 26, 1989 7:30 p.m.	Education Service Dr. John A. Knight
Tuesday	June 27, 1989 7:30 p.m.	Camp Meeting Service Dr. William Greathouse
Wednesday	June 28, 1989 7:30 p.m.	Sending Service Dr. Eugene Stowe

■ LOCATION

All conventions and public services will be held in the Indiana Convention Center and Hoosier Dome in Indianapolis, Indiana. Many workshops, meal functions, and the Church Growth Conference will be held in the Hyatt Regency or the Westin Hotel which are across the street from the Convention Center. The Convention Center and Hoosier Dome are annexed to one another. The Dome will seat up to 60,000 people. There is room for you!!

■ MEAL FUNCTIONS

Many special meal functions are planned for college Alumni, retired ministers, Chaplains, etc. Does your organization have a meal function planned on the schedule? Contact the General Assembly Office to book your group. Contact the leader of your group to make a reservation to attend your meal function. Individual reservations for the various meals are handled by the sponsoring organization and not through the General Assembly Office.

■ BOOKSTORE

Nazarene Publishing House will set up a bookstore in the Convention Center in the Exhibit Hall. You won't want to miss this display. Books and church supplies for all departments are on display and for sale. Consult your publishing house representatives about your present and future needs.

■ NAZARENE EXPO '89

NAZARENE EXPO '89 - PARTNERS IN VISION & VENTURE is the theme of an 83,000 square foot exhibit which tells the story of the work of the church departments and agencies as they attempt to serve the local church. There will also be some commercial exhibitors such as church fund raising companies, insurance firms, choir robe manufacturers, and many more.

The Exhibit Hall hours are:

Thursday	10:00 a.m.-5:30 p.m.
Friday	9:00 a.m.-5:30 p.m.
Saturday	9:00 a.m.-5:30 p.m.
Sunday	2:00 p.m.-4:00 p.m.

Sunday will be designated as family and friends fellowship day. The display areas will be open for viewing, however, there will be **NO SUNDAY SALES**. This will allow the attendees a refreshing day together without business.

Monday	9:00 a.m.-5:30 p.m.
Tuesday	9:00 a.m.-5:30 p.m.
Wednesday	9:00 a.m.-1:00 p.m.

■ RECREATIONAL VEHICLES

There are a limited number of electrical connections for self-contained recreational vehicles on the Convention Center parking lot. There are no water or sanitary facilities available. The cost is \$10.00 per day. Persons wishing to reserve a space for their self-contained units may write:

Zeny Powell
101 W. Ohio Street Suite 1313
Indianapolis, IN 46204
(317) 637-4923

Two camping areas are also recommended for your convenience. Both are about 20 minutes from the Convention Center.

Kamper Korner 1951 W. Edgewood Indianapolis, IN 46217 (317) 788-1488	KOA Indianapolis 5896 W. 200 N. Greenfield, IN 46140 (317) 894-1397
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■ PARKING

As is true with most large cities, parking in the downtown area during normal business hours is somewhat limited because of the many office workers and other employees. There are, however, about 3,000 parking spaces exclusively for the Convention Center. The cost will be \$4.00 per vehicle per day.

During evening hours and on the weekends, over 13,000 spaces are available in open lots and parking garages within a 4 block radius of the Center. Costs range from \$3.00 to \$5.00 per day.

A special parking lot is available for buses. The cost is \$10 per day. Churches and groups coming in buses should advise the General Assembly Arrangements office and obtain special information for their unloading/loading and parking.

■ HOUSING

The hotels and motels of Indianapolis have committed over 6,000 rooms to our Assembly through the Indianapolis Housing Bureau. A housing form was inserted in the December 1st issue of the *Herald*. Copies may be obtained by contacting the **General Assembly Office at 6401 The Paseo, Kansas City, MO 64131 (816) 333-7000.** All housing requests should be made on these forms and sent to the Indianapolis Housing Bureau.

■ CAR RENTAL

National Car Rental and Budget Rent-A-Car have submitted special prices to the Church of the Nazarene for the 1989 General Assembly. Other companies may equal these rates. Since it is expected that a large number of rental cars will be needed in Indianapolis, advance reservations are recommended.

Type	Nat'l Daily*	Nat'l Wkly.**
Economy	\$33.95	\$144.95
Mid Size	\$36.95	\$159.95
Full Size	\$39.95	\$174.95
	Budget Daily+	Budget Wkly++
Economy	\$29.50	\$115.50
Mid Size	\$32.50	\$135.50
Full Size	\$34.50	\$159.50
Mini Van	\$35.50	\$219.50
* 100 free miles per day.		
** 700 free miles per week.		
+ 100 free miles per day.		
++ 1,000 free miles per week.		
Budget	317-248-1100	
National	800-328-7949	

■ CHILDREN'S ACTIVITIES

The Children's Ministries is planning day trips for ages 6 through sixth grade on Thursday, Friday, and Saturday, June 22-24. The trips will be to the Zoo, a children's museum, and a pioneer settlement. Contact the Children's Ministries Office at the Headquarters address for further information.

■ YOUTH ACTIVITIES

Youth will be participating in the Conventions and Assembly. Special events are planned following each evening service: **Thursday**, June 22 they plan a party in the remodeled Union Station Railroad Terminal where they have reserved the ice skating rink. College groups will perform during this time.

Friday night, a trip is planned to the Indianapolis Zoo. **Saturday** evening, June 24, a concert is planned in the Convention Center Halls D & E.

■ PUBLIC TRANSPORTATION/ SHUTTLE

Although there are plenty of hotel/motel rooms in Indianapolis, many of these are on the Interstate "Belt" (I 465) which circles the city. The facilities are basically clustered in six areas.



Information will be forthcoming regarding public transportation to the center of the city from these areas. Also, a determination will be made about possible shuttle service based upon expressions of need. If you will be lodging in a hotel on the perimeter of the city and would be interested in riding a shuttle, please write:

General Assembly Office
6401 The Paseo
Kansas City, MO 64131

■ USHERS NEEDED

The General Assembly Office has received inquiries about helping at the Assembly. Ushers are needed. If you would be interested in serving as an usher for one or more services, please write us at the General Assembly Office giving your name and the services for which you would be available.

■ CHILD CARE

There will be no provision for child care or children's church at the Assembly or Conventions. However, a list of local day care centers will be available at the information desk in the Convention Center. An area where mothers of infants can attend to their child's needs will be located near the main entry gates to the Hoosier Dome and in the restrooms of the Convention Center.

WELCOME

■ INFORMATION, REGISTRATION, & HOSPITALITY

Local Nazarenes in Indiana are working hard to prepare for the arrival of Nazarenes from all over the world. Special hosts and hostesses will be in the airport with badges and scarves boasting "Hoosier Hospitality" to assist you upon arrival. Information booths with maps, schedules, etc. are being planned in the airport and at the Convention Center.

All delegates and visitors will register in the Convention Center (except NWMS delegates who will register in the lobby of the Westin). Hoosier Hospitality hosts and hostesses will be available in major hotel lobbies and throughout the Convention Center and Dome to help answer your questions.

GENERAL ASSEMBLY PHONE NUMBER

IN OPERATION ON JUNE 13, 1989.

317-634-4811



TO STEVEN FROM GOD!

My son is 15 years old and he has muscular dystrophy. He has been in and out of hospitals all of his life. In recent years a wheelchair has become a necessary attachment to his life.

Two years ago doctors had little hope that Steven would ever improve. He was failing so rapidly that they were not a bit optimistic.

Strangely, God opened up a clinic for us that was over a thousand miles away. We drove from Central Florida to Central Indiana four times a year.

Initially, we saw improvement, but after several months it seemed we were just maintaining. PALCON III came and I attended, carrying a heavy burden for my son.

I rarely talk to anyone other than God about my personal heartaches, so not even my wife or son knew how badly I was hurting.

On Wednesday evening the Holy Spirit was mightily present in the service (His visitations were quite regular at PALCON), and I sensed Him telling me to be anointed for my son.

I struggled with that for several minutes, because we had given Steven to God when he was born and had promised God we would never complain about His way with our children.

Many of the pastors who were there, and with whom I had fellowshiped over the years at various functions, didn't know about Steven and probably wouldn't understand what I was feeling.

But God persisted. His direction increased in intensity until I could almost hear Him shouting at me, "I want to heal Steven through your faith and witness to these 500 or more pastors!"

The overwhelming presence of God lifted me and spoke through me. I vaguely recall the things that happened. The next moment I was at the altar with all the pastors praying with me for my son as Dr. Joseph Kanzlemer, pastor of Brandon, Florida, First, anointed me with oil.

I called home that evening and my wife said that Steven felt a little stronger before he went to bed. So I retired with a flickering ray of hope that God had already started Steven on his healing journey.

Well, that was several months ago. Since then we have decreased Steven's medication by over 50 percent! He seems to get a little stronger every week. Except for school or long excursions, such as going to the mall, he rarely uses the wheelchair. The other day he even rode his bicycle eight miles!

My district superintendent, Dr. J. V. Morsch, who takes personal interest in his pastors, urged me to write this report on my son. I'm glad he did! For as I pen these words on how God has touched my life, again I sense His abiding

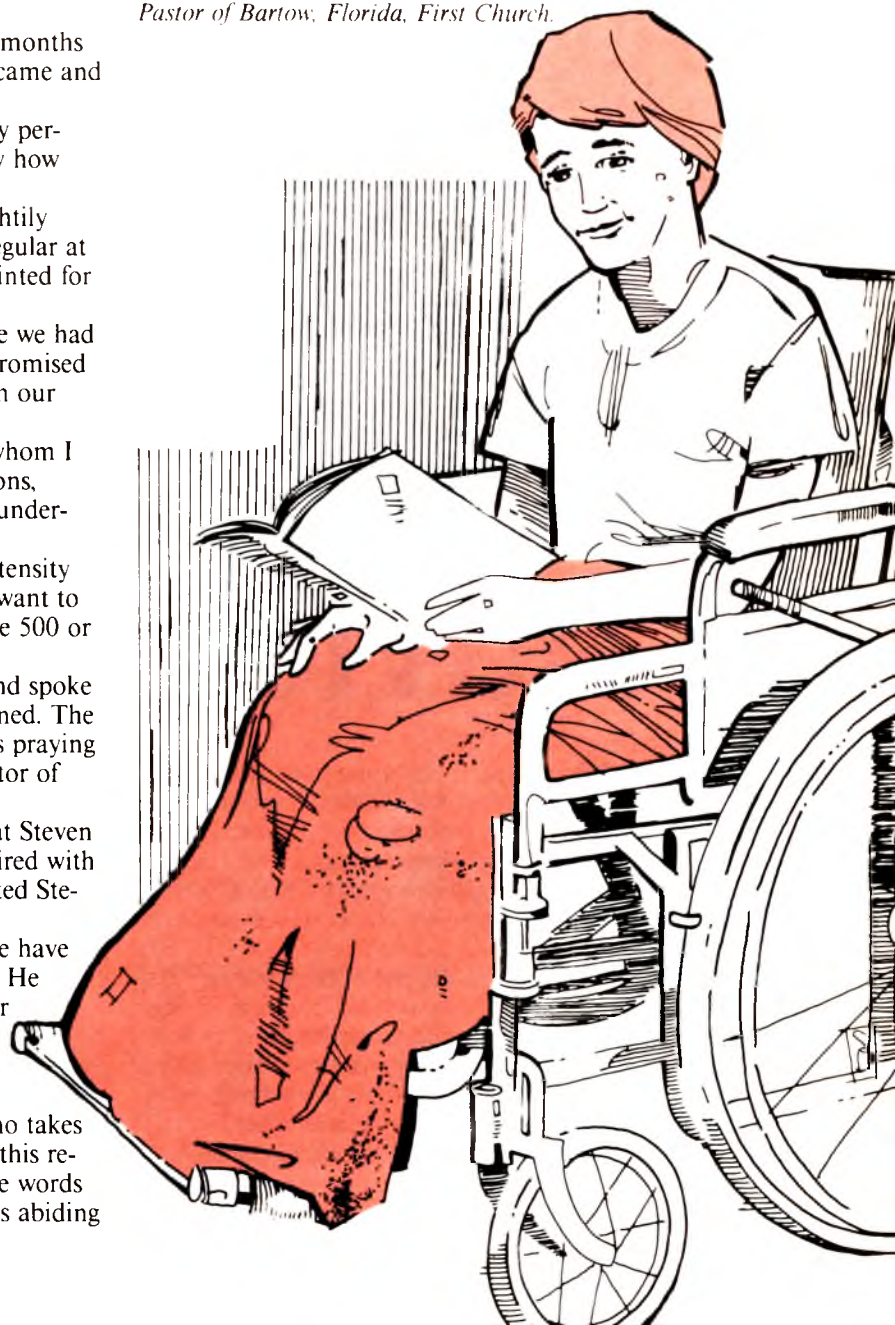
presence in that special way that only His children can know.

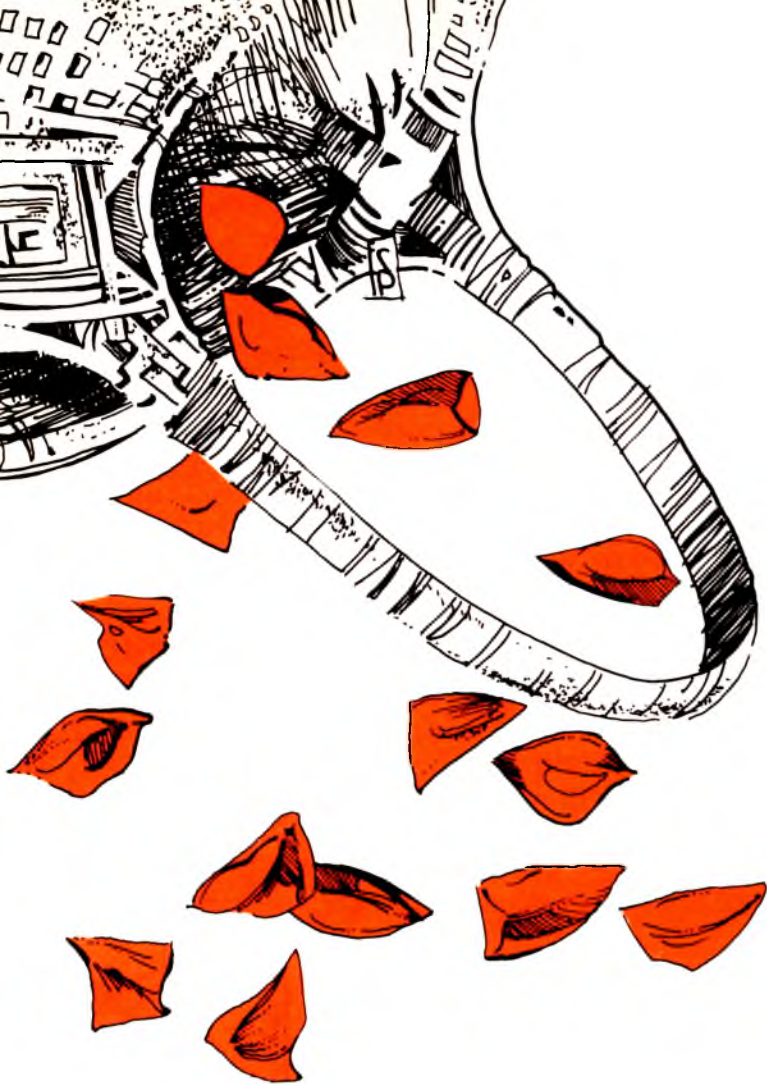
I am thankful for PALCON III. I am thankful for 500 pastors who prayed. I am thankful for a district superintendent who carries a burden for my family.

But most of all, I am thankful for a God, who still heals broken hearts and broken bodies! **H**

BY DAN HAYES

Pastor of Bartow, Florida, First Church.





Listening to Advice

I was four, possibly five years old at the time. It was spring, and for some reason the students in our local college decided to stage a mock wedding on the college lawn. They needed a small flower girl and a little boy ring-bearer. I was selected for the flower girl: Charles Dudley for the ring-bearer. I have no idea what method was used for the selection.

I do remember standing near the end of the wedding procession. Charles Dudley, in cute trousers and fancy vest, stood directly behind the “bride and groom” with rings on a satin pillow, waiting for the wedding march to start.

A college girl handed me a pretty basket of real rose petals and directed me vaguely to “throw them out” as I walked in the procession to the end of the circular sidewalk.

This vague order made no sense to me at all. I did not

know what a wedding was, or why a great many spectators were standing on both sides of the circular sidewalk, watching. But I could see that there were only a few handfuls of petals in the basket. I knew the scooping capacity of my hands, and it seemed a long way to the farther end of the sidewalk. Even at age four, I knew that this unequal combination of difficulties was not going to work, so I mustered the courage to ask the girl an important question—“What if I run out of petals before I get to the end of the long sidewalk?”

“Then just pretend to throw them out.” was her hurried reply.

The music began and the wedding procession started. Grabbing fistfuls of petals, and flinging them out, I followed the slow procession. And, just as I had anticipated, I ran out of petals almost immediately. Embarrassed, but determined, I continued flinging my arms from side to side in senseless arcs.

As the procession passed the bystanders, I overheard a woman exclaim loudly when Charles Dudley passed, “Isn’t he *cute*?”

I waited for someone to say of the girl wildly flinging her arms in all directions, “And isn’t *she* cute?” But no one did.

Dressed in the pastel organdy dress, which my mother had painstakingly made, and frantically flinging out non-existent petals, I made up my mind right then that the wedding people had made a big mistake in choosing me. Nobody had said I was cute, so I must be homely. I had run out of petals and somehow that surely must be my own fault. If an inferiority complex can be born in a moment of time, I think it was born for me that day on a circular sidewalk on a college campus.

Afterwards, my mother told me she could see from where she was standing that I was going to run out of petals because I was flinging so many so fast.

Looking back, I recall that no one told me to toss only *one* petal at a time!

And that seems to be the story of my life. So often I find myself in situations that make no sense at all, and I have to use my own judgment to figure things out.

Today I read in the Bible, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Romans 8:28). We daily ask ourselves, “*How* can my loss, my disappointment, my sickness be working favorably in my behalf?”

From a human standpoint, “good-coming-from-a-bad-circumstance” doesn’t seem possible. It sounds like a wrong promise, wrong advice. But we are not trusting the advice of people (as I was at the mock wedding); we are relying on the power and wisdom of God. And there lies the difference.

We may never understand the God-permitted reason behind our setbacks, but the reason is there, even if not apparent to us at the moment. The reasons, explanations, and procedures are in His department. And to us He has assigned only the trusting and believing. **H**

BY DOROTHY BOONE KIDNEY

Free-lance writer residing in Washburn, Maine.

Mountaintop Experience



Cockleburrs! Cockleburrs! Everywhere cockleburrs! The adobe clay sod of the eastern plains of Colorado seem to nourish this hearty, prickly plant. In the post-Depression years, my father had purchased a 20-acre patch of land where we could grow corn and raise livestock to supplement the meager income from his auto repair garage in Colorado Springs. Ten of those acres were planted in corn. In my father's absence, it became my responsibility to get rid of all the cockleburrs in that 10-acre cornfield.

The hot summer days on the eastern plains of Colorado made the cockleburrs grow even faster. I used a garden hoe to remove the cockleburrs. It was up one row and down another, each row nearly a quarter mile long. It wasn't long before Dad realized that it was

fruitless to merely cut down the cocklebur plants, for the burrs on the fallen plants provided seed for additional plants. As a result I was required not only to cut down cockleburrs, but to gather up in a bucket the fallen plants plus any ripened cockleburrs that were already on the ground. To a young boy full of energy and eager to go horseback riding, swimming, or just idle away the beautiful summer days, this became sheer drudgery. To this day, I can close my eyes and see a cocklebur with the little black specks all over the lush green plant.

Then one beautiful, clear Fall day, my father and I had the opportunity to drive to the top of Pike's Peak. Its 14,210-foot elevation provided a spectacular panoramic view of the surrounding topography that was literally breathtaking in the rarified atmosphere at that elevation. Looking to the west, you could see the Continental Divide; looking northward, there was Mount Manitou and other peaks of the Rocky Mountains stretching northward to the horizon. To the south, there was Mount Cheyenne and the continuation of the Rocky Mountains again to the horizon. Turning to the east, Manitou and Colorado Springs were nestled right at the foot of Pike's Peak and stretched out into the eastern Colorado plains.

As I drank in the beauty of all the varied vistas, I started to search for our home. First, I located the distinctive

windings of Old Sand Creek. Our house was located at the intersection of Airport Road and the Old Sand Creek. Dad constructed a 2½-story water tower with white shingles on the gently sloping sides of the top 1½ stories. Since he had a contract to drive a city school bus on one of the rural routes, he had built a large adobe garage for the bus just behind the house. Although we could easily identify our property from these landmarks, it appeared as but a speck in the distance, and the nicest thing about viewing our house from that distance was that I could not see a single cocklebur!

Periodically, the family would go on a picnic in the various foothills around Pike's Peak. After the meal, we would go hiking and observe the beauty of the surrounding hills and wild-

flowers or rest beside a cool, refreshing mountain stream. However, none of these experiences in the foothills could match being on the mountain's peak.

Years later, after I began my walk with the Lord, I had gone through a few exhilarating "mountain experiences." However, at one point I was facing a devastating personal experience. As I struggled with this situation, I beseeched the Lord to give me another exciting mountaintop experience. As I continued to wrestle with my problem, the Lord seemed to gently remind me of the trip to the top of Pike's Peak with my father. Then He seemed to say, "Yes, it was indeed beautiful from that vantage point, but to survive for any length of time, you cannot live in such a rarified atmosphere. Life on this earth means living among the cockleburrs. I will provide the grace to live among those cockleburrs. There will be times, however, where I will bring you to the mountaintop when the cockleburrs seem to be pressing in about you."

Indeed, there have been "cockleburrs" through my path in life. Yet, the spiritual growth received through living among cockleburrs, interspersed with innumerable trips to God's foothills, and selected trips to His mountaintop, has been the sustaining grace that has enabled me to overcome the life's harrassments and Satan's attacks. **H**

BY GEORGE M. SCHWEIKHARDT

A nuclear engineer, who works from his home where he is confined with multiple sclerosis. He resides in Richland, Washington.

THE ANSWER CORNER

What is your understanding of what Paul meant when he said (in 1 Corinthians 15:31) "I die daily." How does this relate to the sanctified life?

Paul laid his life on the line daily, so intense was the opposition to his ministry. To preach Christ was to risk being killed daily. His reference is to physical death, as the immediate context makes clear, not to death to sin or death to self-will.

The sanctified life is a life where the will of God is done at any cost to the Christian.

Who are the "four and twenty elders" mentioned in the Book of Revelation?

I'm not sure. Several scholarly guesses have been offered across the centuries. Chief among them are: (1) They represent the 24 courses of priests into which Aaron's sons were divided. (2) They are 12 patriarchs and 12 apostles, representing the people of God under the Old and New Covenants. (3) They represent the elders of Israel, to whom no specific number is assigned in the Old Testament. (4) They are a counterpart to the 24 stars of Babylonian astrology.

The elders have no priestly role in Revelation, which makes the first suggestion suspect. There is no evidence to support the fourth suggestion. The most attractive and accepted answer seems to be that the elders represent the whole people of God under the Old and New Covenants—Israel and the Church.

Has the Nazarene interpretation of sanctification changed? Our pastor told me he does not believe in eradication of the carnal nature. He said the word "eradication" is not even in the Bible, which I knew.

Our interpretation of sanctification has not officially changed. Our understanding of certain metaphors and figures varies from person to person. As far back as I remember, holiness scholars differed in opinion on the legitimacy and value of "eradication" to describe entire sanctification in its negative aspect of cleansing from sin. I would not care to contend for the term, but I would insist that Christ provided and Scripture promises cleansing from all sin.

First John 5:17, in the King James Bible, reads, "All unrighteousness is sin." The New International Version reads, "All wrongdoing is sin." What about honest mistakes? They are wrong, but it is hard for me to see an honest mistake as a sin.

What you call honest mistakes spring from imperfect knowledge and judgment. Such mistakes are regrettable but unavoidable, because our bodies and brains will remain imperfect until the Resurrection.

What John calls unrighteousness (*adikia*) stems from rebellion, the will of the person who sins is opposed to the will of the Lord. This is avoidable, as 1 John 2:1 makes clear. When it happens it must not be shrugged off as insignificant but confessed, in order

that the cleansing blood of Christ may restore one to a right relationship with God.

Wrongdoing, as used here, is not mistake-making but sinning. Awareness of *adikia* does not prompt one to say, "I made a mistake—sorry!" It prompts one to say, "I have sinned—forgive me!" There's a big difference.

"Wrongdoing" is not the best translation of *adikia*, for *adikia* points beyond the actions to the condition of heart that prompted the actions. But in any case, it means something other and more than honest mistakes.

There is a legitimate distinction between mistakes and sins. However, it is more dangerous to treat your sins as mistakes than to treat your mistakes as sins. The latter may lead to false guilt, but the former leads to real hell.

Does the Church of the Nazarene endorse Bill Gothard's Basic and Advanced Youth Conflicts seminars wholeheartedly, or are there areas of his teachings and understandings that our local churches should be careful in accepting?

I have never attended one of the seminars nor have I read the material, so I am not qualified to evaluate them.

I can say that I am not aware of any official endorsement having been given them by our church.

We cannot and will not endorse any person or doctrine or program that conflicts with our understanding of Scripture.

LETTERS

WORTH RISKS

My highest compliments on your recent issue with the articles "There Is Hope: A Mom's Perspective" and "There Is Hope: A Son's Perspective."

As a Christian counselor who has worked the last six years with Christians who struggle with homosexuality, I found the two articles to be exemplary of the over 300 individuals and families I have been privileged to serve. The struggle was well stated, for homosexuality is not something one chooses to deal with. Who in their

right mind would ask for the pain, rejection, and condemnation that comes with feeling same-sex attraction? What a person does with his feelings is a choice.

More and more serious pastors and laymen are willing to confront their own fears and prejudice to befriend someone like "Dave." Sometimes even we who reach out are looked upon with suspicion. There are risks involved, but they are well worth it. Our risks hardly compare to those of the person struggling with homosexuality who has not been free to talk with anyone, bottling everything up for years. Same-sex attraction is sur-

mountable with Christ and a few true Christian friends—I know, I have been there to see it happen many times. Temptation may continue, but then it does for all of us.

Michael Malloy
Nashville, Tennessee

DISTURBED

I was disturbed by "There Is Hope: A Son's Perspective." I would not question the sincerity of the young man when he "begged God to change him," but I take issue with his conclusion that maybe he was supposed to be gay. God, in Romans 1:24-27 and 1 Corinthians 6:9-10, along with the destruction of Sodom and Gomorrah, is

more than clear about His ideas of homosexuality. Perhaps because of original sin we might have a tendency toward homosexuality, just as researchers are finding tendencies toward becoming alcoholics in some people. Still I feel God does give grace and power to live above any and all sin, and homosexuality is a sin no matter what we wish to call it.

God help us to be bold enough to confront sin while we are loving and compassionate to the sinner!

Dave Sachs
Stow, Ohio

HATE SIN, LOVE SINNER

I thank you for the two articles: "There Is Hope." December 29, 1988, my 22-year-old friend tried to commit suicide by slashing his stomach and wrists. He is gay. Family and friends had turned their backs on him. I was the one he called for help. I called the ambulance to help him. Many of my Christian friends are telling me to "drop" him, to "be careful." I totally

agree with these articles. Reach out to them—they need you. Don't be afraid to risk your all for these ones who Jesus died for. Jesus hated the sin, not the sinner. He asks no less from us.

Ella Rose Molina
Brookville, Pennsylvania

CLEANSING AVAILABLE

My heart went out to both parents and son as I read the articles titled "There Is Hope." They need the prayers of us Nazarenes. We know it is God's will to completely deliver this young man by the purifying power of the Holy Spirit (Matthew 3:1-12; Acts 1:5-8; 15:8, 9).

Homosexuality (as are all other lusts, perversions, and sins) is a product of man's fallen nature. This inherent sin nature manifests itself in different ways in different people.

Some first century Christians were homosexuals before they were cleansed (1 Corinthians 6:9-11).

In my 46 years as a Christian (38 as a pastor), I have witnessed many

miracles of healing and deliverances from various sins, lusts, addictions, demon possessions, diseases, and infirmities.

Leslie Wooten
Decatur, Illinois

THERE IS GRACE

May the Lord bless you for including the articles, "There Is Hope: A Mom's Perspective" and "There Is Hope: A Son's Perspective" in the January 1 issue. As a parent who has had to deal with this issue, I found the material well written and compassionately Christian.

The Bible is explicit in its definition of sin but just as emphatic in its instructions about the treatment of sinners (see Matthew 9:10-13).

The church needs to educate itself so that it can effectively minister to those in need. I believe the Bible teaches that there is grace for every situation and victory to all who overcome. Thanks so much for effectively presenting this timely topic.

Name Withheld

BY ALL MEANS...SAVE SOME

THE GOD OF THE IMPOSSIBLE

We became acquainted with Helen and Duke Huntley when she began attending our services following the death of her sister-in-law. After several weeks of attendance at the senior adult class and morning worship services, Helen knelt at the altar to receive Christ. My pastor-husband, Wes, had the privilege of praying with her following that Sunday morning message, and we rejoiced as she became the recipient of God's saving grace in the autumn years of her life.

Helen's immediate concern was the salvation of her husband, Duke, who suffers from Alzheimer's Disease, and is seldom able to think and reason clearly. This couple had met at the DuNoir Tie Camp on Warm Springs in the rugged mountains of Wyoming. Duke was a "tie hack," one of those pioneer men who spent years cutting railroad ties in the area near the beautiful town of DuBois. Helen was the camp cook, a young woman attempting to raise three boys alone. They were married and Duke adopted the boys as his own. They have been married 50 years.

We always received a warm welcome when we called in the Huntley home. However, Duke's battle with Alzheimer's prevented any meaningful conversation about

spiritual things in those home visits. The church family and Helen continued to pray for what appeared to be a most impossible conversion. On Sunday morning, September 11, our district superintendent, Arnold R. Carlson, Jr., preached the first message of our fall revival. The sermon text from Hebrews warned, "How shall we escape, if we neglect so great a salvation?" Brother Carlson's message captivated us as he shared illustrations of those who "put off" the salvation of their souls.

As we bowed for prayer during the altar service, Duke Huntley led his wife down to the mourner's bench. My husband was waiting and somewhat apprehensive of what this moment held. It was miracle enough that the man was in the service! Duke knelt at the altar, clear-eyed and rational, and told my husband, "I want to accept Christ as my Savior!" God had accomplished the impossible. He cleared Duke's mind and gave him understanding of his need to be forgiven and cleansed by the blood of Christ. The church family was in awe of the tremendous grace of God! By the time the Huntleys were back home that day, Duke's mind was irrational once again. He has been in Sunday School and church occasionally since that September day, but never has he regained the clear understanding given him by a gracious and merciful God in his moment of need. We can trust the God of the impossible! **H**

BY CAROLE L. SPENGLER

The pastor's wife at Riverton, Wyoming, First Church.

PEOPLE AND PLACES



George Troy Thames, a senior at Paul M. Dorman High School, has been awarded appointments to the U.S. Military Academy at West Point and the U.S. Naval Academy at Annapolis for the class entering July 1989. Troy distinguished himself among several thousand candidates from across the country by his selection in the Academy Early Action Plan. He has also earned four-year ROTC Scholarships from the Army and Air Force.

Troy is a member of the Spartanburg, S.C., First Church. For several years he traveled with Rev. and Mrs. David Browning, retired missionaries from the Philippines, presenting special music with his family for Faith Promise Conventions on the North Carolina District. Also, he has been on the South Carolina IMPACT Team for two years and was a representative to Nazarene Youth Congress in 1987. Troy is the son of George and Linda Thames of Spartanburg, and the grandson of Bill and Dorothy Pickenpaugh of Monticello, Fla. □

ARCHIVIST EARNS PH.D.



Stan Ingersol, denominational archivist, successfully defended his doctoral dissertation for the Ph.D. degree at Duke University, Durham, N.C., February 16, 1989.

A church historian and specialist in American Christianity, Ingersol's dissertation was titled "Burden of Dissent: Mary Lee Cagle and the Southern Holiness Movement." It examines the stream of ordained female ministry in the Southern branch of the Church of the Nazarene.

The study combines three streams of contemporary research: women's history, Southern cultural studies, and holiness movement history.

Ingersol has managed the Nazarene Archives in the General Secretary's Office since August

1985. He holds degrees from Bethany Nazarene College (now Southern Nazarene University), the University of Kansas, and Nazarene Theological Seminary. He and his wife, Cheryl, have two children, Rachel and Robert. □

—NN

PARABLE '89

NYI Ministries announces that PARABLE, a music/drama ensemble made up of seven outstanding college students, will tour the eastern United States and parts of Canada this summer, June 17—August 14. Sponsored by NYI Ministries, PARABLE has available two complete presentations geared at ministering to the family. HOME AGAIN is a musical-drama centered around family relationships. PARABLE PROJECT is a collection of music and sketches dealing with Christian truths.

PARABLE is ideal for local church gatherings, zone and district events. For booking information contact: Alan E. Johnson, NYI Ministries, 6401 The Paseo, Kansas City, MO 64131. Phone: 816-333-7000. □

SAN DIEGO '89 CONFERENCE GIVES OPPORTUNITIES FOR MINISTRY

What are you doing next Christmas vacation? San Diego

'89, scheduled for December 27, 1989, to January 1, 1990 is a conference for young adults, ages 18-30, who are looking for ways to serve God.

Sponsored by NYI Ministries of the Church of the Nazarene, the purpose of San Diego '89 is to show its participants where and how they can minister in their world. "San Diego '89 is for any young adult who is looking for ways to make a difference," says Rev. Dale Fallon, director of the event. "We'll be showing college students how they can minister while they are still in school or be a part of a summer missions endeavor. We will help participants know how to become involved in a year or two short-term missions assignment before or after they start working. For those who are already working, the conference will help give handles on ministering in a job situation or even becoming a tent-maker missionary overseas. Our resource people will be able to tell someone how he could combine his career along with an interest in ministry."

San Diego '89 will also help those who feel a call to missions or the ministry know how to make that call a reality. But it isn't just for missionaries and ministers; San Diego '89 is an event for any young adult who is interested in developing a lifestyle of service.

The location of the event is the campus of Point Loma Nazarene

College in San Diego, Calif. For a brochure about San Diego '89, write or call NYI Ministries, 6401 The Paseo, Kansas City, MO 64131. □

NAZARENE MINISTER AUTHORS BOOK ON "STREET PEOPLE"

The fastest growing new class of people in the United States is that known as street people, according to a new book on the subject. Nazarene elder Michael J. Christensen, founder and director of Golden Gate Ministries, has authored a book challenging the Church to respond to the needs of this group, which is estimated to include about 3 million individuals in the U.S.A.

The book, *City Streets, City People*, highlights this new class of persons, which ranges from the economically displaced to runaway young people.

"*City Streets, City People* . . . in clearly written, easy-to-follow chapters, outlines how anyone—volunteer lay worker, part-time paraprofessional, or full-time Christian social worker—can minister to the mental, physical, and spiritual dimensions of street people," said one reviewer of the new book.

A graduate of Point Loma Nazarene College and Yale Divinity School, Christensen formerly served on the staff at The Lamb's in New York City and has worked and studied under



Leaders from Nazarene college campuses met with church leaders in January to discuss plans for San Diego '89. The group met on the campus of Point Loma Nazarene College in San Diego, the site of San Diego '89. Pictured (l. to r., front row) Liz Duff, spiritual life vice president from Olivet Nazarene University; Rev. Dale Fallon, College Ministries coordinator for the church and director of San Diego '89; Joann Peake, Fallon's secretary; Dana Walling, assistant dean of students at PLNC; Dr. Irving Laird, religion professor at Northwest Nazarene College; (second row) John Smee, director of Mission Services, World Mission Division; Dr. Ed Robinson, professor of religious education at Nazarene Theological Seminary; Rev. Gary Sivewright, director of NYI Ministries; and Bruce Oldham, college pastor at Nashville First Church. Not pictured are Tami Monck, director of Campus Ministries, and Dan Whitney, student body president, both from PLNC.

Mother Teresa in Calcutta, India. He is the author of *C. S. Lewis on Scripture*, as well as other articles on spirituality and urban ministry.

With a foreword by Steve Weber, Compassionate Ministries coordinator for the Church of the Nazarene, *City Streets, City People* is published by Abingdon Press. □

—NN

25TH BIENNIAL PERSONAL EVANGELISM TRAINING RESULTS

September 1, 1988, the 25th Personal Evangelism Training class began at Nazarene Theological Seminary with Dr. Charles Shaver, professor of evangelism, teaching seminarians and laypersons how to share their faith. Mrs. Beverly Burgess, personal evangelism program manager at Evangelism Ministries, in the second phase of their training, helps the trainers to hone their skills in handling the Gospel Presentation Outline and other personal evangelism skills. Seminarians and others receive seminary credit for the course.

Seven churches in the Kansas City area met each week for the class sessions and then called in the homes of their constituents. The churches involved were Independence First, Kansas City Blue Hills, Kansas City Central, Kansas City First, Kansas City St. Paul, Kansas City Southwood, and Kansas City Stony Point.

The statistics show the blessings of the Lord on this training class:

Total number of calls	160
Gospel presentations	90
Prayed the prayer of commitment	66
Made public profession	50
Joined the church	32
Completed <i>Basic Bible Studies</i>	75

Through Personal Evangelism Training classes, people are being saved and sanctified, renewing their faith in Christ, and becoming involved in the life of the church. Over one-third of the persons who heard the gospel in these most recent training sessions joined the church.

February 2, another Personal Evangelism Training class began. Other classes will be held this year in local churches across the United States and in many other countries.

Jesus promises that He is the

one who helps us win people to Christ and grow in Him. Personal evangelists are obeying 2 Timothy 2:1-2 where Paul says, "You then, my son [and daughter], be strong in the grace that is in Christ Jesus, And the things you have heard me say in the presence of many witnesses entrust . . . to teach others also" (NIV).

Evangelism Ministries can provide this training for your church. For information call 1-800-821-2154 or 1-816-333-7000. □

OUR COLLEGES AND SEMINARIES

HEADS OF NAZARENE COLLEGE MUSIC DEPARTMENTS MEET IN KANSAS CITY

February 3-4, an informal meeting of the heads of music departments of Nazarene colleges took place at the King Conference Center in Kansas City. The purpose of the meeting was to share mutual concerns regarding the current state of music and worship in the Church of the Nazarene. A future meeting was scheduled for January 26-27, 1990.

Present at the meeting were Reuben Rodeheaver, Point Loma Nazarene College; James Willis, Northwest Nazarene College; D. E. Hill, Southern Nazarene University; Dennis Crocker, MidAmerica Nazarene College; Fred Mund, Trevecca Nazarene College; Harlow Hopkins, Olivet Nazarene University; Steve Self, Mount Vernon Nazarene College; Dennis Hage, Nazarene Bible College; Antoinette Van Kuik-Fast, Canadian Nazarene College; Dan Steele, Nazarene Theological Seminary; and Ken Bible representing Nazarene Publishing House. □

NTS PERSONAL EVANGELISM KICKOFF

February 2, 158 people met to rejoice at Kansas City First Church as they heard the reports of 15 people who told how they had been won to Christ through personal evangelism. It was the 26th biennial personal evangelism banquet sponsored by Nazarene Theological Seminary

and its School of World Mission and Evangelism. The banquet served as the kickoff to the seminary's Thursday evening personal evangelism class, which meets for 16 weeks.

A convert of one week reported the social impact of Savior Jesus leading her from poverty hopelessness to a job. A lady reported years of wandering through groups such as Jehovah's Witnesses till a pastor (NTS grad) shared Christ, and she found her church home. A building remodeling contractor told how he came to Christ through personal evangelism. He has now had the joy of personal evangelism training and seeing another find Christ. Three of the reports told of the planting of new churches

and their personal evangelism connections. Two of the pastors leading these new congregations are products of the seminary's training.

Dr. Chic Shaver, seminary evangelism professor, reported that last semester's participants in the personal evangelism class made 160 calls; presented the gospel 90 times; saw 96 people pray to receive Christ as Savior or assurance of salvation; helped 75 people with *Basic Bible Studies*; witnessed 32 of them join the church; and report 77 of those seeking spiritual help giving evidence of being growing Christians. The banquet theme, "Transformed," was demonstrated repeatedly throughout the evening. □

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NEWS OF EVANGELISM PREPARATION HERALDS REVIVAL AT FLORIDA CHURCH

Pastor Charles Acheson of New Smyrna Beach, Fla., reports there was renewal among those who had grown a little cold and greater spiritual intensity in those already committed. When Evangelists Thurl and Mary Kay Mann arrived at the church, they became God's instruments to continue the spirit of revival.

One man who had been un-churched all his life became a Christian several weeks before the meetings started. During the revival he was "gloriously baptized with the Holy Spirit." Although recovering from a stroke, he attended every service and brought some of his family as well.

Average weeknight attendance was 73 with numerous seekers at the altar.

COALTOWN CHURCH EXPERIENCES REVIVAL

"We experienced true revival," reports Pastor Ron Reagle of the Coaltown, Pa., church, after a week of revival services with Evangelists Charles and Myrt Haynes.

The revival was advertised extensively in area newspapers, and three other Nazarene churches participated.

On Sunday an entire family prayed at the altar. The mother and dad were saved, and their two teens recommitted their lives to the Lord.

Of the 20 seekers, 11 re-committed their lives to Christ, 4 were reclaimed, 2 were saved, and 1 was sanctified.

THE CHURCH SCENE

Portland, Oreg., Mount Scott Church burned its 25-year-old mortgage January 22, 1989. Under the leadership of former pastor Rev. Paul R. Nesmith, the expansion of the facility included a new 375-seat sanctuary, classrooms, offices, and fellowship hall, as well as the improving of the older unit. The church has met in the present location since 1931.

Rev. Ray Leach, the present pastor, led the Sunday morning



January 22, the oldest member of Honolulu Kaimuki Church, Mrs. Mitsu Tajir, celebrated her 100th birthday. She was converted at age 95. Pictured with her are Mrs. Michiko Motosue, her daughter (l., also a member), and Pastor Samuel Chiang (r.). Associate pastor David Steele is in the background.

celebration of praise and victory, assisted by Lorene Mattox, Elva Hawkins, and Ivona Lee.

Col. James Irwin spoke recently to a Friday night crowd in the Canon City, Colo., Lincoln Park Church. Describing his first day back on the "blue planet" earth, following the 12-day Apollo 15 flight, he said, "How good it was to sit down at the table and know I didn't have to be concerned about flying out of my chair, and to lie in bed, knowing I could go to sleep and still be there when I awoke—and to use knives and forks and eat real food."

At the close of his message, Irwin made an "old-fashioned" appeal to the congregation to receive Christ as Savior and Lord of their lives.

It was the second time he had come to Lincoln Park church at Pastor Dale Dieter's invitation.

Now retired, Irwin has founded High Flight Foundation in Colorado Springs, to share the good news that "God walking on the earth is more important than man walking on the moon." He maintains a heavy speaking schedule all around the world and has authored three books.

The Baker, Oreg., First Church parsonage became the communication and relief center for firefighters and spectators while Baker High School was completely destroyed by fire, February 15. The Nazarene parsonage is located directly across the street from the high school.

Firefighters used the parsonage telephone for many important calls. Hundreds of cups of

hot coffee were dispensed to firefighters and spectators watching in the freezing cold. A number of teenagers and their parents watched the school burn to the ground from the living room of the parsonage.

That night a service was held in the parsonage for the students and their parents. In this atmosphere of love and concern, 40-50 people gathered to be fed and encouraged.

Seymour, Ind., First Church burned the mortgage on the sanctuary building during the Sunday morning worship February 5. District Superintendent B. G. Wiggs was present to participate in the burning of the mortgage. Dr. Wiggs had served the church as pastor for 18 years. The present building was constructed under his ministry.

Those participating in the burning of the mortgage were all of the board members who had served during the past 20 years. The last payment of the church was made in December 1988. The burning of the mortgage was delayed until the February 5, 1989, service so Dr. Wiggs could be present for the ceremony. Dr. Wiggs became the pastor of the congregation in Seymour 30 years ago, February 8.

In September 1988, a large debt was also retired. At that time a note was burned with the participation of all of those who had served on the church board throughout the past 20 years. In the past few months two large financial obligations have been paid in full. The present pastor is Dr. Roy F. Quanstrom.



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EVANGELISTS' SLATES

ABRAMS, KATHY: Story City, IA (St. Petry), April 8; Guthrie Center, IA (Christian), April 26

ARMSTRONG, LEON, LINDA, AND LANCE: Monterey, TN, April 4-9; Murphysboro, IL, April 11-16; Colona, IL (Green Rock), April 18-23; East Peoria, IL, April 25-30

●**BAGGETT, DALLAS W.:** Werner Robins, GA (First), April 11-16

BAILEY, TONY AND TRICIA: El Paso, IL, April 4-9; Streator, IL, April 19-23; Northwestern Illinois Pastors' & Wives' Retreat, April 25-27

BAKER, RICHARD C.: Hurricane, WV (First), April 9; Woodsfield, OH, April 11-16; Newell, WV (Congo), April 18-23; Fairmont, WV (First), April 25-30

●**BALLARD, DON:** Dayton, OH (Northridge), April 5-9; Reserved, April 12-16; Reserved, April 19-23; Rogers, AR, April 26-30

BELZER, DAVE AND BARBARA: Udall, KS, April 4-9; Merrifield, MN, April 10-16; St. Crox Falls, WI, April 18-23

BENTLEY, PAUL E.: Grants Pass, OR, April 4-9; Libby, MT, April 12-16; Enterprise, OR, April 30—May 5

BLUE, DAVE AND DANA: Newport Zone, KY (Indoor Camp), April 5-9; Bradenton, FL (The Breakfast Club), April 13; Little Rock, AR (Northwest Arkansas Laymen's Retreat), April 20-24

BOCK, DON: Danville, IL (Southside), April 4-9; Fairborn, OH (Wrightview), April 11-16; Bryan, OH, April 18-23

BOND, GARY AND BETH: Champaign, IL (First), April 5-9; Oregon, OH (Toledo Oregon First), April 11-16; Grand Rapids, MI (Fuller Avenue), April 18-23; Highland, MI, April 26-30

BOQUIST, DOUG AND DEBBIE: Idaville, PA (United Brethren), April 5-9; Uniontown, OH (Akron Trinity), April 11-16; Manteno, IL, April 18-23; Bloomington, IN (First), April 26-30

BRAATEN, DANIEL W.: Pueblo, CO (Belmont), April 4-9; Fort Morgan, CO, April 16, a.m.; Greeley, CO (Sunnyview), April 16, p.m.; Atwood, KS, April 21-26

BRICE, GLEN W., SR.: Reserved, April 11-16

BRISCOE, JOHN B.: Indiana, Ohio, Pennsylvania Concerts, April 2-9; Keene, NH, April 11-16; West Virginia, Virginia, North Carolina, Tennessee, Alabama, Arkansas Concerts, April 19-30

BROWN, FRED D.: Circleville, OH, April 4-9; Marysville, OH, April 11-16; New Castle, PA (First), April 18-23; Youngstown, OH (Wickliffe), April 25-30

BROWN, MARK A.: Redkey, IN, April 4-9; Columbia City, IN, April 11-16; Linden, MI (Argentine), April 18-23; Flushing, MI, April 25-30

BROWN, ROGER N.: Gallipolis, OH, April 9-12; Frankfort, KY (Capital), April 25-30

BUDD, JAY B.: Mount Gilead, OH, April 4-9; Zanesville, OH (First), April 11-16; Utica, OH (Hillside), April 25-30

●**BURKE, OWEN M.:** Lake Havasu City, AZ (Wesley Chapel), April 1-23; Dover, TN (First), April 30—May 5

BURKHALTER, PAT: Connersville, IN (First), April 4-9; Marlow, OK, April 18-23; Vilona, AR, April 24-30

●**BYERS, CHARLES AND MILDRED:** Sidney, NE, April 4-9; Grinnell, IA, April 11-16; Leavenworth, KS (Salvation Army), April 18-23; Iowa District Preachers' Retreat, April 25-28

CANEN, DAVID L.: Easton, MD, April 11-16; Madison, FL (First), April 18-23; Macon, GA (Trinity), April 25-30

CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Cincinnati, OH (Carthage), April 5-16; Hurricane, WV (Teays Valley), April 19-23; Cabin Creek, WV (Chelany), April 26-30

CAYTON, JOHN: Stratton, OH, April 4-9; Toronto, OH, April 11-16

CERRATO, ROBERT J.: Cimarron, KS, April 4-9; Salina, KS (First), April 11-16

●**CHAMBERS, LEON AND MILDRED:** Council Bluffs, IA (First), April 4-9; Arkansas City, KS, April 11-16; Topeka, KS (First), April 18-23; Columbia, TN (Grace), April 25-30

●**CHANEY, REEFORD AND BARBARA:** Florence, AL (First), April 1-5; Birmingham, AL (Huffman), April 6-9; Lenor City, TN, April 11-16; Tennessee Dis-

trict Senior Adult Retreat, April 17-19; Decatur, AL (First), April 22-26; Abilene, TX (First), April 30—May 4

CHEATWOOD, HENRY B.: Branson, MO, April 5-9; Mount Vernon, MO, April 12-16; Choclaw, OK, April 18-23; Vic, OK, April 25-30

CHRISTNER, JACK M.: Oil City, PA (First Free Methodist), April 7-9; Fostoria, OH (First), April 26-30

●**CLAY, D. E.:** Plymouth, NC, April 5-9; Virginia Beach, VA (First), April 11-16; Upper Sandusky, OH, April 18-23; Grandledge, MI (Charlotte), April 25-30

●**CLAY, M. E.:** Belle, WV, April 4-9; Huntington, WV (Central), April 11-16; Eaton Rapids, MI, April 18-23; Mount Blanchard, OH, April 25-30

COOK, DANNY M.: Idabel, OK, April 11-16

●**COOK, JAMES V.:** Benton, IL (First), April 10-16

COVINGTON, NATHAN A.: Borger, TX (Trinity), April 4-9; Elk City, OK, April 11-16; Bethany, OK (Jernigan Memorial), April 18-23; Midwest City, OK (Bresee), April 25-30

●**COX, CURTIS B.:** Bluefield, WV (First), April 4-9

CRANDALL, VERNON AND BARBARA: Richmond Heights, OH (Cleveland Richmond Heights), April 4-9; Allison, PA, April 11-16; Parker City, IN, April 18-23

●**CREWS, HERMAN F.:** Gainesville, TX (Eastside), April 5-9

●**DANIELS, M. HAROLD:** Morgantown, WV (First), April 25-30

●**DARNELL, H. E.:** Portage, PA (Wesleyan Holiness), April 6-16; Strattonville, PA (New Year Pilgrim Holiness), April 18-23; Duncansville, PA (Blueknob Holiness), April 24-30

DELL, JIMMY: Logan, OH, April 4-9; Plainview, TX (First), April 15-19; Albuquerque, NM (Sandia), April 20-23; Decatur, IL (Parkway), April 30—May 3

DENNISON, MARVIN E.: Hutchinson, KS (First), April 4-9; Dublin, GA (First), April 11-16; Dexter, MO (Southwest), April 25-30

●**DIXON, GEORGE AND CHARLOTTE:** Buffalo, KS, April 12-16; Jefferson, PA, April 25-30

DODDS, LARRY W.: Cedar Falls, IA, April 18-23; Cambridge, MO, April 26-30

DODGE, KENNETH L.: Sebring, OH, April 16; Elmira, NY (Calvary), April 19-23; Brentwood, NY, April 26-30

DUNMIRE, RALPH AND JOANN: Parkersburg, WV (Broadway), April 4-9; Lewisburg, TN (First), April 12-16; Richmond, KY (First), April 25-30

DUNN, DON: Killbuck, OH, April 4-9

DUTTON, BARRY AND TAVIA: McGehee, AR, April 4-9; Hensley, AR (Little Rock Springlake), April 11-16; Sherman, TX, April 18-23; Owensboro, KY (First), April 25-30

ESSELBURN, BUD—THE KINGS MESSENGERS: Arona, PA, April 4-9; Jerome, PA, April 11-16; Dresden, OH, April 18-23; Georgetown, IL, April 25-30

EVERMAN, WAYNE: Coal Grove, OH, April 12-16; Beattyville, KY, April 19-23; Catlettsburg, KY (Southside), April 26-30

FADER, WES AND MARY: Beverly, MA, April 4-9; Skowhegan, ME, April 11-16; Bangor, ME, April 18-23; O'Leary, PEI, Canada, April 25-30

FLOYD, TOM: San Angelo, TX (First), April 7-12; Bonner Springs, KS, April 14-19; Hastings, NE, April 22-26; San Jose, CA (Central), April 28—May 3

FORTNER, ROBERT E.: Fort Branch, IN, April 4-9; St. David, IL, April 11-16; Kincaid, IL, April 18-23; Springfield, IL (Trinity), April 25-30

FRANK, RICHARD A.: Xenia, OH (New Burlington), April 4-9; Saltville, VA, April 12, York, SC, April 16-23; Fowler, CO, April 30—May 7

●**FRODGE, HAROLD C.:** Shelbyville, IL (United Methodist), April 4-9; Sebring, OH, April 11-16; Stamps, AR (Community), April 25-30

GALVEZ, MARCO A.: El Higo, San Luis Potosi, Mexico (C.C.C.U.), April 4-9; Candela, Coahuila, Mexico (C.C.C.U.), April 11-16; Nahuac, Nueva Leon, Mexico (C.C.C.U.), April 18-23; Nuevo Laredo, Tamaulipas, Mexico (C.C.C.U.), April 25-30; Nuevo Laredo, Tamaulipas, Pastor's Convention (C.C.C.U.), April 28

GARDNER, JOHN M.: Bruceton Mills, WV (Little Sandy), April 4-9; Chester, WV, April 11-16; Waynesburg, PA, April 18-23; Chattanooga, TN (East Ridge), April 25-30

GAWTHORP, WAYLAND W.: Plainfield, IN (Trinity), April 18-23; Iberia, MO, April 25-30

GIBSON, NORRIS—TOBIE & CO. MINISTRIES: Georgia, Easter Tour, April 1-30

GORDON, BOB: Reserved, April 1-30

GORMAN, CHARLES AND ANN: Eastview, KY (Wesleyan), April 21-23

GREEN, JIM AND ROSEMARY: Canton, IL (Maples Mill), April 5-9; Portage, IN (Grace), April 12-16; Escondido, CA (First), April 23-30

GRIMES, W. ANDREW: McArthur, OH, April 11-16; Chillicothe, OH (Westside), April 23, a.m.

HAINES, GARY W.: Franklin, TN, April 1-5; Sevierville, TN (New Hope), April 6-9; Gahanna, OH (Columbus Shepherd), April 15-19; Flint, MI (Central), April 22-26; Baltimore, MD (Dundaik), April 29—May 3

HAYES, ALVIN B.: Derby, KS, April 4-9; Topeka, KS (Lakeview), April 11-16; Reserved, April 17-24; Yorktown, IN, April 25-30

HAYNES, CHARLES AND MYRT: Greencastle, IN (Indoor Camp), April 4-11; Bedford, IN (Valley Mission), April 11-16; Marion, IN (Lincoln Boulevard), April 18-23; Odon, IN, April 25-30

HELMS, MIKE AND GLORIA: LaGrange, IN, April 4-9; Conneaut, OH (Kelloogsville), April 11-16; Saginaw, MI (Shields), April 18-23; Kendallville, IN, April 25-30

●**HENDERSHOT, H. HARVEY:** Allardt, TN (Pleasant View), April 11-16; Erin, TN (Griffins Chapel), April 25-30

●**HENDERSON, LATTIE V.:** Kannapolis, NC (Westside), April 7-9; East Wareham, MA (Evangelical United Methodist), April 16-19

HICKS, JOHN DAVID: Camarillo, CA, April 5-9; Mollala, OR, April 12-16; Lynnwood, WA, April 19-23; Puyallup, WA, April 26-30

HIGGINS, CHARLES AND MARJORIE: Irving, TX (Faith), April 2-6; Othello, WA, April 9-13; Anchorage, AK (District Meeting—Soldotna), April 16-21; Anchorage, AK (District Meeting—Anchorage), April 23-28; Anchorage, AK (District Meeting—Fairbanks), April 30—May 4

HILL, BEN E. (BIBLE EXPOSITOR): Havana, IL, April 4-9; Akron, OH (East Liberty), April 11-16; Alliance, NE, April 25-30

●**HOWARD, RICHARD E.:** Sapulpa, OK, April 22-23

HUGHES, JOYCE: Waltersburg, PA, April 18-23; Kingwood, WV, April 25-30

JACKSON, THOMAS: Olive Hill, KY, April 4-9; Pineville, KY, April 18-23; Irvine, KY (Barnes Mountain), April 25-30

JAMES, RANDY: Georgetown, IL (Olivet), April 1-2; Jasper, IN, April 4-9; Waterloo, IN, April 11-16; Greentown, OH, April 18-23; Warsaw, IN, April 25-30

JANTZ, MARJORIE N.: Jackson, MS (SAMS Retreat), April 18-20; Bartlesville, OK (Wesleyan District Retreat), April 28-30

JOHNSON, RON: Pomeroy, WA, and Lenore, ID, Concerts, April 2; Montana, Idaho, Oregon Concerts April 5-10; Elgin, OR, April 11-16; Cody, Greybull, Evanston, WY, Pocatello, ID, Concoys, April 19-30

JONES, TERRY L.: Roxana, IL, April 5-9; Selma, IN (Harris Chapel), April 11-16; Gaithersburg, MD, April 19-23; Kansas City, MO (Dundee Hills), April 25-30

KEENA, EARL E.: Reserved, April 6-8

KOHR, CHARLES A.: Springboro, PA, April 4-9; Erie, PA (First), April 11-16; Reserved, April 18-30

●**KRATZER, RAYMOND C.:** John Day, OR, April 19-23

LAING, GERALD D.: Pittsfield, IL, April 16-23; Kampsville, IL (Summit Grove), April 25-30

LaSALLE, RAY: Mecca, IN (Wesleyan), April 4-7; Hastings, MI, April 9-14; Jefferson City, MO, April 18-23; Esther, MO (Esther-Flat River), April 25-30

LAWSON, WAYNE T.: Yelm, WA (Cougar Mountain Bible Camp), April 9-14

LAXSON, WALLY AND GINGER: Indianapolis, IN (First), April 5-9; Huntington, IN (First), April 12-16; Wichita, KS (First), April 19-23; Edmond, OK (First), April 26-30

LAXSON, KIP: North Fort Myers, FL, April 5-9; Huntington, IN (First), April 12-16; Edmond, OK (First), April 19-23; Morristown, TN, April 26-30

LECKRONE, LARRY: Adrian, MI (First), April 5; Potsdam, NY, April 8-13; Bradford, PA (First), April 15-20; Newcomerstown, OH, April 29—May 4

LEIDY, ARNOLD G.: Avondale, AZ, April 4-9; Broadview, NM, April 16-20; Silver City, NM, April 21-23; Denver, CO (Green Acres), April 25-30

●**LEONARD, J. C.:** Bloomfield, IA, April 18-23

LIDDELL, P. L.: Rapid City, SD, April 4-9; Cedar Rapids, IA (Oakland), April 11-16; Middletown, OH (First), April 18-23; Essexville, MI (Bay City First), April 25-30

LORENZEN, LINDA B.: Cincinnati, OH (Carthage), April 5-9; Wilmington, OH, April 10; Toronto, OH, April 12-16; Sebring, OH, April 23; Johnstown, OH, April 25-30

MACK, WILLIAM M.: Merrillville, IN (First), April 4-9; Albany, IN, April 11-16; Killmam, MI (Pleasant Hill Free Methodist), April 18-23; Swannanoa, NC, April 25-30

MANLEY, STEPHEN L.: R.S.A., Orlando Rally, April 2; R.S.A., Multiracial Pastor's Conference, April 3-5; R.S.A., Boksburg Holiness Convention, April 5-9; South West Africa, Namibia, April 10-16; Zimbabwe, R.S.A. (Harare Nazarene Bible College), April 17-23; Zambia, R.S.A. (Lusaka Nazarene Bible College), April 26-30

MANN, THURL AND MARY KAY: Hartford City, IN, April 5-9; Oakland City, IN, April 11-16; Bedford, IN (Mitchell Zone Camp Meeting), April 18-23; Churubusco, IN, April 26-30

MATTER, DAN AND ANN: New Haven, IN, April 16; New Haven, IN, April 23

●**MAY, JOHN W.:** Parkersburg, WV (Marrown), April 4-9; Dunbar, WV, April 25-30

MAYO, H. CLIFFORD: Huntingburg, IN, April 4-9; Milton, FL (Pace First), April 11-16

MCCORKLE, ROBERT W., II: Kansas City, MO (Dundee Hills), April 7-9; Mirabile, MO (Community Church), April 12-23

McELFRESH, RONALD D.: Reserved, April 1-9; Nowata, OK, April 11-16

McFERRIN, RICK AND LANETTE: Lebanon, IN, April 4-9; Dunkirk, IN, April 11-16; Kokomo, IN (Southside Wesleyan), April 18-23; Mount Erie, IL, April 25-30

McGEE, JERRY E.: Kittanning, PA, April 4-9; Greensboro, NC (White Rock), April 11-16; Nashville, TN (McClurkin Memorial), April 18-23; Randalman, NC (First Wesleyan), April 25-30

McMAHAN, W. T.: Chickamauga, GA, April 16-20; Reserved, April 21-25

McWHIRTER, G. STUART: Austin, TX (Grace), April 5-9; Coshocton, OH (First), April 19-23

MEHR, BETHANY: Allen Park, MI (Veterans Hospital), April 9

MELVIN, L. DOLORES: El Reno, OK, April 9-16; Irvine, KY (First), April 30—May 7

MEREDITH, DWIGHT AND NORMA JEAN: New Market, Ont., Canada, April 4-9; DeRidder, LA, April 18-23

●**MEYER, VIRGIL AND DOROTHY:** Guadalajara, Mexico, April 2-9; Guadalajara, Mexico, April 10-16

MILHUFF, CHARLES R.: Vienna, VA (Christian Fellowship Church), April 2; Covington, KY (First), April 5-9; Riverside, CA (Arlington Avenue), April 12-16; Charleston, WV (Davis Creek), April 19-23; Astoria, OR, April 26-30

CARLTON MILLS: Webster, TX (NASA), April 4-9; Jeffersonville, IN (New Albany Zone Camp Meeting), April 11-16; Harrisonville, MO, April 18-12; Lawton, OK (First), April 25-30

MONCK, JIM: Des Moines, IA (First), April 5-9; Versailles, KY (Huntertown), April 11-16; Paducah, KY, April 19-23; Frankfort, KY (Capital), April 25-30

MORLEY, FRANK W.: Independence, MO (Trinity), April 4-9; Warren, OH (Bolindale), April 12-16; Akron, OH (Kenmore), April 18-23; Stow, OH (Akron First), April 26-30

MORRIS, CLYDE H.: Charleston, WV (Northside), April 4-9

MOSS, KEITH LYNN: Flint, MI (Westgate), April 19-23

MOSS, UDELL G.: New Brighton, PA, April 4-9; Bunola, PA, April 11-16; Cresapton, MD (First Wesleyan), April 18-23; Cumberland, MD (Mountain Holiness), April 25-30

MUNCIE, BOB AND JANE: Rochester, IN, April 4-9; Greenfield, IN (Stringtown), April 11-16; Indianapolis, IN (Lawrence), April 18-23; Beebe, AR (First), April 25-30

MYERS, HAROLD L.: Pana, IL (First), April 4-9; Bradley, IL, April 12-16; Reserved, April 18-31

NAJARIAN, BERGE AND DORIS: Lakeland, FL (Lake Gibson), April 8-9; High Point, NC (Calvary), April

12-16; Charlotte, NC (Calvary), April 21-26; Reserved, April 27-30

•NEES, L. GUY: Evanston, WY, April 16-23

NEFF, LARRY AND PAT: Council Bluffs, IA (First), April 4-9; St. Albans, WV, April 18-23; St. Marys, OH (First), April 25-30

•OLIVER, L. S.: Benton, IL (First), April 11-16; Springfield, IL (City-Wide Revival), April 18-23

•OVERTON, WILLIAM D.: Victoria, VA, April 11-16; Gainesville, FL (Trinity), April 19-23; Reserved, April 25-30

•OTLER, CALVIN AND VIRGINIA: Columbus, OH (Frank Road), April 4-9; Monongahela, PA, April 11-16; Oak Hill, WV, April 18-23; Tallmadge, OH, April 25-30

•PALMER, JAMES E.: Indianapolis, IN (University Heights), April 11-16; Decherd, TN, April 18-23; Newport, TN, April 25-30

•PEFFER, DON EVANGELISTIC TEAM: Uniontown, PA (State Music Hall), April 1; Roanoke, VA (Radio Rally), April 2; Columbus, GA (Concert), April 4-5; Larop, FL (WCLF-TV), April 6-8; Pinellas Park, FL (Wesleyan), April 9; Nashville, TN (Gospel Music Association Convention), April 10-13; Newville, PA (Green Spring Brethren in Christ), April 14-16; Chillicothe, OH (Correctional Institute), April 20; Washington Court House, OH (Heritage Memorial Church), April 22; Chillicothe, OH (Brookside Church), April 23-26; Newland, NC (Mount Pleasant Baptist), April 29-30

•PRICE, JACK L.: Anacardio, OK, April 9-16; Mount Vernon, IL (First), April 18-23

RICHARDSON, KEN: Erie, IL, April 18-23

RICHARDS, LARRY AND PHYLLIS: Winchester, IN, April 14-16; Fairland, IN (Triton Central), April 19-23

ROSE, WAYNE: Maryville, MO, April 4-9; Midwest City, OK (Chapman Memorial), April 11-16; Holdenville, OK, April 18-23; Drexel, MO, April 25-30

ROTH, RONALD W.: Manchester, TN, April 4-9; Tullahoma, TN (Westside), April 11-16; Estill Springs, TN, April 18-23; Nixa, MO, April 25-30

SHANK, JOHN H.: Indianapolis, IN (First), April 1-16; Oswego, NY, April 18-23; Reserved, April 25-30

•MIZ MAUDIE MINISTRIES—JACKLYN W. SHOCKLEY AND KATHRYN J. MARTIN: Hershey, PA, April 2; Sterling, OH (District Women's Retreat), April 21-22; Orient, OH (Columbus Southwest Community), April 23, a.m.; Mount Sterling, OH, April 23, p.m.; Cave City, KY (District Women's Retreat), April 28-29; Glens Fork, KY, April 30

•SMITH, CHARLES HASTINGS: Memphis, TN (Grace), April 5-9; Shawnee, KS (Kansas City Shawnee), April 12-16; Charlotte, NC (Pineville), April 26-30

•SMITH, OTTIS: Brookville, PA, April 1-2; Lansing, MI (Waverly), April 4-9; Noblesville, IN, April 11-16; Lisbon, NY (Wesleyan), April 25-30

SMITH, DUANE: Bentonville, AR, April 4-9; West Plains, MO, April 11-16; Portland, IN, April 18-23; Fort Recovery, OH, April 25-30

SNYDER, WILLIAM G.: Pioneer, OH, April 4-9

SPEARS, DANNY: Batesville, AR, April 3-9; Russellville, AR, April 21-23; Clinton, AR, April 25-30

SPRAGUE EVANGELISTIC FAMILY: Kenner, LA (First), April 11-16; Massillon, OH (First), April 18-23; Gaston, IN, April 25-30

STANFORTH, KEN: Terra Bella, CA, April 2-7; Palmdale, CA, April 18-23; Portola, CA, April 30—May 7

STANTON, TED AND DONNA: Garfield Heights, OH (Cleveland Garfield Heights), April 4-9; St. Paris, OH, April 11-16; Williamsburg, IN, April 18-23; Otter Lake, MI, April 25-30

STARK, EDDIE G.: Drumright, OK, April 4-9; Yukon, OK (Canadian Hills), April 18-23; Harrison, AR, April 25-30

STEINERT, EDWARD J.: Richmond, IN (First), April 5-9; Newell, WV (Glendale), April 11-16; Columbia, SC (First), April 18-23; Franklin, IN, April 25-30

STEVENS, GEORGE E.: New Boston, OH (First), April 4-9; Dayton, OH (Beaver Creek), April 12-16

STREET, A. DAVID: Lexington, KY (Lafayette), April 4-9; Marseilles, IL, April 11-16; Boonville, IN, April 18-23; Bloomingdale, IN, April 26-30

STRICKLAND, R. L. (DICK): Englewood, CO (Denver First), April 1-2

SULLIVAN, DAVID P.: Mooresville, NC, April 4-9; Tiffin, OH, April 11-16; Louisville, KY (Okolona), April 18-23

TAYLOR, CLIFF—FAMILY EVANGELIST: Public School Assemblies, April 1-30

•TAYLOR, EMMETT E.: Lawton, OK (Lawton Heights), April 4-9; Konawa, OK, April 18-23; Laredo, KS, April 26-30

TAYLOR, ROBERT W.: Marshall, MO, April 5-9; Oklahoma City, OK (Western Oaks), April 12-16; Charleston, WV (First), April 18-23; Dayton, OH (Parkview), April 30

THORNTON, REV. AND MRS. WALLACE: Reserved, April 18-22; Guysville, OH (Community Church), April 23-30

TURNER, BEVERLY A.: Dayton, OH (West Acres), April 11-16; Dayton, OH (Pleasant Valley), April 25-30

•ULMET, ALECK G.: Britt, IA (Zion), April 4-9; Okaloosa, IA, April 10-11; Shenandoah, IA, April 12-16; Washington, IA, April 18-23; Fort Smith, AR (Trinity), April 25-30

•WATKINS, FRANK C.: Drain, OR, April 2-9; Creswell, OR, April 16-23; Eugene, OR (Cornerstone), April 26-30

WELLS, LINARD O.: Coffeyville, KS (First), April 4-9; Independence, KS, April 11-16; Little Rock, AR (Calvary), April 18-23; Mesquite, TX, April 25-30

WHEELOCK, GEORGE E.: Alton, IL (Hillcrest), April 4-9; Springfield, IL (Southside), April 11-16; Auburn, IL, April 18-23; Mansfield, IL, April 25-30

WHITWORTH, MARCUS A.: Borger, TX (Trinity), April 4-9; Elk City, OK, April 11-16; Union, MO, April 19-23; Midwest City, OK (Bressee), April 25-30

WILLIAMS, LAWRENCE Z.: Dexter, MO (First), April 4-9; Shawnee, OK, April 17-23

WILSON, ARNO: Lawrenceburg, IN (Ludlow Hill), April 4-9

WOMACK, PAUL W.: Freeport, IL, April 4-9; Bloomington, IL (Fairway Knolls), April 11-16; Bushnell, IL, April 18-23

WOODWARD FAMILY EVANGELISM: Charleston, WV (Southeast), April 9-16; Muncy, PA (Fairview), April 18-23; Craig, MO, April 25-30

WOOTEN, D. J.: Fort Madison, IA, April 5-9; Ankeny, IA, April 11-16; Cedar Falls, IA, April 18-23; Mount Airy, MO (New Market Valley Fellowship), April 30—May 4

WRIGHT, E. GUY: Spencer, WV, April 4-9; Nitro, WV, April 11-16; Stonewood, WV (Congregational Missionary), April 18-23; Cambridge, OH (First), April 25-30

•designates retired elder

BOARD OF PENSIONS ADOPTS "BASIC" PENSION INCREASE

The Board of Pensions and Benefits USA approved an increase in benefits under the "Basic" Pension Plan at its regular annual meeting February 24. The adjustment in the benefit formula will be effective April 1, 1989, for all current and future "Basic" Pension recipients.

The base formula was adjusted from \$5.00 per month per year of service to \$6.00 per month per year of service. In addition the formula allows a 0.5 percent increase in pension benefit for each year of service in excess of 50 years. Individuals with the maximum 50 years of service credit will receive a 44 percent increase over the current formula amount. This increase was based on the Board's expectation of continued full support of the Pensions and Benefits Fund by local churches. The Pensions office will be providing further detailed information on this "Basic" Pension Plan enhancement to all plan participants

GENERAL ASSEMBLY

PERSONAL EVANGELISM LUNCHEON

June 24, 1989, 12:00 Noon

EVANGELISTS' DINNER

June 24, 1989, 5 P.M.

WESTIN HOTEL

Now is the time to make your reservations!

Personal Evangelism Luncheon is for trainers, trainees, and anyone interested in personal evangelism. Cost is \$10.00 per person.

Evangelists' Dinner is for commissioned and registered evangelists and song evangelists, retired evangelists and song evangelists, new evangelists and song evangelists, all spouses and ministry partners. Tickets are complimentary.

Please fill out the appropriate form and mail to Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131, or call 1-800-821-2154 or 1-816-333-7000, ext. 440, to make your reservations.

PERSONAL EVANGELISM LUNCHEON

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Church Name _____

Number Attending _____

Payment Enclosed* _____

I Will Pay at the Door _____

*Make check payable to Norman O. Miller, General Treasurer.

EVANGELISTS' DINNER

Name _____

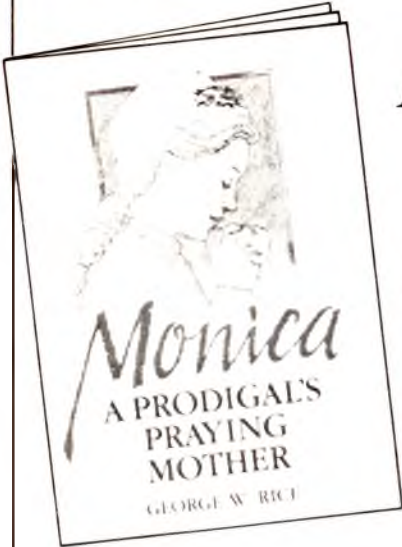
Address _____

City _____ State _____ Zip _____

Phone _____

Number Attending _____

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"In this interesting and informative booklet Dr. George Rice tells the inspiring story of Monica, mother of Augustine, whose molding influence on her famous son's life finally prevailed after years of apparently unanswered prayer. The author also gives us a graphic picture of the great Augustine, whose thought and writings continue to impact the Church."

William M. Greathouse
 General Superintendent

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LAWLOR SCHOLARSHIP EXCEEDS GOAL

The scholarship fund that honors the late General Superintendent Emeritus Edward Lawlor at Canadian Nazarene College has grown to \$12,418, according to Neil Hightower, CNC president. This exceeds the goal of \$10,000.

The scholarship will be awarded for the first time at the 1989 graduation. It is earmarked for a student preparing to enter the ministry, with special consideration to those preparing for evangelism.

"This is a real tribute to the influence of Dr. Edward Lawlor," said Hightower.

Contributions to the fund are still welcomed. □

—NN

CHURCH EXTENSION NEWS
ALABAMA NORTH

West Point—Four months from its beginning, with 24 present, West Point church is organized and averaging in the upper 70s in attendance. It began when District Superintendent B. J. Garber visited house-to-house in the neighborhood and invited unchurched families to services in a rented building, Cullman, where Garber resides, is eight miles from West Point. He continued services, and when he observed persons or families under conviction, he returned to those homes during the week. Several families were saved, sanctified, and baptized.

Garber then enrolled 25 unchurched children in Vacation Bible School. Following two evening evangelistic messages, every child present received Christ as Savior. At the Sunday morning VBS program, 43 were present, and at the end of the message all the parents came forward and made commitments to worship and bring their children in the new church.

A revival meeting followed, with 19 conversions. A strong community visitation continued with the lay ministry of Billy Moore from the Cullman church, and the new converts from West Point who have been trained in personal evangelism and are being discipled with *Basic Bible Studies*.

The church was organized with 34 charter members. The people are purchasing six acres of land in a choice location. The Cullman church and the district superintendent have given much support, and Florence First Church has donated new tables and chairs for Sunday School rooms. Rev. T. A. Shirley is pastor.

Fairview—Also near Cullman, this new work is receiving district assistance. A Work and Witness team prepared an attractive worship center and Sunday School rooms in January. Pastor and Mrs. Hayes Oliver are excited about the challenging potential.

District Superintendent B. J. Garber has encouraged church planting. Laymen and church planters on the district are making sacrificial pledges and giving prayer support as well as tangible assistance.

CANADA ATLANTIC

Summerside—This new work, near Kensington, on Prince Edward Island, began Wednesday Bible studies in a community center with Rev. David Skidmore. A group has been established as the result of outreach to unchurched families, and they are being trained in church planting and church growth techniques. Telemarketing is planned, beginning February 27, with April 9, 1989, as the targeted date for the first worship service. Sunday services will be conducted in a local elementary school.

KANSAS CITY

Kansas City—A new, growing work, called "Seeds of Abraham," is a garden planted and nourished by people trained in personal evangelism. It began when Dan and Debbie Madasz held a garage sale and invited a customer, Scarlett, to church. A personal evangelism team called in Scarlett's home and she received Christ.

At work, she was doing *Basic Bible Studies for New/Growing Christians* when a coworker, Florie Abraham, asked what she was working on, then invited her to have a Bible study in her home. Florie wanted to unite her family in this way. Since one of the women was a new Christian and the other unsaved, Beverly Burgess was invited to hold Bible studies in Florie's home. With a

personal evangelism team. Beverly presented the gospel to the seven attendees at the first meeting and all received Christ.

As the Bible study group continued to grow, the problem of what to do with children brought other personal evangelists who volunteered to work with them. In the six months that Ben and Lisa Norris worked with the children, they led about 19 to Christ as Savior. Then Ben was graduated from seminary and they had to leave. As Mrs. Burgess prayed about this desperate need, David and Glenda Wesley, missionary candidates, offered their services. For them, it was God's answer to their desire to plant a multi-congregational church before they went to the mission field. They, too, had been trained in personal evangelism.

By this time the adult group, mostly Blacks, had grown so large it was necessary to have two Bible studies each week. The young congregation, now in its second year, is presently meeting in the Food Service Building at the Nazarene headquarters, and attendance is averaging in the 50s. Larger accommodations are being sought.

KENTUCKY

Crestwood—This new work held first Sunday worship service November 13, 1988, with 62 attendance. The new pastor, David Meredith, and wife, Lori, were recently graduated from Nazarene Theological Seminary. They began with Bible studies in their home and Kids Klub meetings in the nearby apartment complex.

This is the first Church of the Nazarene in Oldham County, Ky.

MINNESOTA

Minneapolis—The Minneapolis Cambodian church, with Rev. Bun Song Rorth as pastor, organized with 39 members. This new church exists because a layperson reached out to her Cambodian neighbors. They began to attend her church, First Church of the Nazarene, and brought friends. When the number grew to 39, they began having their own services with Judy and Bruce Millard and Robert Emerson as leaders.

Apple Valley—The new Christ Community Church of the Nazarene was launched September 18 with 135 people attending in spite of pouring rain. Three indi-

viduals indicated a desire to receive Christ as Savior, several people offered to work in the new church, and \$540 was received in the offering.

Pastor Todd Barnes and his wife, Robin, credit the many Minnesota Nazarenes who invested generously in prayer, financial support, and in making nearly 20,000 phone calls in the community.

NORTH CENTRAL OHIO

Cleveland—Iglesia Evangelica del Nazareno was organized November 6, 1988, with 40 charter members. Its congregation was nurtured and supported by Westlake Parkside Church of the Nazarene and its pastor, Rev. Kizzee. This endeavor was the result of "dedication and sacrifice of Spanish and Anglo alike," according to Superintendent Jack Archer.

OREGON

Woodburn—The migration of many Hispanic people into the area has prompted the opening of a new work under the leadership of Bernie and Debbie Berho. In a recent meeting District Superintendent Jerry Manker preached with Debbie as interpreter. Five adults came forward to receive Christ following a two-hour meeting. An excited young man testified to the group that God had delivered him from drug dependency. Attendance was 26.

PHILADELPHIA

Lebanon Valley—New work is begun by Pastors B. W. Hambrick of Ephrata church and William Russell of Hershey church and their congregations. These sponsor pastors appointed a steering committee to give leadership for planning and implementation in beginning months. Ephrata's associate pastor, James Cox, became the church planter and holds services in a Christian school. Committed laypeople from sponsor churches are giving faithful service and support to the new work.

SACRAMENTO

Folsom Lake—A new church was planted in Folsom, Calif., a project that began in June and climaxed in October. This is the way it happened:

The vision: Art and Debbie Greeley, members of Cordova

church, told District Superintendent Walter Hubbard they wanted to help plant a church in Folsom. Rev. and Mrs. Guy Cooksey, from Kansas City, responded to the superintendent's inquiry and went to pastor the new work.

The preparation: A house was secured for the Cookseys. Cordova church and their pastor, Merlin Hunter, sponsored a "Folsom Day" and pledged support. They had a "sending service" for the Greeleys and the Cookseys. Other churches offered further support.

The beginning: Volunteers made 2,700 phone calls and many follow-up calls and mailings.

The result: A new church was planted October 23, 1988, with 77 present at the first worship service: 41 new people, a core group of 18, and visiting Nazarenes from supporting churches.

WEST VIRGINIA SOUTH

Oceana—Twenty-eight charter members, seven by profession of faith, became the Oceana Church of the Nazarene at their January 15 organizational service.

Sponsored by Pineville church and Rev. Paul Holdren, the new work is pastored by Rev. and Mrs. Jack Gilmore. Pineville church gave 21 people to the new congregation, from its membership of 274. Additional people were reached through neighborhood calling.

Oceana is a small mining town near Virginia Beach.

WISCONSIN

Webster—New work was begun in August with Bible studies, Kids Klub, and other ministries, led by bivocational church planter Kerry Smith and wife Mary, and laypersons from the Minong, Wis., church. They presently live in Minong.

Prayer intercessors from the district, 25 individuals for each of the four church plants, have been assigned by District Superintendent Laurel L. Matson. They are pledged to pray daily. Planters send letters of church-related and family-related prayer requests and answers to prayer to their prayer supporters.

Other new works were initiated in *Brown Deer* with Pastor Ricky Keith, and in *Menomonee Falls* with Pastor Phillip Bun-

dick. Both of these men were recently graduated from Nazarene Bible College.

The *Fox Valley* work, begun in December 1986 by church planter Mary Lou Rutgers, is averaging about 25. They meet in the YMCA. □

CORRECTION

The listing of NWMS Mission Award Districts in the March 15 issue should have included Central Ohio and Philadelphia.

FOR THE RECORD DISTRICT ASSEMBLY INFORMATION

CENTRAL FLORIDA—May 2-3, noon. Lakeland Highland Park, 4777 Lakeland Highland Rd., Lakeland, FL 33813. Host Pastor: Keith Maule. General Superintendent: Dr. Raymond W. Hurn.

ANAHEIM—May 3-4, 4 P.M. Santa Ana First Church, 1500 E. 17th St., Santa Ana, CA 92701. Host Pastor: Kent Anderson. General Superintendent: Dr. Eugene L. Stowe.

ALABAMA NORTH—May 4-5. Cullman Civic Center, 510 5th W., Cullman, AL 35055. Host Pastor: Greg Story. General Superintendent: Dr. Jerald D. Johnson.

ROCKY MOUNTAIN—May 4-5, noon. First Church, 805 Alderson Ave., Billings, MT 59102. Host Pastor: Arthur H. Fish. General Superintendent: Dr. William M. Greathouse.

OREGON PACIFIC—May 5-6, noon. First Church, 1550 Market St. N.E., Salem, OR 97303. Host Pastor: Richard Parrott. General Superintendent: Dr. John A. Knight.

FLORIDA SPACE COAST—May 6, 4 P.M. First Church, 2745 S. Babcock St., Melbourne, FL 32901. Host Pastor: Tai Denny. General Superintendent: Dr. Raymond W. Hurn.

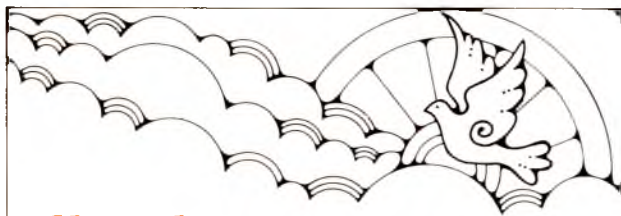
NORTH FLORIDA—May 10-11, noon. Gainesville First Church, 5020 N.W. 23rd Ave., Gainesville, FL 32606. Host Pastor: Charles West. General Superintendent: Dr. Raymond W. Hurn.

INTERMOUNTAIN—May 11-12, noon. First Church, 600 15th Ave. S., Nampa, ID 83651. Host Pastor: Jerry W. White. General Superintendent: Dr. John A. Knight.

CANADA ATLANTIC—May 12, 5 P.M. Trenton Church, Duke and Main St., Trenton, N.S. B0K 1X0. Host Pastor: Harold Beasley. General Superintendent: Dr. Jerald D. Johnson.

NORTHERN CALIFORNIA—May 12. Concord Nazarene Church, 1650 Ashbury Dr., Concord, CA 94520. Host Pastor: Daniel Kellogg. General Superintendent: Dr. Eugene L. Stowe.

CANADA QUEBEC—May 16, 5 P.M. Montreal First Church, 455 Spring Garden, Dollard des Ormeaux, Quebec H9B 1T2. Host Pastor: Ivan Lathrob. General Superintendent: Dr. Jerald D. Johnson.



Church Choir Arrangements for

PENTECOST SUNDAY • May 14

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



BY MY SPIRIT

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

HHMB-348 Choral Book* **\$4.95**

HHTA-7084C Stereo Cassette **\$8.98**



LIFE IN THE SPIRIT

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

HHMB-409 Choral Book* **\$4.95**

HHTA-7153C Stereo Cassette **\$8.98**

*Information on Accompaniment Tapes available upon request

Choir Arrangements (SATB) also available for Pentecost Sunday.

- HHAN-2605** BREATH OF THE FATHER, Steele/Allen
- HHAN-2568** COME, HOLY SPIRIT, Peterson/Fettke
- HHAN-2578** I WILL ASK MY FATHER, Fettke/Holck
- HHAN-1816** LET THY MANTLE FALL ON ME, Hawkins/Bolks
- HHAN-2552** MORE THAN A SONG, Whittemore/Fettke
- HHAT-1080** RISE UP, O CHURCH, Skillings
- HHAT-1155** SPIRIT OF GOD, DESCEND, Atkinson/Linn
- HHAT-1017** YE SHALL BE WITNESSES, Kirk

Order Your Music
NOW
For This
Special Sunday

Each 85¢

Add 5% for handling and postage
Prices subject to change without notice

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

NAZARENE PUBLISHING HOUSE
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MOVING MINISTERS

ROBERT W. ACTON from Hugoton, Kans., to Clarence, Mo.
 LOWELL D. ARNDT from Hudson Falls, N.Y., to Milwaukee (Wis.)
 South
 GERALD (Jerry) D. BAKER from Oklahoma City (Okla.) Lakeview Park to Jacksonville (Fla.) University Boulevard
 LARRY E. BISHOP from pastor, Ottawa (Ill.) First, to Director of Planned Giving, Salvation Army, Peoria, Ill
 WAYNE L. BOGUE from evangelism to pastor, Frankfort (Ind.) Southside
 IRA F. BROWN from Cleo Springs, Okla., to Ponca City (Okla.) St. Lukes
 CHARLES "JUD" COMPTON from Buckingham, Va., to Henderson, N.C.
 DAVID L. COTTAM from pastor, Hooker, Okla., to associate, Colorado Springs (Colo.) Trinity
 HAROLD L. DAVIS, SR., from evangelism to pastor, Sanford, N.C.
 VAUGHN R. DAVIS from Orrville, Ohio, to Follansbee (W.Va.) First
 CHARLES A. FLOYD from Shinnston, W.Va., to Powhatan Point, Ohio
 LARRY E. HALL to pastor, Hooker, Okla.
 DONALD W. HICKS from Albany (Ga.) Grace to Chattanooga Valley, Ga.
 JESSE L. KEENAN from Follansbee (W.Va.) First to Little Sandy, W.Va.
 ROBERT A. MANN from Monroeville, Pa., to Sligo, Pa.
 RONALD E. RAY from Marlinton, W.Va., to Chelyan, W.Va.
 JAMES T. RICHARDSON from pastor, Fort Smith (Ark.) Northside to associate, Fort Smith (Ark.) First
 LYNN R. RIDDLE from Sweetwater (Tenn.) First to Greensboro (N.C.) First
 SAMUEL L. ROBISON from pastor, Mendota, Ill., to associate, Logan, Ohio
 MICHAEL A. SHIRLEY from Chattanooga (Tenn.) Grace to Kingfisher, Okla.
 LAWRENCE R. SNEED from Odon, Ind., to Shelbyville (Ill.) First
 LEE W. STEELE from Phoenix (Ariz.) Monte Vista to Bethany (Okla.) Lake Overholser
 T. J. THURMAN from associate, New Life Community, Calif., to associate, San Luis Obispo, Calif.

MOVING MISSIONARIES

REV. STEVEN and DEBORAH BAKER, Colombia, New furlough address: 631 E. Water St., Berne, IN 46711; phone: 219-589-2456
 MR. JIM and ARLA JEANNE BUCHANAN, South Africa (ACC), Furlough address: c/o Church of the Nazarene, 328 S. Broadway, Havana, IL 62644
 REV. FRED and DINAH HUFF, South Africa (ACC), Furlough address: 1069 Bethal Rd. N.W., Lithonia, GA 30058

*Specialized Assignment Personnel

ANNOUNCEMENTS

The **Oskaloosa, Iowa, church** will celebrate its 75th Anniversary April 13-16. Special guests will include Rev. Jim Diehl, Keith Showalter, District Superintendent Forrest Whitlatch, and The Speer Family Singers. The church will also celebrate with a mortgage burning ceremony. A carry-in noon meal will be part of the activities planned on Sunday, the 16th.

All former pastors, members, and friends are invited to attend or send greetings. For further information, contact Rev. Don Messer, 3rd Ave. E. at S. 11th, Oskaloosa, IA 52577.

Austin, Tex., First Church will celebrate its 75th anniversary May 7. General Superintendent Jerald D. Johnson will be the guest speaker. There will be a combined service at 10 A.M., an afternoon service at 3 P.M., and an evening service at 6:30 P.M.

All former pastors, members, and friends are invited to attend or send greetings to First Church of the Nazarene, 9507 Dessau Rd., Austin, TX 78753. For more information contact Warren Hawkins, 5510 Manor Rd., Austin, TX 78723, or call 512-926-7099.

The Newberg, Ore., church will celebrate its 75th anniversary Sunday, May 21. Rev. Gerald Manker, superintendent of the Oregon Pacific District, will be the speaker for the morning service. All former pastors have been invited to attend and participate in the services of the day. A cordial invitation is extended to all former members and friends to join the celebration. Greetings would be appreciated from those who are unable to attend. Contact Pastor Bill O'Connor, 1549 E. First St., Newberg, OR 97132, for more information, or call 503-538-2570.

Duncanville, Tex., Trinity Church will celebrate its 50th anniversary Memorial Day weekend, May 27-28.

There will be a fellowship time Saturday afternoon with a special reunion of all past and present choir members under the direction of Mr. Estol Etheridge. Special guest speaker for the Sunday service will be Rev. Gene Plemmons, past minister at Trinity.

Everyone is invited to attend the services and fellowship. Send pictures, interesting facts, addresses of past members, or names for our memorial list to: Trinity Church of the Nazarene, Attn: Anniversary Committee, 611 N. Cedar Ridge, Duncanville, TX 75116, or call the church office at 214-298-1011.

Lancaster, Pa., First Church will celebrate its 50th anniversary June 10-11. The weekend of celebration will begin with a picnic on Saturday. A special anniversary service will be held Sunday, beginning at 10:45 A.M. with District Superintendent Talmage Haggard as the speaker. Former pastors in attendance will also take part in the service. All former pastors, friends, members are invited. Greetings would be appreciated from those unable to attend. For more information or if you plan to attend, please contact Pastor Marvin Paisley, 2156 Sherreem Rd., Lancaster, PA 17601, or call 717-396-9576.

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

VITAL STATISTICS

DEATHS

REV. LEONARD "LEN" QUERY, 38, of Poplar Bluff, Mo., died November 15 in an automobile accident.

Rev. Query was pastor of the First Church of the Nazarene and sales manager for National Union Agency in Poplar Bluff. He has been a minister of churches in Phoenix, Mesa, Ariz.; and Colcord, Okla.

Rev. Query was born August 13, 1950, at Fort Scott, Kans. January 14, 1972, he married Bonnie Greathouse in Eldorado Springs, Mo.

Survivors include his wife and two daughters, Kimberly and Carolyn, all of the home; his parents, Ross and Frances

Query of Fort Scott, Kans., four brothers. Bill Query of Maysville, Ark., Ron Query of Poplar Bluff, Phill Query of Gravette, Ark., and Randy Query of Fort Scott, Kans., two sisters. Geraldine Bise of Fort Scott, Kans., and Alta Williams of Flagstaff, Ariz.

* * * *

RAY W. BALLMER, 99, Jan. 31, Hillsdale, Mich. Survivors: sister Orpha Ballmer; brothers Moody and John.

HARVEY W. DAYHOFF, formerly of Kansas City, Mo., 88, Feb. 10, Ventura, Calif. Survivors: wife Irene; daughters Irene Cooper, Roberta Merrilees, Glenda Brown; five grandchildren; four great-grandchildren.

RAYMOND A. GASSER, 68, Feb. 9, Madison, Wis. Survivors: wife Thora (Hanson); one brother; six sisters.

TOM F. GREEN, 95, Jan. 19, Dallas, Tex. Survivors: sons Elry and Ron; daughter Lanelle Tony; three grandchildren; six great-grandchildren; two brothers.

LORENA B. GRIMM, 93, Jan. 12, Sistersville, W.Va. Survivors: sons Rev. George J. and Rev. Herbert O.; daughters Mrs. Wilbur (Mary) Beaver, Mrs. Floyd (Margie) Stead, and Mrs. Ray (Joan) Chaney; 20 grandchildren; 41 great-grandchildren; 7 great-great-grandchildren.

MRS. EBBA T. KINKEN, 92, Oct. 18, Robbinsdale, Minn. Survivors: sons Earl and Sherman Herbert; daughters Beatrice (Orval) Grow, Donna (Paul) Miller, Clara Mae (LeRoy) Fuss, and JoAnn (Harry) Oster; 25 grandchildren; 39 great-grandchildren; 1 great-great-grandchild; 1 sister.

ARTHUR L. MADDUX, 60, Feb. 6, Temple, Tex. Survivors: wife Ruth; daughters Carol McDaniel, Karen Schlickeisen, Sharen Cunningham; son Kenny; 11 grandchildren; 3 brothers; 2 sisters.

GREGORY MENDEZ, 13, Jan. 3, Leukemia, El Reno, Okla. Survivors: parents Mark and Barbara (Jenkins); brother Matt; maternal grandmother Jene Jenkins; and paternal grandparents Alvin and Martha Brown.

MELODY ANN EASH TWINING, 26, Feb. 4, Bowling Green, Ky. Survivors: husband Timothy; daughter Ashley; her parents, two brothers; and her maternal grandmother.

FLORENCE WASHBURN, 103, Jan. 7, Terre Hill, Pa. Survivors: daughters Marion, Sarah E. Brigham, Esther A. Randall, and Alma R. West; son Calvin M.; 13 grandchildren; 27 great-grandchildren.

THOMAS GLENN WILKINS, 77, Dec. 31, Amarillo, Tex. Survivors: daughter Glenda Laurie; son Stan; two grandchildren.

BIRTHS

to GLEN AND VICKI AMMONS, Natchitoches, La., a girl, Kristen Allaine, Feb. 15

to RANDY AND JOY (BOADWAY) ANDERSON, Arlington, Tex., a girl, Rachel Danae, Nov. 12

to TIMOTHY AND EILEEN COOK, Selinsgrove, Pa., a boy, Matthew Wesley, Nov. 20

to RICK AND DEBBIE EDWARDS, Olathe, Kans., a boy, Collin Andrew, Nov. 11

to ERIC AND VICKY FERSTER, Selinsgrove, Pa., a boy, Christopher Michael, Jan. 6

to THURMAN, JR., AND EVANGELINE (BEALS) GARDNER, Kansas City, Mo., a girl, Amelia Joyce, Feb. 25

to TIMOTHY AND LYNETTE GIN-GRICH, Selinsgrove, Pa., a girl, Leah Elizabeth, Dec. 7

to BRYAN AND LINDA HEIL, Kansas City, Mo., a girl, Rachel Lee, Nov. 8

to MICHAEL AND RACHEL HUMES, Olathe, Kans., a girl, Myra Janette, Feb. 2

to JOHN AND KRIS (MILLEDGE) JOHNSTON, Chariton, Iowa, a girl, Rachel Elizabeth, Jan. 26

to BRAD AND DEBBIE (SAWICKI) KENSER, Bourbonnais, Ill., a girl, Kellie Marie, Feb. 1

to REV. JACK AND LEANN (HARTING) McCORMICK, Manteno, Ill., a girl, Abigail Harting, Dec. 21

to WILLIAM AND LYNN MESSIMER, Selinsgrove, Pa., a boy, Jonathan Edward, Jan. 9

to JIM AND ANDREA (THUESEN) MINDLING, Kansas City, Mo., a boy, Ryan Andrew, Dec. 20

to REV. RICK AND MARY (FAST) SCHLAUDERAFF, Verona, N.Dak., a boy, Ryan Herman, Sept. 15

to REV. RON AND CINDI SCHOENFELDT, Memphis, Tenn., a boy, Brandon Carl, Jan. 24

ADOPTIONS

by RUSSELL AND LINDA (CHANDLER) HOSEY, Tahlequah, Okla., a boy, Jeffrey Allen, born Dec. 12, 1988, adopted Jan. 20.

MARRIAGES

STEPHANIE RISING and REED IRWIN at Hillsdale, Mich., Oct. 29

CAROLYN TOWNSON and DR. JAMES QUIGGINS at Nashville, Tenn., Nov. 18

ANNIVERSARIES

REV. AND MRS. CARLETON G. PONSFORD celebrated their 50th wedding anniversary with an afternoon reception held at Gilmore Hall in Pasadena, Calif., First Church, December 3, 1988.

The reception was hosted by their three daughters, Carlene (Mrs. Gary) Cooper, Sylvia Ponsford, and Radwyn (Mrs. Artie) Larson, who was also the soloist. Approximately 175 attended, including their six grandchildren, and three members of the original wedding party: Mrs. Catherine Woods of Arizona; Mrs. Orville Jenkins of Kansas; and Rev. Harold Ponsford of California.

Carl and Adeline met at Pasadena College in 1936 and were married December 16, 1938, at Pasadena Bresee Avenue Church. Rev. Ponsford pastored Nazarene congregations in California and New Mexico. He was administrator at Pasadena Point Loma Nazarene College from 1955 until retirement in 1980. He is now associate pastor at the Hesperia church. The Ponsfords reside in Victorville, Calif.

DIRECTORIES

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

GENERAL SUPERINTENDENTS EMERITUS: Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206.

SURVEY FINDS AMERICAN ADULTS ARE BIBLICALLY ILLITERATE

In a recent survey of 641 American adults, the Barna Research Group of Glendale, Calif., examined how often Americans read the Bible, and how much they know about the Scriptures.

Ninety-three percent of all Americans own a Bible. However, half of them say they never read it, including 23 percent of all born-again Christians. Only 18 percent of all born-again Christians polled said they read the Bible every day, while another 18 percent read it between three and six days a week, and 37 percent read it once or twice a week, other than at church. Among Christians who do read the Bible, the median amount of time they say they spend reading it each time is 22 minutes.

Besides examining readership of the Scriptures, the survey delved into people's knowledge of the Bible. Sixty-two percent of all Americans knew that the Book of Isaiah is contained in the Old Testament, not the New. Ten percent thought it was in the New Testament, while 28 percent said they did not know where it was. Among born-again Christians 75 percent knew Isaiah was part of the Old Testament, but 11 percent thought it was in the New and 13 percent weren't sure.

Survey respondents were also asked whether the Bible contained the Book of Jonah (which is in the Old Testament) and the Book of Thomas (which is not in the Bible). Not quite half of the respondents (48 percent) knew that the Book of Jonah was part of the Bible, including 61 percent of born-again Christians; 21 percent thought the nonexistent Book of Thomas could be found in Scripture, with no difference in score between Christians and non-Christians.

Most people (70 percent) know that Jesus had 12 apostles although answers to this question ranged from 2 to 20. Among born-again Christians, 78 percent knew there were 12 apostles, while only 65 percent of non-Christians knew this. Sixty-one percent of Americans polled knew that Jesus was born in Bethlehem, while 18 percent thought it was Jerusalem, and 8 percent said Nazareth. Among Christians, 70 percent knew Jesus was born in Bethlehem.

George Barna, president of the Barna Research Group, noted that this lack of biblical knowledge, especially by Christians, is something Christian leaders need to address.—EP News

CLEAR-TV WILL CALL FOR BOYCOTT OF CERTAIN TELEVISION SPONSORS

A coalition of approximately 1,600 Christian leaders will call for a boycott of the leading sponsors of sex, violence, profanity, and anti-Christian stereotyping on network TV. The coalition, Christian Leaders for Responsible Television (CLEAR-TV), will monitor television from April 27 to May 24 and promote a one-year boycott of one or more of the leading sponsors of objectionable material following the monitoring period.

CLEAR-TV claims to be "one of the largest and most diverse groups of Christian leaders ever to participate in a single social concern." The group includes the heads of 70 denominations, presidents of 53 Christian colleges, more than 200 Christian broadcasters, heads of several large parachurch organizations, and other church leaders.

Dr. Billy Melvin, executive director of the National Association of Evangelicals, serves as chairman of CLEAR-TV. He says the group will notify network advertisers of its intentions, and "will offer to work with any advertiser that wishes to avoid being selected for a boycott."

Melvin adds, "For three years CLEAR-TV officials have made numerous attempts to reduce the sex, violence, profanity, and anti-Christian stereotyping by the networks. We have met with representatives of the networks, and a number of corporate executives, and have corresponded numerous times with all network advertisers. Our actions have mostly been ignored. We now feel it is time to take stronger action."—EP News

PRAYER ROOM OPEN DURING GENERAL ASSEMBLY AND CONVENTIONS

A prayer room, operated during the General Assembly and conventions, will be the culmination of prayer power initiated through the "One Million Hours of Prayer" directed by NWMS and supported by the Board of General Superintendents.

Plans, as outlined by NWMS and prayer room director Eleanor Roat (Northwest Illinois district president), are for hundreds of people to use the prayer room daily. Someone is to be in prayer from the opening moment of the conventions to the

closing "Amen" of the General Assembly.

The prayer room will be located in Room 104 in the Convention Center. It will be open from 7 A.M.-9 P.M. June 22-29, and from 7 A.M. until noon June 30.

Hosts and hostesses, selected from 32 districts, will be on hand to greet visitors, have them sign the log book, and direct them to the prayer area.

Focal points in the room will be a cross and a historic altar from the former New Hope Methodist Church in Sabine Parish, near Many, La. Dr. R. T. Williams, general superintendent from 1916 to 1946, was converted and sanctified at that al-

tar. Every general superintendent since 1964 has been installed at that same altar.

Prayer requests pertaining to each day's activities will be available, as well as Bibles in several languages. Tables and chairs will be set up in the prayer room, besides kneeling space at the altar.

People attending the conventions and General Assembly are encouraged to stop by the prayer room and to serve as intercessors for the events and business that will take place. □

NYI WORKSHOPS OFFERED FOR YOUTH AND ADULTS

Besides the business sessions and special activities, workshops for youth and adults will be part of the schedule at the General NYI Convention, June 21-24, 1989, in Indianapolis. Nazarene Youth International will meet as part of the Division of Christian Life and Sunday School Convention.

The teen workshop track and its leaders include Compassionate Ministry, Steve Weber; Friendship Evangelism, Susie Shellenberger; Peer Counseling, Les and Leslie Parrott; Journaling, Fred Fullerton; Getting Along with Parents, Bill Manning; and Media and Rock Music, Greg Tucker.

The college/career seminar track includes How to Be a Christian on a Christian Campus, Findley Knowles; Life-styles of the Young and Christian, Bryan Stone; Vocation/Avocation, Irving Laird; and Short-term Missions Opportunities, Dale Fallon.

The adult workshops will be geared for youth leaders and pastors as well as parents of teens. Subjects and leaders in the adult track include Ministering to the At-Risk Teen, Dave Curtiss; Planning a Mission Trip, Jim Cooper; College/Career Ministry, Lewis McClain; Parenting Your Teen, Ed Robinson; Personal Development of the Youth Minister, Ted Underwood; Creative Youth Ministry, Bill Murray; Recruiting and Training Volunteers, Bob Kring; Leading a Quiz Ministry, Dan Reinhart; and Ministering to the Secular Campus, Wes Meisner. Over 20 topics will be covered in the adult track of workshops.

For a complete listing of semi-

nar titles and leaders see the May 1989 issue of *Bread* magazine. □



William M. Greathouse speaking at the 1989 Nazarene Leaders' Conference.

GREATHOUSE CALLS FOR EMPHASIS ON HOLINESS

General Superintendent William M. Greathouse called on pastors and superintendents of the denomination to preach the message of holiness with fervor, clarity, and power. The former seminary president made the comments in the midweek evening service of the Nazarene Leaders' Conference February 22.

"The chief responsibility of a general superintendent is to proclaim this message of the fullness of the Spirit. The first responsibility of every district superintendent is to model the preaching of the gospel of full salvation, and the first responsibility of every preacher called "Nazarene" is to be a holiness preacher whose heart is a channel through which the Holy Spirit flows in love, compassion, tenderness, and Christlikeness, until rivers begin to flow in the deserts of our cities," exhorted Greathouse.

Greathouse's sermon dovetailed with the conference theme, "Redigging the Wells of Our Fathers," by drawing from the text of John 7:37-39. In this passage Jesus says, "If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." □

Senior Adult Banquet at General Assembly

For all Adults age 55 and up

Limited to the first 750

Place: Hyatt

Price: \$19.00 per person

Date: Friday, June 23, at 5 P.M.

Featuring:



Chonda Pierce
Nazarene Humorist
from Opryland U.S.A.



The Messengers Quartet
Nazarene Gospel Group
from Topeka, Kansas

For Banquet Tickets Write:

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Senior Adult Ministries

6401 The Paseo

Kansas City, MO 64131

Please make checks payable to
Senior Adult Ministries.

Be sure to purchase your ticket by May 15, 1989. Tickets will not be available for purchase at the General Convention.

LEADERS URGED TO "REDIG WELLS"

Stating that 1,883 of the 5,128 Nazarene churches in the United States did not produce a single new member in 1988, General Superintendent Raymond W. Hurn made a plea to Nazarene leaders to show churches how to grow. Hurn made the comments in the keynote address of the annual Nazarene Leaders' Conference February 21 at Nazarene Theological Seminary.

"We can help every church to be a producing church and many churches could start a family of churches," said the general superintendent. "I believe any Nazarene church anywhere could win one new Nazarene each and every year, if we have a proper sense of commitment to the cause of holiness evangelism, and I believe we must show them how."

Hurn spoke on "Redigging the Wells of Our Fathers," which was the theme for the conference.

Citing statistics that indicate some 300,000 persons will be martyred for their Christian beliefs around the world this year, Hurn said. "How can we be casual about the Great Commission when the blood of 300,000 will be spilled this year."

Addressing district and general superintendents, college presidents, regional and headquarters directors and their spouses, Hurn called on the leaders to ask themselves what they could do to bring about creative change for good in the seminary, college, district, or department where they serve.

He also emphasized that there

are positive signs for the future in the Church of the Nazarene. These include double digit growth in many World Mission areas, a 1988 Thanksgiving Offering of \$9,600,000—the second largest in history, and that the denomination is one of the largest missionary sending organizations in the United States today—surpassing such groups as the United Methodist Church and the Presbyterian Church, U.S.A., in the number of missionaries sent.

Topics discussed during the conference included the denomination's past, present, and future. Time was also spent reviewing General Assembly mission reports, and legislation.

The February 21-23 conference was followed by the Mini District Superintendents' Conference.

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TRACY ELECTED HERALD EDITOR



Wesley D. Tracy was elected as the new editor of the *Herald of Holiness* by the General Board February 28. Tracy

becomes the ninth person to be selected for this post. He replaces W. E. McCumber who recently announced his resignation effective at the close of this summer's General Assembly.

"One of the unique functions of the *Herald of Holiness* is to provide an arena where the community of faith can celebrate

what they have in common," said Tracy during brief comments to the General Board at the close of Tuesday night's session. "We may talk about our differences, but we also want to talk about those things that are so much more important than our differences—those things we hold in common in Christ and in our heritage."

"It is significant that our new editor is named Wesley," said General Superintendent Eugene L. Stowe. "We just have a real sense that this is more than coincidence, and that he is going to keep the *Herald* 'holiness' in every way, bringing the Good News to more and more."

The 56-year-old Tracy has served as professor of preaching and Christian education at Nazarene Theological Seminary for the past 11 years. He has been editor of *Preacher's Magazine* since 1980. Tracy has also edited such church publications as *Teens Today*, *Senior High Teaching Resources*, *Adult Teaching Resources*, *Young Adult Topics*, the *Dialog Series*, and *Probe*. As a curriculum developer he helped originate *Probe*, *Emphasis*, the *Dialog Series* and *Enduring Word Series*.

Ordained in 1961, Tracy pastored churches in Kansas City, Kans.; East Gary, Ind.; and Oil City, Pa. He holds five degrees, including two academically earned doctorates.

In addition to writing many articles for a variety of periodicals, Tracy has authored four books, including *New Testament Evangelism Today* and *When Adam Clarke Preached—People Listened*.

He and his wife, Bettye, have

two daughters and three grandchildren.

—vv

DENNY SELECTED AS PREACHER'S MAGAZINE EDITOR



Randal E. Denny, 52, has been selected as the new editor of *Preacher's Magazine* effective March 15. Denny

was nominated for the post by Pastoral Ministries Director Wilbur Brannon. His nomination was approved by Church Growth Division Director Bill Sullivan and the Board of General Superintendents. Denny's appointment was prompted by the resignation of Wesley Tracy after 9 years as *Preacher's Magazine* editor. Tracy was elected editor of the *Herald of Holiness* at the February 1989 General Board session.

Denny will continue to serve as pastor at the Spokane, Wash., Valley Church on the Northwest District, a post he has held since 1982.

"As a practicing minister, Rev. Denny will certainly bring the pastor's perspective to the magazine," said Brannon. "He has been quite a popular writer and has helped us by providing worship and preaching helps for Pastoral Ministries. We are happy to have him as a part of our team."

He is the author of nine books, his newest of which, *In Jesus' Strong Hands*, is the fifth in a series on the Book of Acts. Other books include: *Habit of Happiness*, *Sunny Side of the Mount*, *Intimacy with God*, and *Tables of Stone for Modern Living*.

Ordained in 1962, Denny holds the B.D. from Nazarene Theological Seminary and the B.A. from Pasadena Nazarene College. As of the last Sunday in May, Denny will have served 30 years as a pastor. Previous pastorates include churches in Denver, as well as Modesto, Los Angeles, and San Luis Obispo, Calif.

Denny and his wife, Ruth, have two children, Shannon and Shelly.

"I really believe in the primacy of the preaching of the Word, and I would like this to be the emphasis of the magazine," said Denny. "I am excited about the challenge of this area of ministry."

—vv



General Superintendent Eugene L. Stowe listens as fellow superintendent Raymond W. Hurn opens the 1989 Leaders' Conference at the Nazarene Theological Seminary chapel.



Proven ways to CATCH THE EYE and ATTENTION of your church and community. Many items promote the inviting 1989 theme "Come See Jesus." Selected pieces designed with space for lettering in date, time, and place.



BALLOON

Adds color to publicity, decorations, and helps build the VBS enthusiasm; something everybody enjoys taking home. 9" size in assorted bright colors. Packaged in 50s.

HHV-579 1 PKG., \$4.95

BUTTON

Children of all ages love 'em. With everyone wearing this colorful, pin-style metal button, interest is sure to be high for VBS. 7/8" diameter. Packaged in 50s.

HHV-279 1 PKG., \$4.95

POSTCARD

For colorful invitations and last-minute reminders. Size 5 1/2" x 3 1/2". Packaged in 50s.

HHV-3089 1 PKG., \$3.75

WORSHIP BULLETIN

Will add interest to your closing program. The inside pages are blank for use as a church bulletin with the theme song printed on the back page. Full-color art on front. High grade mimeo stock; shipped flat (8 1/2" x 11"). Packaged in 100s.

HHV-9889 \$5.95

RECORD FORMS

Records are important. They furnish a file for use in conserving results and for follow-up visitation to win unchurched pupils and families.

- HHV-101 PUPIL ENROLLMENT AND RECORD CARD
PKG. OF 100 \$2.00
- HHV-202 DEPARTMENT ATTENDANCE RECORD CARD
PKG. OF 10 \$7.75
- HHV-303 ATTENDANCE-OFFERING SUMMARY
FOR WHOLE SCHOOL \$1.15
- HHV-505 WORKER'S ATTENDANCE CARD
PKG. OF 10 \$7.75
- HHV-707 OFFERING RECORD ENVELOPE
PKG. OF 10 \$2.95

Prices subject to change without notice



THEME POSTER

Full-color advertising for bulletin boards, classroom, and other conspicuous places. Size, 16" x 12".

HHV-1089 \$5.50

DODGER

Priced for mass distribution to homes or to be inserted in mailings and bulletins. Size, 5 1/2" x 7 1/2". Packaged in 100s.

HHV-2089 1 PKG., \$4.95

FOLLOW-UP CARDS

An important after-VBS tool for contacting new children and parents. Includes an invitation to Sunday School. Size 5 1/2" x 3 1/4". Packaged in 50s.

HHV-5089 1 PKG., \$3.75

BANNER

An attention-grabbing red, white, and blue silk-screened banner that you can localize with dates and time. Printed with weatherproof inks on nontearable plasticized materials. Size 3' x 5'. Grommets in all four corners.

HHV-381 \$11.95



NAME TAG

Perfect for the first day of VBS and throughout the week. Punched and strung—ready to wear for identifying pupils, teachers, and visitors.

Size, 2 1/4" x 2 3/4". Packaged in 100s. HHV-180 1 PKG., \$3.95

OFFERING ENVELOPE

Use every day of the school to help children realize their stewardship responsibilities. Helps parents contribute toward expenses. Large currency size with full-color picture, packaged in 100s.

HHV-9059 1 PKG., \$4.75



FLYING SAUCERS

Use in recreation time or give as awards for attendance.

HHV-104 "VACATION BIBLE SCHOOL" IMPRINT WITH ILLUSTRATION \$1.25

T-SHIRT TRANSFERS

These "VBS IS GREAT" hot-iron transfers will make any T-shirt become a traveling advertisement for your school. Brilliant wash- and heat-resistant color and artwork give these transfers added appeal. Suitable for adult leaders and kids alike.

HHV-150 \$1.50

Add 5% for handling and postage

COME SEE JESUS

Order EARLY While Ample Stock Available

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