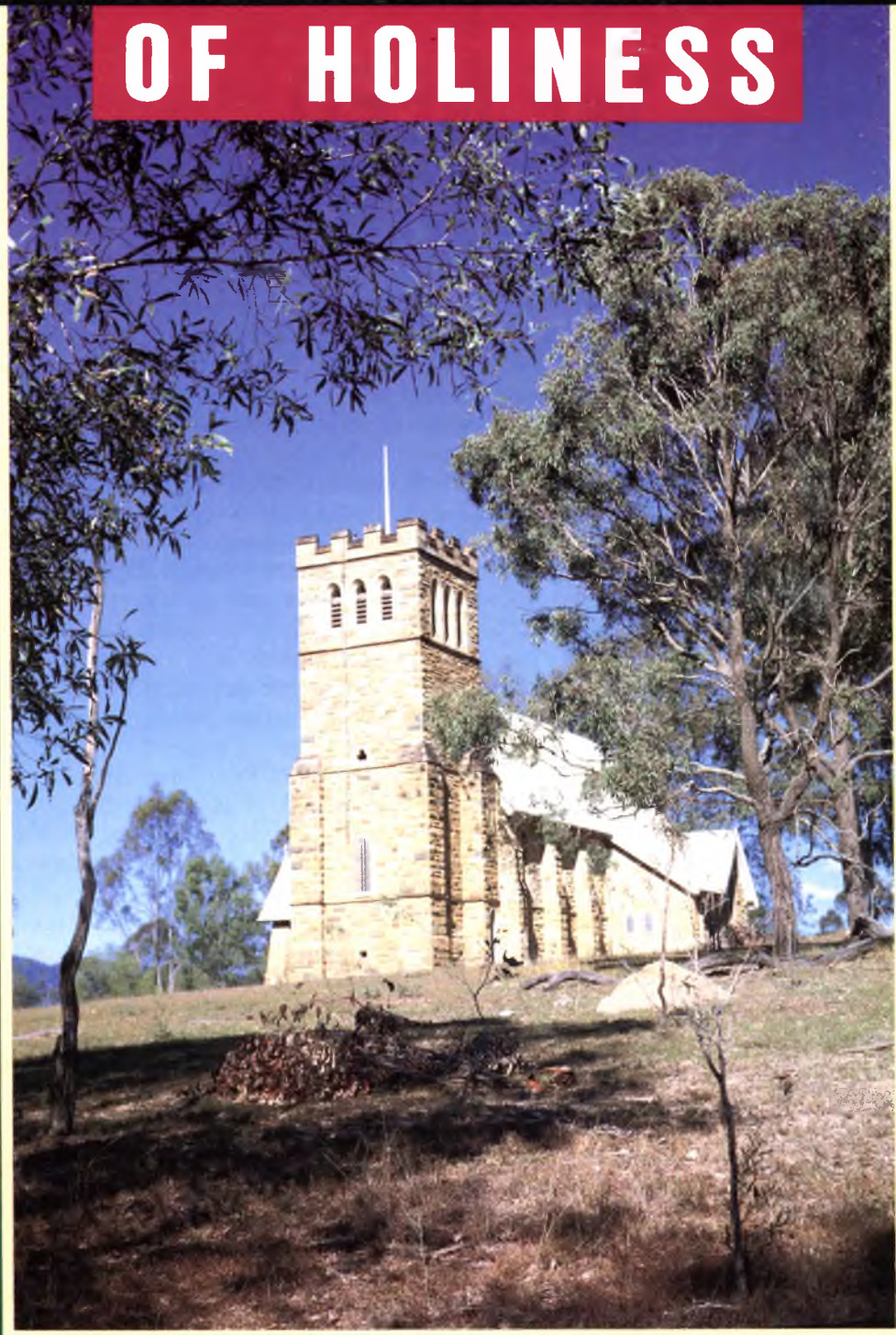


JULY 1, 1988

HERALD

OF HOLINESS



FRUITS OF A RESURRECTED CHURCH

WHEN AIDS COMES HOME

TAKING SERIOUSLY BIBLICAL WARNINGS

CHURCH OF THE NAZARENE



CHARLES H. STRICKLAND
General Superintendent

WE NEED THE CHURCH

The television industry has celebrated its 60 years of commercial existence. It is estimated that a new television set is sold for every child born in the country, and the average home has four sets. It has developed into a powerful influence in mass-media information in our country. Styles of dress and living, eating habits, and much of our daily life-styles are influenced by this media. Unfortunately its scenes of violence and immorality have influenced our youth.

Parachurch organizations have created in recent years the electronic church, using the media to reach large masses and become involved in worldwide ministries supported in millions of dollars by loyal supporters. To some extent it has become a substitute for the established church. It is a convenient way to worship without involvement. One can listen from an armchair. It imposes no standard, creates no involvement, requires no change of life, and challenges only to support the program financially. The most successful of these ministries have featured a preacher with choirs and special music. They have offered Christianity in popular terms with instant divine healing for sickness and disease, and they have doubtless preached to the largest number of people in recorded history.

We are thankful for all ministries that have influenced people to Christ and that have assisted in compassionate ministries to feed and clothe the hungry people in other countries of our world. But we must conclude that the electronic church cannot meet the basic spiritual needs of the Christian, nor can it replace the established church with its traditional values and corporate worship.

The church provides a pastoral leadership whose personal ministry, guidance, and counsel is essential in the discipling of the Christian family.

The church provides fellowship and communion for families, for singles, for young and old in its corporate worship.

The liturgy of the church—such as the sacraments, public worship, prayer, participation—has deep and abiding meaning to the Christian.

The church provides for a total stewardship and a full discharge of our responsibilities to our world through missions, compassionate ministries, and so forth, essential in the building of God's kingdom.

The church is part of the fabric of community life and influences the life of a community.

We still need the church!

H

CONTENTS

ARTICLES

REACH OUT TO TOUCH SOMEONE <i>Dorothy I. Baird</i>	4
CAUTION: BE ALERT <i>Dellora West</i>	5
FRUITS OF A RESURRECTED CHURCH <i>Bernie Chiang</i>	6
ONWARD, CHRISTIAN SOLDIERS <i>Ross W. Hayslip</i>	7
COMING ALONGSIDE IN INDY <i>Nina E. Beegle</i>	8
MY FRIEND AL <i>Carlton D. Hansen</i>	11
WHEN AIDS COMES HOME <i>Michael Malloy</i>	12
TAKING SERIOUSLY BIBLICAL WARNINGS <i>J. Ray Shadowens</i>	14
GOD REALLY WANTED A CHURCH IN LAJAS <i>Marshall Griffith</i>	16

POEMS

I SEE A ROSE <i>Deborah Rae</i>	13
PRICELESS PRIVILEGE <i>Clessen K. Scoles</i>	15

COLUMNS

WE NEED THE CHURCH <i>General Superintendent Charles H. Strickland</i>	2
FAMILY MATTERS <i>Teen Sex and the Church—Dorothy Tarrant</i>	10
CHAPLAINS AND CHANGED LIVES <i>The Privilege of Prison—William Goodman</i>	17
THE EDITOR'S STANDPOINT <i>W. E. McCumber</i>	18
BY ALL MEANS <i>Thank You, God, for Frank—Edith Miller Holcomb</i>	21

DEPARTMENTS

ANSWER CORNER	20	NEWS OF RELIGION	33
LETTERS	20	LATE NEWS	35
IN THE NEWS	22		

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REACH OUT TO TOUCH SOMEONE

“I look beyond the body to the soul. I see God’s beautiful creation, a person first, who happens to have a handicap.”

Springtime came to Seattle in all its splendor. I arose early one morning to explore a minister’s challenge of the previous night: “If I could be any other person,” he said, “I would like to be Mother Teresa.”

What a way to love, I thought. But in America? We don’t have Calcutta’s starving millions. I decided to listen to my new Bible tapes and follow along in my Bible. I chose sections of Christ’s compassion that had inspired Mother Teresa. Could these words motivate me, too?

The mellow and articulate voice on the tape captured my attention. I imagined myself on the mountaintop or by the Sea of Galilee, learning from my Master. “Come, you who are blessed,” I heard. “I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink.”

I ran the tape back to listen and read again as I prayed: “Lord, please search my heart.” A deep assurance overwhelmed me as I became aware of a comforting thought. “You have been a Mother Teresa for 35 years when you served your daughter. Whatever you did for the least of these you did it for Me,” a voice seemed to assure me. Our daughter, Dorothee, has cerebral palsy.

“But she was our daughter, Lord. We loved her,” I responded.

“All of My children need love,” I seemed to hear Christ say.

I read and listened further: “And when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.”



Dave Anderson

We had invited Dorothee’s friends in on special occasions, but could we have done more?

The crippled man at the pool, Lord. Did You expect those around him to assume the responsibility of carrying him to the water? We had ramped our own swimming pool and invited other crippled children to swim, but did we try hard enough?

Four people, brave enough to change a building structure, let the paralytic

through the roof to see Jesus. Could we make our churches accessible today?

The familiar patter of Seattle rain on the deck outside of my quiet room aroused me to action. I pictured myself in the residence center where our daughter lives. I imagined the clients expressing gratitude to the Christians who would reach out to touch them:

You held my cup so I could drink.

You fed me.

I could not move the checkers, and you held my hand.

You held my book so I could read.

You rolled my paper into my typewriter.

You watered the plants in my room.

You fixed my bulletin board.

You talked to me when I was lonely.

You wheeled my chair through crowded stores to help me shop.

You took me to concerts, lectures, and sports events.

You took me camping so I could enjoy the mountains, rivers, lakes, and forests.

You took me to church so I could hear God’s Word. Then I heard the Master say, “Come, you blessed of My

Father. Take your inheritance, the kingdom prepared for you."

For 35 years our family reached out to Dorothee. But the words of Christ: "Come, O blessed of my Father, inherit the kingdom prepared for you . . ." made me realize I should reach out to touch someone beyond our family circle. I made an effort to visit with some of Seattle's "Mother Teresas." I found them easily, for they were few in number. A neighbor, Ainar, became my first encounter. For over 20 years he had led camping trips for the handicapped, and driven the disabled to concerts. "How do you relate to every resident at the Cerebral Palsy Center?" I asked him.

"That is no problem," he replied. "They are just like me except they need someone's hands and feet. I am glad they can use mine."

Next I visited a minister in a nearby church. In his new building every level was ramped for wheelchairs. As I entered the foyer I read a large sign, "If you have no charity in your heart, you have the worst kind of heart trouble."

I began our conversation by asking what techniques he used in relating to the disabled. "The handicapped? That's easy for me," Ole explained. "When I was a teenager I spent a few years in an orphanage. Since that time I've always had a deep feeling in my heart for anyone with a problem, especially the physically handicapped."

"I would like to help, too," I commented, "but I don't have your empathy."

"Do you *really* want to help?"

"Yes!"

Ole advised, "Try stroking! We all need stroking, Dorothy. Even Jesus needed stroking from His Father, or He never would have made it."

My third encounter with Lee, a beautician and hair stylist, ended my search, and inspired me to action. Lee volunteered one afternoon a week to cut the hair of the clients at the Cerebral Palsy Center where our daughter lived. She charged no fee. I watched her perform her loving service. She showed patience and love even when bodies slumped and heads turned or wiggled. She did not just cut and style their hair. She gave each person a sense of self-esteem and self-worth, for she was their friend.

"Tell me your secret, Lee," I asked when we were alone. "How do you relate to everyone so well? You don't seem to even notice their handicap."

"That's easy," she explained. "I look beyond the body to the soul. I see God's beautiful creation, a person first, who happens to have a handicap."

My three encounters gave me a new insight and vision and helped me to find ways to reach out and touch through books, articles, and lectures on behalf of the disabled.

A "mustard-seed" comment by my minister continues to grow, as God allows me the opportunity to inspire others to reach out and touch. **H**

BY DOROTHY I. BAIRD

An author and a lecturer on behalf of the disabled, residing in Seattle, Washington.

CAUTION: BE ALERT

People are becoming more and more religious but less and less spiritual."

Shocked, I listened to Evangelist Bob Hoots' assessment of today's primary problem in so many churches. His years of proclaiming the gospel all across the land lent credibility to his statement.

When my friends took me home, and even after I went to bed, I could not dismiss from my mind this terrible indictment of modern-day Christians—more religious but less spiritual. I knew my inability to sleep was a signal to pray.

I especially felt led to pray for our Nazarene leaders, with their awesome worldwide responsibilities. Then I

sensed a need to pray for our Christian educators and their tremendous task of training future leaders. I prayed for us laypeople whose charge it is to be effective soul winners and knowledgeable witnesses; to pray for those in authority; to support, boost, encourage; to serve faithfully in whatever capacity we can.

As though on a spiritual television screen, certain surefire preventive measures for this growing problem of "form but not substance" showed clearly:

1. Practice God's presence 24 hours a day, seven days a week.
2. Feast upon His Word until it becomes more essential to my well-being than physical gratification.

3. Pray constantly, in total obedience, no matter where I am or what I am doing.
4. Be humble and teachable.
5. Be sensitive to the hurting people around me.

If I am to avoid the deadly more-religious-but-less-spiritual syndrome, I must be a true imitator of Jesus Christ. His will must be allowed to absorb my will, until I become absolutely nothing and He becomes absolutely everything. Therein lies confident victory. **H**

BY DELLORA WEST

A free-lance writer and member of the Oklahoma City Lakeview Park Church of the Nazarene.

FRUITS OF A RESURRECTED CHURCH



(Above) General Superintendent William M. Greathouse greets Fumiko Yoshinaga after she joined the Kaimuki church. (Below) Shown (l. to r.) are Pastor Samuel Chiang the day Chanthophon Phongsavath became a member of the Kaimuki church.



On April 3, 1983, a dedication ceremony took place for the resurrected Kaimuki Church of the Nazarene in Honolulu, Hawaii. This church was first organized in April 1949. The building, a house, was to be used temporarily, but that "temporary" building was added on to, converted, and repaired during all those years.

Dr. and Mrs. Samuel Chiang, or Samuel and Bernie as we prefer to be called, started pastoring there in 1977. We couldn't believe it but it was true—the termites had eaten "the whole thing!" Through faith and lots of hard work under the direction of a Christian brother from the big island of Hawaii, Mitch Nakamoto, God performed a miracle and the church was rebuilt. Every board, from the floor to the ceiling, was replaced while the roof was held in place. We all remember the Sunday we had the "Church of the Open Wall."

Recently, a dedicated Work and Witness team from the Hillcrest Church of the Nazarene in Vancouver, Wash., came to help repair the Sunday School building. This was another miracle of faith followed by works.

Church buildings are important in the process of winning souls for the kingdom of God. This resurrected church is not just a shade tree, it is a fruit-bearing tree. The fruits have been many, but I'd like to tell you of two.

Mrs. Fumiko Yoshinaga was born in 1913 in Nakawely on the island of Kauai in Hawaii. When she was 17 she went to Japan to study and stayed there 10 years. She was raised in a Buddhist priest's family. On her father's side there had been Buddhist

priests in the family for 400 years. She was the 25th generation. Until 1983 she continued in the way of the Buddhists. The first big step away was having a Christian ceremony for her husband when he died.

Her oldest daughter had attended Olivet Nazarene College and became a Christian while there. She was found dead in her room one day in Michigan at the age of 31. Mr. and Mrs. Yoshinaga, knowing of her connection to the Nazarene church, contacted the Honolulu church and asked for a Japanese-speaking minister to conduct the funeral services. That was 1972 at assembly time. Samuel was pastoring on the island of Maui at Kahului but was in Honolulu for the District Assembly. So it was he first met Mrs. Yoshinaga and conducted her daughter's funeral service.

When Rev. Chiang moved to the Kaimuki church in Honolulu in 1977 he started visiting the Yoshinagas every week. At first these were just friendship visits, but gradually he introduced Jesus. Mr. Yoshinaga went to be with Him in 1984.

Mrs. Yoshinaga had still never been in a Christian church. Confined to a wheelchair because both her legs had been amputated, she didn't get out much. But the Lord had provided for that while the rebuilding was going on. Instead of using the eight steps up the front, the wheelchair could easily go up the ramp at the rear entrance. In 1983 she accepted Jesus as her Savior, and in February 1984 she entered a Christian church for the first time.

She didn't want to take the step of baptism until she returned to Japan and witnessed to her Buddhist priest family, which she did in August 1986. So on October 5, 1986, she was baptized, and Dr. William M. Greathouse, the first general superintendent to visit the Kaimuki church, was there to witness it.

Now Rev. Chiang brings her to church every week, and she teaches the junior Sunday School class. Of her class she says, "They are just like my grandchildren," and that's the way she treats them.

Exactly one year after her baptism, Mrs. Yoshinaga's only other daughter, 43 years old, was buried here in Hawaii. God took her three treasures—her two daughters and her husband. But Mrs. Yoshinaga's testimony melted the hearts of all who heard. Along with Job she said,

"Though he slay me, yet will I trust in him" (Job 13:15).

Then there is Chanthophan Phongsavath, now called Jennifer by her friends in America. Only 50 inches tall and 18 years old, she will graduate from high school in 1988.

Chanthophan was born in the little country of Laos and came to Hawaii as a refugee in 1979—with her parents, two sisters, and three brothers. About that same time the Kaimuki church had begun what turned out to be a fruitful ministry among the children from Laos and Thailand.

Chanthophan's two young brothers had first come to Sunday School. One of them was tragically killed by a careless hit-and-run driver. The church reached out in love.

Chanthophan, who was only 10 years old then, continued to come to Sunday School with her two sisters and one brother. She learned quickly and had a spiritual awareness of the meaning of the Scripture.

Pastor Samuel and Bernie started learning phrases in Laotian from the children, but they found that no one could tell them how to say "Jesus," because they'd never heard about Jesus before. What a thrill to tell them of Jesus for the first time. It has continued to be a thrill to this day as we've worked with these children and their parents from Laos. They absorbed our love and so learned of Jesus' love.

Chanthophan was the first of the children from Laos to get her perfect Sunday School attendance pins and rewards.

We knew reaching the children was fun and rewarding, but we must reach the adults, too. With our few phrases of Laotian it wasn't possible to communicate the gospel effectively that way, so we asked Chanthophan if we could go to her home and teach English. Of course, the teaching was from the Bible. God's Word was going into their heads and hearts as the English and Laotian were compared. Chanthophan was a good interpreter.

Chanthophan had been with the church people as we'd gone to the ocean for many baptisms. She too wanted to be baptized. What a joy to baptize in Hawaii a girl from Laos who wanted to publicly testify for Jesus in this way.

Not only that, but she also wanted to become a member of the church and help teach Sunday School. She

knew she could reach the other children from Laos in ways known only to the Laotians.

This is only a sampling of the fruit. There are many more. Some that are just ripening, some that are about to mature, and some whose seed has been scattered to many places. It's an ongoing process and a growing orchard.

Praise the Lord for the resurrected Kaimuki Church of the Nazarene and all those who made it possible. **H**

BY BERNIE CHIANG

Bernie, with her husband, Samuel, pastors the Honolulu Kaimuki Church of the Nazarene.

Church buildings are important in the process of winning souls for the kingdom of God.

ONWARD, CHRISTIAN SOLDIERS

In recent days there has been a great deal of controversy about including "Onward, Christian Soldiers" in the hymnals of certain churches. This hymn was composed by Sabine Baring-Gould under what many feel to be the inspiration of the Holy Spirit. It has a lively, military air and a challenging message that arouses our spirits and makes us happy to be soldiers in the army of the Lord.

This song was written for a special occasion. The author wrote it as a marching song for children who, on a religious holiday, marched from one village to another. The writer sat up late at night putting the words together. He wrote it in great haste and was quite surprised at its subsequent popularity. Sir Arthur Sullivan composed the tune to which the words were sung.

The message of the song, which tells us that the gates of hell shall never prevail against the church, strikes a note of victory that we greatly need today. Vance Havner tells the story of a congregation that placed a sign in front of its edifice that read "Jesus Only." One night a storm blew out the first three letters and left *Us Only*. The church is no longer an army when it has this philosophy and attitude.

The Lord who calls the church to be His body does not intend that its limbs be separate one from another. The message that says that we are not divided says that we are all of one body. The church of Jesus Christ is potentially the greatest force in all the world. The church is eternally opposed to Satan and sin. The song challenges us to keep up the warfare and to realize that to be Christian soldiers we must fight the good fight of faith. Our faith will bring us the eventual victory. **H**

BY ROSS W. HAYSLIP

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

Dean looked at the big, old structure that had withstood 80 years of change in the Indianapolis inner city and said, "This has got to be it! It's perfect." The sign in front said, "Central Church of the Nazarene," but the congregation hadn't fared as well as the structure. All but 30 some people had fled during the turmoil of the 60s. In its prime as First Church it had packed in 400 to 500, but now its record attendance was closer to 60.

Dean Cowles was searching for a place to feed the poor at Thanksgiving time. During an October staff meeting at Westside Church of the Nazarene, Pastor R. K. Warrick said, "Let's do something for the poor." Dean's heart responded immediately, "Yeah, that sounds great!" David Cook, part-time pastor of Central church, was in complete accord, and together the two churches served Thanksgiving dinner to 200 people from the community around Central church. The event was covered by the news media.

When it was over, Pastor Cook said, "Well, that was great. What's next?" Touched by the community's needs, these two pastors and their churches began planning a Christmas party for the children of this poverty pocket, not dreaming that they were spawning a mission that would grow rapidly and involve the whole district.

When the crew arrived to begin preparations for Christmas dinner, 200 people were waiting on the steps, and 300 more soon followed.

"We didn't have time to count people, but we had 490 hot dogs, and there were none left for the last 20 to 30 who came," said Cowles. "We've learned that we don't need to advertise events in the inner city. The word spreads like spilled milk." Gift packages were given to 400 children on that occasion.

By now Dean Cowles had learned something of the demography of the community around Central church, the mission bug had bit him, and the fever was spreading through Westside church. They said, "Go, and be our minister to the inner city. We will support you. We will maintain your salary." District Superintendent John Hay and the Advisory Board agreed.

On February 23, 1986, a memorable Sunday in Westside church, 10 people knelt at the altar along with Dean and his wife, Cheryl, committing themselves to the new inner-city mission work for three months. In that service Westside pledged \$5,800 to begin the work.

Nearly all the Indianapolis District churches have since shared the financial burden of the mission's day-to-day operation. Last year, Westside gave \$12,000 in support, and the Indianapolis District gave \$30,000. Volunteer groups have come to serve from all over the state.

During the mission's first year of existence it has become apparent that the needs of the community are so monumental as to be overwhelming. It is 80% white and 20% black, composed mostly of women with two to six children and no husbands.

Out of the burden to feed the poor has come a wider philosophy of "collecting crushed and empty lives, reclaiming them for Christ, and refining them from sin through the cleansing blood of Christ." This analogy rises out of the frequent sight of empty pop cans, carelessly tossed into the streets and sidewalks, and collected by neighborhood tenants for recycling and the reward of a little ready cash.

COMING ALONG



On Wednesday nights, once a month, a community walk-in dinner is provided and served by one of the area Nazarene churches. From 110 to 120 fill the small kitchen/dining area to overflowing. Volunteers come in from 9 A.M. to 12:00 to help with the food and clothing and other ministries, and regular workers sit down and talk to them about their lives, and pray with them.



Dean Cowles (center), mission director, presents the "Living Bread" after the Wednesday meal.

Dean Cowles sees as a priority of ministry to these people "a Body of Christ to surround them. Central Nazarene Mission is not the traditional mission that just helps the drunk off the street, but one that seeks to stabilize families and set children's lives on a directional course.

"We are trying to create a church that provides discipleship, fellowship, and continuance in this poor community," Cowles said, "but we can't do it with just poor people. It takes strong, dedicated Christians to teach Sunday School classes, to disciple, to serve in the worship order and in all the needed ministries."

GSIDE IN INDY



A volunteer (r.) helps an elderly lady find a place to sit.



Michelle Carpenter (third from l.) provides after-school activity for the neighborhood children through CIDS Club (Children In Daily Service). Michelle is a student at Indiana Central University.

This is where the miracle of God's grace is so evident in the mission's development.

Ann Kroegher left her government social service position to follow God's call to serve in the mission, trusting God's people to supply her needs since the job does not provide salary. Presently, she is having to do waitress work in the evenings to stay with the mission. Ann came from First church in Indianapolis.

One of the programs Ann has initiated is MOMs (Moms Out on Mondays). She teaches them parental skills and crafts, gives them lunch, has a devotional time, and some-

times provides special speakers such as Dr. Cheryl Cowles, an OB-GYN physician at the downtown hospital. Cheryl knows the problems in one-parent families with lots of children and no transportation. She knows that Indianapolis has the highest infant mortality rate in the U.S. and that the incredible cost of premature baby care excludes these families. Sometimes the answer for the poor is suffering and death.

Children's programs are an important part of the mission work. According to Pastor John Hay, Jr., 35% of the adult population in the area of the mission are functionally illiterate. Fifty percent have not graduated from high school. The long-term vision for working with children is to keep illiteracy from claiming another generation.

Katrina Vickery is director of "Reading Raceway," which she initiated. Twice a week teachers from the Indianapolis area drive to Central church to meet with neighborhood children for after-school development of reading skills. This incorporates the *Sing, Spell, Read, and Write* phonics program and a read-aloud time that exposes the children to good literature. Snacks, large-group activity, and special time with their teachers in small-group activity keep the children eagerly coming. The gospel and tangible expressions of love are built into their growing experiences.

Michelle Carpenter volunteers her time for a CIDS Club (Children In Daily Service) that keeps them off the streets while they enjoy snacks, learn about Jesus, go on field trips, and participate in many other interesting activities.

"We hope to extend these ministries to adults," Hay says. "A relationship with Jesus Christ will provide the 'want to' to lift them out of illiteracy and help them get a GED and gainful employment."

The newest program is Operation Reach, which connects a volunteer from Central, or another area church, with a family in the neighborhood. The volunteer visits the family weekly. Being sensitive to their needs and God's leading opens doors through which they can offer friendship, conversation, prayer, discipling, food, clothing, and other practical helps.

Dean Cowles and John Hay, Jr., became good friends while attending Tom Nees's seminary classes on urban ministry and both sensed God's call to this specialized service, never dreaming that God would lead them to the same place. "Our two ministries relate hand in glove," Hay said. "Every one of the 12 people in my new converts' class was touched by the mission ministry and was converted. We provide nurture, care, and discipling through the church. We now have three families going through *Basic Bible Studies* who also came through the mission. Some who were reached through the mission are now serving as volunteers."

"We want a traditional church that is 'theirs,'" Cowles said, "where they belong and can relate to each other and the regular members who, incidentally, are involved and excited about what is happening at Central church."

"This is the dumping ground of the city," Hay said, "but we are not condescending. We are coming alongside. We represent a presence as much as a process." **H**

BY NINA E. BEEGLE

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

Teen Sex and the Church

Last winter some shocking statistics were published by the Josh McDowell Ministry of Dallas. 1,438 young people aged 12 through 18 from eight evangelical denominations, including the Church of the Nazarene, participated in a survey of sexual behavior: 82% claimed to attend church every week and said they knew Jesus as their personal Savior. By age 18, 65% had engaged in fondling breasts or genitals, and/or sexual intercourse—43% had experienced sexual intercourse.

This report is causing quite a stir among evangelicals. Of course we all recognize that premarital sex is common in secular society, but we still like to believe that our church young people are not involved. We like to think that the occasional out-of-wedlock pregnancy that cannot be covered up is the result of an unfortunate slip, rather than evidence that our church teens have been affected by the values and practices of their non-Christian peers. And yet, according to McDowell, 55% of the church youth surveyed could not state that they believed heavy petting was morally unacceptable before marriage, and 36% were not able to state that premarital sexual intercourse was wrong.

Most of us adults find it impossible to put ourselves in our teenagers' shoes. Within one generation the ethical fabric of our society has changed beyond recognition. Recent studies show that by the age of 20, 81% of unmarried American males and 67% of unmarried females have had sexual intercourse. To be a virgin till the age of 20 is to be part of a dwindling minority. Whereas a generation ago virginity was something to cherish and defend, today in most of the nation's high schools to be a virgin is to be an object of ridicule and pressure to conform. More than a million teenage girls get pregnant every year, 30,000 of them under the age of 14; 400,000 of the pregnancies ending in abortion. As teenagers look at their parents' generation and see that 50% of marriages today are ending in divorce, it does not sound altogether convincing to talk of postponing sexual pleasure for that special, permanent relationship of marriage.

The youth surveyed spend an average of 4.9 hours a day watching TV and listening to the radio and albums or tapes. Someone has calculated that the average American teenager spends 22,000 hours watching TV before graduating from high school. The types of programs popular with teens—soaps, sitcoms, fast-paced crime and detective shows—are all packed with sexual encounters, mostly between people who are not married. And, as Josh McDowell points out, television portrays sex as the key to happiness, the cure-all for loneliness and emptiness, ignoring such negative consequences as unwanted pregnancies, sexually transmitted diseases, devastated families, heartache, and disillusionment. Secular rock music similarly pushes for

the consummation of all kinds of sexual desires, equating sexual union with intimacy and love.

What is the church doing to counter these powerful messages? Not enough. 73% of the teens surveyed stated that they got little or no information about sex from the church. 42% said they got little or no information from their parents. Some evangelicals have protested the sex education given in the public schools, which explains the biology of sex without teaching values, and argues for "being responsible" by using contraceptives and "safe" by using condoms. But traditionally, Christians have not felt comfortable talking about sex. In many Christian homes it is a taboo subject. And so we have been failing to provide our own young people with the information and support needed to resist society's pressures.

Christian parents need to begin early to talk to their children about sex. According to the survey, 20% of the church youth had had their first sexual contact by the age of 13! Talking about sex should begin naturally with answering the questions of young children simply, not overloading them with more information than they can understand, establishing early on the connection between sex and a loving marriage. Later on, news stories and TV shows can provide opportunities for discussion of the Christian view of sex as something wonderful created by God to be enjoyed within the security of a marriage commitment, contrasted with the painful consequences of extramarital sex. As puberty approaches, children need help in understanding the physical changes that are happening in their bodies as well as the new emotions and feelings connected with their developing sexuality. James Dobson's book *Preparing for Adolescence* is a valuable resource for parents at this stage. Parents should know what kinds of movies and TV shows their children are watching, and what music they listen to, in order to help them identify sexual pressures. Parents can help their teenager establish standards for dating behavior by talking about the implications of various degrees of physical contact. Many Christian young people who acknowledge that it is wrong to "go all the way" have no well-defined standards for other sexual behavior, and consequently engage in "French" kissing, heavy petting, and even oral sex.

Why are so many adolescents succumbing to the influence of the media and to peer pressure? It is a complex question, but a significant factor for many seems to be the lack of secure, caring family relationships. Parental divorce, or simply a lack of closeness to parents, leaves children feeling unloved and unlovable. Low self-esteem and a longing for intimacy make them vulnerable to the hope that a sexual relationship will make them feel special, wanted, loved. In McDowell's survey, adolescents who felt close to

their parents tended to be less sexually active. Sex education is most effective in families where parents model warmth and affection in their own relationship, and work at keeping communication open with their kids, at spending time with them, at affirming repeatedly that they are unique and special and loved.

It is time for the church to begin to address openly the issue of teenage sexuality. Churches can hold workshops for parents on "How to talk to your children about sex," letting them know they are not alone in the struggle. Our youth groups must confront the problem explicitly, providing clear teaching on Christian morality. Christian teens need to know there are good and important reasons for waiting—that a loving God planned for sex within marriage to protect us from emotional trauma and guilt, from disease and death, from bringing children into the world without the support of a loving family, and that God's plan is for sex to be the beautiful bonding of two persons permanently committed to each other in love. Church youth

leaders must facilitate discussion of dating behavior appropriate for Christians; of how to form a close relationship with someone of the opposite sex without the sexual becoming dominant; of when and how to say no.

The church must provide an environment where the teens' self-esteem is fostered, where they have opportunities to grow, and where those without loving family backgrounds can find adults to relate to who are caring and consistent and who model Christian values. And ultimately, while upholding clear standards of right and wrong, the church must preach forgiveness and cleansing and the opportunity to make a new start with Christ, the source of enduring love and acceptance. **H**

For further information about the teen sex survey, and for a list of educational resources dealing with teenage sexuality, contact "Why Wait?" P.O. Box 1000, Dallas, TX 75221.

BY DOROTHY TARRANT

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

My Friend Al

My friend Al died recently. As far as most people were concerned, he was an ordinary man. He wasn't known for his outstanding achievements. He never dined with kings or queens, or even with the president. He wasn't a business tycoon. He never held political office. He didn't accumulate a fortune. He wasn't listed in *Who's Who in America*. And his death didn't make the front page of the newspaper.

So what made this man special? Al was the kind of man everyone loved. He had a genial smile, a warm handshake, a kind word, a jovial personality.

More important, Al was a genuine Christian. He exemplified Christ and lived what he professed. He left a rich Christian heritage for his children, his grandchildren, his wife, and his friends.

I saw him the day before he died. I asked him, "Al, how's your faith?"

He replied, "Kind of weak about getting well. But I have not lost my faith in God."

That's the way Al was. He wasn't a complainer, and he didn't blame God for the bad heart that afflicted him for many years. In his last year it was all he could do to walk a short distance.

His outlook was positive because he had a positive uplook.

If anyone had a good reason not to attend church, Al did. But he was there even though he didn't feel like it and had to climb several steps to get into the sanctuary. He loved God *and the church*. He had been a churchman for 20 years.

When a song touched his heart, which was often, he raised his hand in praise to God.

His outlook was positive because he had a positive uplook.

I was at the hospital with his family the morning he died. Although I didn't witness his death, I know how he died, because he was a Christian. Al knew where he would spend eternity—with God. To him Christ was all that mattered. I will miss him, but someday I will join him.

I think often of Christ's death. Only

BY CARLTON D. HANSEN

Pastor of the Dayton, Ohio, Parkview Church of the Nazarene.

a few friends were at the Cross. Most were in hiding, fearing for their lives. He was buried in a borrowed tomb for a few hours.

Three days later He conquered death and the grave; the stone was rolled away, and He arose from the dead to live forever and to give life to every believer who follows Him.

Although Jesus never traveled far from home or wrote a book or a song, or never accumulated a fortune, He has changed millions of lives, including that of my friend Al.

Because of Christ's transforming power in his life, Al had a song in his heart and a testimony of God's love and goodness on his lips.

Perhaps you are wondering why I took the time to write about my friend. Well, most everything we read and hear that is newsworthy is about someone doing wrong or someone gone bad. But Al is representative of a host of people who have been touched by the Savior, who live their lives doing good and helping others in a positive way without seeking recognition.

And I like to hear about good people. They make me feel better about myself and the world.

I'm glad Al's life touched mine. **H**



Dave Anderson

When AIDS Comes Home

When our Christian Counseling Services began to develop a counseling program called "Promise," in 1982-83, we studied other programs around the country offering help for homosexuals. There was little agreement within the professional community or even the Christian community at large. As director I regularly sought the Lord for direction partly because of the controversy involved but primarily because we wanted to help a population traditionally shunned by most Christians. I asked for confirmations from God—signs that we were going in the right direction.

One of those signs was a phone call in March 1984. A Nazarene pastor in South Carolina called to ask if CCS

BY MICHAEL MALLOY

Executive director of Christian Counseling Services, Nashville, Tennessee.

knew of any resources for a person dealing with homosexuality. The pastor was unaware that Promise was a part of our work. The 25-year-old man sitting in his office knew that somewhere in the Church of the Nazarene someone understood and could help him come to terms with the homosexuality that had dominated his life.

When he found out we offered help, Bill soon drove to Nashville to learn what was available. At that time individual counseling and weekly group sessions were the thrust of Promise, a program that believes there is a bold difference between the individual with homosexual feelings/inclinations and his or her actions based on those feelings. There are legitimate and illegitimate means of fulfilling any of our needs and desires. Fulfilling our needs illegitimately usually is equivalent to sin.

God has provided for our needs—

including those that underlie homosexuality.

Following his initial visit Bill returned home to make plans to move to Tennessee. His parents knew nothing of his struggle with homosexuality or the reason for the move. He had been out of the service only one year.

Shortly after his return he sought and found God's forgiveness for his past life-style. The process of healing and wholeness began. He spent a year and a half in Nashville working with Promise. Most people within his large Nazarene congregation knew nothing of his reason for being in Nashville. Some people did find out the reason, and their reactions were less than supportive. A misconstrued incident resulted in Bill getting fired from his job. The incident was especially troubling because all the parties involved were in the church. Bill soon located another job.

He felt a call to ministry and left for college in August 1985. At Christmas-time that year my family and I visited him and his roommate who had left Nashville at the same time. During his months in Nashville, Bill had often been in our home for dinner, or to baby-sit, or to watch TV. He jokingly

referred to us as Mom and Dad, and when dating problems came up, he and the girl would be over talking until the wee hours.

Early in 1986 he called to say he had responded to a blood drive at work and his blood was tagged HIV Positive. HIV Positive meant that he had been exposed to the AIDS virus, that the antibodies were present and most likely the virus too. It came as a shock. It was difficult to support him from 1,500 miles away, but he seemed to deal with it acceptably after the initial shock had faded. It became apparent through his letters and phone calls early in 1987 that he had been denying what was happening. He began to get sick regularly. He had proven vulnerable to illness each winter prior to knowledge of being HIV Positive.

I encouraged him to come home—to Tennessee or South Carolina where friends and family (who still knew

nothing) could help. He wanted to stay in school because of his call. I assured him that God could train him anywhere for His service. Two weeks later he and his roommate, Jeff (who decided to return as well), called with moving plans set.

They moved in June. With two old cars and no air conditioning, the trip was long and hot, complicated by breakdowns. They showed up on our doorstep on Bill's birthday, exhausted from the ordeal. Bill had lost 40 pounds.

The following Saturday evening he began to feel sick. He had no job and no insurance, so Jeff took him to an emergency medical clinic Sunday morning. I located a doctor for him who knew about treatment of the HIV infection. Bill continued to be sick and dehydrate. By Wednesday we found a hospital with an AIDS treatment program where he could receive care. He was in bad shape.

We knew it was time to tell his parents, but we all wanted him to be stronger and decided to let the weekend pass. His parents came to Nashville the following Monday. Bill, Jeff, and I sat down with them to tell the story. With the story finally out, we were in the midst of a good cry when the IV monitor went off, cutting his much-needed relief short. There would be other times to share tears.

It became more and more difficult to deal with the questions of friends about Bill's illness. The five of us debated going public and could see pros and cons both ways. After two weeks and at Bill's initiative, we let the local pastor make an announcement. He had been aware and supportive.

That Sunday night at the close of camp meeting, Jeff and I sat in the back. The announcement was greeted with silence and shock. AIDS was here, in our congregation! Providentially, Dr. Horace Stephens rose to sing "When Answers Aren't Enough."

I had wondered what the congregation's reaction would be. I feared irrational behavior—or worse, no response at all. Some thought the announcement was out of order. Others thought the pastor went too far in his explanation.

After a couple of days we began to receive calls from a few individuals willing to assist Bill. We are still waiting to see what the church's position will be.

We christened our volunteer program "Beyond Fear: AIDS Education and Support." We have learned from the social stigma and reactions we've experienced with Bill and hope to make it a little easier for others. During Bill's hospitalization the nursing staff seemed surprised by my wedding band, no doubt wondering about my relationship to him. Rejection is contagious at times!

Experts predict within five years none of us will be without a family member or friend with ARC (AIDS Related Condition) or AIDS itself. Education is the key *before* infection takes place. Education is the key *before* you confront your first case.

I find myself working alongside people whose beliefs and viewpoints differ from mine. I respect them, and they respect me. They are surprised

when I tell them where I am coming from churchwise. We have often been judgmental, self-righteous people when it comes to individuals struggling with homosexuality. To unite our biblical conviction that homosexual behavior is wrong with care for its victims is something few have been able to do.

Newsweek, August 10, 1987, used its cover and 12 pages to show the faces of AIDS—302 victims of the disease. They were like the people we know. People like you and me.

I ask you to pray for a cure for this plague. Ask God what your response should be. Educate yourself—don't give in to irrational fear that will paralyze any ministry you could offer.

Here is a field ripe for harvest. What will you do when AIDS comes home? **H**



Camérique

I See a Rose

*In my hand I hold one of God's great works,
Which is a rose.
Most people don't take the time to observe
What in their garden grows.
Thoughts of nature make me content and are
More precious than gold.
This rose is delicate, cool, and fragrant,
And of beauty rare I'm told.
I caress this rose tenderly as I
Breathe in its fragrance sweet and cool.
Many people value wealth more than nature, but
This rose is lovelier than a jewel.
I must not prick my fingers on the sharp thorns
That protect this lovely flower
Which is most carefully cared for
By God's sunshine and rain shower.
I cannot see this lovely rose with my eyes,
Yet I do not mind,
Content to see it spiritually with my heart and hands
Because my eyes are blind.*

—DEBORAH RAE
Montclair, New Jersey

Taking Seriously Biblical Warnings



**TRAVEL
AT YOUR OWN
RISK**

Scriptural warnings are to be taken seriously. Consider Paul's pointed admonition to the Corinthian Christians: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12). The apostle was not playing word games with these first-century believers. He was inspired by the Holy Spirit to sound this alarm because self-deception would result in a "fall" from grace. Their quest for mature discipleship was endangered.

Paul's warning continues to serve followers of our Lord as a reminder to keep their spiritual guards up at all times. Issued from a shepherd's concern, such a precaution does not cloud *true Christian security* by inciting unhealthy fears and irrational stresses. A delightful vacation trip through the most scenic beauties of nature is not devastated by occasional TRAVEL AT YOUR OWN RISK signs, placed along the route by responsible highway construction crews. Neither is there anything morose about the watchword voiced by Paul to the Corinthian pilgrims (and to us) on the Christian venture of faith.

Exponents of unconditional eternal security dull the seriousness of Scripture's safeguards. A popular expression voiced frequently by them is, "You can know that you are assured of heaven as if you were already there." On the surface, that seems to be reassuring and convincing. This seriously flawed cliché teaches that a person once saved is *automatically guaranteed eternal bliss* regardless of any subsequent rebellion against transparent biblical precepts.

One advocate of this treacherous teaching, commenting on Psalm 51:12, declares, "He didn't lose his salvation [by his adultery and murder] he only lost the *joy* of his salvation." This is not an isolated instance of such strained interpretation. Advocates of this fallacious teaching insist that one may be "out of fellowship with Christ" but still sustain a mysterious "relationship with Him." In spite of acknowledged transgressions, one's unconditional security remains intact, eternally guaranteed. How zealous adherents to this false hope can be so passionately committed to this totally unacceptable doctrinal position is a mystery!

The religion editor for a large metropolitan newspaper in Texas reported a controversy that had erupted in the nation's largest modified-Calvinist denomination "... over a theology professor's stand that it was possible for a Christian to become an unbeliever."

Interesting and pertinent are the Scripture passages that this beleaguered professor cited in defense of his beliefs: Hebrews 2:1-4; 3:7-13; 6:4-6; 10:26-30; and 12:14-17. Though drawn from a single New Testament Epistle, these verses do not exhaust the biblical warnings significant for Calvinists and non-Calvinists alike.

Scriptural safeguards serve a vital purpose. The caution signs are out, not to make us paranoid by creating abnormal fears of backsliding but to alert us to the danger of drifting away from the true course. Reason dictates that the growing disciple not dismiss as inconsequential these spiritual monitors. God has provided them to assure our true Christian security. The King James version translates Hebrews 2:1, "lest at any time we should let them slip."

Loss sustained because of sheer carelessness is always regrettable. Where spiritual destinies are concerned, to disregard scriptural alarm signals is to risk serious moral lapses. The writer of the Epistle to the Hebrews, overshadowed by the Holy Spirit, holds out precautionary alerts to Christian

pilgrims of each generation. His intent is obvious to the sincere soul. "The picture is that of a careless, drowsy boatman in danger of drifting past the safe haven and being carried out to sea" (*Beacon Bible Commentary*, 10:32). The sentry word, *drifting*, is accentuated, both in modern-language translations and explanatory notes.

Contemporary Christians must not ignore, to the risk of their own spiritual loss, the almost imperceptible tendency to dangerous drifting. Any prodding by the Holy Spirit, any scriptural insight that would serve to make us conscious of the slightest deviation from discipleship guidelines, should be welcomed as corrections of our threatened religious course.

The basic presuppositions of those who take uneasy comfort in eternal security must be hard pressed by the grave warnings of Hebrews 3:12-13: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin." Here is heralded an arresting truth that every Christian pilgrim should hear and heed. H. Orton Wiley comments, "Keep up your spiritual guard against falling away by being alert to the Adversary's intrigue." How one can take seriously the phrase, "... in departing from the living God," and construe its meaning to be something other than a grave possibility of spiritual dereliction is inconceivable.

Commenting on the clause, "... hardened through the deceitfulness of sin," Richard Taylor observes:

It is a solemn thought that the human heart, even a heart once Christian, can congeal as cement, and lose its malleability. The danger is aggravated by the fact that the damage is done by the delusion of sin. Sin which is seen as sin can and will be more readily avoided. But when it is disguised as apparent good, the hardening process goes on unnoticed. Only keen alertness which is fully aware of the deceitfulness of sin can prevent this gradual hardening of the heart (*BBC 10:72*).

The series of warnings issued in this Epistle become more somber, if possible. "Having fallen away" (Hebrews 6:6) reflects the original language more accurately than the King James rendering, "If they shall fall away." Attempting to explain away the obvious fact that the author of these disturbing passages had in mind persons who were once regenerated is futile indeed.

The consequent incorrigibility that seals the spiritual destinies of those "having fallen away" is pathetic to contemplate. Dr. Taylor, commenting on this passage, suggests that "it is impossible to stir them up toward repentance. If they have gone this far, they won't even lay again 'the foundation of repentance'" (*BBC 10:72*). Strained efforts to dilute the strong terminology employed here with respect to those who have deliberately rejected Jesus Christ are the height of spiritual and intellectual folly.

The final caution against apostasy in Hebrews 10:26-30, illustrated by Esau's heart-rending example in Hebrews 12:14-17, makes for some of the most distressing realism pictured in the New Testament. One shudders even to consider the possible moral and spiritual plight of those so graphically described in these woeful terms: "... who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an un-

holy thing, and hath done despite unto the Spirit of grace" (10:29).

The inspired writer may have been reasoning from a hypothetical situation and not actually condemning these Hebrew disciples as victims of this awful plight, but this does not rule out an irreversible fall as a grave possibility. As A. T. Robertson observes: "It is a terrible picture and cannot be toned down."

Once again the balance and symmetry of revealed truth come front and center with full impact. The great positive affirmations of Scripture are to be treasured and taught. That we are attracted to the illuminating and inspirational assurances of the Word is readily acknowledged by committed Christians of every doctrinal persuasion. Who of us would not much prefer reading Psalm 23, Isaiah 53, John 14, Romans 8, 1 Corinthians 12, or Hebrews 11?

This much can be said: Safety is on the side of *conditional security*! Unconditional eternal security is exposed as a grievously flawed doctrine by the way it skirts the force of the glaring warnings in these and other solemn biblical cautions. The purpose of such warnings is crystal clear—they provide essential safeguards against willful carelessness on the part of Christians.

To take these warnings with full seriousness is not a plea for "eternal insecurity." Just as there is sound scriptural ground for indispensable Christian assurance, there is an equally solid basis for proper Christian security. **H**

BY J. RAY SHADOWENS

A Nazarene elder who resides in Houston, Texas.

PRICELESS

Privilege

*Today we worshiped freely in a church;
We did not post a sentry-guard detail.
We had no fear that constables would search
Us out and haul us one and all to jail.
We sang our anthems without censorship;
The pastor read God's undiluted Word.
He plainly spoke, without a bridled lip
And every soul in presence freely heard.
How scarce the thought, in all that complex crowd,
That we were blessed with priceless liberty;
That untold millions never are allowed
To gather thus and choose their Deity.
We thank Thee, Father God, for the prudent men
Who sealed our rights with foresight and with pen.*

—CLESSEN K. SCOLES
Pueblo, Colorado

GOD REALLY WANTED A CHURCH IN LAJAS



“Hey, we came to build two buildings. If it is Lajas, it’s Lajas.”

It all started about three years ago when Richmond, Va., First Church invited Danvers, Mass., Church of the Nazarene to share one of their Work and Witness projects in the Dominican Republic. Danvers didn’t think they could do a project on their own. They didn’t have enough people interested in that sort of thing. But a few people came, and they got so enthused that they were able to excite a lot of people in Danvers about being a part of the missionary effort in the Dominican Republic. So we set the dates. They decided that they would like to build two metal chapels (buildings that we build in rural areas or in the little communities in the cane fields). This time we were going to do it in the north. So we outlined two areas where we thought it would be best for Danvers to place their two metal chapels.

From the very start we missionaries here in the Dominican Republic were fretted with all kinds of problems. We had to give back donated property because it was too small to contain any logical building for a church. We had to invest money in the purchase of land that we had hoped to use for the building itself. The group finally built one building on this property. That problem solved, we sent a

spearhead team to begin the basic foundational work at the other location. The officials of that community stopped us saying, “You can’t build here! We do not care if the property belongs to you or not; this whole area is being sold by the government, and we do not want to have to reimburse you for a building.” The only other building site available at the time was not in that north area but in the east, through the mud trails, in the cane fields, a long way from the other site.

But God wanted a church in Lajas, in the cane fields. We missionaries talked to the people from Danvers and said, “Look, if it could be done, it will bust you. You will be worn out more than you can imagine. And you will have to give up a lot of the free time you planned for souvenir shopping and sight-seeing, and we are not sure that you can get it done.” It was like talking to a stone wall.

“Hey, we came to build two buildings. If it is Lajas, it’s Lajas.”

So the mission director took a little group of Danverites—the pastor and one or two others—to Lajas to look it over. Well, the lot was on a slope, with a decline in the land of about four feet. That meant that two or three feet from the back had to be moved to fill in two or three feet in the front. It meant hauling in rocks, and there is no machinery in those areas: no cranes, no backhoes, no special equipment to move land. It would have to be done by hand. And there was only a day in which to do it.

We talked to the people of Lajas, and they said, “Don’t worry about it; we will have it ready.” And so they did! The men, the women, and the children of that area assaulted that piece of ground, moved in retaining rocks, and moved the dirt from one end of the lot to the other. We went in with the basic materials that were needed; steel, tile for the floor, cement, and so forth. The people of Lajas were not appalled at the work this presented. They began unloading the truck. The steel was stored in one of the homes, the bags of cement practically filled the home of the pastor, the children began to carry the tile to fill a room in another house. Even women with babies in their arms carried tile on their heads from the truck to where the tile was being stored.

And when Danvers finished in the north and moved into the Lajas area, it had rained. The mission director’s car got stuck and had to be pulled out by a tractor, but the bus and the trucks made it through. Everyone was under orders, if it should begin to rain again, to hurry out of there or they would be stuck for a week. The work began. The pastor and his people helped the men and women from Danvers, Mass., to put up a church that God wanted in Lajas. They worked long, hard hours, but the building went up and the roof went on. And on the afternoon that

should have been spent souvenir shopping, the building was finished. At once, the sweaty workmen and women from Danvers, and the men, women, and children from Lajas, gathered into the new church building.

The Danvers workers repeated a proclamation declaring that the church had been built for the worship of God, and the people of Lajas, weeping and rejoicing, also pledged that their building would be used for the winning of souls.

Nobody really missed the souvenir shopping, nor the

sight-seeing; they were so excited that a little pueblo out in the middle of the cane field now possessed a substantial, good-looking building for the worship of God and the salvation of souls. I know that God wanted a church in Lajas. Praise God that it is there! **H**

BY MARSHALL GRIFFITH

A Nazarene missionary to the Dominican Republic currently on furlough.

CHAPLAINS AND CHANGED LIVES

THE PRIVILEGE OF PRISON

Jake was introduced to a high school assembly as an ex-convict who had been involved in drug dealing, drug abuse, and armed robbery (\$37.40 from a QuikTrip store at gunpoint). The auditorium got quiet. Every eye was fixed on Jake as he shared stories about the streets, prison, parole, and freedom. Jake did not emphasize his crime and his life in prison, but he maximized his spiritual conversion that so radically changed him. He announced that it was his privilege to have been in prison. Otherwise he probably would not have faced up to the things that eventually set his life on the right course.

Ex-convicts perform a great service in putting out such warnings, but most would-be criminals need something more to deter them from involvement in crime. Sheer determination, the horror of prison, and material goals work to help keep some people out of prison, but it is the love of God that makes the difference in every human life.

Between 80 and 90% of those in prison are involved with alcohol and drug problems, usually related to inner personal problems and character defects. Most of the people in prisons have been abused either mentally or physically (sexually) as children. Once

the inner person is healed, the total life-style can change and the approach to life be corrected. The Spirit of God coming to the spirit of man makes the radical difference in people like Jake.

As a child Jake felt his dad didn't accept him. Jake didn't accept his dad's life-style, so there was always conflict between them. Jake turned to sniffing glue to escape the tension of his homelife. He sold marijuana to get money for other drugs so that he could forget all the demands life placed on him. After many bouts with the law Jake was sent to prison.

The Institution of Correction was limited in what it could do for Jake with his in-depth problems. The administrator's first responsibility was housing and feeding those under his care. Rehabilitation came later if funds permitted. People sentenced to prison know they need to change, many want to change, but few have clues to what is wrong with them.

Jake was assigned to a two-man cell and worked in the prison paint factory. To deal with the humdrum and boredom of prison life Jake attended Alcoholics Anonymous meetings. He took moral inventory of himself and realized he needed outside help, but in prison he knew no one to turn to. Eventually he turned to God as an authority to respect, not because of His

demands and laws but because of His love.

Discovering God's love, Jake realized that his parents' authority was also based on love. Jake sought out his father to seek forgiveness for his rebellion and rejection. In a meeting with his dad, the floodgate holding back years of "bad thinking" was released, and Jake was able to begin healing. Next came transformation of hate for the police to a tolerated acceptance of what they stood for. Finally, a meeting with a Christian cop and a study of Romans 13 brought a complete change in Jake's thinking.

Jake attended Bible study classes, took Bible correspondence courses, and sought the advice of the chaplains on how to live a sanctified life.

Jake now knows that going to prison is not the worst thing that could have happened to him. He is grateful that he was slowed down, halted, and changed to become a healed, whole person in Christ.

Jake did his time in prison and re-entered society a changed man. He sought and found God's plan and purpose of his life, and now he communicates God to others from a point of crisis and change. A person in Christ becomes new (2 Corinthians 5:17). Old values, attitudes, and habits are replaced by the grace of God. God gives inner peace and love. For those who come out changed, having been imprisoned really is a privilege. **H**

BY WILLIAM GOODMAN

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

THE HALLOWING PRESENCE

"The place where you stand is holy." This is what God said to Moses at the burning bush, and to Joshua on the outskirts of Jericho.

What makes a place holy? One thing only—the presence of the Holy One. His presence made the Temple holy. His presence makes a life holy.

The place where God encounters a person to change life and command service is sacred. Not the sand, not the bush, not the fire, but God—present, speaking, acting—made that desert spot holy ground for Moses. Not the river he had crossed or the city he would conquer, but God made the place where Joshua stood holy ground.

Only the presence of God makes a building a temple or a congregation a church. The transformation of the secular to the sacred, the profane to the hallowed, is not achieved by human effort or activity, however pious. Holiness is achieved only by the living God as He graciously draws near to redeem and enlist human life.

We can meet together, sing hymns, recite prayers,

read Scripture, and give offerings, but all of this is empty ritual in a mausoleum unless God is present to own and bless us. We can make laws, chant slogans, battle evils, and light victory fires, but our reforms are cosmetic and ephemeral unless God is present to energize and direct our lives. Where holiness is concerned, everything depends upon the Presence.

The presence of God cannot be manipulated or controlled by His people, not even by ordained people in clerical dress. God is not a genie who appears because we rub the lamp. He does not come or go because we tap a bell or blow a whistle. He is sovereign.

His presence is not capricious, however. He comes where two or three are gathered in His name—which means at His command and under His authority. Obedience assures His presence, disobedience forfeits His presence.

God is the Holy One. Nothing is holy except by His presence. Nothing is holy in His absence.

NOTHING OR EVERYTHING?

Les Bradley was a pilot for Kuwait Airways. In February 1982 his plane was hijacked in Beirut by a group of Shiite terrorists. For a while Bradley expected to be killed at any moment. He later said, "I was getting ready for the big nothing."

What a mistaken tag for death—"the big nothing."

If there is nothing beyond death, then nothing this side of death makes sense. If death ends everything, life is a sick joke, a cruel farce.

Death as nothing makes the prayers of a saint as worthless as a drunkard's obscenities. Death as nothing robs a mother's tears of any greater value than a camel's slobber. If death is nothing, the crucifixion of Jesus has no more meaning than the slaughter of a steer. Life is too brief, too tragic to make sense if this world sets the boundaries of human existence.

I've heard people say, "If there were no heaven, I'd serve God anyhow, because the blessings of this life are so wonderful." That sounds pious, but it's empty sentiment. Paul thought differently. "If for this life only we have hoped in Christ," he wrote, "we are of all men most to be pitied" (1 Corinthians 15:19,

Death is a transfer, not a canceled ticket. Death is a fork in the road, not trail's end. We will live somehow, somewhere, forever.

RSV). If life is a dead-end street Christians are dupes—if not dopes. Mirages do not slake thirst.

Death is a transfer, not a canceled ticket. Death is a fork in the road, not trail's end. We will live somehow, somewhere, forever. Longfellow was right, "dust to dust" was not written of the soul.

Those who follow Jesus Christ in this world will share eternity with Him. This is promised in His Word, assured by His resurrection. Suffer with Him here, reign with Him hereafter—this is the unbreakable truth of Scripture.

Whether death comes in a hail of bullets, a ravaging disease, or a flaming wreck, it comes as transition, not as annihilation. For the disciple of Christ death leads to everything, not to nothing.

Of early Methodists, Charles Wesley said, "Our funerals are our festivals." They celebrated eternal life; they did not bemoan "the big nothing."

ONE MAN'S KICKS ARE ANOTHER'S HEADACHE

Between Kansas City and Albuquerque, I endured a miserable flight. The rinky-dink airline had an open-seating policy, and the flight was full. By the time I boarded the plane, I got stuck in the middle of the smoking section. In nothing flat my eyes, nose, throat, and lungs were burning, and all my allergies were at battle stations.

I was seated between two fellows who were not in the smoking section accidentally. The chap on my left smoked half the time and coughed the other half. He had become proficient at both activities. His cigarettes were appropriately named for an ugly, smelly animal.

While the smoke was irritating, the man was quite pleasant. Conversation revealed that he was headed for Las Vegas, eager to hit the casinos and try his luck for instant riches. He had worked out a system, he assured me, to turn the odds in his favor. His eyes lit up like a pinball machine as he talked about it.

I told him I was headed for a small western town to preach a revival meeting. He looked at me in dis-

belief and said, "I can't imagine a less exciting way to spend a week." The evident sincerity in his tone touched my heart. He really felt sorry for me! I could not convince him that my work was far more exciting than his play. He just shook his head and looked at me with pity.

The man on the right, also headed for The Strip in Las Vegas, remained quiet. In fact, he moved as far away as the cramped seating on the plane allowed. Perhaps he thought I was not only dull but also looney.

The thought of instant wealth has no appeal for me. In fact, wealth doesn't appeal to me, period. A sinus problem furnishes all the headaches I need. But serving the Lord, preaching the gospel, watching people discover freedom, peace, and joy in Christ—that provides all the excitement my old heart can stand. I wish Smoky and I could have compared notes after our weeks were over!

A BACKSLIDER RETURNED

At the seven o'clock prayer meeting during the Pittsburgh district camp meeting, Brother Brest was testifying. I heard him say, "I not only thank God for what this camp meeting has done for me when I've been here, but I thank Him for what it meant to me before I began to attend each year." That seemed strange, until I heard the rest of his story.

Brest became a Christian at 19 and served the Lord for a number of years. Then he dropped out, for reasons not specified in his testimony, and was backslidden for years. At the age of 67 he was lying in a hospital bed, having just undergone surgery for cancer. He didn't expect to live. Like Hezekiah of old, he turned his face to the wall and wept and prayed.

God mercifully forgave his sins, healed his backsliding, and restored his strength. In gratitude, he rejoined the church and insisted on being baptized anew by his pastor son. When he came to camp meeting many people greeted him joyfully, saying, "We prayed for you during the camp meeting last year when we learned of your illness."

Now, at 76, Brest is an ardent disciple of Christ, loyal member of the church, and enthused about camp meetings. To be with him is a treat, so contagious is his faith and joy.

In all our churches are people who have drifted from Christ. They are prodigals in the far country, desperately needing to strike the trail home to the Father. We need to intercede in prayer for them, not willing to surrender the purchase of Christ's blood to evil's bondage. Caring Christians are the hope of those who have strayed from Christ.

The Lord never loses sight of them. He never forgets them. His love pursues them constantly. We need to give voices, hands, and feet to that love, doing whatever we can to let them know that the way back is wide open. As we increase our efforts, the Lord will increase the number of persons who, like Brother Brest, return to bless and help the church in its mission for Christ.

THE ANSWER CORNER

The matter of dress bothers me. Does our church take a stand on dress? What do you think of Nazarenes (preachers or laymen) who are seen downtown in shorts, sometimes with no shirts?

The *Manual* enjoins "simplicity and modesty" of dress as one expression of our "commitment to God" (26.2).

It also enjoins upon us the good work of "clothing the naked." When you see Nazarenes in town nearly naked, perhaps you could offer them some clothes.

Immodest attire is an expression of worldliness. What is immodest must be defined in terms of time, place, and activity, but we may be sure the Holy Spirit will check us if we are improperly attired. Our responsibility is to be sensitive and obedient to His checks.

Our responsibility, also, is to lovingly reprove those who transgress the bounds of decency.

What, do you think, did Jesus mean by His words to Mary Magdalene in John 20:17—"Touch me not; for I am not yet ascended to my Father . . ."

I think the risen Christ meant something like this: "Mary, do not cling to Me, for the former relationships, expressed by physical contact, are no longer relevant. I will ascend to the Father and We will pour out upon you the Holy Spirit. Then I will be present, not as a visible, tangible Presence beside you, but as an invisible, intangible Presence within you." This, it seems to me, is what the Lord im-

plies, when His words to Mary are viewed in the light of the passages about the promised Holy Spirit in chapters 14—16.

How many angels could dance on the head of a pin?

Your question is very old and probably irrelevant.

What size angels are we talking about? And what size pin? And what kind of dance?

You see, specific answers are impossible without adequate information.

Now, if you would like to get serious, I have a suggestion. Read what the Bible says about angels, and a good book or two on the subject, and it will improve your mind and heart considerably. They are wonderful creatures.

According to 2 Chronicles 28:1, Ahaz was 20 years old when he began to reign, and he reigned 16 years. Verse 27 says that he died and Hezekiah reigned in his stead. According to 29:1, Hezekiah was 25 years old when he began his reign and he reigned 29 years in Jerusalem.

Does this mean that Ahaz was only 11 years of age when Hezekiah was born? Please explain this situation.

Every scholar I've read often refers to this as a "serious problem."

One popular solution posits a coregency of Ahaz with Jotham for several years. If he began to reign alone some years later, he may have been over 36 when he died, and therefore over 22

when Hezekiah was born. However, the "proof" for this theory is tenuous.

Allowing the text to stand as it appears, the birth of Hezekiah to a father between 11 and 12 years old, as unlikely as it sounds to us, is not impossible. In the oriental countries children were often betrothed and even married in preteen years. Even today there are cases of preteens becoming parents. Perhaps Hezekiah was conceived one rainy day when Ahaz couldn't go outdoors and play football.

The real wonder is that Hezekiah survived to succeed Ahaz, for Ahaz was an idolatrous ruler serving demonic gods.

In my early 20s I was saved and baptized. Later I backslid, but 20 years after that I was reclaimed and sanctified, receiving the Holy Spirit. Should I be baptized again?

No. Essentially, baptism is the work of God, not of man. There is no scriptural record of, or precedent for, repeating baptism in the case of one who had been baptized into the Christian faith. The Bible does not teach that backsliders, when restored, should be rebaptized.

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

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

LETTERS

BROKEN HEART HELPED

The March 15 issue arrived at my home a few days following the birth of my stillborn son. In seeking reassuring words, I read the article "Patience in Prayer." I cannot begin to tell you how that article ministered to my broken heart. Experiencing the death of my son has made me realize how little control we have over our lives. All I can do at this time in my life is wait in the Lord. Every day Jesus is bringing healing to my heart, and during

this waiting time God is teaching me wonderful truths.

Judy Guenseth
Springfield, Illinois

HARPER VALLEY STORY

Thank you, Leone Hunter, for writing the Harper Valley story (March 1988). Between 20 and 30 years ago I told part of this story many, many times as I traveled as a Sunday School convention and tour speaker. I say part of it, because it was just beginning to bear fruit. Earl Hunter was on the mission field, and I was in services at Lester Braddock's church. Now the fruit has tripled and multiplied, and

there is no estimating how many dedicated effective workers there are who came out of Harper Valley, or heard the story and were inspired to go and do likewise.

Lyle Potter
Pomona, California

ENCOURAGED WAITER

I just want to tell you how helpful the article "Patience in Prayer" by J. Grant Swank, Jr. (March 15 issue), was to me. I've been waiting for 10 years for God to answer His definite promise to me. It encouraged me to read this article. Thank you for printing it.

Esther Woodward
Bloomfield, Iowa

ONE LONG STEP

Your editorial, "Divine Holiness—Human Reverence," in the March 15 issue is excellent.

I would not dare to use the expressions some Christians use today when they are speaking of God or addressing God. I am glad that I have always

had a holy reverence for God. I grew up in a Calvinistic church, and I was taught to regard God with awe and holy reverence.

Dr. John Riley said, "Reverence is one long step toward revival."

No one who has ever enjoyed God's presence will ever speak of God in a "buddy-buddy" language. I get a thrill

every time I read the words in the Psalms where it says, "O Lord our Lord, How excellent is Thy name in all the earth."

I have been reading the *Herald of Holiness* for about 58 years. I receive a lot of inspiration from its pages.

J. A. Benton
Anderson, South Carolina

BY ALL MEANS...SAVE SOME

THANK YOU, GOD, FOR FRANK

Dad and Frank Carey, our new neighbor, were talking in the kitchen while Mom did some hand sewing in the living room. It was late September 1923, and I would be five years old in a few weeks.

I listened to the men's conversation. Frank was asking my dad to go somewhere he called "church." Going somewhere—anywhere—was exciting. Our weekly seven-mile trip to town to sell eggs and buy groceries was a big occasion.

The next few days were bean harvest. A horse-drawn puller was used, and the bean plants forked into small, loosely stacked piles through which air circulated. Later they were forked onto wagons, pulled near the threshing machine, and forked into it by hand.

Frank Carey came and helped Dad and Mom fork beans all day while I played nearby. But they quit early!

Frank walked home, Dad did the chores, Mom fixed a hurried supper. We cleaned up and changed into clothes reserved for special occasions. I was *really* excited!

Soon the Careys came for us in their car. It seemed to me we rode a long time, to a different town, Potterville. We parked in front of a red brick building with tall, skinny windows. Inside were rows of miscellaneous wooden chairs held in place by a board nailed to the underside of the seats. The wide boards of the floor were bare but clean. There was a big, pot-bellied stove near the center. The warmth from its roaring fire felt good!

I looked the room over. A long stovepipe was suspended by wire cradles from the ceiling. At intervals, gasoline lamps hung from the ceiling. A man with a step ladder was going to each one to pump in the air so that it would give light until the service was over.

There was a platform in front. A white wooden wall, slightly higher than the platform, with a wide board on top of it separated the platform from the rest of the room.

BY EDITH MILLER HOLCOMB

Wife of a retired elder and active in the Chapman Memorial Church at Vicksburg, Michigan.

Mom called it an altar. There was a tall, white table, too, that she said was a pulpit.

People came to us, and Frank told them our names. I thought it was nice when they spoke to me, too, for I'd never seen any of them before.

Soon a man stood behind the pulpit and everyone sang. Then they all got on their knees by their chairs, so I did too. The man began to talk. I moved around, trying to see what he and the others were doing. Mom whispered for me to be still and close my eyes because the man was talking to God.

After prayer we sat again and another man talked to the people for a long, long time. We sang a song, then everyone moved about and talked with each other. We got in the car and started home.

This same thing happened two more days. On the third night, while they were singing their closing song, my dad and mom went forward and knelt at that altar. I tagged along. That was the first time I remember seeing my dad cry. They were praying, and others with them. Soon I felt that I should pray too. With very limited understanding I bowed my head, closed my tearful eyes, and said, "Whatever Mom and Dad are doing I want to do too." I felt that the God they'd talked about really heard and answered me. Later I knew to call it being "saved." Everyone seemed so happy, I knew we had done a good thing.

When we got home, though, I wondered. A fire was burning in the stove in the living room. My dad came from the kitchen, opened the stove door, and threw his entire supply of tobacco and all his pipes into that fire! And the next day he wasn't even cross, as I had expected him to be.

From that time on, every morning before leaving the breakfast table we read from the Bible, got on our knees, and prayed.

Our whole routine was changed—church twice on Sundays, chores done early to go to prayer meeting on Wednesdays, and every night of revival, twice a year. I remember extra effort to attend tent meetings and revivals to start churches in two neighboring towns, Grand Ledge and Charlotte. And long 25-mile rides to a city church in Lansing to hear men preach who were spoken of in reverent tones. In the midst of summer farm work, we attended a nearby holiness camp meeting at Eaton Rapids, where I heard such stalwarts as "Uncle Bud" Robinson, H. C. Morrison, and George Bennard.

I am now a retired pastor's wife. What a joy to have known Jesus all these 64 years!

How different my life could have been if a tenant farmer hadn't taken a spiritual interest in a family he scarcely knew! Thank you, Frank!

H

PEOPLE AND PLACES

GUYANAN PRESIDENT CHALLENGES NAZARENES TO HELP FIGHT DRUG ABUSE

President Desmond Hoyte, addressing the 36th Annual District Assembly of the Church of the Nazarene in Queenstown, March 17, said: "... The church must play a very influential role in educating young people about the dangers of drug abuse and provide them with opportunities

to use their leisure time in constructive ways."

Hoyte challenged the Church of the Nazarene in Guyana to expand its practical work among children, youth, and senior citizens, and to join the fight against a "terrible evil," drug abuse. He said, "I have noted with great interest your activities in organizing annual camps for young people and in encouraging sporting events. I congratulate you on this very important work and urge you to try to increase its scope. ...

"All of us in this country have a duty to fight this evil before it becomes unmanageable and

overwhelms us," the president said. Though the government had recently passed legislation for heavy penalties for drug traffickers, this is not enough, he added. Children and youth should be provided with opportunities for their healthy physical, intellectual, and moral development, instilling in them qualities to be good citizens.

The president also called on the church to increase its work among senior citizens, and to mount an outreach program to enhance these citizens' welfare and to improve the quality of society as a whole. Senior citizens must not be allowed "to languish in loneliness and without proper care and attention."

President Hoyte stressed that, "Religion must be an instrument for uniting our people, not dividing them; for promoting understanding, not hate; for consolidating and not fragmenting our nation."

Noting the religious freedom the Guyanese enjoy, he stated, "We must cherish this constitutional right and safeguard it, for there are many countries ... where religious freedom does not exist." He also reaffirmed the government's support and equal respect for all religions and denominations.

President Desmond Hoyte commended the Church of the Nazarene for its 40 years of ministry amid the manifold problems of change and development. "Yet, despite the vicissitudes, the church has remained faithful to its mission of service to the people."

The one-day assembly also featured the report of District Superintendent Robert Dabydeen, and a special message from Regional Director James Hudson. The assembly was attended by overseas delegates including representatives of the Caribbean Nazarene Theological College, Rev. Russell Brunt and Rev. Matthew Crooks.

Nazarene has an average attendance of more than 100. The pastor is Maignon Jean Elisois.

This new church is significant because the denomination is not yet officially registered in French Guyana. The organization of the church makes it possible to pursue that. For now, French Guyana is assigned as part of the Suriname District.

French Guyana is an overseas department of France that borders with Suriname. It has a population of 90,000. Of these, 22,000 are from French-speaking Haiti.

—NW

OUR COLLEGES AND SEMINARIES

NTS OFFERING NEARS GOAL

The annual offering for Nazarene Theological Seminary is within 12 percent of reaching its goal of \$225,000, according to Terrell C. (Jack) Sanders, Jr., NTS president.

"We appreciate the great cooperation of our pastors and the strong support of our district superintendents in helping the seminary to reach our goal of \$225,000 for the second year in a row," said Sanders. "We have already received \$198,400, and I am confident we will exceed the \$225,000 mark."

The money is used for faculty salaries, library books, capital improvements, and scholarships. Fifty thousand dollars of the amount has been designated by the NTS board of trustees toward the endowment of the Frank A. and Gladys L. Cooper Memorial Chair of Evangelism. This position, the first chair of evangelism in the denomination, is expected to be fully funded by next year. At that time, the full salary of Charles (Chic) Shaver, who is the first occupant of the chair, will be funded with interest from the endowment.

The top 10 churches (highest amount to lowest) and their respective pastors in the 1988 NTS offering include: Kansas City First, Keith Wright; Bethany, Okla., First, Mel McCullough; Olathe, Kans., College, Paul Cunningham; Indianapolis First, Bill Griffin; Overland Park, Kans., Randall Davey; Ottawa,

DOORS OPEN FOR CHURCH TO REGISTER IN FRENCH GUYANA

A new church with 53 charter members has been organized at Cayenne, French Guyana, according to John Burge, superintendent of the Suriname District. With 23 probationary members, the Bonhomme Church of the

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Ill., First, Larry Bishop; Marion, Ohio, First, David Graves; San Diego Mission Valley, Dan Copp; Nashville First, Millard Reed; and Kansas City Nall Avenue, Jim Daniels.

Although it did not make the top 10, the Naples, Fla., Church, pastored by NTS graduate Randall Cook, missed it by only a few dollars.

The top 10 districts (highest to lowest) and their respective superintendents are: Kansas City (twice as much as the next highest district), Milton Parrish; Central Ohio, J. Wilmer Lambert; Washington, Roy Carnahan; Eastern Michigan, Marselle Knight; Colorado, Jim Diehl; Michigan, C. Neil Strait; North Central Ohio, Jack Archer; Philadelphia, Talmage Haggard; Southern Florida, Robert Spear, Jr.; and Southwestern Ohio, Harold Graves. □

—NN

TRUESDALE IS NEW DEAN OF NTS



Albert L. Truesdale, Jr., 47, has been appointed as the academic dean at Nazarene Theological Seminary. The ap-

pointment was made by NTS President Terrell C. (Jack) Sanders, Jr., with approval of the NTS faculty. The appointment was approved by the Board of General Superintendents, followed by election by the NTS board of trustees. He will begin the new assignment September 1.

He replaces Chester O. Galoway who recently announced his resignation of the deanship after seven years in that post.

"I am honored by the privilege and sobered by the responsibility of being dean of Nazarene Theological Seminary," said Truesdale. "By the grace of God and through the cooperation of the many others who also love NTS, I hope to serve effectively the gospel of our Lord through this position."

A graduate of Trevecca Nazarene College and NTS, Truesdale holds the Ph.D. in systematic theology from Emory University. He has served as professor of philosophy and Christian ethics at NTS since 1978. He was academic dean at Olivet Nazarene College from 1976 to 1978 and taught at Eastern Nazarene Col-

lege from 1973 until 1976. He has pastored congregations in Graham, N.C.; Rome, Ga.; and Quincy, Mass.

He has contributed to numerous publications and is a member of the American Academy of Religion and the Wesleyan Theological Society. He serves as a member of the board of directors of the Kansas City Metropolitan Assistance Coalition and the National Council of Christians and Jews. He is also chairman of the denomination's Bioethics Commission.

Truesdale and his wife, Esther, have three daughters: Beth, Rebecca, and Brenda. □

—NN

1988 GENESIS TOUR SCHEDULE

GENESIS COMPANY is a talented group of college students touring the United States this summer, June 11—August 14, under the sponsorship of NYI Ministries. GENESIS COMPANY presents a variety of musical-dramatic programming aimed at ministering to the family.

The remaining tour schedule is as follows:

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July 3 P.M.	Colorado Springs Eastborough
July 6	Bend, Ore.
July 8	Ashland, Ore.
July 9	Medford, Ore.
July 10 A.M.	North Bend, Ore.
July 10 P.M.	Oregon City, Ore.
July 12	McMinnville, Ore.
July 13	Camas, Wash.
July 17 A.M.	Kent, Wash., First
July 17 P.M.	Eugene, Ore., First
July 20	Medicine Hat, Alberta
July 23	Racine, Wisc., Community
July 24 A.M.	Litchfield, Minn.
July 24 P.M.	Maple Grove, Minn., Osseo
July 25	Minneapolis, NYI Convention
July 29	Flint, Mich., Central
July 31 A.M.	Flint, Mich., Central
August 2	Kalamazoo, Mich., First
August 6	Elkhart, Ind., First
August 7 A.M.	Elkhart, Ind., First
August 7 P.M.	Bedford, Ohio
August 11	Hannibal, Mo., First
August 12 A.M.	Kansas City FollowCon
August 12 P.M.	Joplin NYI Convention
August 13	Ferguson, Mo.
August 14 P.M.	Kansas City Central

All churches listed are Nazarene. Contact the church office for service times.

For booking information contact Alan E. Johnson, NYI Ministries, 6401 The Paseo, Kansas City, MO 64131; phone (816) 333-7000, ext. 206. □

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CONTACT '88

Twenty-one young adults will minister on seven districts this summer through CONTACT, one of the programs of YOUTH IN MISSION.

The YOUTH IN MISSION program, sponsored by NYI Ministries of the Church of the Nazarene, gives young adults ages 18-30 the opportunity to in-

vest their lives in a mission endeavor. This summer over 175 young people will minister through YOUTH IN MISSION.

CONTACT teams will be ministering on the Florida, Virginia, Washington, Sacramento, Canada West, Central California, and Hawaii districts.

CONTACT participants, along with all other YOUTH IN MISSION teams, will be involved in Training Camp at Point Loma

Nazarene College in San Diego, June 12-21. During their training they will work with Steve Pennington, the creator of PRO KIDS who is involved in family-oriented ministry across the nation. He will help them develop a week of "Sunshine Club" children's evangelistic programs.

Each day the CONTACT team will target a neighborhood, setting up stage equipment in a school yard or park area. All the

children in the area are invited to come and participate, through the canvassing efforts of the local church. Each "Sunshine Club" lasts one hour. The children will hear songs, skits, and stories that tell of God's love for them.

For further information about CONTACT or YOUTH IN MISSION, contact Dale Fallon, program coordinator, YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131. □

Team No. 1 Florida—A



Stephanie Leisher
SNU



Teri Miller
NNC

Not pictured
Douglas Barton
PLNC

Team No. 2 Florida—B



Terry Scott Livengood
MANC



Joanne Morley
PLNC



Denise Wadley
NNC

Team No. 3 Virginia



Amy Herman
SNU



John Moore
NNC



Kimberly Wood
NNC

CONTACT '88

Team No. 4 Sacramento



Susan Craig
MANC



Alicia Krauser
SNU

Not pictured Bob Knee MANC



Team No. 5 Canada West



Tonyo Fowler
PLNC



Marlene Miffleslaet
TNC

Not pictured
Rod Johnson
MANC

Team No. 6 Central California



Candace Frame
ENC



Tom West
MVNC

Not pictured
Stephanie Wardlow
TNC

Team No. 7 Hawaii



Howard Esterline, Jr.
PLNC



Brenda Hatfield
NNC



Stephanie McInnes
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EVANGELISTS' SLATES

ADAMS, MICHAEL D.: Maine District Camp, July 18-24; Virginia District Wesleyan Youth Camp, July 31—August 4

ARMSTRONG, LEON, LINDA, AND LANCE: Northwestern Illinois Camp, July 4-10; Illinois District Girls' Camp, July 11-15; Crown Point, IN (South Lake), July 18-24; Canton, IL (First), July 25-31

ATKINSON, THOMAS D.: Oklahoma City, OK (Primera), July 18-24

BAGGETT, DALLAS W.: Charleston, WV (Davis Creek), July 17-24

BALLARD, DON: Reserved, July 1-31

BELZER, DAVID A.: Kinsley, KS, July 1-9; PALCON III, MANC, July 18-22

BOCK, DON: Port Crane, NY (Lilly Camp), July 16-24

BOICOURT, MARLA J.: Concerts in Dakotas, July 9-20

BOND, GARY AND BETH: Ontario, Canada (Clarksburgh Camp), July 9-17; Canada Central District, July 22—August 1

BOQUIST, DOUG AND DEB: Southwest Indiana Junior High Camp, July 5-9; North Michigan Teen Camp, July 11-15; Colorado District Junior High Camp, July 25-29

BROWN, ROGER N.: Greenville, IL (Sorrento United Methodist), July 10; Cowden, IL (Free Methodist Camp), July 13-24; Olivet, IL (Olivet Holiness Camp), July 26-31

BUDD, JAY B.: Central Ohio District, July 11-14

BYERS, CHARLES AND MILDRED: Marengo, IA, July 13-17; Springfield, MO (First), July 18-24

CAYTON, JOHN: Pensacola, FL (Swanne Camp), July 25-31

CHAMBERS, LEON AND MILDRED: Reserved, July 1-31

CHASE, FRANK: Hope, AR, July 19-24

CHIPPEL, VERLIN E.: Plainfield, IN (Trinity), July 3

COFFEY, REV. AND MRS. RUSSELL E.: Reserved, July 1-31

COVINGTON, NATHAN A.: Detroit Lakes, MN, July 5-10; Park Rapids, MN, July 12-17; Bemidji, MN (Free Methodist), July 19-24; Reserved, July 26-31

CRANE, BILLY D.: Arbovale, WV (White Pine Holiness), July 21-31

DALE, TOM: Southwest Washington Holiness Camp, July 14-17; Kirkland, WA, July 31

DANIELS, M. HAROLD: Michigan District Camp, July 16-24

DELL, JIMMY: Evansville, IN (Trinity Wesleyan), July 3; Monroe, LA (First), July 9-13; Lewisville, TX, July 14-17; Valparaiso, IN, July 24-27; Hobart, IN (First), July 29-31

DENNISON, MARVIN E.: Wolcott, VT, July 5-10; New York District Boys' and Girls' Camp, July 11-15; New York District Boys' and Girls' Camp, July 18-22; Iowa District Camp, July 25-31

DIXON, GEORGE AND CHARLOTTE: Concerts in Ohio, Pennsylvania, and Indiana, July 1-31

DUNMIRE, RALPH AND JOANN: NY (Lisbon Holiness Camp), July 26—August 7

DUTTON, BARRY AND TAVIA: Concerts in Ontario, Canada, July 12—August 7; ME (Deeper Life Assembly), July 27—August 1

FADER, WES AND MARY: Pleasant Ridge, PA (Pleasant Ridge Camp), July 8-17; Laurel, DE, July 22-23; Smyrna, DE (Faith), July 31

FRANK, RICHARD A.: Woodstown, NJ, July 3; Richmond, VA (Highland Springs), July 24 a.m.; Charlottesville, VA (First), July 24 p.m.; Buckingham, VA (Senior High Camp), July 25-29

FREY FAMILY, THE: Mason, MI (First), July 10 a.m.; Pontiac, MI (Hillcrest), July 10 p.m.; Drayton Plains, MI (Williams Lake), July 11-17 a.m.; Flint, MI (West), July 17 p.m.; Deckerville, MI (Gospel Concert Series), July 23; Traverse City, MI (Wesleyan Church), July 25-29

GARDNER, JOHN M.: PALCON III (TNC), July 11-14; Summersville, WV (West Virginia North Camp), July 22-24

GIBSON, NORRIS—TOBIE & CO. MINISTRIES: Woodbury, GA (Harmony), July 5-10; Plymouth, NC, July 12-17; Parkersburg, WV (Broadway), July 19-24; Waycross, GA (First), July 26-31

GRAY, C. PAUL: Beebe, AR (First), July 19-24

GREEN, JIM AND ROSEMARY: Seneca, PA (U.B. Holiness Camp), July 1-10; Martinsville, IN (First), July 17; Norwood, OH (Cincinnati Norwood), July 19-24; White Springs, FL (Suwanee Holiness Camp), July 25-31

HAINES, GARY W.: Charleston, WV (Calvary), July 9-13; Flint, MI (Sunday School Retreat, Central), July 15-16; Flint, MI (Central), July 17; Midland, TX (San Antonio Western Zone Indoor Camp), July 23-27; Northwest Ohio Camp, July 31—August 7

HAWKINS, RAY J.: Kansas District Boys' and Girls' Camp, July 5-17; Palisade, CO (Children's Crusade), July 19-24; Brighton, CO (Children's Crusade), July 26-31

HAYES, ALVIN B.: PALCON III, July 18-22

HECKATHORN, JIM: Intermountain District Junior High Camp, July 11-15

HELMS, MIKE: Northwest Illinois Camp—NPH Rep, July 4-10; PALCON III (TNC—NPH Rep.), July 11-15; PALCON III (MANC—NPH Rep.), July 18-22; Indianapolis District Camp—NPH Rep., July 25—August 6

HENDERSON, LATTIE V.: Delaware, OH (Gospel Fellowship), July 3-10; Hot Springs, NE (Salvation Army), July 24-31

HICKS, JOHN DAVID: Canada Atlantic District Camp, July 23-31

HIGGINS, CHARLES AND MARJORIE: Reserved, July 1-31

HOWARD, RICHARD E.: Iowa District Camp, July 25-31

HUBBARD, JEFFIE A.: Corpus Christi, TX (Arlington Heights), July 13-17

JAMES, RANDY: Lancaster, KY, July 1-3; Frankfort, KY (First), July 5-10; Northeast Indiana Campgrounds, July 31—August 7

JOHNSON, RON: Concerts in Northern California, July 6-10; Northern California District Camp, July 11-17; Northeast Indiana District Camp, July 24-31

JONES, TERRY L.: Sterling, CO, July 1; Concerts in Wyoming and Colorado, July 3-13; Reserved, July 14-31

JUSTICE, MEL AND DONNA: Maysville, KY, July 5-10; Fairborn, OH (Wrightview), July 12-17; Southwest Ohio District Camp, July 25-29

KEENA, EARL E.: Southern California District Boys' and Girls' Camp, July 4-8

LASALLE, RAY: Hot Springs, AR (Lockhaven), July 3

LAWSON, WAYNE T.: Reserved, July 1-31

LAXSON, WALLY AND GINGER: Northwest Illinois Camp, July 4-10; Reserved, July 11-14; Lexington, KY (Lafayette), July 15-17

LAXSON, KIP: Lexington, KY (Lafayette), July 15-17; Springerton, IL (Jacobs Holiness Camp), July 21-31

LIDDELL, P. L.: Franklin, PA (United Brethren Holiness Camp), July 1-10

LORENZEN, LINDA B.: Concerts in Germany, July 1-31

MANER, ROBERT E., JR.: Fitzgerald, GA, July 3-31; PALCON III, July 11-14

MANLEY, STEPHEN L.: Fresno, CA (Central California Family Camp), July 5-10; Clarksburg Camp, Canada, July 11-17; Toronto, Ont., Canada (Cedardale Camp), July 22—August 1

MANN, THURL AND MARY KAY: Crowley, LA (Ebenezer Holiness Camp), July 1-10; Bowling Green, KY (Highland), July 12-17; Eastern Kentucky Camp, July 18-24

MATTER, DAN AND ANN: House Springs, MO, July 23-31

McDOWELL, DORIS M.: Work & Witness in Africa, July 29—August 15

McFERRIN, RICK AND LANETTE: Reserved, July 4-17; Concerts in Indiana, July 19-31

McGEE, JERRY: Waynesboro, VA (Community Fellowship), July 15-17; North Carolina District Senior High Camp, July 26-29

MEREDITH, DWIGHT AND NORMA JEAN: Ebenezer Camp (Acadia Holiness Assoc.), July 1-10; Reserved, July 12-31

MILLHUFF, CHARLES R.: Vienna, VA (Christian Fellowship Church), July 3; Nacogdoches, TX, July 6-10; Columbus, OH (Central Ohio District Camp), July 15-24

MILLS, CARLTON A.: Oklahoma City, OK (First), July 3 a.m.; Sapulpa, OK (First), July 3 p.m.; Bartlesville, OK (First), July 6; Tulsa, OK (Central), July 9-10; Pratt, KS, July 13; Lincoln, NE (First), July 16; Central Ohio District Camp, July 21; Fort Morgan, CO, July 24; Denver, CO (Lakewood), July 24; Loveland, CO, July 29-31

MONCK, JIM: Reserved, July 11-23; Roseville, CA (First), July 24; Roseville, CA (First), July 31

MORLEY, FRANK W.: Northwest District Family Camp, July 1-4; Hawthorne, CA, July 17; Hawthorne, CA, July 24

MUNCIE, BOB AND JANE: Shelburn, IN (Hymera Baptist), July 10-12; Albany, IN (Silver Heights Camp), July 28—August 7

NAJARIAN, BERGE AND DORIS: Reserved, July 11-17

NASH, FORREST W.: Reserved, July 1-31

NEFF, LARRY AND PAT: Roanoke, VA (Wesleyan Camp), July 20-24

OVERTON, WILLIAM D.: Northwest (Indian Work), July 5-17; Indian Boys' and Girls' Camp, July 21-27; Indian Boys' and Girls' Camp, July 29-31

OYLER, CALVIN AND VIRGINIA: Reserved, July 11-24

PAGE, MARK: Tilden, IL (Holiness Camp), July 14-24; Community Tent Crusade, July 26-31

PASSMORE, A. A. EVANGELISTIC PARTY: IN (Northeastern Indiana District Meeting), July 5-10; Northeastern Indiana District Meeting, July 12-15; Reserved, July 19-24

PERDUE, NELSON S.: Upstate New York District Meeting, July 4-10; Georgia District Camp, July 18-24; Iowa District Camp, July 25-31

PFEIFER, DON—EVANGELISTIC TEAM: OH (Central Ohio District Camp), July 15-24; IN (Indianapolis Camp), July 25-31

PRINTUP, JUANITA: Reserved, July 1-31

QUALLS, PAUL M.: Southwest Indiana Assembly, July 18-21

ROSE, WYNE: PALCON III, July 18-22

ROTH, RONALD W.: Springfield, MO (East Grand), July 12-17

SEMRAN, KIM: Adrian, MI (Salvation Army Corp), July 1; Plymouth, MI (Salvation Army Corp), July 11-15

SMITH, CHARLES HASTINGS: South Charleston, WV (First), July 4; West Virginia South Laymen's Retreat, July 8-10

SMITH, OTTIS: Deal Island, MD (Deal Island Camp—Interdenominational), July 24-31

SMITH, DUANE: Carson City, NV, July 5-10; Portola, CA, July 12-17; Reserved, July 18—August 7

SPEARS, DAN—VISUAL MINISTRIES: Blytheville, AR (First), July 4-10; Bentonville, AR, July 11-17; Mountain Home, AR, July 18-24; Springdale, AR, July 25-31

SPURLOCK, WILLIAM E.: Reserved, July 19-31

STANFORTH, KEN: British Isles South, July 1-21

STANTON, TED AND DONNA: Sarasota, FL (First), July 1-31

STARK, EDDIE G.: Tabor, IA (Weaver Memorial), July 1-3; Iowa District Middle Camp, July 5-8; Nashville, TN (Radnor), July 15-17; Greenville, TX (Peniel), July 18-24; Northeast Oklahoma District Children's Camp, July 25-29

STEVENSON, GEORGE E.: Reserved, July 5-10; Reserved, July 12-17; Reserved, July 19-24; Reserved, July 26-31

STRICKLAND, R. S. (DICK): Northwest Illinois District Meeting, July 4-10; Northwest Ohio District Meeting, July 31—August 7

SWANSON, ROBERT L.: Altus, OK, July 11-17; Joplin District Boys' and Girls' Camp, July 25-29

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ULMET, ALECK G.: Indianapolis District Camp, July 25-31

WALKER, BRIAN & DEB: Vancouver, WA (Clark County Holiness Camp), July 14-24

WELLS, GENE AND NANCY: Alabama District Camp, July 4-10

WELLS, LINARD D.: Edgewood, TX, July 5-10; Ashdown, AR (First), July 19-24; Atlanta, TX, July 26-31

WHITE, JANIE: Nashville, TN (Bethel), July 3; Clarksville, TN (Park Lane), July 6; Huntington Park, MN, July 10 a.m.; Alexandria, LA (First), July 10 p.m.; Louisiana Senior High Camp, July 11-15; La Junta, CO, July 24 a.m.; Canon City, CO, July 24 p.m.; Pueblo, CO (First), July 27; Boulder, CO (First), July 31

WHITWORTH, MARCUS A.: Glenn Falls, NY (West Chazy Wesleyan Camp), July 3-10; Park Rapids, MN, July 12-17; Bemidji, MN (Free Methodist Church), July 19-24; Reserved, July 25-31

WILLIAMS, LAWRENCE Z.: Springfield, MO (Grace), July 11-17; Wichita, KS (National Church Conference of the Blind), July 25-29

WISEHART, LENNY AND JOY: IL (Trinity Evangelical Divinity School), July 11-15; District Youth—Southwest Oklahoma, July 18-22; IL (Trinity Evangelical Divinity School), July 25-29

WOODWARD FAMILY EVANGELISM: Oxford, OH, July 1-3; O'Fallon, MO, July 12-17; Decatur, IL (Oak Grove), July 19-24; Reserved, July 25-29; St. Cloud, FL, July 31—August 7

WRIGHT, E. GUY: Summersville, WV, July 5-10; Harrisonville, WV (Tent Meeting), July 12-17; Reserved, July 19-24; Winchester, VA (Bethany Baptist), July 27-31

WYRICK, DENNIS E.: Reserved, July 1-31

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- STRICKLAND, R. L. "DICK." (C) 1141 Woodhaven Ct., Springfield, OH 45503
- SULLIVAN, DAVID P. (R) P.O. Box 1836, Ashland, KY 41105-1836
- ◆SUMWALT, JOSEPH & VIRGINIA. (R) Box 8, Warren, IN 46792
- SURBROOK, WILLIAM B. (R) 1144 Ashwood Dr., South Charleston, OH 45368
- SUTHERLAND, CHRIS. (C) 621 Cedar St., Irwin, PA 15642
- SUTTON, BILL L. (R) P.O. Box 325, Houika, MS 38850
- SWANSON, ROBERT L. (C) 1102 Glenwood Dr., Yukon, OK 73099

T

- ◆TACKETT, GAYLE. (R) 4832 Taylorsville Rd., Huber Heights, OH 45424
- TAORMINA, ROBERT. (R) 397 President St., Carroll Garden, NY 11231
- TAYLOR EVANGELISTIC TEAM, BOBBY L. (R) Rte. 1, 477-B32, South Shore, KY 41175
- TAYLOR, CLIFF. (C) E. 619 32nd Ave., Spokane, WA 99203
- ▽TAYLOR, EMMETT. (R) 937 Bradley Ave., Oklahoma City, OK 73127
- ▽TAYLOR, MENDELL. 1716 N. Glade, Bethany, OK 73008
- TAYLOR, ROBERT W. (C) Learn to Live International, Box 669, Wright Brothers Branch, Dayton, OH 45409
- TAYLOR, RON. (C) Rte. 1, Box 265, Johnson Rd., Chickamauga, GA 30707

THOMASON, RICKEY C. (R) 2000 Greenbrier Ln., Plano, TX 75074
 ●THOMPSON, ROBERT & TERESA. (R) P.O. Box 21467, Chattanooga, TN 37421
 THORNTON, REV. & MRS. WALLACE. (R) 2500 Hwy. 192, Somerset, KY 42501
 ▽THRASHER, OREN D. 2414 High Pine Dr., Louisville, KY 40214
 ●TINSLEY, MARVIN & DENISE. (C) Rte. 1, Box 215A, Waldron, IN 46182
 ▽TOLBERT, WILLIAM A. P.O. Box 85-7935, Port St. Lucie, FL 33485
 TOLER, WARREN. (C) 209 W. Court St., Greensburg, KY 42743
 ●TOOLEY, JIM. (C) Box 56, University Park, IA 52595
 ●TRAMMEL, JERRY. (R) 21 Stanwood Loop, North Little Rock, AR 72118
 TRIPP, HOWARD. (C) 3263 Fountain Ave., No. 66, Chattanooga, TN 37412
 TRISSELL, PAUL J. (R) 117 Avenida del Fuego, Belen, NM 87002
 TSO, ALVIN. (C) P.O. Box 1541, Page, AZ 86040
 TSOSIE, REX. (R) Star Rte., Box 38, Winslow, AZ 86047
 TUCKER, GREG & PENNY. (R) 204 Sugar St., Mount Vernon, OH 43050
 TURNER, BEVERLY. (R) 709 Holbrook, Lebanon, OH 45036

U
 ▽ULMET, ALECK. 63 Hope Dr., Bella Vista, AR 72712

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 ●VANDIVER, LORNA. (R) 1105 Tivoli Dr., Deltona, FL 32725
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 ●WADE, E. BRUCE. (R) 3029 Sharpview Ln., Dallas, TX 75228
 ●WALKER, BRIAN & DEBL. (R) P.O. Box 276, Redmond, WA 98073
 ▽WALKER, LAWRENCE. 114 8th St N.E., New Philadelphia, OH 44663
 ▽WALLACE, J. C. P.O. Box 2183, Plant City, FL 33566

●WALTERS, DAVID. (R) 881 Gettysburg Dr., No. 4, Bourbonnais, IL 60914
 WALTON, JAMES. (R) 203 E. Bond, Patoka, IL 62875
 ●WARD, DAVID. (R) 7137 Castlecrest Dr., Dayton, OH 45424
 ●WARD, LLOYD & GERTRUDE. (C) 1001 Avery St., Fort Myers, FL 33907
 WARNER, C. LEROY. (C) Rte. 1, Box 396-116, Paradise Palms Tri Ct., Dover, FL 33527
 ▽WATKINS, FRANK. P.O. Box 715, Banning, CA 92220
 ▽WATSON, LOY. 2018 Country Club, Enid, OK 73701
 WEBB, SHARON. (R) P.O. Box 61, Waco, KY 40385
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 ●WELCH, MRS. DARLENE. (R) 8302 Laverne Dr., Louisville, KY 40299
 WELCH, W. B. (C) 5328 Edith St., Charleston Heights, SC 29405
 ●WELLS, GENE. (R) Rte. 1, Box 174B, Thompsonville, IL 62890
 WELLS, HENRY. (R) 1431 N. Murray Blvd., Colorado Springs, CO 80915
 WELLS, LINARD. (C) P.O. Box 531527, Grand Prairie, TX 75051
 WESLEY, RON E. (R) 216 Stanford St., Science Hill, KY 42553
 ▽WEST, EDNA. 130 S. Front St., Apt. 1512, Sunbury, PA 17801
 ●WHITE, JANIE. (C) Rte. 2, Box 775, Hawkins, TX 75765
 ●WHITWORTH, MARCUS & DONNA. (C) 1513 W. Santa Fe, Olathe, KS 66061
 WILCOX, WALTER. (C) Rte. 3, O'Leary, P.E.I., Canada C0B 1V0
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 ●WILLERSON, BILLY. (R) 4608 Broad St., Apt. 203, Virginia Beach, VA 23462
 WILLIAMS, DEWEY. (R) 434 9th St. Office, Henderson, KY 42420

▽WILLIAMS, E. VERBAL. 43 Briar Path, Brampton, Ont. L6T 2A3 CANADA
 ●WILLIAMS, EILEEN. (R) 21 Robert E. Lee Ln., West Chester, OH 45069
 WILLIAMS, LAWRENCE. (C) 6715 NW. 30th Terr., Bethany, OK 73008
 WILLIAMS, R. T., JR. (R) 8 Redmond Rd., Roma, GA 30161
 WILSON, ALLISON JOYCE. (R) P.O. Box 339, Archer, FL 32618
 WILSON, ARNO (R) 250 Sunset Ave., Harrison, OH 45030
 WILSON, CLAUDE. (R) 6719 Base Rd., Columbus, IN 47203
 WILSON, RONALD. (R) 421 College Hill Ave., Oskaloosa, IA 52577
 ●WISEHART, LENNY & JOY. (C) 12017 E. Mexico, Aurora, CO 80011
 ●WISNER, ALMA. (R) 7900 Salem St., Vicksburg, MI 49097
 ▽WITTHROW, JAMES. (R) P.O. Box 4424, Charleston, WV 25364
 WOLFGANG, DONALD D. (R) P.O. Box 541, West Branch, MI 48661
 WOMACK, ROBERT. (R) 14 Dunham, Texarkana, TX 75703
 ●WOOD, BEVERLY. (R) 335 Railroad Ave., Magnolia, MS 39652
 WOODWARD, FAMILY EVANGELISM S. OREN. (C) c/o Evangelism Ministries
 WOOTEN, D. J. (C) P.O. Box 262, Cambridge, MD 21613
 WRIGHT, E. GUY. (C) 1531 Cranbrook Dr., Charleston, WV 25311
 WYLIE, CHARLES R. (C) 1527 S. 6th, Chickasha, OK 73018
 ▽WYRICK, DENNIS. 603 Reed Dr., Frankfort, KY 40601

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 ●YATES, GREG. (C) 505 E. Alabama, Casey, IL 62420
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 ●YOUNG, LOWELL. (R) 10209 Cliff Circle, Tampa, FL 33612

(C) Commissioned (R) Registered ♦Preacher & Song Evangelist ●Song Evangelist
 ▽Retired Elders in Evangelism

*Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131

*An adequate budget for evangelism at the beginning of each church year is imperative for each congregation.
 A revival savings account is useful in building toward adequate support for the evangelist.*



The 250th anniversary of the conversion of the Wesley brothers was celebrated May 7 at the Yorkshire, England, Morley Church. An afternoon service and an evening holiness rally were held. Rev. H. McGonigle was the guest speaker for both services. Special singing in the afternoon was provided by the Leeds Dewsbury Road Church choir, and David and Joan Barnes of the Bolton church sang in the evening. Refreshments were served to some 200 people from all over the United Kingdom. A bus trip was arranged to local Wesleyan sites. There was an extensive exhibit of Wesleyan pottery and literature. Pictured at the exhibit are (l. to r.) Rev. Peter Gentry, editor of *The Flame* magazine, and pastor of the Southampton Church; Rev. Allan Longworth, pastor of Morley Church; and Rev. Herbert McGonigle, principal of British Isles Nazarene College, Manchester.

NEWS OF EVANGELISM

NO ONE WAS ANXIOUS TO LEAVE

Pastor Gene Archer gives an exciting account of revival in the Bakersfield, Calif., Faith Church. Concentrated prayer preparation, coupled with biblical preaching that focused on the need for entire sanctification, allowed the Holy Spirit to change the spirit of the church.

Evangelist Ken Staniforth announced an emphasis on healing in the closing service on Sunday night. Four persons witnessed to physical healing, and four others testified to healing from bitterness and wounded spirits. No one was anxious to leave this ser-

vice of glowing testimonies and expressions of praise. □

GREATEST REVIVAL IN YEARS

Revival began in the Huntington, W.Va., Walnut Hills Church as church members knelt at the altar in the first two services, humbly seeking the Holy Spirit's guidance. God used the preaching of evangelist David Canfield to bring five people to

conversion on the third night of the revival.

The fourth night was again concluded with seekers filling the altar. The worship hour on Sunday was blessed with five praying through to saving faith, and Sunday evening, three more were saved.

Pastor Dale M. Orihood reports that many are calling this the greatest revival experienced by the church in many years. □



Twenty-three laypersons and pastors from area churches attended a School of Evangelism held at Ponca City, Okla., First Church. Rev. Ruth DeLong, minister of outreach at Phoenix Orangewood Church, and Mrs. Beverly Burgess, personal evangelism program manager of Evangelism Ministries, conducted the three-day training sessions. During on-the-job training calls 19 persons heard the gospel, and 10 prayed to invite Christ into their hearts. Five others received assurance of their faith in Christ, and two prayed for sanctification. The trainers pictured (l. to r.) are: Rev. Rich Bisson, pastor of the Blue Valley Church in Stanley, Kans.; Rev. Ruth DeLong; Rev. David Powers, pastor of Ponca City, Okla., Trinity Church (trainee); Mr. Roy Adams, layperson from Kansas City; Rev. Carlton Harvey, host pastor; Rev. Kim Smith, pastor of Collinsville, Okla.; Rev. Jim Avey, NTS student; and Mrs. Beverly Burgess. Rev. Gary Scarlett of Blackwell, Okla., also a trainer, was absent.

WANTED

New or used copies of the songbook *New Waves of Glory*, compiled by R. W. Stringfield, published by Lillenas Publishing Company of Kansas City, 1974. Please contact Nolan Haring, Box 480, Sedgewick, Alberta, T0B 4C0 (Secretary, Alberta Camp Board).



The Anaheim District's first class of ordinands are shown (l. to r.): Rev. and Mrs. Dennis Holmes, Rev. and Mrs. Steven Redmond, Rev. and Mrs. Thomas Ritchie, and Rev. and Mrs. Louis Wilson; credentials recognized were: Rev. and Mrs. Kaye Yung Choo, Rev. and Mrs. Wesley Michael, and Rev. and Mrs. Rick Xu.

Church of the Nazarene, 2620 Pennington Bend Rd., Nashville, TN 37214. Host Pastor: Charles Jones. General Superintendent: Dr. John A. Knight.

DISTRICT ASSEMBLY REPORTS

SOUTHERN CALIFORNIA

The Southern California District held its 82nd district assembly in San Diego with General Superintendent John A. Knight presiding. Highlights included the ordaining of John Dee Becknell and Donald Bergland as elders, plus statistical gains including 327 members received by profession of faith and an increase of over \$370,000 in giving for all purposes. Most of the 47 churches brought their first budget payments, adding a spirit of "can do" hilarity to the occasion.

District Superintendent B. Maurice Hall was given a four-year extended call following his challenging report in which he acknowledged belief that "our greatest problem is that our satisfaction level is far too low. Many times we have felt that we have been called simply to fill a building, but God has called us to reach our communities for Him." Growth projections for San Diego, San Bernardino, and Riverside counties range from 36 to 47% during the next 10 years.

Reporter Rev. Larry J. Webb said, "Laymen and ministers alike left the assembly with renewed vision, courage, and commitment to the task for which God has called us."

SOUTHWEST LATIN AMERICAN

The third assembly of the Southwest Latin American District was held in the Latin American Church of the Nazarene in Chandler, Ariz., April 23. Those present were blessed and challenged by the ministry of the General Superintendent and Mrs. Jerald D. Johnson.

District Superintendent Moises Esperilla reported on the work accomplished during this past year and challenged the district for the year ahead.

Georgina Rico reports, "The highlight of the assembly was the ordination of Pastor Felipe Villatoro. This is a 'first' in this newly founded district, and we pray that many more will give their lives in consecrated service to our Lord and Master."

CENTRAL LATIN AMERICAN

District Superintendent Joe Dimas was elected to a four-year term. General Superintendent Eugene L. Stowe ordained Mrs. Pat Rosas as a deacon.

Pastors and churches receiving the Great Commission Leader awards were: Rev. Rogelio López, Houston Primera; and Rev. José Palacios, San Antonio, Tex., Emmanuel. Other pastors and churches who received the Great Commission Fellowship awards were: Rev. Ricardo Perez, Donna, Tex.; Rev. Dieder Nuno, San Antonio Columbia Heights; Rev. Ted Flores, San Antonio South Flores; Rev. José Ayala, Laredo, Tex.; Rev. Angel Espinoza, Oklahoma City Segunda, Rev. Frank Bernal, Plainview, Tex.; and Rev. Angel Guzman, San Antonio Primera.

WASHINGTON PACIFIC

A great spirit of unity marked the district assembly and conventions held in Vancouver, Wash., April 11-15, reported Kathy Slamp. Reelected for four years on a near unanimous ballot was District Superintendent Hugh L. Smith. Six ministers were ordained by General Superintendent John A. Knight.

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

WISCONSIN—August 3-4. Allen Center, University of Wisconsin, Stevens Point, WI 54481. Host Pastor: Steven R. Hittle. General Superintendent: Dr. John A. Knight.

AKRON—August 4-5. Akron District Nazarene Center, 8020 Nazarene Ave., Louisville, OH 44641. Host Pastor: District Superintendent. General Superintendent: Dr. Jerald D. Johnson.

INDIANAPOLIS—August 4-5. Indianapolis District Campgrounds, P.O. Box 46, Located 1 Mile West of Hwy. 67 on Camby Rd., Camby, IN 46113. Host Pastor: District Superintendent. General Superintendent: Dr. Eugene L. Stowe.

WEST VIRGINIA SOUTH—August 4-5. West Virginia Nazarene Camp, Hwy. 41, Box 2176, Summersville, WV 26651. Host Pastor: District Superintendent. General Superintendent: Dr. William M. Greathouse.

KANSAS—August 5-6. First Church of the Nazarene, 1400 E. Kellogg, Wichita, KS 67211. Host Pastor: Gene Williams. General Superintendent: Dr. Raymond W. Hurn.

SOUTH CAROLINA—August 10-11. First Church of the Nazarene, 3120 Kay St., Columbia, SC 29210. Host Pastor: Ron Pelton. General Superintendent: Dr. Jerald D. Johnson.

VIRGINIA—August 10-11. Sprouses Corner, HC-02, Box 373, Buckingham, VA 23921. Host Pastor: Jud Compton. General Superintendent: Dr. Raymond W. Hurn.

IOWA—August 11-12. First Church of the Nazarene, 3113 First Ave. S.W., Cedar Rapids, IA 52405. Host Pastor: Don Scarlett. General Superintendent: Dr. William M. Greathouse.

JOPLIN—August 11-12. Church of the Nazarene, 3200 S. 10th (P.O. Box 595), Independence, KS 67301. Host: Larry Goosen. General Superintendent: Dr. Eugene L. Stowe.

NORTHWESTERN ILLINOIS—August 11-12. Manville Nazarene Camp, Rte. 1, Box 181, Manville, IL 61339. Host Pastor: T. Wesley Burns. General Superintendent: Dr. Charles H. Strickland.

TENNESSEE—August 11-12. Grace



Pictured (l. to r.) are the pastors who received the Great Commission Growth Awards at the Central California district assembly: Group IV, Pastor Russell Wolfe, Bakersfield East Hills; Group II, Sonora, Pastor Mac Hollingsworth, and Pastor Ralph Slayton of Los Banos (not pictured); Group III, Denair-Turlock, Pastor Dan Alger; and Group I, Oakhurst Oak Park, Pastor Mike Sampson. Churches reported significant growth in membership, morning worship, and 376 new Nazarenes. General Superintendent Raymond Hurn challenged every Sunday School teacher to find a "Timothy" or a "Lydia" and disciple them this year. Dr. Hurn ordained Rev. Donald Eskew, Rev. Jerry Morris, and Rev. Bert Smith. Dr. Wil Spaitte received a strong four-year renewal vote as district superintendent. Each pastor and church board has been asked to schedule a local retreat within the first 45 days of the new church year—for fellowship, prayer, and planning.

A Priceless Heritage!

Nazarenes can show their appreciation to those retired ministers who have shaped our heritage when they pay their Pensions and Benefits Fund in full.

"Honoring the Trust" is our privilege and responsibility to those who have served so long and so well.





Pictured at the West Texas district assembly (l. to r.) are: District Superintendent Fuller; ordinands and wives, Rev. and Mrs. John Tyler, Rev. Winston Barker, Rev. and Mrs. Clyde McCune, Rev. and Mrs. Bryan Stone, Rev. and Mrs. Jerry Harrison; and General Superintendent Stowe.



Shown (l. to r.) are: Louisiana District Superintendent Ralph West; recipients of church planter awards, Daniel Lowe, Leesville; Vernon Cargill, Friendship; and Preston Smith, DeRidder,

Jack Eyestone was elected CL/SS chairman; Mrs. Mary Winkle, NWMS chairman; and Jerry Ketner, NYI president. The CL/SS convention was powerfully challenged by Dr. Benjamin Reed of Los Angeles, as was the NWMS convention by Dr. Mark R. Moore, who presented plans for a new Nazarene seminary in Africa.

WEST TEXAS

The 80th district assembly, April 20-21, was highlighted by the report of District Superintendent Gene Fuller. Recognized as Blue Ribbon Churches for outstanding achievement were these churches and pastors: Arlington East Park, Mike Meeks; Breckenridge, Alpha Elder; Cisco, Steve Coutouzis; Liberation Community, Bryan Stone; Fort Worth Northside, Clifton Woolridge; Fort Worth Wedgwood, Bill Bowers; Granbury, Lionel Yetter; Lubbock Grace, Henry Horton; Plainview First, Al Mixon; Prairie Point, Marshall Stewart.

Ordained as elders by General Superintendent Eugene L. Stowe were John Tyler, Bryan Stone, Clyde McCune, and Jerry Harrison. Elder's orders of Winston Barker were recognized.

Reporter Judith Horton described a morning worship service as "gripping and inspirational."

LOUISIANA

District Superintendent Ralph E. West challenged the 78th district assembly

with a new plan for financing church planting—"The Harvesters Home Mission Club." Church planter awards went to pastors Daniel Lowe (Leesville), Vernon Cargill (Friendship), and Preston Smith (DeRidder).

Great Commission Leadership Awards were presented to Burton Stigen (Vinton), Ron Berry (Cenchoa), and Gary Jones (Marksville).

Elected to the advisory board were elders Larry Hoffpauir, S. C. Stevenson, Jr., Don Reed, and laypersons J. T. Henderson, Tom Hill, Sr., and D. A. Peterson.

According to reporter Clonia Hoffpauir, the Wednesday night service was marked by "a camp meeting atmosphere." The altar filled with seekers four times in response to General Superintendent Charles H. Strickland's message.

ANAHEIM

Created last year, the Anaheim District held its first completely independent assembly May 4-5 at Santa Ana First, Calif. The first report of District Superintendent Thomas L. Goble was received by an "extended standing ovation," writes reporter George L. Smith.

General Superintendent Eugene L. Stowe ordained as elders Dennis L. Holmes, Steven G. Redmond, Thomas Ritchie, and Louis L. Wilson. The elder's orders of Kaye Yung Choo, Wesley B. Michael, and Rick Rux were recognized.

Elected to the advisory board were el-



A Great Commission Harvest Festival was the theme of the Thursday night service that began the Sacramento district assembly. Pastors led new converts to the platform, and the crowd was blessed by the testimonies of God's saving grace. Pictured (l. to r.) is Pastor Herbert Ireland, Sparks First, with a new convert, J. C. White, giving his testimony. General Superintendent Raymond Hurn challenged the people to outreach efforts. The emphasis on soul winning was continued throughout the assembly. District Superintendent Walter Hubbard challenged the pastors and district to 10 weeks of intercessory prayer following the assembly. Two new church planting projects were announced to be launched in the greater Sacramento area this summer. The Great Commission Leaders Award was given to the following pastors and churches: Group 1, Rev. Duane Slacum, Angels Camp; Group 2, Rev. William Rap, Elk Grove; Group 3, Rev. Russell Hamilton, Red Bluff; and Group 4, Rev. Robert Hopper, Yuba City. Dr. Hurn ordained Robert Hopper, Lloyd Howell, W. Scott Hubbard, and Steven R. Scott.

ders John Calhoun, Holland Lewis, Jim Tracy, Forrest Stone, and Darrel Wise-man; laypersons T. R. Partee, Ruth Anderson, Allen Brown, Jack White, Jr., and Glen Crume.

The prevailing atmosphere was described as "spiritual" and "beautiful."

NAZARENE CAMP MEETINGS

SACRAMENTO—Aug. 22-28. Diamond Arrow Campgrounds, 15742 North Bloomfield Rd., Grass Valley, CA 95959. Workers: Bob Hoots and Dr. William M. Greathouse. Walter Hubbard, district superintendent.

LOS ANGELES—Aug. 23-27, evenings. Bresee Avenue Church, 1480 E. Washington Blvd., Pasadena, CA 91104. Sunday, Aug. 28, evening. Pasadena First Church. Workers: W. E. McCumber, evangelist; local talent, music. Paul Benefiel, district superintendent.

NORTHWEST INDIANA—Aug. 23-27, evenings and Sunday, Aug. 28. First Church of the Nazarene, 2734 S. Washington, Kokomo, IN 46902. Workers: Pfeifer Team. Thomas M. Hermon, district superintendent.

MINNESOTA—Aug. 24-28. Lake Koronis Campground, Paynesville, MN 56362. Worker: Lenny Wisehart. Russell Human, district superintendent.

SOUTHEAST OKLAHOMA—Aug. 31—Sept. 3, evenings; Sept. 4, 5:00 P.M. Church of the Nazarene, 8th at Trudgeon (P.O. Box 806), Henryetta, OK 74437. Workers: Dr. William M. Greathouse, evangelist; Bob and Becky Gray, musicians. Ark Noel, Jr., district superintendent.

NORTHWEST—Sept. 2-5. Pinelaw Park Campgrounds, Rte. 1, Box 570, Loon Lake, WA 99148. Workers: Jim Diehl, evangelist; Ron Johnson, music. Walter E. Lanman, district superintendent.

MOVING MINISTERS

ROY G. ARCHER from St. Louis (Mo.) Grace, to Coffeyville (Kans.) Central
MICHAEL W. BENSON from Carmichael, Calif., to Emporia (Kans.) First
MICHAEL O. BRIGHT from Grants Pass, Oreg., to Stockton (Calif.) Fremont

RANDAL J. CRAKER from Leavenworth, Wash., to Kirkland, Wash.

RALPH W. FISHER from Clare, Mich., to Lansing (Mich.) Zion

LEO O. FLORES from East Chicago, Ind., to Galena (Tex.) Park Spanish Mission

CHARLES E. FRANKLIN from Seaford, Del., to Dolton (Ill.) First

RICHARD W. GEORGE, student, to pastor, Jerseyville, Ill.

ROY D. HARRIGER from Highland, Mich., to Spring Arbor, Mich.

RICK W. HARVEY, student, NTS, Kansas City, to associate, Kansas City (Mo.) First

PAUL T. MABRY from student, NTS, Kansas City, to pastor, Waynesville (N.C.) Lakeview

RICHARD D. McCARTNEY, student, NTS, Kansas City, to pastor, Terra Alta, W.Va.

BOBBY G. MADISON from Gallipolis, Ohio, to Independence, Kans.

W. EARL MAYS from Chillicothe, Ohio, to Minford, Ohio

CLAUDE G. NICHOLAS from Newark (Ohio) First, to Springfield (Ohio) First

GERALD A. PARKER from Hoopston, Ill., to Auburn, Ind.

WILLIAM J. PARRETT from North Manchester, Ind., to Danville (Ill.) Westside

HOY B. RICHARDS, JR., pastor, Ellsworth, Maine, to associate, Augusta, Maine

JOHN M. SANDERS from Summerville, S.C., to West Columbia (S.C.) Central
 LEROY C. STOREY from pastor, Winchester, Va., to associate, Paso Robles, Calif.
 DAVID P. SULLIVAN from pastor, Geneva, Ohio, to evangelism
 THOMAS L. SYKES, associate, Kankakee (Ill.) First to Springfield (Ill.) First
 ARNO WILSON from pastor, Harrison, Ohio, to evangelism

MOVING MISSIONARIES

MISS JOAN ANDERSEN, ASF North, Field address: P.O. Box 21, Letaba 0870, Republic of South Africa
 DR. PAUL and BERNIECE ANDRUS*, Venezuela, Field address: Apartado 91, San Antonio de los Altos 1204-A, Venezuela
 MR. DANA and MIRTZA BENSCHOTER*, Honduras, Furlough address: Rte. 1, Box 131, Lapwai, ID 83540
 REV. LINDELL and KAY BROWNING, Holy Land, Furlough address: 518 Oxford, Anderson, IN 46012

REV. PETER and MERYLE BURKHART, Philippines, Furlough address: 51 Bradley Dr., Newark, DE 19702
 DR. HAL and NANCY CAUTHRON, ANTC, Field address: P.O. Box 3, Sitekti, Swaziland
 DR. DAVE and DAWN FALK, Ivory Coast, Field address: 22 B.P. 623, Abidjan 22, Cote d'Ivoire (Ivory Coast), West Africa
 REV. JOHN and SHEILA HALL, JR., Costa Rica, Field address: Apartado 3977-100, San Jose, Costa Rica
 REV. ROBERT and SHEILA HUDSON, MAC Regional Office, Field address: Apartado 1011-A, Guatemala, Guatemala
 REV. GEORGE and MARGARET HURST, ASF East, Furlough address: 1147 Alton Ave., Indianapolis, IN 46222
 MR. DONALD and BONNIE KROCKENBERGER*, Swaziland, Furlough address: 6823 W. 13th St., Indianapolis, IN 46214
 MISS CONNIE MACKENZIE, Africa Communications, Field address: P.O. Box 214, Florida 1710, Republic of South Africa

DR. PAT and CHRIS PAGE, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
 MISS JUANITA PATE, ASF North, Furlough address: c/o Pinecrest Camp, Star Rte., Fredericktown, MO 63645
 REV. MAURICE and JEANETTE RHODEN, Japan, Furlough address: 4705 Kalamath Dr., Old Hickory, TN 37138
 REV. TOM and MARY ROBINSON, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
 MISS JANIE SEMLAR, Africa Communications, Furlough address: 206 E. James, Dwight, IL 60420
 MISS BETTY SMITH*, MAC Regional Office, Field address: Apartado 820-A, 01909 Guatemala, Guatemala
 REV. DUANE and LINDA SRADER, Portugal, Furlough address: 1445 Penrose, Olathe, KS 66062
 MR. JIM and KATHY WHITED, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
 REV. RON and SARA WILLARD, Botswana, Field address: P.O. Box 970, Gaborone, Botswana, Africa

*Specialized Assignment Personnel

ANNOUNCEMENTS

Yorba Linda, Calif., Faith Community Church (formerly Brea Church) will celebrate its 75th anniversary with special activities July 10-17 at the new facilities in Yorba Linda. Pastor P. D. James and the congregation extend a special invitation to all former pastors and members to attend the festivities. Those who are unable to attend may send greetings and pictures. For more information, please contact the church office at 16800 Imperial Hwy., Yorba Linda, CA 92686; or phone (714) 993-5320.

Erie, Pa., First Church will celebrate its 50th anniversary August 13 and 14. A homecoming banquet will be held Saturday at 5:30 P.M. Former pastors will speak in the Sunday morning and evening services. A concert Sunday at 2:30 P.M. will feature Evangelist Bert Jones of Erie.

Former members and friends are invited to attend and/or send greetings and recollections. For more information write committee chairman, Lucille Ester, 1831 E. 34th St., Erie, PA 16510.

Brazil, Ind., First Church will celebrate its 70th anniversary with weekend services August 26-28 with Dr. B. G. Wiggs, district superintendent, as the special speaker. All former pastors and members are invited to attend. For further information contact Pastor James C. Baker, 1002 E. National Ave., Brazil, IN 47834; telephone (812) 448-1303.

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

RECOMMENDATIONS

This is to recommend REV. ERWIN SELF to our churches and pastors. Rev. Self has had a good career in pastoral ministry. He is now available for holiness conventions, evangelistic meetings, and family emphases and pulpit supply. Rev. Self is a very capable building and design consultant. Mrs. Self would be available for women's ministry-related meetings, banquets, etc. Their mailing address is 11397 Main St., Vicksburg, MI 49097; (616) 649-3575 —C. Neil Strait, Michigan district superintendent

REV. ARNOLD LEIDY is reentering the evangelistic field July 1. I have observed him in both the pastorate and the evangelistic field. In every situation, he is a very tender, compassionate, warm-spirited man. His messages are clear and concise. They are bathed in much prayer and love. Arnold also has a beautiful solo voice and is willing to contribute to the music program for any revival meeting. Your church will be richer for having him share the love of Jesus with your people. Without any reservations, I commend him to you. He may be reached at P.O. Box 124, Moriarty, NM 86035, or (505) 471-6054. —Leon Wyss, New Mexico district superintendent.

I recommend REV. SHERMAN R. REED as an evangelist in the Church of the Nazarene. After eight years as pastor of the Naperville, Ill., Trinity Church, Rev. Reed feels the Lord leading him into the field of evangelism. He is an effective preacher, teacher, and administrator. Sherman's wife, Jan, is a faithful supporter of his ministry and work. Rev. Reed has served for 17 years in pastoral ministry. I believe he can relate to pastors and laymen to help bring about a revival in your church. Contact him at 1232 Oakwood Dr., Indianapolis, IN 46260. —E. Keith Bottles, Chicago Central district superintendent.

The location of evangelists may be secured through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

VETERAN PASTOR DIES

Rev. Joseph "Joe" Morgan, Sr., 75, minister of visitation at San Diego First Church, died of heart failure, February 8. He married Dorothy Mae Pidd in 1934, and graduated from Olivet Nazarene College in 1935. The Morgans pastored in Ohio and West Virginia before he became a U.S. Army Air Corps chaplain, 1943-1946. Morgan was ordained by General Superintendent R. T. Williams in 1938.

Rev. Morgan pastored San Diego First Church, 1946-1965, and Santa Cruz, Calif., church, 1965-1970. He was semi-retired in California and Florida, 1970-1976, and returned to San Diego First Church in 1976 as minister of visitation until his death.

Rev. Morgan is survived by his wife, Dorothy; three children, Frank and Joseph, Jr., "Jody," both of San Diego, and Judi Dyson of Florida; five grandchildren; one great-grandchild; and two brothers, Bob and Don; and a sister, Velma Hail, all of Florida.

CORRECTION

Rev. Karl W. Retter, whose obituary appeared in the March 15 issue, pastored churches in Kutztown, Pa.; Livernore Falls, Maine; Frederick, Md.; Oklahoma City, Trinity; Rochester, N.Y.; Trinity; and Royersford, Pa.; and was an evangelist for the last two years. We apologize for inadvertently omitting this information from the obituary.

DEATHS

MRS. MYRTLE ALENA HADLEY, 81, Mar. 23, Calgary, Alberta, Canada. Sur-

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B. Edgar Johnson, General Secretary, Church of the Nazarene

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vivors: sisters-in-law Doria Hadley and Isabelle Hadley.

ETHEL A. HATCH of Pulaski, N.Y., 78, Mar. 21, Syracuse, N.Y. Survivors: husband Joseph K.; son William H.; daughter Norma E. Dandoise; 15 grandchildren; 19 great-grandchildren; 3 brothers; 2 sisters.

CLARA BELL (SCHIFFNER) HUSTON, 96, Apr. 15, Cherokee, Okla. Survivors: stepdaughters Mrs. Lettie White and Mrs. Irene White; four grandchildren; eight step-grandchildren; one brother.

CLARENCE BYRON KOPCHO, 73, May 5, Tucson, Ariz. Survivors: wife Maxine; daughters Donna Proffitt and Kathy Smedley; four grandchildren.

MARGARET HOPSEKER LONGWELL, 72, Mar. 7, Bath, N.Y. Survivors: husband James Sr.; daughter Mrs. Cheryl Rankin; son Dale.

REV. PAUL A. MCCOY, 61, Apr. 23, Orange, Calif. Interment: Fullerton, Calif. Survivors: wife Phyllis Steiner McCoy; daughters Pam Yates and Peggy Thompson; 5 grandchildren; his mother; two brothers. Ministry: Lafayette and Fort Wayne, Ind.; Norwalk, National City, and Anaheim, Calif.; Oriental Missionary Society International.

FORREST D. OLIVER, 90, Mar. 25, Denver, Colo. Interment: Bradford, Tenn. Survivors: wife Versia V. (Mayo); son Gerald D.; four grandchildren; seven great-grandchildren.

DELIA W. SHAW PASSMORE, 69, Mar. 1, San Diego, Calif. Survivors: husband Hardy; son Edward; daughters Ellen Lester and Sharon Peery; nine grandchildren; one brother. Ministry: Northern Arkansas.

NATHAN H. SANDERS, 99, Apr. 25, Hot Springs, Ark. Survivors: sons Rev. E. H. Vernon, Clinton; daughters Mrs. Velma Adcock, Mrs. Freda Wheeler, Lois Sanders, Mrs. Oleta Moore; eight grandchildren; seven great-grandchildren; two great-great-grandchildren.

MARION "SHORTY" SCHIFFLER, 71, Apr. 30, Hastings, Nebr. Survivors: wife Alta; son Norm; daughters Joyce Schiffler, Betty Adamson, Sharon Steenbarger; two brothers; two sisters.

VERLA (EWBANK) SHARP, 63, May 16, Bethany, Okla. Survivors: husband Albert; sons Stephen and Mark; one grandson; one brother. Ministry: song evangelism.

DORAMAE RUTH SHEPARD, 74, May 3, Medford, Oreg. Survivors: husband Lowell; daughter Marilyn Silvia; one grandson; two sisters.

BIRTHS

to RANDY AND LORIE (ORJALA) BECKUM, France, a girl, Emilie Anne, May 14

to JOHN AND PAULA BIBERSTINE, Dugger, Ind., a girl, Courtney Beth, Apr. 25

to REV. BILL AND STEPHANIE CARSON, St. Charles, Mo., a boy, Kenneth Lee, Apr. 15

to STUART AND RUTHANN (LEAGUE) CLARK, Olathe, Kans., a girl, MacKinzie Shay, Dec. 21

to CHUCK AND LIZ (EVANS) DAVIS, Austin, Tex., a girl, Lori Elizabeth, Feb. 26

to MAX AND BRENDA (MILLER) FLOWERS, Grand Prairie, Tex., a boy, Edward Grant, Feb. 21

to MARK AND MARCIA (ABBOTT) GREEN, Manchester, Conn., twin girls, Hillary Lynn and Lauren Joy, July 22, 1987

to JIM (JAMES) AND DANA (HAUS-

ERMAN) KERR, Olathe, Kans., a girl, Jadhon James, Apr. 12

to STEVE AND JEANIE (JACKSON) LAIRD, Englewood, Colo., a boy, Jeffrey Tanner, Apr. 21

to MARK AND BETH (RICE) PENNINGTON, Morenci, Mich., a boy, Bryce Richard, Apr. 16

to STEVE AND LINDA (HECKMAN) PESTILLI, Norwell, Mass., a girl, Stephanie Lynn, Jan. 7

to JIM AND PEGGY (ELLIS) POTEET, Temple, Tex., a boy, Joshua Ellis, May 10

to DIRK AND BETH (RICE) PRISE, Kansas City, Mo., a girl, Bethany Lane, Apr. 5

to MARC AND KATHRYN (THOMASSON) SHARPNACK, Columbus, Ohio, a girl, Suzanne Grace, Apr. 23

to REV. GARY AND DARLENE (HACKLER) YARBERRY, West Helena, Ark., a boy, William Trevor, Nov. 24

MARRIAGES

BONNIE S. MERRITT and DAVID K. RICE at Bath, N.Y., Apr. 16

MELISSA (MITZI) EGGLESTON and RONALD GENE EDWARDS at Fieldale, Va., May 1

LILY WAGONER and RONNIE BROWN at Fieldale, Va., May 15

JAROLYN JOELL MINER and RICHARD WINSTON DAVIS at Kansas City, Mo., May 21

LAURA NELSON and JURGEN PICHLER at Bath, N.Y., May 28

ANNIVERSARIES

MR. AND MRS. JAMES A. MOHNEY of Hawthorn, Pa., celebrated their 50th wedding anniversary March 10. An open house was hosted by their children: Mr. and Mrs. James M. Mohney of Hawthorn; Rev. and Mrs. Barry Mohney of California, Pa.; and Mr. and Mrs. Eldon Mohney of DuBois, Pa. They also have six grandchildren. They are members of the Hawthorn church where he is Board of Christian Life chairman and she is NWMS president.

DIRECTORIES

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

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.

SHOWERS OF BLESSING'S

MASTER

July 10

"Called but Can't"

July 17

"Called and Commissioned"

by Stephen L. Manley, speaker

NEW THREAT TO THE CHURCH

Brooks Alexander of Spiritual Counterfeits Project (SCP) says the church, because of the New Age Movement (NAM), is facing an anti-Christian onslaught "with such historical magnitude that we can never get leverage on it."

Alexander, cofounder and executive director of the Berkeley, Calif.-based apologetics and cult research ministry, says that "cults are declining rather than increasing in number." The cults, meaning tightly knit groups following authoritarian leaders, are not much of the issue anymore, he said. "The real issue increasingly is New Age thinking and New Age practices influencing the church." When Alexander discusses the term "New Age," he is referring to an Eastern mysticism and occultism sweeping through the Western world. The movement, which promises to bring a new golden age to the earth, embraces the use of channelers, crystal readers, and Eastern gurus, and teaches that God is within each individual and a part of nature, not separate from creation as the Bible teaches.

Alexander added that satanic and witchcraft cults are on the rise today as more people are becoming attracted to evil. "The worldview is changing to the one that prevailed in the declining side of the Roman Empire—to paganism and a pseudo-scientific form of pantheism."

Alexander says the New Age onslaught should force the church "to understand it and deal with the phenomenon we're going to face." Responding to it requires "authentic Christian spirituality in worship and prayer. . . . The church should begin taking it more seriously than it has. It requires something more than a comfortable prosperity gospel."

ISRAEL CURTAILS NEW TESTAMENT IN SCHOOLS

The Israel Bible Society has expressed concern over that country's recent decision not to permit distribution of New Testaments or Bibles in schools. Only the Old Testament is allowed.

The Israeli minister of education has ruled that the Old and New Testaments ought not to be taught as though they were of equal value. The Old Testament, he says, came from God, while the New Testament was written by men.

NEW EVANGELICAL TRAINING COLLEGE IN VIETNAM

For the first time in 40 years, the Evangelical Church in northern Vietnam has a college to train pastors. Keston College reports that the new college has been set up in the capital city of Hanoi with the aid of various Western church groups. Presently, the youngest pastor in the north is 74 years old. Evangelicals in the north number between 10,000 and 20,000, while in the south there are thought to be several hundred thousand.

ARABIC SCRIPTURE CASSETTES DISTRIBUTED IN MIDDLE EAST

Traditional Bible distribution methods are often ineffective in the Middle East, not only because of the conflict with Islam, but also because of the extreme illiteracy of the people.

To help reach nonreaders with the Christian message, Living Bibles International has produced and distributed 80,000 evangelistic cassette tapes in the Arabic language since 1985. The tapes are produced and distributed entirely by Christian nationals in the Middle East.

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Opening Session—1:30 P.M.

Close of Seminar—12:00 Noon, August 5

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**Eleanor Whitsett,
Teacher**

HILDRETH IS SUPERINTENDENT OF MAINE



Clarence C. Hildreth, 49, pastor of the South Portland, Maine, church since 1983, was elected superintendent on the fourth ballot by the Maine district assembly, June 3. He succeeds J. E. (Jack) Shankel who was appointed superintendent of the Northwestern Ohio District in March 1988. Hildreth was installed in the office by General Superintendent William M. Greathouse on the evening of his election.

A graduate of Eastern Nazarene College, Hildreth was ordained in 1965 by the Albany (Upstate New York) District. Prior to pastoring South Portland, he served congregations in Winchester, Ind.; Rochester, Lowville, and Vermontville, N.Y.

He and his wife, Judy (née Heberle), have four children, Deborah Lynn Younger, Renee Dawn Corzine, Kimberly Susan, and Timothy Francis. □

—XX

KRATZER IS NEW INTERMOUNTAIN DISTRICT SUPERINTENDENT

Ronald K. Kratzer, 52, was elected superintendent by the Intermountain district assembly on the third ballot Thursday, May 26. He accepted the call, according to General Superintendent John A. Knight, who presided at the assembly.

Kratzer succeeds the retiring Hoyle C. Thomas. Thomas was appointed to the post by General Superintendent Eugene L. Stowe in March 1977. Prior to this he served for six years as superintendent of the Nebraska District. He was ordained in 1942 by R. T. Williams, Sr., and pastored churches in San Diego and Ontario, Calif.; Newton, Kans.; Mobile, Ala.; and Tulsa. He and his wife, Juanita, plan to retire in Nampa, but Dr. Thomas will be available for evangelistic meetings. Their address is P.O. Box 72, Nampa, ID 83651.

Kratzer is the son of R. C. Kratzer, longtime superinten-

dent of the Northwest District. He has served as pastor of the Baker, Oreg., church since 1967. Prior to this, he pastored the Ritzville, Wash., church.

Ordained in 1965 by the Idaho-Oregon District, Kratzer is a graduate of Northwest Nazarene College and Nazarene Theological Seminary. He has served as a member of the NNC board of regents and in various district posts.

He and his wife, Thelma, have a daughter, Ronda. □

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EASTER OFFERING REACHES \$8.3 MILLION

The final tally on the 1988 Easter Offering for World Evangelism reached \$8,341,187.86, according to D. Moody Gunter, Finance Division director.

"I just want to express my heartfelt appreciation to all of the Nazarenes around the world for their support of the total missions and ministry of the Church of the Nazarene," said Gunter. "General Budget is the lifeline of the church. The support of our people for the Easter Offering enables us to continue to carry the message of holiness to our 87 world areas and beyond."

He added that although the official counting period has ended, the general treasurer will continue to receive monies designated for the special offering. □

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FIRST MISSIONARY AIRCRAFT OFFICIALLY DEDICATED

A helicopter and a single-engine airplane were officially dedicated as the first missionary aircraft of the Church of the Nazarene in a ceremony at Olathe, Kans., College Church, Sunday evening, June 5.

Nazarene missionary to Kenya, John Sprunger, who serves as the denomination's first missionary aviator, flew the small helicopter over the church and landed near the parking lot, next to the Cessna that had been towed to the site. Introduced to the crowd by Pastor Paul G. Cunningham, Sprunger outlined the progress of the efforts of the past 18 months to work out the details for getting the aircraft, parts,

and the funds to get them to East Africa and maintain them.

The helicopter was a gift from a Nazarene layman. Many others have made monetary and in-kind contributions ranging from radios to fuel filters.

Charles Gates, World Mission Division Ministries coordinator, represented the general church and World Mission Division Director Robert Scott, who was unable to attend the event. Gates prayed a dedicatory prayer for the Sprungers and the aircraft while hundreds of persons joined hands in a huge circle around the two vehicles.

"It boggles the mind to think of what these two pieces of machinery can do to exalt the cause of Christ," said Nazarene General Board President Cunningham.

The dedication was sponsored by the Nazarene Aviation Fellowship. Organized in 1987, the NAF is dedicated to seeing the gospel of Christ spread more effectively around the world. It also provides a source of fellowship and spiritual growth for Nazarenes interested in aviation. A number of the group's members have provided assistance in a variety of ways related to acquiring

and equipping the airplane and helicopter.

Sprunger began the task of flying the 8,600 miles from Moncton, N.B., to Nairobi June 28 and is slated to arrive July 11. During the trip he will be assisted at different points by Hal Martin and Greg Fordyce, pilots for two major airlines who are donating their efforts to help John get the plane across the Atlantic.

John's wife, Rose, and daughter, Victoria, will join specialized assignment missionaries Dr. and Mrs. Mark R. Moore on a commercial flight from the United States July 10. They are expected to arrive on the same day as John in Nairobi.

The helicopter was sealed in a container and is being transported with the Sprungers' personal belongings on a cargo ship.

Once in East Africa, Sprunger will oversee the construction of a small shop and hangar for the aircraft. The aircraft will be used to ferry national Nazarene church planters as well as supplies into hard-to-reach areas.

The aviation program is a four-year pilot project of the Church of the Nazarene. It is supported with non-General Board funds. □

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John Sprunger lands the denomination's newly acquired helicopter on the grass next to the Cessna single engine aircraft at Olathe, Kans., College Church.



Sprunger details how the Lord has provided for the beginning of the first mission aviation program in the Church of the Nazarene. He is joined on the platform by Charles Gates (center) and Paul Cunningham.



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