

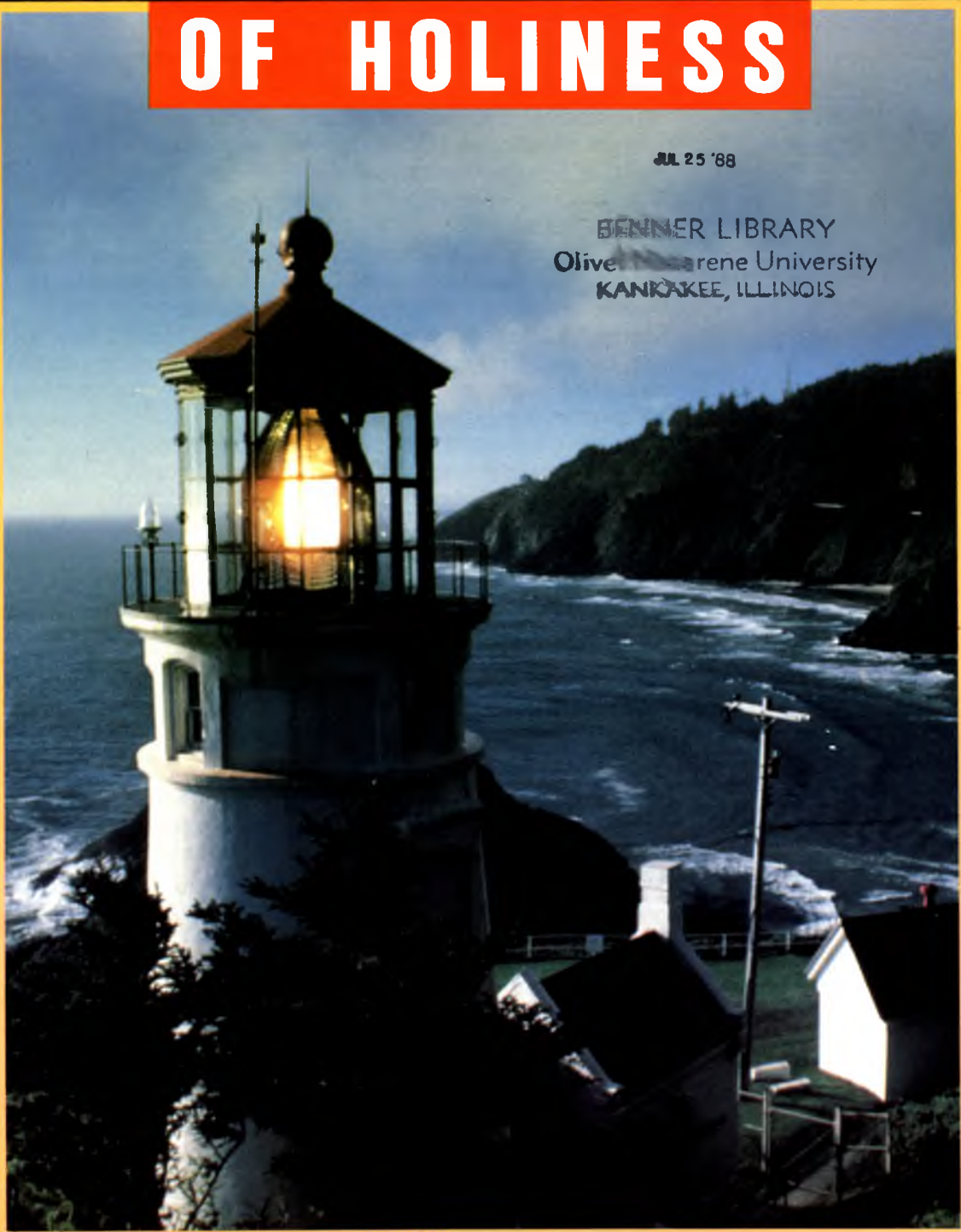
AUGUST 1, 1988

# HERALD

## OF HOLINESS

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THE CHURCH IS A BUILDING

MORALS AND SOCIETY

THE PLEA FOR HOLINESS

CHURCH OF THE NAZARENE



**EUGENE L. STOWE**  
*General Superintendent*

# A GOOD REPORT

---

**W**hat do general superintendents do?”  
That’s a good question. The answer is, “Lots of things—

- preaching 250 times or more each year
- participating in at least six weeks of meetings with the Board of General Superintendents
- spending between four to eight weeks visiting overseas mission fields.”

The largest block of each “general’s” time is spent in presiding at 14 district assemblies in the United States and Canada. In these assemblies we hear the reports of the pastors of 5,000 English-speaking churches. Since every delegate has a handbook with the statistical reports, we ask each pastor to write out and read a brief report of some good things that have happened in his congregation.

Let me share one that was given in a recent assembly.

“Dr. Stowe, members and friends of the assembly. A woman who had been raised in the church caught my full attention with these words, ‘The Lord led me to the movies recently . . .’ Then she went on to explain that during a movie God began to talk to her and that by the end of the film she was wondering how she could spend her money to go hear Satan speak to her. She said, ‘For the first time in my life I understand why the Church of the Nazarene takes the stand she does.’ I am thankful for the work of the Holy Spirit in the lives of those who are seeking to know the truth.

“We have had almost 30 people leave this year for other areas. In two of our classes we saw almost the whole class leave. In our juniors class the one remaining student went out on her own and has in a matter of five months brought in five of her friends. We will now have a new nucleus to begin a teen program this fall. We honored a local baseball team and their coaches. Two of the team members attended our church. Now we have half of the team enrolled in our Sunday School and one of the coaches.

“Every pastor gets excited when visitors attend church and are prospects. We also get excited when Nazarenes move into our area and begin to attend our churches. But I am especially thankful for that core of Nazarene Christians who provide the stability to each of our churches. These are the folks who are there through feast and famine. They are the flexible ones who make room for new folks, thankful for help to carry the responsibilities, but are always there to pick up the ball when attendance is not as high and there is more work than workers.

“I am thankful for the privilege of serving the Lord and the people in the Church of the Nazarene. God saves me and sanctifies me and keeps me in His love.”

What encouraging words these are. And they can be repeated over and over again by thousands of faithful pastors who are serving nearly a million of our people all around the world.

The apostle Paul still says: “Whatever things are of good report, . . . think on these things” (Philippians 4:8). **H**

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# WORSHIP

Dave Anderson

**A**round the world our styles of worship vary according to past teachings, local culture, and sectional emphases. Styles of worship may also vary in a single country. Whatever the differences, our common love, beliefs, and purpose unite us as worshipers.

In the past, some have thought of the Sunday morning service as quite formal and ritualistic, with little emotional content. Others have changed the style of Sunday morning services to meet the needs of the people and to fulfill the Great Commission. Our church is evangelistic, not ritualistic, in nature. Rituals are a part of worship, but we must be careful to find the proper balance.

It would be tragic for the Church of the Nazarene to lose its basic style. We have tried to maintain a biblical understanding of worship. There are certain aspects of worship that our services should always include.

1. *Worship should always transform.* The gospel aims at producing great changes in mankind. The church seeks to be redemptive. In whatever ways we praise the name of Jesus, we expect worship to transform lives.

2. *Worship should always reveal the*

## EVERY WORSHIP SERVICE MUST HAVE PURPOSE AND DIRECTION

*power of God.* When we lift up Christ, His power begins to be seen in new ways by people with felt needs only He can meet.

3. *Worship should always reveal the holiness of God.* When His holiness is seen, our lives begin to radiate that holiness as well. The message of sanctification teaches us how to obtain holiness of life.

4. *Worship should always bring communication.* God expects communication to be two-way. As we communicate with Him, He communicates with us. Nazarenes believe in a heartfelt religion, an experience of direct communion with the heavenly Father.

5. *Worship should mean that the Holy Spirit speaks.* The Holy Spirit is present to convict and convince when true worship occurs. He informs and guides the Father's children. He lifts up Christ, who is the great center of worship.

6. *Worship should help people see the glory of God.* The greatness of God spills over to His children as He is exalted and praised. His revealed glory always lifts us to new levels of thinking and service.

7. *Worship should always challenge.* When God is lifted up, we desire to be restored to His image. Worship challenges us to see God as He really is. It also challenges us to reach out to others with the gospel, so that they also may come to a personal knowledge of Christ.

8. *Worship should be moving.* Cold, dry ritualism is not a biblical form of worship. Worship should express a dynamic relationship between God and His people. Worship is a moving experience, for the worshiper's emotions are kindled. This heartwarming is expressed in different ways, but is a constant ingredient of true worship.

9. *Worship should produce enthusiasm.* Not the enthusiasm of a soccer game, but a joyous zeal appropriate to the relationship of worshipers to God. Worship inspires us to love more deeply and serve more faithfully. An in-depth relationship with God expresses itself in enthusiastic commitment to His will and work.

10. *Worship should be marked by freedom.* I refer to controlled freedom, freedom in the Holy Spirit. When God's children are touched by the divine there may be tears, laughter, lifted hands, praise, etc. There should always be freedom, but never disturbance or disorder.

If we desire these joyous experiences in worship, what can we do to make such worship possible?

Prayer is always an important part of preparation for our worship services. Too many people arrive at church without having tarried to ask God's guidance for, and blessings upon, the service. Without prayer, worship services will have a hollow ring.

Order is a biblical ingredient for worship services. Every worship service must have purpose and direction. The pastor must prayerfully plan the order of service beforehand, but the pastor must also allow the Holy Spirit

to give direction throughout the service. Different services will be fitted to different purposes as pastors lead their people in worship under the direction of the Holy Spirit.

At the beginning, the pastor calls the congregation to worship with authority and enthusiasm. Any "spectator" attitudes of our people need to give place to participation by all. Full participation by the congregation makes the worship service meaningful.

A good music program is essential. There are different styles of music suited to the different purposes of the service. In every service there will be people with a variety of needs, therefore a variety of music is necessary for communication. Music can be utilized to help people feel the presence of God.

The unction of the Holy Spirit is demanded in every great worship service. The preaching of the Word should be anointed of God. People

who pray for the pastor's anointing are helping to develop the right conditions for worship. Every pastor should stay on his knees until he has the Spirit's guidance for his message and the service.

Closing the service well is just as important for the pastor as drawing the net and boating the fish is for a fisherman. Some worship services will be closed with an altar call, inviting people to open their hearts in prayer. Other services will need to be closed with some kind of an appropriate challenge, perhaps through music.

As Christians, we must have special times of worship frequently. When we unite with other Christians in praise and prayer our spirits are uplifted and we receive encouragement to sustain us in our daily walk with Jesus. **H**

**BY LOUIE BUSTLE**

*Director of South America Region for World Mission.*

**T**hat's right, they didn't have the time to go to church! But it's not what you think. You see, they didn't know the time church or Sunday School started.

I have been amazed in my travels to notice how few churches list the times of services on signs. When I asked one pastor why there was no informational sign, he replied, "I don't like the look of signs." Another said, "It's too commercial looking." When another pastor suggested people look in the newspaper, I did just that. I found 34 Nazarene churches listed in the metropolitan community newspaper. Of those 34, only four listed any times of services. Only five churches listed the times in the telephone directory's yellow pages.

People don't have the time to come to our churches because we don't give them the time. They will not come if they fear they're going to be a half-hour early or late. They would be too embarrassed.

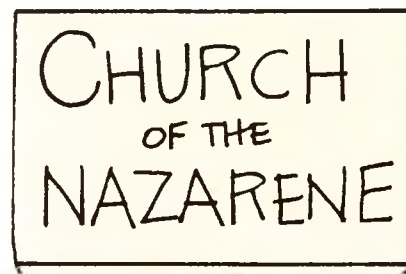
I have invested in a lot of signs during my ministry. If all those signs bring only one person into the church and he finds Jesus, the spiritual dividends will more than pay for the cost of those signs. True, most people come to church by personal invitation. However, there are those who would "walk in" if we would let them know what time our services begin. This is part of the loving and caring ministry of the church of those who are not yet a part of the body of Christ.

People don't have the time to go to church or Sunday School! Let's give them the time by listing the services of our churches where they can be seen. **H**

**BY ALEXANDER ARDREY**

*Evangelism Outreach coordinator for the Division of Christian Life and Sunday School at international headquarters, Kansas City, Missouri.*

# THEY DIDN'T HAVE THE TIME TO GO TO CHURCH!



CHURCH  
OF THE  
NAZARENE



# THE CHURCH **IS** A BUILDING



Manuel working on the Luque, Paraguay, church.

Lynn Godkin

On the last day our Work and Witness team worked on the church in Luque, Paraguay, I watched Manuel, our skilled stone mason, pick up a heavy, white, rough-hewn stone and carefully fit it into its place on the front of the building. He worked slowly and with great precision, and by the end of the day his work was finished. I thought, what a picture of the way Christ builds His Church!

The *Manual* of the Church of the Nazarene states: "The Church of God is composed of all spiritually regenerate persons whose names are written in heaven." It also states, "The churches severally are to be composed of such regenerate persons as by providential permission and by the leadings of the Holy Spirit become associated together for holy fellowship and ministries." How simply but beautifully stated!

One of several analogies in the New Testament used to describe the church is that of a building, or holy temple. Jesus himself used that concept when He said, "I will build my church" (Matthew 16:18). The church is His, and He is its Master Builder.

The foundation upon which His church stands is the teachings of the apostles and prophets (Ephesians 2:20). It has stood the storms and tests of the centuries because it is built on the Rock of truth, Jesus Christ himself its chief cornerstone. This is a dynamic, "living" building, for 1 Peter 2:4-7 states that we come [continually come] to Him, the "living stone," and that we also are "living stones, being built into a spiritual house" (NIV). Christ fits every stone into the building according to His design (1 Corinthians 12:18), as it pleases Him. As the mortar secured every stone in the building at Luque, so the experience of redemption that fills every heart with His love secures us in place in this living building, the church.

David wrote, "Except the Lord build the house, they labour in vain that build it" (Psalm 127:1). How often we strain to do the job that He has reserved for himself! Only He can build His church. One by one He brings together the stones that are to be set by His skillful hands into their proper place. He knows where each one belongs!

On the highest point in Washington, D.C., stands the great Washington Cathedral. Begun in 1907, it is still in process of being completed. Yet while the tremendous arches, stained-glass windows, rooms and chapels are being added, the older part is undergoing repair. So the church is still in process of being built while at the same time it is undergoing continual repair, and will until the end of time.

The purpose of the spiritual church is twofold: To offer up spiritual sacrifices (1 Peter 2:5), and to be a habitation or dwelling place for God himself through His Spirit (Ephesians 2:22). This reminds us of the building of the great Temple under the rule of Solomon in the Old Testament. The people came willingly and rejoicing, bringing thousands of sacrifices. Materials were gathered from far and near. At last it was completed, the grandest building ever yet built by man, and the people gathered for the dedication. As King Solomon stood with uplifted hands he prayed a moving prayer that brought heaven down. The Spirit of the Lord descended upon that building as a cloud and filled the Temple with His glory and His presence.

Yes, the church today is still being built by Jesus Christ. He is daily adding new building blocks, cutting them

out of the rough, shaping them to fit into His church. He is using workmen to bring the rough-hewn stones to the building site so that He can place them. As the building grows into a holy temple of the Lord, it is a place where offerings of sacrifices and praise are made to Him, and it is being filled with His holy Presence.

Today we need never try to superimpose any different characteristics upon the church than are called for in the original biblical design: Christ is

its builder. It is a universal church, made up of the "living stones," the regenerated of all times and of all nations. He is forever the cornerstone with which every other stone must be aligned. Christ Jesus fits each member into the building as it pleases Him. The purpose of the church while associated together is to offer praise and to be the temple of God's own abiding Presence. And while it is being added to daily by the salvation of souls, it is also in process of necessary repair as

He, through His Spirit, ministers healing and help to all its members.

Thank you, Manuel of Paraguay, for reminding me that the church is the building of God, and that one day this glorious building, like the one in Luque, will be completed. The Church of God! May we behold its beauty and rejoice to be a part of it! **H**

**BY ELEANOR W. CUNNINGHAM**  
*Resident of Gaithersburg, Maryland,  
 and a member of our church there.*

# MORALS AND SOCIETY

**Y**ou can't legislate morality!" This is the hue and cry of immoral people and organizations all across America. Many of these same people do not believe that God will punish evil. It has become obvious that our government and educational system supports an amoral life-style.

America was founded on biblical principles, which gave this society an opportunity for tremendous freedom without chaos. The founders of our nation and the framers of the constitution never intended government to be isolated from God or the recognition of His existence. Our money carries the message, "In God We Trust." Our pledge of allegiance states we are "One nation under God." Our Supreme Court, Senate, and House of Representatives open each morning with prayer. In court people are required to take an oath on the Bible to tell the truth.

Removing religion and morals from our society would be a disastrous mistake. To legislate morality is to say, here is the way to a healthy, safe, clean life-style. Biblical principles have produced the greatest good for the largest number of people in history.

Men must be governed by moral laws that curb their fleshly instincts and impose ethical mandates upon their activities. Without such laws factions struggle for supremacy. The conflict between good and evil is eternal and requires people to be responsible and disciplined. Those that say you can't legislate morality must accept what blind tolerance, irresponsibility, undisciplined thinking, and amoral behavior produces in America annually:

- 10% of the population addicted to drugs
- 16 million alcoholics, with 205,000 alcohol-related deaths
- 1½ million deaths directly or indirectly from venereal disease
- 30 million cases of incurable genital herpes
- 3 million new cases of gonorrhea

- 3 million AIDS victims
- 50,000 teen suicides, with 400,000 to 500,000 attempted suicides
- 250,000 new child abuse victims
- 11 million compulsive gamblers
- 300,000 deaths caused by use of tobacco

The biblical base for our moral society has eroded and our liberty, peace, and safety are disappearing. Each year one of every 133 Americans will be murdered. A 12-year-old has an 83% chance to be a victim of a violent crime. Every two seconds a crime is committed in the U.S.A. As our society becomes a place of no absolutes, situation ethics, permissiveness, free love, sexually active youth, and unconcerned adults, we can only reap chaos, disease, disaster, heartache, and death.

Our society can be saved if the Christian church will aggressively lead in moral influence and moral revival. This will also be to the advantage of the agnostic, atheist, and cultist. God wanted Jonah to go to Nineveh to speak out against evil and bring change. The reluctant prophet went and God saved Nineveh from destruction after the repentance of the government and people. God will save America from moral destruction if His people will aggressively work to change the moral climate of our age.

Americans need a church vocal on spiritual, moral, and ethical matters. In the past we legislated on alcohol, drugs, abortion, pornography, prostitution, homosexuality, gambling, and even adultery; and we maintained a relatively safe, clean, healthy, peaceful society. Why not return to those days immediately? **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.*

# Self-esteem Begins at Home

**T**he gospel gives us Christians reason to be excited about who we are. We are not just the accidental product of chemical and genetic processes, but each of us is a unique masterpiece, created by God, who knows us inside and out and delights in our individuality. God's love for us is constant and endless, not dependent on our performance or achievements. We enjoy a relationship with Him that scripture likens to that of children of a loving father, bride of a tender bridegroom, friend of a trusted friend. The Bible assures us repeatedly of God's care and provision for us, of His compassion and forgiveness, and of our importance as members of His church, entrusted with furthering His purposes in the world.

Why is it then that so many Christians seem unable to appreciate the privileges that are theirs through Christ? Instead of reveling in their position as God's created and redeemed children, they are plagued with feelings of worthlessness and inferiority that isolate them, rob them of joy, stunt their confidence, and cripple their relationships. In counseling Christian college students, I have been amazed and saddened to discover how widespread a problem this lack of proper self-esteem is. Let me share a few examples, altering names and personal details to protect confidentiality.

Suzanne came to talk about the difficulty she was having in her internship asking coworkers for information. She described herself as shy, and gradually revealed that she currently had no close friends. Only two or three times in her life had she managed to open up enough to develop a more-than-superficial friendship, and each time one of those friendships ended she felt hurt and abandoned and confirmed in her view of herself as unlovable. She did not expect others to want to be her friends because she did not feel she had anything much to offer.

Jeff was a junior whose career goals changed two or three times a semester. Several professors felt that his ability was not reflected in his performance. He started out



each course well, and then would fail a major test or do poorly on an important assignment. Talking with Jeff about his habit of sabotaging promising academic efforts, I found that he had great difficulty imagining himself as successful in any career that required a college degree.

Jennifer was bulimic, caught up in an escalating cycle of bingeing on high-calorie foods, followed by vomiting to get rid of the unwanted food. She was disgusted with herself, but could not find a way to stop this behavior. While addressing the danger of her eating problem, I began to explore

other areas of Jennifer's life and found that while she was known as a popular and successful student, with several years' history of leadership in church youth activities, she actually felt lonely and unhappy most of the time, convinced that no one would like her if they really knew what she was like.

The factors contributing to these young people's poor image of themselves are undoubtedly complex, but a common painful theme running through their stories is that each of them began to develop a sense of not being lovable or competent from their childhood family experiences.

Suzanne was an only child. Her parents were both very quiet, reserved people. Her physical needs were always adequately met, but she could not remember either of her parents ever telling her that they loved her, or hugging her or holding her. Suzanne's parents probably did not learn from their own families how to be openly affectionate. Children thrive on being told how special they are, how glad we are that they are part of our lives, how important they are to us. To feel lovable, they need to be told, often, that they are loved. And they need to be touched—at all stages of life, from being held and nursed and rocked as a baby, into teenage years and beyond when a warm hug, or an encouraging pat on the shoulder, a squeeze of the hand, or a soothing back rub spell caring and concern.

Jeff had grown up in the shadow of his older sister who had just gone off to law school. Cindy made A's while participating in all sorts of extracurricular activities, but for



Jeff school was hard work. Their parents were teachers in the small town where they grew up, so from the earliest grades Jeff was identified by teachers who knew his parents and compared him unfavorably to his older sister—a heavy burden to carry. In junior high school Jeff earned himself a place on the track team, but gave that up after one year because it took too much time away from his studies.

How unfair it is when adults make odious comparisons between children: Cindy is brilliant but Jeff is a plodder; Bob is the athlete but Jimmy is the klutz; Hilary is beautiful while poor Lorna is so plain . . . Outsiders may blunder in this way, but parents must be sensitive to the unique qualities in each of their children and cherish them as individuals. Jeff's athletic prowess should have been as great a source of family pride as Cindy's academics. It is important that we praise our children for what they accomplish, and their self-esteem will grow as we display their artwork on the refrigerator door, wear that Father's Day gift, take time to read the story they wrote for English class, *enjoy* those first attempts at baking, or cheer them on at the ball game or the school concert. But in this success-oriented society, it is even more important to affirm children for who they are than for what they do—qualities such as thoughtfulness, kindness, generosity, sensitivity, persistence, good humor, creativity, and curiosity can be found and praised even in problem children. On the other hand, calling a child clumsy, or stupid, or slow, or bad, can be a powerful message that can do lasting damage to a fragile self-image.

Jennifer's father is a pastor. She is the oldest of three children and describes her family as close and fun-loving. Unlike her younger sister, Jennifer never rebelled as a teenager, and has been thoroughly involved in the church pro-

gram for as long as she can remember. Only gradually did she begin to admit what a strain it was to live up to what was expected of the preacher's kid, the camp counselor, the IMPACT team member. Jennifer learned to play the part well, hiding her real self, covering up thoughts and feelings that might not be approved of by the church members, her parents, and especially God.

Jennifer's parents failed to convince her that she was loved for herself, no matter what. Somehow she picked up that being lovable depended on doing the right things and having the right attitudes. It is not always easy to make the distinction between I love you, but I do not like certain behavior or the way you act out some of your feelings. But that is how God loves us, with all of our faults. How wonderful if we can convey to our children the love of God who made us all different, who understands our weaknesses and delights in our strengths and wants us to blossom and develop to our full potential.

Self-esteem begins at home at the time when a child's sense of identity is most vulnerable. Although parents contribute most powerfully to the formation of the child's self-image, as significant adults in a child's or teenager's life we can help nourish their self-esteem through recognition of their achievements, words of encouragement and affirmation, a hug, and faith in their potential to become what God wants them to be. And even adults we care about would benefit from such positive expressions of our love.

**H**

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**BY DOROTHY TARRANT**

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



**M**

## *Morning Graces*

*Early morning rain woke me today.  
What luxury to lie here, snugly sheltered,  
Drifting in and out of sleep . . .  
A pure, liquid sound woke me again,  
A meadowlark rejoicing splendidly  
After the cleansing rain.*

*God's grace for the thirsting earth,  
God's grace in that lovely birdsong;  
And now my bedroom window frames  
The magic of a rainbow's end  
That touches down in my small clearing!*

*I say amen to a threefold benediction.*

—FLORENCE FERRIER  
Pitt, Minnesota

# THE PERIL OF DEAD ECCLESIASTICISM

**I**n 1905, Dr. P. F. Bresee, one of the pioneers and founders of the Church of the Nazarene, said: "The Nazarenes in Chicago love God with an ardor and intensity that is indescribable. They give expression to this burning love in varied ways. They smile and laugh and weep, and clap and wave their hands, and sing and shout. They say, 'Amen,' 'Glory,' 'Hallelujah,' 'Bless God,' 'Praise the Lord,' and other things which have ample scriptural warrant and sanction. Sometimes when they cannot help it, they leap for joy, and walk up and down the aisles or platforms."

In 1938, Dr. E. O. Chalfant (my father), one of the pioneers of the Church of the Nazarene in the Midwest, said: "The world is sick and tired of dead ecclesiasticism. What it wants is something that has the anointing of the Holy Ghost on it, something that has fire that burns, and something that can save a poor old lost sinner. The day we lose a sense of spiritual liberty in our services we can write 'Ichabod' across the doors of our churches."

To the church at Sardis, John was instructed to write, "Be watchful, and strengthen the things which remain, that are ready to die" (Revelation 3:2).

This church did not appear outwardly to be at a point of death, but that was Christ's appraisal of its condition. It is still true today that towering steeples, pointed arches, and stained-glass windows are not necessarily signs of spiritual life and power, even if there be an exuberance of activity. A fireless altar in Old Testament times was a sign of death and desertion. It meant that people had ceased to worship their God, and this is the danger today. When we lose the fire of God

from our souls it is a sign that something has gone wrong, regardless of our outward activities.

A remarkable spirit of freedom characterized the holiness movement at the turn of the 20th century. Often the saints were carried above earthly things by a spirit of ecstasy that seems to be of divine origin. We cannot be honest and say that all of this was in the Spirit. Frankly, we feel that there were times when some people went beyond bounds of reason, but this was infrequent and not serious enough to hinder the progress of the work. Per-

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fire of God  
from our souls  
it is a sign that  
something  
has gone wrong.**

haps the few exceptions were in a way beneficial, for the saints were led to examine their motives and purposes. Thus they would safeguard this remarkable spirit of freedom that was theirs. The spirit of freedom has been a distinguishing trademark of the holiness movement from the first Pentecost in the Upper Room in Jerusalem.

It is possible to lose Christ in the midst of religious activity, and to let programs become a substitute for power. The Pharisees never stopped attending church, praying, fasting, or tithing, and yet Jesus said to them,

"On the outside you are like whited sepulchers, but within you are full of dead men's bones." They looked alive, but they were spiritually dead.

In Ecclesiastes 8:10 we read, "And so I saw the wicked buried, who had come and gone from the place of the holy." Notice that these wicked had not frequented the dance halls or the gambling dens, but "the place of the holy." They were church people who had somehow lost what they once possessed, and continued to go through the motions.

Spirit-filled people in all ages have had a shout. Spontaneous and manifest praise to God is a part of the Bible record. No one can doubt that. Leviticus 9:24 says, "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted." Let the fire of God burn brightly enough in the services today and there'll be a shout. I've witnessed it over and over again.

In Joshua 6:20 we read: "So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat." Friend, there are some "Jerichos"—some of the enemy's walled cities today—that will come tumbling only when God's people begin to lift up their voices in praise and shout God's victory.

Just where do we stand as a church on this matter of demonstration in the Spirit? Note, please, that we say "in the Spirit," for surely none of us will condone that which is out of the Spirit.

This is no plea for the overthrow of decent and necessary forms of wor-

ship, but for the removal of those forms that receive more attention and require more devotion than they give to the God who is being worshiped. There is a very real peril that in our efforts to "be like others" we shall overemphasize the form and minimize the spirit. Ceremonialism may be substituted for spirituality, but the soul starves on empty forms and heartless routines of ritualism. It ought to give us pause to observe that the more of the divine glory that rests upon a people, the less attention they give to, and the less reliance they put upon, liturgical forms. A soul under God's blessing needs no set form to follow in offering Him praise.

Are some in our ranks satisfied with substitutes? Would they substitute formality for spirituality? Perhaps some don't want a shout, don't want an amen, don't want demonstration in the Spirit, don't want a divine healing service. They must remember that the rank and file of the holiness people are starving to death for something on which the power of God falls. The need is for Spirit-filled laymen and ministers in the holiness ranks who want to go forward to rise up. They must be men who refuse to be stamped into sham revivals. But they

must be men who refuse to be herded back into formalism, from which we, as well as our fathers, joyfully escaped.

Which do you wish, a minister's showpiece—which all too often is as soul nourishing as a china shop—or a wild helter-skelter display of "liberty"—almost license—where a display of flesh is supposed to be God's presence? Are not both of these off the beam? Can we not have a dignified, reverent service where all things conducive to an atmosphere of worship are enjoyed, and at the same time allow the Holy Spirit freedom to warm men's hearts with His presence?

The early days of the holiness movement were characterized by times of rejoicing and emotional demonstration. Strangers were drawn to our churches in order that they might hear our people sing and watch them get "blessed." We believe that persons who are wholly sanctified and keep their experience up-to-date are forever done with anything less than God's presence in their lives and worship. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Over the years our numbers have increased, our church buildings are

more imposing, our missionary program is outstanding, our schools are recognized, our publishing house is world-known. But do we still have the soul travail that caused preachers and laymen to weep over the erring ones, to miss their meals, and have sleepless nights? Do we substitute organizing for agonizing?

In the past the attraction of our church was the Holy Ghost upon its people. While the world totters on the brink of destruction is no time to replace the power of the Spirit with the influence of spectacular movies and prestigious persons. The glory of standing in the gap in days like these is a challenge to us. Will we hold high the banner of holiness of heart and life, or will Ichabod have to be written over our doors?

*Jesus, Thine all-victorious love  
Shed in my heart abroad;  
Then shall my feet no longer rove,  
Rooted and fixed in God.*

*Refining Fire, go thro' my heart;  
Illuminate my soul;  
Scatter Thy life thro' ev'ry part,  
And sanctify the whole.* **H**

**BY MORRIS CHALFANT**

*Pastor of the Norwood, Ohio, Church of the Nazarene.*

## **C**HAPLAINS AND CHANGED LIVES

# JUDGMENT AND MERCY

**A**IDS." The very word strikes fear into people everywhere. How do we deal with this disease that means death is near? Will it strike our families?

A bright young man with a future in the U.S. Coast Guards had a night on the town in New York City. Then pneumonia, a blood test, the results—AIDS.

John cries out in anguish, "What have I done to my family? God is punishing me." In anger, he stares at the little red card the hospital issued that screams: "AIDS." "My job, everything is gone. I have no hope. I'm confined to a locked mental ward. Chaplain, my father was a career military man, my mother a good Christian. I was raised in a

Christian home; we all went to church. God has brought judgment on me."

Waiting patiently for his anger to diminish so we could communicate, I was aware that here was a man in his early 20s, not prepared to deal with issues of suffering and death. Suddenly, without warning, the door to the future was slammed shut. I could not even tell him the pain would ease, because it only gets worse. But I did have the opportunity to present the "Good News" that Jesus came not to judge the world, but to be its Savior, that forgiveness is available because God's love is constant, His mercies tender.

Days of rejection passed, then one day he said, "Chaplain, can we pray?" Peace came in the midst of the storm.

John has been released, where hope never ends.

If he were your son, wouldn't you want a chaplain to be there in the hour between life and death? Pray for chaplains as they bring the Good News that Jesus came to save the lost, the sick, the hurting. Your loved one could be next. **H**

**BY MARJORIE I. CHAMBERLIN**

*Chaplain at the Veterans Administration Medical Center in West Los Angeles.*

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# THE PLEA FOR HOLINESS

**T**he holiness of God, and the possible infusion of His holiness into the heart and life of man, is a central theme of the entire Bible. If we want guiding insights into God's intention for us, we cannot ignore such passages as 1 Peter 1:13-16: "Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy'" (NKJV).

With these words Peter begins his plea for Christians to become possessed by, involved in, and propagators of holiness of heart and life. His reasoning is in the form of a plea: "Beloved, *I beg you . . . abstain from fleshly lusts . . . having your conduct honorable . . .*" (1 Peter 2:11-12, NKJV italics added throughout).

This plea for holiness is based upon (1) the nature of God—the great moral fact of the universe—"I am holy"; (2) the intention of God—"You also be holy"; (3) the call of God to us: "For God did not call us to uncleanness, but in holiness" (1 Thessalonians 4:7, NKJV).

The plea to be holy continues on the basis of our human condition. If the moral fact of God is holiness, the moral fact of man is sinfulness: ". . . the whole head is sick; and the whole heart faints. From the sole of the foot even to the head, there is no soundness in it, but wounds and bruises and putrefying sores; they have not been closed or bound up, or soothed with ointment" (Isaiah 1:5-6, NKJV). How jarring is such a description of man's sinful nature to the theology of affluence so popular today.

God proposes to solve the problem by replacing our sin with His holiness. This begins, initially, in conviction for sin. We are recovered, to a very great degree, at the new birth. There is a sense of completion in "the second work of grace"—the Holy Spirit's cleansing. There is then great growth in holiness within us, and in our lives and our relationships.

Peter, in explaining what happened at the so-called Gentile Pentecost, declares that "God, who knows the heart, acknowledged them, by giving them the Holy Spirit just as He did to us, and made no distinction between us and them, purifying their hearts by faith" (Acts 15:8-9, NKJV). He further tells us what this "purifying" means in verses from his first letter. "Since you have purified your souls in obeying the truth through the Spirit in sincere love of the

brethren, love one another fervently with a pure heart" (1 Peter 1:22, NKJV). God's holiness within us is His out-poured love. Love that is sincere, genuine, "unfeigned," which means "not put on." Love for God, and for each other, growing out of this "love made perfect."

Holiness is pled for, also, on the basis of what it will do for our witness and influence. "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, *they may, by your good works which they observe, glorify God in the day of visitation*" (1 Peter 2:9-12, NKJV).

According to this passage we are chosen that we may proclaim ("shew forth" KJV) the praises of Christ." We will be resisted—"when they speak against you as evildoers"—yet the holy lives of God's people will lead their antagonists to "glorify God in the day of visitation." This, then, we need to learn and live by. Whatever our methods and claims, holy lives—love-saturated, Spirit-filled lives—count most, and are essential to a fruitful witness.

The final aspect of the plea Peter makes for holiness relates to its cost. We are "not redeemed with corruptible things, like silver or gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18-19, NKJV). Far beyond a human price, it was a *divine* price, a divine taking of our place. We were redeemed, bought back, ransomed, by the substitutionary offer of Jesus himself for us!

To summarize: The plea for holiness in our hearts and lives begins on the basis of the nature of God. It continues on the basis of what the experience of holiness does in us, and on the basis of what holiness does for our influence and witness. The final basis of the plea is the divine cost of making us holy.

As parents we have often overextended—I am tempted to say bankrupted—ourselves in order for our children to have good things. God, our heavenly Father, bankrupted heaven. Christ Jesus, the Son, willingly sacrificed himself. Behold Him, then! "Behold! The *Lamb* of God who takes away *the sin* of the world!" (John 1:29, NKJV). **H**

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**BY J. MELTON THOMAS**

*A registered evangelist in the Church of the Nazarene, residing in Nampa, Idaho.*

# B A C K T O

## "SEVEN DEADLY SINS" ARE MAKING A COMEBACK

This intriguing headline seemed to leap off the page devoted to religious news in the Saturday edition of a large American daily. If "the seven worst affronts" (pride, covetousness, lust, envy, gluttony, anger, and sloth) had taken even a temporary excursion to another planet only to surface again, it would have to rate as the best kept secret in history. Some dreadful immoral substitute had to be standing in for them in their absence. No perceptible decrease of evil deeds was recorded on earth's moral barometer.

The religious journalist cited the release of popular Tony Compolo's volume *Seven Deadly Sins*, and called attention to an eight-week seminar at Stanford University titled *The Seven Deadly Sins* as fresh evidence that these "gone but not forgotten" vices were being exposed to new evaluation. Anyone attuned to our current moral dilemma is not likely to be surprised or shocked by such disclosures since we haven't extricated ourselves from a mounting deluge of wretchedness in our generation.

I was astonished when psychiatrist Karl Menninger published *Whatever Became of Sin?* Having ministered for several years in Topeka, Kansas where his world-famous psychiatric center is located, I was surprised that "sin" was even in their vocabulary.

The *new relevancy* regarding these age-old vices finds lucid expression in the syndicated columnist's observation: "... that the Medieval list of seven may provide a framework for some searching ways to sort out con-

temporary moral dilemmas." One whose energies and skills are wholly devoted to a ministry to guilt-ridden persons was quoted as saying: "People try to insulate themselves and have lost a traditional sense of sin." An unexpected but refreshing admission came from the dean in charge of the above-mentioned Stanford seminar: "It was something to realize that a notion so seemingly archaic and irrelevant is in fact quite pertinent and modern to the way we live."

Probably the most heartening acknowledgement to come from this discussion was that "... there is an increasing awareness of the personal responsibility for one's actions." This amounts to a remarkable departure from what seemed to hold sway with many who have labored in this field. Heretofore they readily assigned the responsibility for antisocial behavior to socioeconomic factors, or heredity, or glandular imbalance. To "responsibility" should be added "accountability."

The entire issue boils down to infinitely more than a simple admission that humanity is out of joint. Recognizing that the "Seven Deadly Sins Are Making a Comeback" is significant if we are goaded to find a satisfactory method of dealing with sin. As might be expected, the article's assessment of this age-old problem was long on analysis and short on solutions.

Interestingly enough, the somewhat lengthy article contained no Scripture passages. "God" comes in for mention three times, but never in a redemptive context. Always He is referred to in terms of the violation of His divine Person and/or His laws. That should

not lead us to conclude that only non-Christian approaches were advanced by those interviewed by the religious journalist. Several representatives of a broad spectrum of Christianity were quoted.

Whether it be medieval "Seven Deadly Sins" or modern myriad of wretched wrongs, the atoning death and resurrection of our Christ, not Stanford seminars, is the sole solution for our vicious, personal vices. No sophisticated sophistry can supplant: "Christ died for our sins, according to the scriptures" (1 Corinthians 15:3); or, "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (2 Corinthians 5:21), or finally, "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness" (1 John 1:9).

Dr. Paul Rees asserts: "... if the cross of Christ is not God's answer to man's problem, then in all the vast reaches of the dreary universe, there is no answer." A superficial solution to the gravest of all moral disorders is to be rejected out of hand as unworthy and unworkable. Evidencing his customary spiritual insight, Dr. Rees declares his confidence in God's redemptive scheme—which provides both cancellation of sinful acts and cleansing from the sin principle—by proclaiming: "That God can do nothing with repeated sin but offer repeated forgiveness simply misses the incredible victoriousness of the New Testament." **H**

**BY J. RAY SHADOWENS**

*A Nazarene elder who resides in Houston, Texas.*

# Sexual Harrassment in the Workplace

*The next person to be harassed could be your wife, your daughter. What can be done?*

**Y**ou'd cry too, if it happened to you!" was a popular song a few years back. Increasingly, more and more women are identifying with a new dimension to the song—the problem of unwanted attention and outright sexual harassment where they work.

Women currently make up 43% of the work force; over 50% of all adult women work. With that reality there has been a growing concern over male-female relating on the job. One research organization suggests that at least 50% of all working women have experienced sexual harassment where they have worked or where they now work. Fifty percent!

A 1980 survey of federal workers concluded that 40% of 294,000 female employees had been sexually harassed at work. Harassment often goes unreported.

What is sexual harassment? How does one, given the number of women now in the workplace, differentiate between sexual harassment and expressions of social interest? When our "talk" and humor has become so sexually toned? The EEOC (Equal Opportunity Employment Commission) considers unwelcome sexual advances or requests for sexual favors illegal (1) if submission is made an explicit or implicit condition of employment, or (2) if rejection of or submission to such conduct is used as the basis of employment decisions.

Excluding the obvious moral implications, sexual harassment unreasonably interferes with an individual's

work performance and creates a hostile, intimidating or offensive work environment. Simply, sexual harassment is bad business.

Specific behaviors that are legally and morally considered harassment include:

- extremely vulgar and sexually-oriented epithets, jokes, and crusty language, continuously stated;
- repeated touching of the employee's body, buttocks, or breasts, providing the touching is unwanted and unwelcome;
- requiring females to wear revealing uniforms and suffer sexual comments from customers, clients, or passersby;
- offensive and repeated requests for dates.

Excuses commonly offered to employers include, "I was *only* teasing. Can't she take a joke?" Or "I didn't *touch* her." Other men simply lie or suggest the woman has an overactive imagination. Who is a personnel manager or supervisor to believe?

For years there was an attitude that women would just have to put up with it. Such behaviors went with the territory; after all, "it's a man's world."

Few courts buy such arguments anymore. Increasingly, courts are holding not only the employee but also the employer responsible.

Who is most likely to be sexually harassed? According to Patricia and Jack Horn, authors of the book *Sex in the Office*, the person is young, *unmarried*, female, attractive, and working in low-paying, low-status jobs.

Those who harass are often in a supervisory position, *married*, and are considered "unattractive" by their victims.

Increasingly, I am discovering that Christian women, particularly single women, have been and are sexually harassed and some of it is a result of their faith. Their no or "NO!!!" becomes more of a challenge to the would-be harasser.

Unfortunately, I am discovering that some of those who are doing the harassing claim to be Christians.

What should a woman, single or married, who has been harassed do? She should first examine her responsibility. Steven Sack, an attorney specializing in sexual harassment offers these guidelines:

1. *Take immediate action.* Report the offense and the offender to the personnel office or immediate supervisor. Don't wait even though you may be upset.

Report what happened, what was said, word for word, and the context of the remarks or actions. Are there witnesses?

2. *Put it in writing.* Document the claim. First complain to a supervisor in writing. The letter will be helpful in later refuting the charge that the harassment was encouraged, welcomed or condoned.

3. *Talk to a lawyer* if the supervisor appears to be indifferent or unconcerned.

However, in too many cases, that's as far as it goes. The dilemma is not unlike that faced by a rape victim. Women assume they will be consid-



H. Armstrong Roberts

ered at fault. However, by refusing to press the issue, a woman sets up another woman to be harassed. The man reasons, if he got away with it once, he can get away with it again. Especially if he thinks "women are all alike," has strong negative attitudes toward women, or considers himself a "lady-killer."

This is no small problem and it is not going to go away. The next person to be harassed could be your wife, your daughter. What can be done?

**Step 1. Recognize that the problem exists.** Talk to some of the working women in your congregation. Talk to management people in your church. Talk to business owners. Recognize that the problem often exists through no fault of the woman being harassed.

**Step 2. Recognize the potential bias.** Some women are reluctant to talk about the issue to a male, believing that males generally defend other males or suggest, "boys will be boys." They fear your reaction may be "So, get another job." Why should she get another job if she likes the one she has? Why should she be penalized for another's actions?

**Step 3. Sensitize yourself to the subject.** Perhaps you think only modern-day Philistines do the harassing. Or that some feminists are trying to make a mountain out of a molehill. Or that it happens somewhere else. Surely, not where you work. Ask yourself, could any of my actions be offensive? Consider Paul's instructions to Titus, "Teach the older men to be temperate, worthy of respect, self-

controlled, and sound in faith, in love and in endurance" (2:2, NIV).

Consider his words to Timothy, "Treat younger men as brothers, older women as mothers, and younger women as sisters, *with absolute purity*" (1 Timothy 5:1-2, NIV, italics added).

*Absolute purity.* That's not just for activities on the church property but for the workplace, too.

What are some of the attitudes of your coworkers about women in the workplace? About "swinging singles"? In your workplace witness have you challenged such ideas? Do your coworkers know where you stand on morality? Paul said "Watch your life and doctrine closely" (1 Timothy 4:16, NIV). You may have your doctrine straight but compromise your effec-

tiveness as a witness by your teasing, your stares, by your indifference to sexual harassment by coworkers.

Harassment may be a long circuitous route. That means women have to be careful about laughing at double-entendre jokes. A woman may blush and say, "That's not what I meant!" but leave the man wondering.

I realize I am walking on thin ice with many readers at this point. How a woman should dress has been the subject of too many diatribes already. But I know that some women deliberately "dress down" to decrease physical attractiveness while others dress "for success."

"Absolute purity" is a two-way street. It is *the* standard for both men and women, married or single, in the workplace.

The courts are not taking the issue lightly, neither should Christians.

It's more than a few "dirty old men" on the loose in the workplace. It's sin.

How many women who have to work are spiritually hurt by harassment? For some long-married women, divorced or widowed, returning to the work world, it has been a shock. How many young women graduates of Nazarene colleges have encountered sexual harassment on their first job?

If the statistics are true, we have a national disgrace brewing and Christians should be part of the solution, not part of the problem. **H**

#### BY HAROLD IVAN SMITH

*A free-lance writer and frequent speaker at seminars and conventions. He resides in Kansas City, Missouri.*

**G**od's love  
**R**eaching down to where we are,  
**A**nd lifting us to  
**C**hrist, and a life  
**E**ternal, joyous, and free.

—NADINE LUOMA  
 Grand Rapids, Minnesota



# THIRSTY AT THE FAIR

**F**REE WATER OF TWO KINDS, the sign says, tantalizing the arid tongues and perspiring bodies of every manner of human being at the Porterville County Fair. The alternatives are formidable. At concession booths water can be purchased for 50¢ to 75¢, or water from a warm hose, meant for the smelly animals nearby, is available for a few victims of necessity.

Small wonder that, at the Nazarene booth, refreshing ice water draws a constant stream of thirsty people. After slaking their physical thirst, the inevitable question is frequently asked: "What's the second kind of water?" Pastor George Mowry and his trained personal evangelists are ready for that question. The result is a fair number (no pun

intended) of new faces at Porterville Church of the Nazarene, and scores of people born into the kingdom of God because they also drank of the Living Water.

Six years ago Mowry noted that there was no evangelical witness at the fair. In the fertile San Joaquin Valley of central California, Tulare County claims the distinction of being the second largest agriculture-producing county in the world, with annual production netting more than \$1 billion. So the fair is a major event each spring, hosted by Porterville, population 25,000.

Excitement mounted as Mowry shared the idea of a fair booth. A church member involved in 4-H activities at the fair, and anxious to see an evangelical witness there, volunteered to pay rental fees for the booth. Another member who owns an equipment rental firm donated the canvas tent and the helium clown for blowing up balloons. Another member loaned shrubs and small trees that gave the

**BY NINA E. BEEGLE**

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



area an attractive appearance, and a restaurant owner donated ice for the all-important cup of cold water. A host of volunteers rallied to fulfill the many tasks from mundane to mighty, from serving water to giving their personal testimony or leading a thirsty soul to the knowledge of Christ as Savior.

Though the booth has grown progressively better each year, some early guidelines remain:

1. Lift up Jesus (Porterville Church of the Nazarene was not heavily advertised).
2. Make it a fun place to visit with warm, friendly people.
3. Use volunteers well-trained in personal evangelism to share the gospel.
4. Make it look professional and attractive.
5. Fund with individual donations of money and equipment.
6. Do intensive follow-up on commitments.

Free water, helium balloons (“God Loves You and So Do We—Porterville Church of the Nazarene”), and a large television screen with VCR playing out “Jesus of Nazareth,” “The Cross and the Switchblade,” and other gospel-related films had great crowd appeal.

For the past six years, 35 to 65 decisions for Christ have been made at the fair booth, and a number of backsliders have been reclaimed, among them carnival personnel operating the rides and concessions. Saved and unsaved receive information about the church as well as devotional books and pamphlets.

Trained volunteers identify spiritual hunger, through the Salvation Questionnaire survey, or the other-kind-of-water questions. Tables and chairs in the back of the booth provide privacy for counseling and prayer. No one is coerced, and an attempt is made to get parental permission when children want to receive Christ as Savior.

“It is surprising,” Pastor Mowry says, “to find so many spiritually hungry people there in these pleasure-seeking crowds, and so many who say they have never heard that Jesus loved them enough to die for them, and loves them still.”

David was one of those. Unkempt and malodorous, he came one night, eager to talk if someone would listen. Pastor Mowry would, and he led him to Christ. The next night he came again, just to visit, and revealed that, despondent and lonely, he had been contemplating suicide the night before.

At Porterville church David was nurtured and encouraged. As he began to feel accepted, he gave public testimony of God’s grace in his life. He attended the Discovery Class and got acquainted in the singles group. The next year, when the fair came to town, David was one of the volunteers!

One night David led a visitor into the experience of salvation. He could hardly contain the excitement and joy he felt at being able to pass on to another the miracle that had happened in him. After the fair, David took the Evangelism Explosion training and now regularly shares his faith in many settings.

For Pastor Mowry, a peak experience has been watching his great group of people increasing in boldness as they minister to others and “put their testimony on the line” in front of their friends and community.

Porterville Church of the Nazarene has learned that a cup of cold water in the name of the Lord is a good thing to have at the fair. **H**

# Set a Watch, O Lord

**I** was at a Bible study when I discovered one of the most important prayer verses that I now know. The verse was Psalm 141:3: “Set a watch, O Lord, before my mouth; keep the door of my lips.”

Here, I realized, was a prayer for a problem many Christians have: a carelessly guarded mouth. The Holy Spirit convicted me, as I realized that God regards foot-in-mouth disease as highly undesirable. He had purposely provided this specific promise so that our speech could be more Christlike.

I began to pray the prayer of the Psalmist in my daily devotional times and immediately I could tell the difference. I was more sensitive to the checks of the Holy Spirit before I began to talk. In several incidents over the last three years I have been very grateful to the Lord for stopping me before I said too much!

After I found the verse three years ago, I began to tell others about it. One person said, “I believe that’s what I’ve been needing.” I believe every Christian needs this prayer promise. It is wonderful to know that God hears this prayer and will safeguard our very words as we respond obediently to His guidance.

Theologically, we believe that the Holy Spirit sanctifies the heart and gives power to control our tongues. No malice or evil speaking of any kind should ever be part of our conversation. Yet many of us open our mouths before we engage our brains. We need to exercise sanctified carefulness about what we say. For what we say could well be the turning point, or turning-off point, to someone we’re trying to influence for the Lord.

Matthew Henry said, “Good men know the evil of tongue-sins and . . . are earnest with God to prevent their speaking amiss.” Spirit-controlled people show the fruit of the Spirit in their talk, especially love and temperance. A temperate tongue that speaks the truth in love is a sign of Christlikeness in any Christian.

I remember a little saying my parents sometimes shared with me. “Make sure your words taste sweet before they leave your mouth. You may have to eat them.” Bad experience with ill-chosen words has often illustrated the truth of that saying to me. Enough emotional indigestion from eating words better left unsaid will make a person long for a prayer verse like Psalm 141:3.

God is deeply concerned with what we say, and we do well to be concerned too. A good guideline would be: Never speak ill of anyone, and if you’re tempted to speak ill, don’t say anything at all.

As we walk with Jesus, may our talk please God! The Word clearly makes us accountable for the way we talk. Psalm 141:3 provides a way by which our speech can be guarded by the Lord. If we ask God to set a watch before our mouths and guard our lips, our speech can be wise and good. **H**

**BY RODNEY OSBORNE**

*Pastor of the Scottsburg, Indiana, Church of the Nazarene.*

# THE EDITOR'S STANDPOINT

## GOD ALWAYS WEARS HIS HAT

On the top of a white hat, lettered with black ink, I saw the words, "I am Jim Smith."

The hat had been dropped on a bench. No Jim Smith was under it or near it. Had he become invisible? Had the rapture occurred?

With Jim Smith under the hat, it served as a floppy ID card. In Jim Smith's absence the hat was mislabeled. It was Jim Smith's hat, not Jim Smith.

Earlier that morning I heard a preacher quote, "Behold, I am the Lord, the God of all flesh; is anything too hard for me?" (Jeremiah 32:27, RSV). No empty hat proclaims, "I am the Lord." Look under the words and you will find the One whose power converts promise to experience.

God is not absent from His name. "The name of the Lord is a strong tower; the righteous man runs into it and is safe" (Proverbs 18:10, RSV). Where the Lord puts His name, there He is present and active. Jesus said, "Where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:20, RSV). He is present to answer prayer (v. 19) where His name is honestly invoked.

## ASKING FOR TROUBLE

Amaziah, king of Judah, was feeling his oats. He had whipped 10,000 Edomites. Flushed with victory, he challenged Jehoash, king of Israel, to combat.

Jehoash sent him some good advice. Stay home, he said, and glory in your conquest. "Why ask for trouble?" (2 Kings 14:10, NIV).

A good question, indeed! "Why ask for trouble?" The fact is, enough trouble comes uninvited. To ask for it is stupid.

Neighbor, if you aren't having trouble now, expect it soon. Trouble has your name and address in its pocket. Even while you are catching your breath, trouble is heading your way for a fresh assault. People who go looking for trouble are wasting their time. Just be still—trouble will reach you soon enough.

A man with a chip on his shoulder is a blockhead. He will find more than he seeks. Someone will knock the chip from his shoulder, but they won't stop there—they will break his shoulder while they're at it.

"Amaziah would not listen," so Jehoash mustered an army and whipped him to his socks. In the pro-

cess Jehoash also sacked Jerusalem, leaving Amaziah a sadder, wiser, and poorer man.

Men can put God's name where God is not present to help and save. God promised to put His name in the Temple at Jerusalem, and to hear the prayers and forgive the sins of those who called upon Him as they looked to that place (1 Kings 8:27-30; 9:3). But when the Temple was polluted and profaned by an idolatrous people, the promise was invalidated. Jeremiah warned them that chanting "the temple of the Lord" would not avert judgment.

God controls His own name. Men cannot manipulate it as a magic formula. He is present in love where He puts His name. He is absent in wrath where men affix that holy name but live unholy lives.

God always wears His hat. It is never placed at the disposal of men. The "I am" never identifies an absent person. It means God is here and now, present and active on behalf of trusting people. Where His name is invoked in faith, He is at work with power, blessing and saving His own.

Why ask for trouble? A far better course is to ask for God's help when unasked trouble invades your life. God has promised, "Call upon me in the day of trouble: I will deliver thee" (Psalm 50:15). The day of trouble shows up frequently on the calendar. It's good to know that God is "only a prayer away" when it arrives.

God is "a very present help in trouble" (Psalm 46:1), and no kind or measure of trouble baffles His wisdom or exhausts His resources. "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm 34:6).

Ask for trouble and you will get more than you can handle. Ask for help and God will deliver you from all the trouble that comes. Come it will, but help He will, and you can be victorious.

## WHO DEFINES EVIL?

Throughout 2 Kings, as I read it for my devotions this morning, I noticed the recurring phrase—“He did evil in the eyes of the Lord.” This was the epitaph inscribed upon the life of king after king in Israel and Judah. Of course, nicer statements were no doubt written on their tombs.

And that is just the point. When men define evil they give themselves high marks for conduct. When God defines evil the record is different. God is holy, and He defines as evil that which contradicts His nature. Man is unholy, and he defines as good that which accommodates his lusts.

As a single illustration, the “gay” life has come to mean homosexual practices. In Scripture, God bluntly calls this life-style “an abomination.” Few acts are labeled wrong by fallen man. The list is extended by God, who is infinitely holy.

The kings involved would not have placed the label of “evil” on their own lives. Few in society would have dared—or cared—to brand them evil. Only priests and prophets loyal to God’s covenant made His word the lexicon of ethical definitions.

## OLD BIRDS

A German proverb, translated into English, says “Old birds are hard to pluck.”

The church must not be unduly impressed with the logic of that observation. I know that statistics are often trotted out to show how few old people come to Christ, to show how urgent is the evangelism of children, teens, and young adults. I’m all for going after the younger folk with zest and haste, but I also want to insist that God’s miracles have no age limits.

Nicodemus asked, “How can a man be born when he is old?” (John 3:4). Jesus didn’t reply, “Forget it, Nick, you’re over 30.” Instead, He talked about the elusive, mysterious, powerful wind of God—the Holy Spirit. The Holy Spirit can produce conviction of sin and conversion to Christ among persons of all ages. There can be new life for an old man.

A crippled beggar was instantly healed in the name of Christ at the Temple gate. The people glorified God for what was done, “For the man was above forty years old, on whom this miracle of healing was shewed” (Acts 4:22). Given the time and place, that would be equivalent to over 60 nowadays.

**Many lies have been engraved on tombstones to flatter the dead and placate the living. None of these lies will survive exposure to the righteous judgment of God.**

Courts, congresses, and crowned heads may substitute their definitions of evil for those supplied by God, but their substitutions have decidedly limited tenure. In the last judgment, which is inexorably approaching, the canon of behavior will be the word of God, not the opinions of people. Lives will be tested, not by what individuals or societies termed evil, but by the straightedge of God’s laws.

Many lies have been engraved on tombstones to flatter the dead and placate the living. None of these lies will survive exposure to the righteous judgment of God. The “eyes of the Lord” never wink at our misdeeds.

“He did evil in the eyes of the Lord.” Men may not etch those words on your tombstone, but if God records them beside your name in His book, you are doomed. Pardon, new birth, and heart cleansing constitute our only hope of escaping condemnation.

One cold night a tramp entered a church where I was preaching in revival services. He wanted shelter and warmth for a while, as he later admitted. But the gospel pierced his heart, and at the altar of prayer he confessed his sins, believed on Jesus Christ, and was beautifully saved. In conversation with him afterwards I learned that he was over 70.

Preaching as a pastor and in revivals, conventions, and camp meetings I have witnessed the conversion and sanctification of many elderly people. I don’t intend to let anyone’s actuarial charts and church statistics wither my faith in the love and power of Christ to pluck old birds, to break the grip of mis-spent years and bring senior citizens into His saving fellowship.

My own father found Christ at 68, in the same service in which I dedicated one of his grandsons to God. His life was dramatically changed, and he suddenly dropped dead just a month later—plucked from burning by a mighty Savior!

# A Church Where Growth Is a Problem

*An Interview with Church Extension Ministries*

**I**n his 30 years of ministry in the Church of the Nazarene, Rev. Jose Gonzalez has pastored three churches: Parcelacion Moderna in Habana, Cuba; Rancho Cucamonga, California; and Belvedere, Los Angeles.

Presently, as pastor of Belvedere Iglesia del Nazareno, one of our largest Spanish churches, he must grapple with problems created by attendance that sometimes exceeds 500, in a sanctuary that seats 150. In this interview with Church Extension Ministries, he shares some of the triumphs and frustrations of coping with a growing congregation in inadequate facilities and with insufficient funds.



Rev. Jose Gonzalez, pastor of Belvedere Church of the Nazarene, Los Angeles, is also an evangelist, author, and member of the adult curriculum committee of Publications International.

**CEM:** Rev. Gonzalez, many pastors would welcome your growth, but growth almost inevitably brings some problems. Tell us how you have managed those problems.

**JG:** To accommodate the morning crowds, we have two worship services, at 9:00 and 11:15. Still, we have to put chairs in the aisles, open the doors, and use the choir loft.

The Sunday School classroom problem is a never-ending one. A former pastor had an educational building constructed. It has 10 classrooms, a social hall, a kitchen, and rest rooms. When we arrived there was no build-

ing fund. We needed a bigger building for worship, and we began by purchasing the properties neighboring the church. Using the slogan "Podemos" (We Can) we began amassing funds for a building program. Enthusiasm grew and God began opening doors.

First we bought an empty lot for \$68,000. It is not completely paid for. Later we bought another piece of property, which included three houses. We put \$40,000 down, and we are paying \$925 a month for the next 10 years. The houses are being rented, and we are receiving \$1,945 monthly in rental payment. We later visited the administrators of a nearby hospital to request use of their parking lot. They turned us down but told us of another lot that was for sale. We offered \$25,000. The owner accepted, and it is now paid in full.

We are in the process of purchasing yet another house and have our eyes on other properties. If we do not have enough land, we will not be able to obtain a building permit when the time comes to build. We have spent a lot of money in all of this, but it signifies our vision for the future. We know that building at this time is not easy but we have that goal.

Meantime, we have divided the social hall to accommodate two adult classes. The office and the sanctuary double as Sunday School classrooms. Two church members who live next to the church allow us to use their living rooms and one other room as classrooms. There are Sunday School

rooms where it is impossible to fit one more person. It is sad to hear teachers say during promotions that they don't want any more students; they just don't have room.

The garage of the old parsonage serves as office for the pastor and the church in general.

**CEM:** Your church shows a 53.4% increase in Sunday School attendance, a 64% increase in membership, a whopping 132% increase in finances, plus a \$230,000 budget as a result of your three and a half years of ministry at Belvedere. You are reaching people. What church growth strategies, what outreach programs, have contributed to this significant growth?

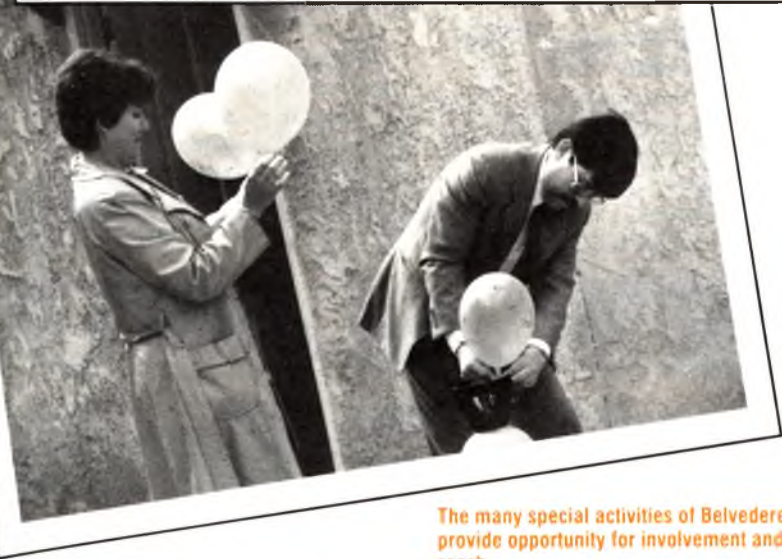
**JG:** This church had strong beginnings and a significant history under capable pastors. Sergio Franco, under whom the church was organized, pastored there for 6 years. H. O. Espinoza pastored Belvedere for 2 years, and Raymundo Lopez for 21 years. Joel Ortiz was here 1 year prior to my coming.

As for strategy, I believe that all growth comes from God; we are instruments in His hands. We just need to be faithful stewards of our time and our talents in service to God; we need to have an enthusiastic, happy spirit; we need to be truthful and to preach with certainty, with a security in the truth we possess.

I believe we have too many methods for how to evangelize, thousands of moth-eaten books in our libraries, and what we need now are not books or methods. We need motivation, and motivation comes from the Holy Spirit. A motivated man is an unstoppable man. It is the will of God for churches to grow. It is the pastor's task to captain the team and lead his people to great spiritual victories; for that, the pastor needs to be a strategist, an administrator, a preacher, and a servant full of love.

There really is nothing different about us. Maybe it is that we confront

# PCIONES



The many special activities of Belvedere church provide opportunity for involvement and outreach.

our problems with optimism; we take time to pray. Maybe it's our feeling of liberty and democracy, or the time we dedicate to things. Belvedere has a great group of people. Maybe it's the spirit of some of our people. I don't know. We like to give God the glory.

We try to meet needs. Our programs consist of the whole gamut of ministry: worship and evangelism services, Bible studies, Sunday School, Caravans, IMPAR (a ministry for singles), young adults, SAM, the missionary program, a youth program, and the entire Christian Life program.

Our outreach ministries include an extension ministry to 14 homes, and classes for the sick and shut-ins. Four vans are used for that ministry.

We became aware that we were not reaching the children in our community as we should, so we began Saturday activities for them. We have an average of 58 children in a Saturday School that we run like a Sunday School. It's fabulous!

Besides the four yearly district retreats and camps, we have camp-outs in tents for our youth and young couples, and a family retreat at a campground. We also have planning retreats for our evangelism committee and for the church board.

Every year we have a theme, a slogan. As I mentioned, our first was Podemos (We Can). The second slogan was "Involucrados" (Involved); the third was "Listos Para Servir" (Ready to Serve); and now it is "Crecimiento Total" (Total Growth). We believe in having a total program, for the total family, for total growth.

We have an ongoing evangelistic program that we call *Iluminando la Ciudad* (Illuminating the City). It consists of holding simultaneous services all around the city in homes of regular churchgoers. At one time we had 32 services at the same time. This program has many advantages; 32 families became involved in lending their homes and inviting their friends; 32

individuals from the church have to prepare themselves to present a message; and a great number of persons who have no link to a church hear the gospel. This program is more productive than an evangelism campaign. In every attempt, about 150 persons hear the gospel.

We have an outstanding family who came to us from this program. They responded to the gospel and now are members of our church. The father drives one of our vans. He is gifted in reaching others, and there are at least 12 people attending our church because of him.

Every week, approximately 80 cassettes containing our entire morning worship service are sent out to those who were absent that Sunday and those outside the church with whom we are working. We send the cassettes to Argentina, Venezuela, Mexico, and some states across the United States. Thousands of cassettes have been recorded and sent, and as compensation we have received some beautiful letters of testimony as to their value. This is a ministry without material compensation, but we are sure that many surprises will await us in heaven as a result.

**CEM:** We understand you write curriculum materials in Spanish and articles for several Nazarene publications.

**JG:** Yes, I have had many articles published in our own and other publications, both secular and religious. Since 1973 I have served on the curriculum committee for Publications International and written for the *Heraldo de Santidad*. Four of my novels have been published, a short one by the Nazarene Publishing House, titled *Hojas Secas* (Dry Leaves) in 1975.

**CEM:** With all the programs maintained in your church, how do you find time for these other activities? You must have a sizable staff.

**JG:** I have some willing lay people in my church, but I have no salaried helpers, not even a secretary. When I first found the Lord, my pastor said I created a problem for him because I told him I wanted to do work for the Lord, and every time he gave me something to do I'd return in a short while, asking for another job, announcing that I had finished the work he gave me. He said he had a hard time finding enough for me to do. I guess I still have some of that enthusiasm and urgency about the work of the Lord. **H**

# THE ANSWER CORNER

Last summer I visited one of our inner-city missions. I talked with a staff member who told me that, among their activities, Sufi dancing was taught one night a week. Later I talked with the mission director who told me this dancing was "just movement." Can you please show me how this activity can be justified, either by Scripture or by the doctrine of the Church of the Nazarene?

No, I cannot. I do not believe either the Bible or the *Manual* would encourage, much less justify, this activity. I can give you a list of ways in which our time, money, and energy could be more wisely invested. Sufi dancing is not a useful adjunct of our mission in its spiritual and social dimensions.

In the light of Deuteronomy 23:3-6, NIV, I can't comprehend why Ruth, the Moabitess, was so quickly and completely received into the Israelite assembly. She had the honor of being the great-grandmother of King David, from whose line the Messiah was born.

Moabites were forbidden to enter "the congregation" or "the assembly" of Israel. Some scholars have understood this phrase to mean the "civil service" ranks of the nation. In that case, no Moabite could "hold office" in Israel, though he might be a proselyte to Israel.

But other scholars regard the phrase, "the assembly," to mean Israel as a worshipping community. No Moabite, then, could worship with the people of Israel.

Ruth's acceptance owed, in part, to her marriage and to the stature of her

husband in the community. Also she had chosen Israel as her people and Yahweh as her God (Ruth 1:16), and community leaders must have recognized the reality of her faith. God having accepted her, they wisely did, too.

The exception did not annul the law, but reflected the wider mission of the covenant people, which was to produce a Messiah whose salvation would extend to all people.

**I am disappointed with your reply in the Answer Corner to the query referring to the whereabouts of the ark of the covenant.**

Since its present location is clearly described in Revelation 11:19, I am trusting that you have only had a temporary lapse of memory about this, rather than it being an indication that you are not regularly reading the Word. Any concordance would readily have provided the answer.

**You are not only expected to read the Word because God requires it, but as a Nazarene leader you are expected to set an appropriate example for laymen.**

I have been reading the Bible daily and joyfully since 1940. I have tried to read it inquiringly and carefully. In this respect I think my example for our laymen is a good one.

The ark mentioned in Revelation 11:19 is not the ark that was formerly housed in the "most holy place" of the Jewish temple.

The tabernacle (later the Temple) and its furnishings were made according to a "pattern" shown to Moses as he communed with God atop Mount

Sinai (Exodus 25:40; Hebrews 8:5). The heavenly temple and its furnishings are prototypes, of which the earthly Temple and its furnishings were "figures of the true" (Hebrews 9:24) or "copies" (NIV).

What John beheld in his vision was the "pattern"; what disappeared on earth was the copy, the figure, the shadow. The two are not the same.

In John's final vision of the city of God there is no temple, no temple furnishings (Revelation 21:22). In the immediate presence of the eternal Reality those symbols will have exhausted their function.

**Is there a scriptural answer to this question? Who was the father of Judas Iscariot? The only thing I can find is that "he was son of Simon." Since most of the "Simons" mentioned refer to another name—as "Simon Peter," we wonder if this Simon was a brother of Jesus.**

There is no reason to believe that Simon, the father of Judas Iscariot, was a brother of Jesus. Simon and Judas were both common names. Scripture does not further identify this particular Simon, except to add Iscariot." Most scholars have regarded this as a place name, a Greek form of Kerieth in southern Judea.

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

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

## LETTERS

### FEARED EPITAPH

If the Nazarene holiness doctrine should ever die, I fear the epitaph on the tombstone will read "Killed by TV."

**Robert Pfeil**  
*Richeyville, Pennsylvania*

### PRISONER SINGS PRAISES

I am a Christian prisoner at the Kansas Reformatory in Hutchinson, Kans. Last month I wrote your pub-

lishing house for a hymnal. Today, the minister called me over to his office and gave me the beautiful black hymnal of praise. A Nazarene pastor in Hutchinson provided it for me. I am grateful. I love the great Nazarene hymns of the faith. I was raised on them. Tell all the people to train their children in the Lord. My family trained me as a youngster. Now that I am in prison, I still recall my upbringing, and I rejoice daily in the songs of my youth.

**Randall Gray**  
*Hutchinson, Kansas*

### AGREEABLE DISSENT

I am writing in response to "The Evolutionary Effect," April 1 issue, because I believe it reveals great logical flaws in some evangelicals' thought. I am an evangelical Quaker pastor, greatly influenced by the Nazarenes and committed to the Wesleyan ideal of holiness and intimacy in the personal and corporate life of Christians by the presence of the Spirit of the living God. However, I find evolution as no threat to my faith, because even if it is accepted as fact, it cannot be

metaphysically explained except as the divine act of God.

The article states, "Those who accept evolutionary religion, whether they are aware of it or not, believe that there is no God, no judgment, and no life after death." This is unfair and not true! There are those of us who, while evangelical in every sense of the word, accept modern scientific theories as what they are, plausible explanations of what in this life cannot be proven or disproven in an empirical way. Call us believers in "theistic evolution."

The Nazarene Constitution states that the Scriptures can be trusted as "inerrantly revealing the will of God concerning us in all things necessary to our salvation." With this I am in

full agreement, but room must be allowed to believe in the Scriptures as authoritative but not of necessity fully historically and scientifically inerrant. Many of us love God but can accept the historical-critical method of biblical study. Don't break fellowship with us for doing so.

C. G. White  
Milo, Iowa

### SUNDAY CONCERN

Help! What is happening to Sunday?

Over the years we have nagged, and had plenty of don'ts, and been accused of legalism, etc. How about some dos?

How about a regular column called "I love Sunday." Contributors could

tell why they love Sunday, how they spend Sunday, all the positive things about a day for God. Churches could have reporters collect positive ideas for getting the most out of Sunday. A joyful column!

God bless the *Herald*.

Nancy Seale  
Australia

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

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

## BY ALL MEANS...SAVE SOME

# "MOVING NAZARENES" PAYS



Rev. Pitzer (l.) with the Alexanders

Last summer I received a letter from "Moving Nazarenes" advising me that a Nazarene couple had moved into my community from Texas. The notice arrived about 2 P.M., and by 3:30 P.M. on that day I was knocking on their door. Of course, in my mind, I was sure I would find a family well-indoctrinated in the Nazarene faith and waiting for an invitation from the local Nazarene pastor.

I was greeted at the door by Sharon Alexander and after formal introductions I was invited into her home. Among my first questions was "which Church of the Nazarene did

you attend?" Imagine my surprise when she told me they knew nothing about the Church of the Nazarene; that they had attended one of our churches in Texas, by invitation of a friend, to a special musical program. It was this friend who was thoughtful enough to send their name and address to "Moving Nazarenes."

I had a map of the city with me with directions to our church clearly marked. I told her about my church family and presented her with a pictorial directory and assured her we would love to have her family become a part of our church. Husband Gary was working on that day so I returned on Saturday and extended to him, personally, an invitation to our church. On that visit, I learned that Gary had a Baptist background and that Sharon had received Episcopal training. I suggested that our church would be a good place for both of them. The Alexanders did not worship with us on that first Sunday in our community so I called again. I urged them to visit with us. I was pleased when I saw them in our services the following Sunday. The Columbia Grace Nazarenes made them feel welcome and wanted. Following the evening service, we invited them to the parsonage for refreshments and answered questions about the Church of the Nazarene. They wanted to know more.

I am happy to report that after Gary and Sharon had read our *Manual* and found that they agreed with our doctrine and policy, they united with our church on December 6, 1987, and their little daughter, Crystal, is a member of our Toddler Department. To God be the glory! **H**

### BY A. GEORGE PITZER

*Pastor of the Columbia, Tennessee, Grace Church of the Nazarene.*

# IN THE NEWS

## PEOPLE AND PLACES

Warren S. Brown, director of the Psycho-Physiological Laboratory and professor at Fuller Theological Seminary, was recently awarded the Layman of the Year Distinguished Achievement Award of the Pasadena/Point Loma Alumni Association. Brown received the honor during the association's annual banquet held at Point Loma Nazarene College in San Diego.

A 1966 magna cum laude graduate of Pasadena College, Brown has also earned his M.A. and Ph.D. degrees at the University of Southern California. In addition to teaching at PLNC and UCLA, Brown has traveled as guest professor to Switzerland and England.

The son of former PLNC president, W. Shelburne Brown, Brown is a prolific author in his field. His work includes collaboration on a recently published article in *Christianity Today* describing a model for Christian political action.

Brown and his wife, Janet, have two children. □



Ronald M. Adams, pastor of the Bethlehem, Pa., church on the Philadelphia District, received the doctor of ministry degree from Drew University, Madison, N.J., May 21. His thesis focused on the local church's mission statement, objectives, and goals with emphasis on church and community history. Adams is also a 1966 graduate of Nazarene Theological Seminary. □

## OUR COLLEGES AND SEMINARIES

### NTS HOLDS FIRST ALUMNI DAY

The first annual Nazarene Theological Seminary Alumni Day was held May 3. The event was coordinated by the NTS Alumni Association.

Activities for the day included workshops on "The Recalling of a Nazarene Pastor . . . Is There a

Better Way?" and "Bioethical Issues Affecting Contemporary Ministry." A luncheon and chapel service were also featured. □

—NN

### NTS CELEBRATES 250TH ANNIVERSARY OF WESLEY AT ALDERSGATE

Professors and students at Nazarene Theological Seminary joined together to celebrate the 250th anniversary of John Wesley's "heartwarming experience" at Aldersgate Street, May 10-13. Special chapel services were conducted at NTS, which included the reenactment of Wesley's experience as well as the dramatic



Clarence Kinzler, superintendent of the Northern California District and chairman of the denomination's Calling of the Pastor Commission, outlines the draft of recommendations by his commission for NTS students and alumni during the first annual NTS Alumni Day.



Wesley Tracy, professor of preaching at NTS, narrates while Dan Whitney and Joan Voyce represent John Wesley and Ann Bolton. Wesley served as a spiritual guide for Bolton.



NTS student Klaus Arnold (*far left*), a native of West Germany, represents Peter Bohler, while Rob Staples (*far right*), professor of theology, represents John Wesley during a chapel service at NTS celebrating the 250th anniversary of Wesley's "heartwarming" experience. Bohler was instrumental in helping Wesley to grasp the understanding of salvation by grace rather than works. Others who participated in the service include (*l. to r.*) Dan Steele, lecturer in music, and Alex R. G. Deasley, professor of New Testament.



portrayal of correspondence between Wesley and one of his parishioners and the presentation of an Anglican liturgy that was revised by the founder of Methodism. Holy Communion was served at the close of the final service.

Persons participating included: professors Paul Bassett, Alex Deasley, Dee Freeborn, Kenneth Grider, Rob Staples, Dan Steele, Wesley Tracy, and Morris Weigelt; and students Klaus Arnold, Dan Whitney, and Joan Voyce.

The date cited by Wesley for his encounter at Aldersgate was May 24, 1738. The commemoration was held early, since classes would not be in session on the official anniversary.

—AN



Eleven pastors, previous graduates of Nazarene Bible College, received their B. A. degrees in religion during the May 2 Commencement at MidAmerica Nazarene College. They are the first graduates of the new degree completion program for NBC graduates. While continuing pastoral responsibilities, they completed a specialized 15-month course of study. Shown (l. to r.) are Kenneth Harper, James Ennis, Paul Mingus, David Shaw, Edgar Campbell, Rosa Hunter, Randal Gordon, and Paul Busch. Not pictured are: Earl Atteberry, Jack Hopkins, and Roger Mosey.



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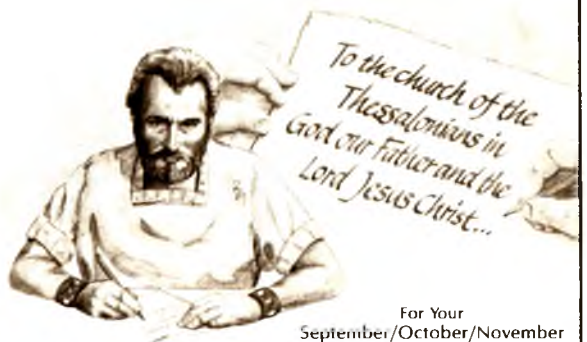
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# EVANGELISTS' SLATES

**ADAMS, MICHAEL D.:** Eastern Michigan District Camp Meeting, August 6-14

**ARMSTRONG, LEON, LINDA, AND LANCE:** Illinois District Girls' Camp, August 1-5; Illinois District Camp Meeting, August 8-12; North Pekin, IL, August 15-21; Milan, IL, August 30—September 4

**ATKINSON, DEAN AND PAT:** Davenport, IA, August 1-7; Oklahoma City, OK (Shields Boulevard), August 24-28

●**BAGGETT, DALLAS W.:** Reserved, August 1-31

**BAKER, RICHARD C.:** Cayuga, IN (Free Holiness), August 23-28; Francisco, IN, August 30—September 4

●**BALLARD, DON:** Tennessee District Camp Meeting, August 9-12; Reserved, August 14-21

**BELZER, DAVE AND BARBARA:** Fargo, OK, August 30—September 4

**BENTLEY, PAUL E.:** Spokane, WA (Northwest District Senior High Camp), August 8-13

**BLUE, DAVE AND DANA:** New York District Camp Meeting, August 12-21

**BOICOURT, MARLA J.:** Garland, TX, August 23-28

**BOQUIST, DOUG AND DEB:** Colorado District Camp Meeting, August 1-5; Chicago Central District Camp Meeting, August 5-12; Southwest Indiana District Camp Meeting, August 15-19; Urbana, OH, August 19-21

**BRISCOE, JOHN B.:** Reserved, August 1-7; Denton, TX (Taylor Park), August 9-14

**BROWN, ROGER N.:** Mozier, IL (Holiness Camp), August 1-7; Marseilles, IL, August 21 a.m.; Ottawa, IL (First), 21 p.m.; Iowa District Camp Meeting, August 23-28; McComb, MS (First), August 30—September 4

**BURKHALTER, PAT:** Sweeny, TX, August 2-7; Corpus Christi, TX (Flour Bluff), August 23-28

●**BYERS, CHARLES AND MILDRED:** Fort Smith, AR (Trinity), August 1-7; Des Moines, IA (Southside), August 13-14; Fort Dodge, IA, August 15-21; Minnesota District Camp Meeting, August 24-28

**CANEN, DAVID L.:** Lebanon, TN (West View), August 23-28

**CANFIELD, DAVE—EVANGELISTIC MINISTRIES:** Maysville, KY, August 18-21

**CAYTON, JOHN:** Delta, OH (Holiness Camp), August 4-12

**CHAMBERS, LEON AND MILDRED:** Circleville, OH (Church of Christ), August 12-21

●**CHANEY, REEFORD AND BARBARA:** Reserved, August 1-7; Virginia District Camp Meeting, August 9-12; Reserved, August 15-31

**CLAY, D. E.:** Marion, OH (First), August 21

**COVINGTON, NATHAN A.:** Bonham, TX, August 2-7; Coalgate, OK, August 9-14; Sallisaw, OK, August 16-21; Reserved, August 23-28; Ava, MO (Hiway), August 30—September 4

**CRANDALL, VERNON AND BARBARA:** Cable, OH (Kenard), August 30—September 4

**CRANE, BILLY D.:** North Vernon, IN, August 30—September 4

**DALE, TOM:** West Virginia North District Camp Meeting, August 6-14; Virginia Beach, VA (First), August 21; Concerts in South Carolina, August 24-28

**DELL, JIMMY:** Enumclaw, WA, August 14-17; Nebraska District Camp Meeting, August 21-28

**DENNISON, MARVIN E.:** Odon, IN, August 2-7; Dayton, OH (Fort McKinley), August 9-14; Des Moines, IA (Highland Park), August 16-21; Cedar Falls, IA, August 23-28

●**DIXON, GEORGE AND CHARLOTTE:** Concerts in Indiana, Ohio, and Pennsylvania, August 1-29; North Vernon, IN, August 30—September 4

**DUMMIRE, RALPH AND JOANN:** Hudson Falls, NY (Holiness Camp), August 21-28

**DUTTON, BARRY AND TAVIA:** Reserved, August 2-9; Ontario, Canada (Holiness Camp), August 12-21; Hiwassee, AR, August 28—September 1

**FADER, WES AND MARY:** Hebron, MD (Nelson United Methodist), August 7; Keyser, WV (Mount Zion Independent), August 14; North Dartmouth, MA (Smith Mills Holiness Camp), August 19-28

**FLOYD, THOMAS D.:** Apache Junction, AZ, August 28

**FRANK, RICHARD A.:** Pelion, SC, August 14; Hartsville, SC (Calvary), August 21; 3706 Jackson Farm Road, VA (McKenney-Dinwiddie), August 26-28

**FREELAND, RONALD E.:** Columbus, IN (Newbern), August 15-24; Louisville, KY (Peniel Mission), August 30—September 4

**FREY FAMILY, THE:** Michigan Holiness Camp, August 12-20; Shelby, MI (Holiness Camp), August 21-28

**GARDNER, JOHN M.:** Lake Mary, FL (First), August 16-21

**GAWTHORP, WAYLAND W.:** Shirley, IN, August 30—September 4

**GIBSON, NORRIS—TOBIE & CO. MINISTRIES:** Hartsville, SC (First), August 2-7; Wrens, GA, August 9-14; High Springs, FL, August 16-21; Douglasville, GA (First), August 23-28; 3565 Winder Hwy., GA (Dahlonega), August 31—September 4

**GREEN, JIM AND ROSEMARY:** Services in Southern California, August 3-7; Philadelphia District Camp Meeting, August 13-21; Reserved, August 25-30

**GRIMES, W. ANDREW:** Middletown, OH, August 14; Reserved, August 30—September 4

**HAINES, GARY W.:** Cadillac, MI (Northern Michigan District Family Camp Meeting), August 8-14; Jasper, AL (First), August 24-28; Selma, AL, August 31—September 4

**HAWKINS, RAY J.:** Silver City, NM, August 2-7; El Paso, TX (First), August 9-14; Amarillo, TX (Valleyview), August 15-21

**HECKATHORN, JIM:** Ganado, AZ (Navajo Station), August 10-14

**HELMS, MIKE AND GLORIA:** Akron District Nazarene Center—NPH Rep, August 7-14; College Corner, OH, August 23-28

**HIGGINS, CHARLES AND MARJORIE:** Reserved, August 1-31

**HUBBARD, JEFFIE A.:** Monroe, LA (First), August 10-14; Ponca City, OK (First), August 17-21

**HUGHES, JOYCE:** Marshall, IL, August 21-28

**JAMES, RANDY:** Oriand, IN, August 8-14; Selma, IN (Harris Chapel), August 15-21; Albany, IN, August 30—September 4

**JOHNSON, RON:** Canada West District Camp Meeting, August 6-14; Concerts in Northwest Washington, August 18-21; Concerts in Oregon, August 28-31

**JONES, TERRY L.:** Mount Enterprise, TX, August 2-7; Divide, CO (South East Oklahoma Family Camp), August 8-12; Indianola, IA, August 28—September 4

**JUSTICE, MEL AND DONNA:** Pittsburgh District Camp Meeting, August 1-7; Monongahela, PA, August 9-14; Napoleon, OH, August 16-21; Cincinnati, OH (Springdale), August 27-28; Reserved, August 30—September 4

**KEENA, EARL E.:** PALCON—PLNC, August 15-19

**KNIGHT, JOHN L.:** Athens, TX, August 23-28

●**KRATZER, RAYMOND C.:** Nampa, ID (First), August 21

**LaSALLE, RAY:** Malden, MO (Heritage), August 2-7; Rock Hill, SC (Grace), August 23-28; Cove, AR (Pleasant Grove), August 31—September 4

**LAXSON, WALLY AND GINGER:** Northwest Ohio District Camp Meeting, August 2-7; Houston District Camp Meeting, August 15-21; Mattoon, IL, August 23-28

**LAXSON, KIP:** Opelika, AL, August 3-7; Mattoon, IL (Eastside), August 23-28

●**LESTER, FRED R.:** Polk, OH (Roxburg), August 31—September 4

**LIDDELL, P. L.:** Chicago Central District Camp Meeting, August 1-7; Sault Ste. Marie, MI, August 16-21; Marquette, MI, August 23-28; Menomonie, WI (Menomonie Wis), August 30—September 4

**MANER, ROBERT E., JR.:** Georgia District Camp Meeting, August 15-19; LaGrange, GA, August 28

**MANLEY, STEPHEN L.:** Akron District Camp Meeting, August 7-14; Benton, IL (Bonnie Holiness Camp), August 18-28

**MANN, THURL AND MARY KAY:** Frankfort, IN (Wes-

leyan Camp Meeting), August 5-14; Reserved, August 15-31

**MATTER, DAN AND ANN:** Reading, MI (Kids' Crusade), August 9-14; Huntington, IN (Faith Chapel), August 16-21

●**MAY, JOHN W.:** Columbus, OH (Whitehall), August 10

**MCCORKLE, ROB:** York Center, OH (Holiness Camp Meeting), August 4-14

●**MCDOWELL, DORIS M.:** Swaziland, Africa, August 14-24

**McFERRIN, RICK AND LANETTE:** Heber Springs, AR, August 9-14; Springfield, IL (State Holiness Association), August 18-28; Sparta, IL, August 30—September 4

**McWHIRTER, G. STUART:** Virginia District Camp Meeting, August 8-14; Albany, KY (Zone Camp), August 17-21

**MEREDITH, DWIGHT AND NORMA JEAN:** Wapakoneta, OH (Holiness Camp), August 11-21

**MICKEY, BOB:** Sikeston, MO (First), August 1-5; Amarillo, TX (First), August 9-14

**MILLER MINISTRIES, INC.—WALLY AND CARROLL:** PALCON—NNC, August 1-5

**MILLHUFF, CHARLES R.:** Pratt, KS (Pratt County Ministers Association), August 24-28; Olathe, KS (College), August 31

**MILLS, CARLTON A.:** Colorado Springs, CO (Indian Heights), August 10; Pueblo, CO (First), August 12-14; Colorado Springs, CO (Southgate), August 17-21; Ainsworth, NE, August 26-28; Omaha, NE (Central), August 31—September 4

**MONCK, JIM:** PALCON—PLNC, August 15-19

**MORLEY, FRANK W.:** PALCON—PLNC, August 15-18

**MOSS, UDELL G.:** Wickes, AR, August 23-28; Decatur, IL (Trinity), August 30—September 4

**MUNCIE, BOB AND JANE:** Coal City, IN (Open Bible Church), August 9-14; McAlester, OK, August 16-21; Altou, IL (Hillcrest), August 23-28; Phillipsburg, KS, August 30—September 4

**NAJARIAN, BERGE AND DORIS:** Reserved, August 22-28

●**NASH, FORREST W.:** Reserved, August 1-31

**NEFF, LARRY AND PAT:** Birdsboro, PA (Evangelical Church), August 5-12; Zionsville, PA (Milford Park Camp), August 31-21; Fruitland, MD (Evangelical Church), August 22-28

**OVERTON, WILLIAM D.:** Reserved, August 2-7; Rochester, NY (Grace), August 8-14; Reserved, August 16-21; St. Augustine, FL, August 23-28; Reserved, August 30—September 4

**OYLER, CALVIN AND VIRGINIA:** Reserved, August 1-14

**PAGE, MARK:** Barbados, West Indies, August 8-18; Newcomerstown, OH (Birmingham Methodist), August 21-24; Roanoke, VA (Peyton's Camp Meeting), August 27—September 5

**PASSMORE, A. A. EVANGELISTIC PARTY:** Coloma, MD (Rising Sun), August 2-7; Harrisville, PA (Pleasant Ridge Camp), August 9-14; Hagerstown, MD, August 16-21; Reserved, August 23-28

**PERDUE, NELSON S.:** North Michigan District Camp Meeting, August 8-14; Powhatan Point, OH, August 24-28; Orient, OH (Columbus Southwest Community), August 31—September 4

**PFEIFER, DON—EVANGELISTIC TEAM:** Louisville, KY (Concert), August 6-7; Eastern Michigan District Camp Meeting, August 7-14; Norwood, OH (Cincinnati Norwood), August 15-21; Northwest Indiana Indoor Camp, August 23-28

**PFEIFER, MARK:** Gallipolis, OH, August 7; Harrah, OK, August 21-24; Oklahoma City, OK (Shields Boulevard), August 28

●**QUALLS, PAUL M.:** Louisville, KY (Area-Wide Meeting), August 30—September 4

**RICHARDSON, KEN:** Reserved, August 1-31

**ROSE, WAYNE:** Joplin District Assembly, August 16-19

**ROTH, RONALD W.:** Bellingham, WA (Holiness Association), August 5-14; Puyallup, WA (Holiness Church), August 16-21

●**RUSHFORD, GILBERT A.:** New Mexico District Camp Meeting, August 1-7

**SEYMOUR, J. KEVIN:** San Francisco, CA (Inner-City Evangelism), August 1-8; Prairie Village, KS (Kansas City Mall Avenue), August 26-28

●**SMITH, CHARLES HASTINGS:** Akron District Camp Meeting, August 7-14

**SMITH, DOYLE C.:** Chuckey, TN (Philadelphia), August 23-28

●**SMITH, OTTIS:** Harrisville, NY (East Pitcairn Wesleyan Camp), August 9-14

**SMITH, DUANE:** O'Neill, NE (Wesleyan), August 9-14; Winner, SD, August 17-21; Mauston, WI, August 23-28; Reserved, August 30—September 4

**SPEARS, DAN—VISUAL MINISTRIES:** Clarksville, AR, August 1-7; Fayetteville, AR, August 8-14; McCrory, AR, August 15-21

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

**STARK, EDDIE G.:** Waldron, AR, August 1-7; Yukon, OK, August 8-14; Johnson, KS (Bethel), August 15-21 a.m.; Ulysses, KS (Ulysses), August 15-21 p.m.; Butler, MO, August 22-28; Branson, MO, August 29—September 4

**STEVENSON, GEORGE E.:** Reserved, August 2-28; Niles, MI, August 30—September 4

**STREET, A. DAVID:** Portage, OH (Holiness Camp), August 11-21

**STRICKLAND, R. L. (DICK):** Houston District Camp Meeting, August 8-14; Hereford, TX, August 31—September 4

**SWANSON, ROBERT L.:** Southwest Oklahoma District Assembly, August 30—September 2

**TAYLOR, CLIFF—FAMILY EVANGELIST:** PALCON, August 1-5; Puyallup, WA, August 8-14; Yakima, WA (Bethel), August 15-21; Spokane, WA (Woodland Hills), August 22-28

●**TAYLOR, MENDELL L.:** Eastern Michigan District Camp Meeting, August 7-13; Fairmount, IN (Wesleyan Camp), August 14-21

**TAYLOR, ROBERT W.:** Fort Collins, CO, August 7; Wray, CO, August 11-14; Sanford, FL (First), August 24; Jane Lew, WV (Valley View), August 31—September 4

**THORNTON, WALLACE O.:** Crestwood, KY (Great Smoky Mountain Holiness Camp), August 9-14

●**ULMET, ALECK G.:** Clay City, IN (Union Chapel), August 2-7; Iowa District Camp Meeting, August 23-28

**WADE, E. BRUCE:** Forestburg, TX (Prairie Point), August 2-7

**WALKER, BRIAN AND DEBI:** Reserved, August 24-28

**WELLS, GENE AND NANCY:** Glasgow, KY (Morrison Park Holiness Camp), August 2-7

**WELLS, LINARD O.:** Forestburg, TX (Prairie Point), August 2-7; Reserved, August 9-14; Garland, TX, August 16-21; Lake Charles, LA, August 23-28; Siloam Springs, AR, August 30—September 4

**WHITE, JANIE:** Fort Collins, CO, August 7 a.m.; Longmont, CO (Mountain View), August 7 p.m.; Westminster, CO (Denver Westminster, youth revival), August 10-13; Westminster, CO (Denver Westminster), August 14 a.m.; Littleton, CO (Denver Columbine Hills), August 14 p.m.; Loveland, CO, August 17; Colorado Springs, CO (First), August 21 a.m.; Colorado Springs, CO (Eastborough), August 21 p.m.; Colorado Springs, CO (Indian Heights), August 24; Colorado Springs, CO (Southgate), August 28 a.m.; Lakewood, CO (Denver Lakewood), August 28 p.m.

**WHITWORTH, MARCUS A.:** Coalgate, OK, August 9-14; Sallisaw, OK, August 16-21; Reserved, August 22-27; Malden, MO, August 28—September 1

**WISEHART, LENNY AND JOY:** Chicago Central District Camp Meeting, August 1-7; Northwestern Ohio District Adult Retreat, August 12-13; Oregon-Pacific District Camp Meeting, August 16-21; Minnesota District Camp Meeting, August 24-28

**WOODWARD FAMILY EVANGELISM:** Reserved, August 8-12; Bloomfield, IA, August 14-21; Reserved, August 23—September 5

**WRIGHT, E. GUY:** Brunswick, GA (Independent Methodist), August 2-7; Alderson, WV (Mountainview United Methodist), August 10-14; Pleasantville, NJ (Pineview Interdenominational Camp), August 15-19; Hinton, WV, August 24-28

●**WYRICK, DENNIS E.:** Sherman, IL (Sherman Independent Camp), August 18-28

●designates retired elder

## NAZARENES REPRESENTED AT WESLEY CELEBRATION

May 20-30 a number of Nazarenes participated in the festivities in and around London cele-

brating the 250th anniversary of the "heartwarming experience" of John Wesley at Aldersgate.

General Secretary B. Edgar Johnson joined General Board member Ron Mercer and wife, Yvonne, along with Nazarene attorney James Posey and wife, Shirley, as representatives from the United States. They were joined in England by a number of British Nazarenes, including Eurasia Regional Director Thomas Schofield and J. R. Packard, superintendent of British Isles South District.

The activities included participation in a special service at St. Paul's Cathedral on May 24, the anniversary of Wesley's experience. It was attended by Queen Elizabeth as well as her husband, Prince Philip, Duke of Edinburgh.

A service was also held that same day at the site on Aldersgate Street where Wesley responded to God's grace after hearing the reading of Luther's Preface to the Epistle to the Romans. That location is now part of the Museum of London.

"On such an occasion, world-wide Methodism was once again reminded of its basic beliefs and commission, and the hearts of all Nazarenes around the world echo that prayer and commitment," said Schofield.

The general secretary was among those from a variety of denominations who participated in a special Pentecost Sunday worship service at the New Room in Bristol.

The special celebration was attended by persons from around the world and was sponsored by the World Methodist Council. Representatives were present from many other religious groups, such as the AME church; the Church of England; the CME church; the Free Methodist church, Canada; the Roman Catholic church; The Wesleyan Church; and the United Methodist church.

Many sites of interest related to the lives of John and Charles Wesley were included in tours during the anniversary. These ranged from their childhood home in Epworth to Lincoln College, Oxford, where John matriculated and later served as a fellow. The group also had an opportunity to visit the open-air preaching point where Wesley addressed the miners. □

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## THE CHURCH SCENE

### LUFKIN FIRST CELEBRATES 80 YEARS

Lufkin, Tex., First Church of the Nazarene came into being in 1908 when the Holiness Church of Christ, its forerunner, was organized following a revival. Charter members of the church were C. C. Rose, Mrs. Mary Rose, T. C. Mantooth, Mrs. Callie Mantooth, Joe Beard, Dr. John Gann, John Sanders, Mrs. Nettie Sanders, Mrs. Alice Moody, and Mrs. Florence Ford.

A tabernacle was built on property located at 424 East Lufkin Avenue, where services were held until 1912, and the tabernacle was made into a church. A parsonage was constructed on the same property but facing Shepherd Avenue during 1920. A more modern sanctuary and educational annex was completed and occupied in 1954, replacing the 1912 structure. The church outgrew this building and relocated to the present four-acre site.

Sunday, May 29, Lufkin First celebrated its 80th anniversary with guest speaker, Rev. Earl Cotton, former pastor of the church. □

### PENNSYLVANIA CHURCH DEDICATES FAMILY LIFE CENTER WITH NO DEBT

Easter 1968 marked the breaking of ground by Howard Chambers and a small group of members for the first church building for the Fairview Village, Pa., church. The young church borrowed \$100,000 of the \$114,000 needed for the project.



Lufkin, Tex., First Church new sanctuary, family center, and Sunday School wings, dedicated January 1986

Twenty years later, after four building programs, they dedicated a \$1.2 million family life center debt-free, having raised the money in advance.

"Though it seemed frightening at first," said the pastor, "we decided to raise the money in advance and be debt-free. We believe we saved ourselves at least \$1.5 million in interest over a 20-year period. This frees us to focus our resources on ministry."

Since 1968, the church has grown to more than 600 members with 600 attending Sunday School and an average Sunday morning attendance of 800 in two worship services. They have an 80-voice choir, a Christian school for 200 children, 6 staff pastors, and numerous ministries including a new outreach ministry to the inner city of Norristown a few miles away.

Chambers said 1993 is the target date to begin a new sanctuary that will seat 2,000. With an esti-

mated cost of \$3 to \$5 million, the church plans to raise the money in advance.

General Superintendent Raymond W. Hurn and Philadelphia District Superintendent Talmage Haggard participated in the festivities that surrounded the recent dedication of the family life center. □

—NN

### WILSON WILL PLANT CHURCH IN PHOENIX

Tom Wilson, senior pastor at Salem, Oreg., First Church since 1985, has resigned that post to move to Phoenix where he will plant a new church.

Wilson was introduced to those attending the Arizona district assembly at the Phoenix Biltmore Church Tuesday evening, June 7. He briefly commented on the pilgrimage that led him to leave one of the largest congregations in the denomination to begin a brand-new work.

"We know it's of the Lord."

said Bill Burch, Arizona district superintendent. Burch said he and Wilson had been discussing the possibility of such a project since January of this year. "I invited him (Wilson) to come, and he decided it was God's will to do just that. Tom is a guy whose heart just beats to bring new people to the Lord."

Wilson is gifted in the area of growing churches. He took Lompoc, Calif., Trinity from a Sunday morning attendance of 100 in 1978 to 762 in 1985. Sunday morning attendance at Salem First has grown from 2,086 in 1985 to more than 2,300 last year.

Burch said the church will be started in some type of industrial building in the southeast part of Phoenix—the fastest growing part of the community in terms of population and new housing starts. The area is expected to expand by 1.4 million persons during the next 12 years.

A telemarketing program will be used to contact 50,000 individuals. From these contacts they hope to begin with about 500 in the first service, which will probably be around the end of October 1988. Wilson and his family will move to Phoenix in August.

The new church plant is a joint venture of the Arizona District, Arizona Nazarene Lands Group, district churches, and individuals.

A staff member will also serve as a church planter-in-training under Wilson. After 18 months, this person will leave to begin another church. □

—NN



The \$1.2 million family life addition of the Fairview Village Church is the largest building occupying the right half of the photo.

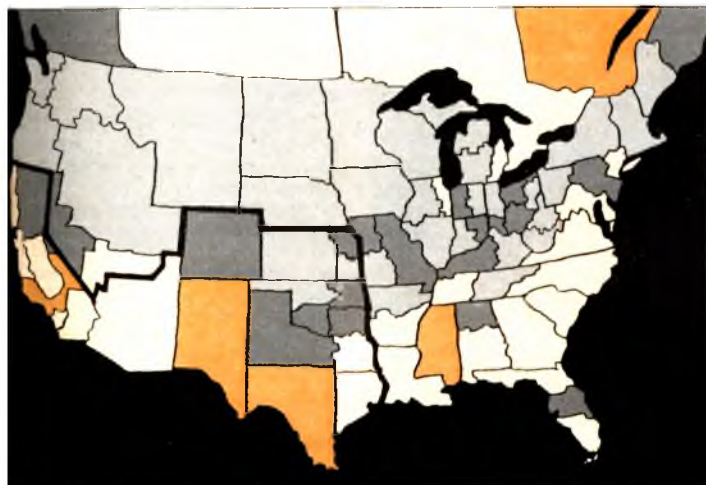
# are you reaching your ethnic neighbor for christ?

**“Lord, who is my neighbor?”** Journey down the Jericho road of your city. You'll know when you come to it. Gospel-hungry people walk there. Don't "pass by" certain neighborhoods, streets. Slow down, look, talk to God about what it means to be their neighbor.

How many neighborhoods of differing races and languages can you find? Nazarenes all over the continent are blending differing cultures and languages in worship and ministry. In Los Angeles, a Black church is planting a Spanish church. In San Diego, a Cambodian leads Bible studies for several Southeast Asian groups. In New York, a multicongregation of

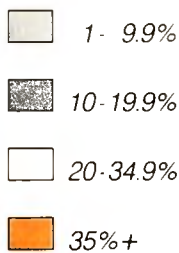
five or six distinct language groups worships together. What can happen in your town?

For information on ministry to various language and culture groups, call or write Michael R. Funk, Ethnic Ministries Coordinator, Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131. Phone: 816-333-7000.



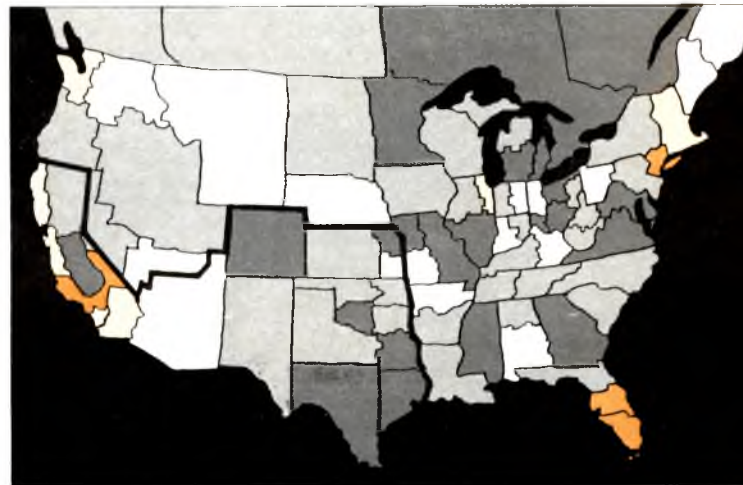
**MAP 1**

*Non-Anglo Population\**



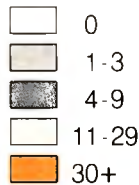
Territory also served by 5 Latin or Native Districts.  
Hawaii Pacific 68%  
Alaska 24%

\*Anglo = Non-Hispanic White (U.S.);  
English-speaking (Canada)



**MAP 2**

*Active Ethnic Works\**



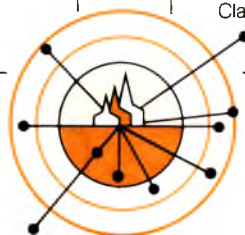
*Ethnic Districts*

Central Latin American	28
Navajo Nation	31
Southwest Indian	17
Southwest Latin American	15
Hawaii Pacific	12
Alaska	2

Map does not accurately reflect ethnic works in the Southwest, where Latin and Native American districts account for nearly all ethnic works. Boundaries of these five districts are outlined in bold black on the map and are listed with the numbers of ethnic works in each (FOCs, CTMs, LBCs, etc.).\*\*

\*Ethnic = Nonwhite and/or Non-English speaking (U.S. & Canada)

\*\*Fully Organized Churches, Church-Type Missions, Language Bible Classes





The Alabama North District has just completed its fifth year as a district. Dr. B. J. Garber, elected district superintendent five years ago, has led the district in planting seven churches the past five years, three of them Black congregations. There were none when the district was organized. This same period, 1,716 new Nazarenes have been received, Sunday School enrollment has increased by 39%, church membership has increased by 18%, Sunday School average attendance has increased by 8%, and total money raised has increased by 44%. The district is enthusiastic about church planting and over \$120,000 was pledged at the district assembly to start six more churches in the next two years. This is the second time an assembly pledge for new churches has exceeded \$100,000. Dr. B. J. Garber received a near-unanimous four-year call as superintendent. Pictured (l. to r.) are Great Commission Award recipients: Rev. James Boardman, Decatur Bethel; Rev. Daniel Hyde, Madison; Rev. William Boney, Birmingham Huffman; Rev. Hayes Oliver, Decatur First; and Rev. Gerald Woods, Birmingham First.



Pictured (l. to r.) at the Alaska assembly, Rev. Roger J. Wegner, district superintendent; Rev. Jim Ricci, who was ordained, and his wife; Rev. Dick Lawrenz, elders orders recognized; Dr. Eugene L. Stowe, presiding general superintendent.



Pictured above (l. to r.) are District Superintendent Roger J. Wegner; Great Commission Award winners at the Alaska district assembly, Rev. Eddie West, Chapel of the Cross church; Dr. Al Woods, Fairbanks Totem Park Church; Rev. Jim Ricci, Cordova church; and General Superintendent Eugene Stowe.

## STAFF CHANGES ANNOUNCED IN PENSIONS OFFICE



Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, has announced the appointment of Rev. Don Walter as administrative assistant. Rev. Walter, who has been in the Pensions office since 1983 and has been manager of office operations since 1985, succeeds Rev. Paul D. Fitzgerald as administrative assistant to Dr. Wessels.

Fitzgerald resigned to accept a position as minister of lay training at Olathe, Kans., College Church. He has served in the Pensions office since 1979.

Prior to coming to the Pensions office, Rev. Walter served churches in Ohio, West Virginia, and Pennsylvania, both as pastor and associate pastor. He is a graduate of MidAmerica Nazarene College and Nazarene Theological Seminary.

Lavonne Rieck of Olathe has been promoted to manager of office operations. She is a graduate of MidAmerica Nazarene College with a degree in business administration. She has served the Pensions office for the past nine years as administrative secretary. □

## DISTRICT ASSEMBLY REPORTS

### CANADA QUEBEC

At Canada Quebec's Ninth District Assembly, reports showed a 12% increase of new members by profession of faith, a 10% increase in Sunday School attendance, and a 4% increase in giving. Every church on the district paid all budgets in full.

The following awards were presented: Great Commission Fellowship, Denis Doyon, Beauport; Pierre M. Paul, Centre Evangelique; Ivan Lathrop, Montreal First; Denis Leblanc, Saint Raymond; and Eugene Morris, Ste-Foy; New Church Citation, Eugene Morris; Church Planter Award, Denis Leblanc; and Great Commission Leaders, Denis Doyon, Ivan Lathrop, and Pierre M. Paul.

District Superintendent Harry Rich reported 21 students enrolled in Quebec Nazarene Bible Institute. Six of the students are pastoring new churches.

At the Home Mission Rally, General Superintendent Jerald D. Johnson challenged the district pastors to commit themselves to plant new churches. Rev. Rich announced the seven new missions beginning on the district in 1988-89 and the goal of 200 new members by profession of faith.

General Superintendent Johnson ordained Rev. James Ennis.

### ALASKA

The district faced a combined budget deficit of \$20,800 and a sharply declining Alaskan economy, which involved the General Budget, the Pensions and Benevolence, and the Educational Budget. A spirit of resignation had prevailed over the assembly crowd until a laywoman, Mrs. Marge Miller, heard the challenge of God.

District Superintendent Roger J. Wegner allowed Mrs. Miller to share what God had been saying. Her remarks were brief and heartfelt: God had challenged her to give \$2,000 borrowed for repair work on her home toward the remaining balance of \$11,800 owed on the General Budget. She wondered if others might be willing to borrow money for General Budget needs. "We must do our part," she said, "to keep our missionaries on the field and be able to send others." God used these simple words, and the offering totaled \$9,200 in cash; and \$11,600 in pledges to be paid within 30 days. God supplied not only the General Budget need, but an amount equivalent to the exact need of both the P & B and the District Educational Budget!

Delegates and friends of 25 Alaskan churches raised their voices in jubilation.

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

SOUTHWEST OKLAHOMA—September 1-2, noon. Calvary Church of the Nazarene, 3100 N. Rockwell, Bethany, OK 73008. Host Pastor: Ronald Greeno. General Superintendent: Dr. Eugene L. Stowe.



Rev. Charles Acheson, New Smyrna Beach, and Rev. Paul Talbott, Jacksonville Oak Hill, receive the Superintendent's Award of Excellence from Dr. Nash.

praise! The next two days of district assembly were marked by a spirit of freedom and worship that only attends the presence of God. Dr. Eugene L. Stowe chaired the proceedings, ordained Jim Ricci, and recognized the credentials of Richard Lawrenz.

Bill R. Childs, reporter

**MAINE**

Rev. Clarence C. Hildreth was elected superintendent of the Maine District during the business sessions of the 28th Annual Maine District Assembly held in the South Portland Church June 2-4 with General Superintendent William M. Greathouse presiding.

Elected on the fourth ballot, Hildreth succeeds Dr. J. E. Shankel who was recently elected superintendent of the Northwestern Ohio District. Hildreth has been senior pastor of the South Portland Church since March 1983.

In the District Missionary Convention that preceded the assembly, Mrs. Dorotea Brown was reelected district NWMS president. Rev. Don Messer was the guest missionary speaker.

**MISSISSIPPI**

The 75th Annual Assembly of the Mississippi District was held at McComb First Church. Rev. Lowell Clyburn gave his first report as district superintendent. General Superintendent William M. Greathouse presided.

Rev. Bill Bridges was reelected as NYI president, Rev. Ron Scarlett as District Board of Christian Life chairman, and Mrs. Pam Clyburn as NWMS president.

Advisory Board members elected were: (elders) Richard Boone, Rex Cosby, and Ford Boone; (laymen) Lee Hightower, Hulon Williams, and Henry Greer. Rev. Earl Rowen was reelected



Pictured at the 1988 Mississippi district assembly are (front row, l. to r.) District Superintendent Lowell T. Clyburn, ordinands and wives, Mrs. Bob Milburn, Rev. and Mrs. Steve Wood, Mrs. Al Wood, Mrs. Bill Sutton, and General Superintendent William M. Greathouse; (back row, l. to r.) Rev. Bob Milburn, Rev. Doug Reid, Jr., Rev. Al Wood, and Rev. Bill Sutton.



April 29-30, 1988, the San Antonio District Church of the Nazarene celebrated its 75th anniversary. General Superintendent William M. Greathouse preside at the assembly. During the celebration service, churches were recognized and Great Commission awards presented. The pastors are pictured (l. to r.): Harold Carlisle, Gatesville (Leader); W. E. Rhodes, San Antonio Tezel Oaks (Leader); Richard Power, Georgetown (Fellowship); Eddie Burnett, San Antonio West End (Fellowship); Doug McVay, Harlingen (Fellowship); Richard Milby, Corpus Christi Arlington Heights (Leader); Daniel Turner, San Antonio Community (Leader); Glen Gardner, Waco South Manor (Leader); Charles Sunberg, Austin First (Fellowship); Pastor Charles Zink, Valley-Hi, not pictured, also received the Great Commission Fellowship Award. Presenting the awards are District Superintendent James Blankenship, Mrs. Chris Blankenship, and Dr. William Greathouse.



Rev. David Shaw (l.) is presented a district achievement award by Rev. Clarence Hildreth, the newly elected superintendent of the Maine District. Shaw pastors the North Waldoboro, Maine, church and is the district NYI president.



General Superintendent William M. Greathouse ordained Rev. Larson Hiltz, shown with his wife, Joan, at the Maine district assembly.

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district secretary, and Tommy Tanner, district treasurer.

Pastors and churches winning Great Commission Fellowship Awards were: Category II, Nelson Goodlett, Durant; Ford Boone, Jackson Grace; Category III, J. W. Sheron, Pearson Chapel; Category IV, Ron Scarlett, McComb First, and Charles Johnson, Meridian Fitkin.

Dr. Leon Chambers was honored on his retirement as pastor, district superintendent, college professor, and evangelist.

A Diamond Year Celebration is scheduled for September 5, 1988, at Camp Lancaster.

#### NORTH FLORIDA

District Superintendent Edmond P. Nash reported gains in every statistical area. Two new churches were organized, one of which is already self-supporting. A NEW (Nazarene Evangelism Working for Christ) Club for home missions was started. The superintendent also received a very strong four-year extended call.

General Superintendent Raymond W.

Hurn presided. God's blessing was evident. Within that framework Dr. Hurn challenged the district to start new Sunday School classes and be involved in church growth.

R. E. Zollinhofer retired as pastor of the Jacksonville University Boulevard Church following 22 years in that church and 40 years as a Nazarene pastor

#### MOVING MINISTERS

WAYNE E. EVANS, student, NTS, Kansas City to pastor, San Jose (Calif.) Valley

GUY W. COOKSEY, student, NTS, Kansas City, to pastor, Folsom (Calif.) Mission

DELHART M. HART from Fredonia, Kans., to Butler (Mo.) First

RANDY L. HEATHERLY, student, NBC, Colorado Springs, to pastor, Moravia, Iowa

FRED HORSCHER from Poulso, Wash., to Viborg, S.Dak.

JAMES E. HUGGINS from Columbus

(Ohio) West Broad to Chillicothe (Ohio) First

DENNIS E. MARKS, district assigned (Georgia) to pastor, Toccoa, Ga.

GAREY A. MILLER from Cimarron, Kans., to Ironton, Ohio

ROBERT A. MORRISON from New Carlisle, Ohio, to Columbus (Ohio) West Broad

RONALD NEWTON from Baxter Springs, Kans., to Pierre, S.Dak.

RONALD P. SCHERMERHORN, student, NTS, Kansas City, to pastor, Seaford, Del.

CHALLENGER STEWART, JR., from Sawyer, N.Dak., to Mohall, N. Dak.

KENNETH B. STIDAM to Tularosa, N.Mex.

DANIEL R. TAYLOR to pastor, Fairview Heights (Ill.) First

THOMAS W. TAYLOR, student, NTS, Kansas City, to pastor, Arnold, Mo.

RICHARD WILGUS, student, NBC, Colorado Springs, to pastor, Vermillion, N.Dak.

O. W. WILSON from Bryan, Tex., to Mobile, Ala.

#### MOVING MISSIONARIES

REV. NEVILLE and JOYCE BARTLE, Papua New Guinea, Furlough address: c/o Skea, 'Davaar' Station Road, Woodside, Blairgowrie PH13 9NJ, Scotland

MISS PAM BORGER, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

DR. CHARLES and YVONNE BRUERD,\* Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

REV. RAYMOND and DONNA COUPEY, Indonesia, Furlough address: 1850 Cameo Ct., Tucker, GA 30084

MISS ANNA EADS,\* Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

DR. GLENN and JEANNE FELL, ASF South, Field address: P.O. Box 533, King William's Town, Cape Province 5600, Republic of South Africa

MR. LANE and JANELLE FOSNAUGH, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen WHP, Papua New Guinea

MISS ARLENE GARDE, MAC Regional Office, Furlough address: c/o World Mission, 6401 The Paseo, Kansas City, MO 64131

MISS DANA HARDING, Swaziland (ANTC), Furlough address: RR 1, Spiceland, IN 47385

REV. PAUL and LILLIAN HARRIS,\* Japan, Field address: 1198-2 Aza Yoshihara, Chatan Cho, Okinawa Ken 904-01, Japan

REV. PHIL and MARILYN HOPKINS, Guatemala, Furlough address: 5325 Valley Ridge Dr., Redding, CA 96003

DR. KEITH and KAREN HORWOOD,\* Swaziland, Furlough address: Rte. 6, Box 6796, Nampa, ID 83651

DR. GLENN and PEGGY KELL, Zambia, Furlough address: HCO2 Box 92, Goodrich, ND 58444

REV. TERYL and KATHLEEN KETCHUM, Haiti, Field address: Nazarene, c/o MFI, P.O. Box 15665, West Palm Beach, FL 33406

REV. TIMOTHY and MARY MERCER, Korea, Furlough address: 200 Hutchins Dr., Wilmore, KY 40390

MR. WARREN and JANET NEAL, Papua New Guinea, Furlough address: c/o Neal, Rte. 2, Iola, KS 66749

REV. DWIGHT and CAROLYN RICH, Ecuador, Furlough address: 815 N. 7th St., Neodesha, KS 66757

REV. DENNIS and JACALYNN RIGGS, Mozambique, Field address: P.O. Box 6142, Flamwood, Klerksdorp 2572, Republic of South Africa

MR. RUSS and MARGARET SLAUGHTER, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

REV. PAUL and NETTIE STROUD, Cape Verde, Furlough address: 10501 Blue Spruce Rd., Oklahoma City, OK 73162

\*Specialized Assignment Personnel

ANNOUNCEMENTS

Norman Okla., First Church will observe its 75th anniversary with a two-week celebration, beginning with an open house reception the evening of September 17. General Superintendent Raymond W. Hurn, a former pastor, will preach in both services on Sunday. Following the evening service, there will be a reception honoring Dr. and Mrs. Hurn.

Sunday the 25th is homecoming day. Dr. Milton Smith, former pastor, will

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with others

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All Blessings Flow!*



**D. MOODY GUNTER**  
Stewardship Services Director



speak in the morning service, followed by a dinner-on-the-grounds. In the evening service, Dr. Carl Summer, district superintendent of the Southwest Oklahoma District, will be the guest speaker. The final weekend, there will be a banquet Saturday evening and special services on Sunday. All former pastors and staff members, members, and friends are invited to attend or send greetings. For further information, contact First Church of the Nazarene, 315 E. Alameda, Norman, OK 73069, or call 504-321-3423.

**The Glenwood, Iowa, church** will celebrate its 60th anniversary on September 23-25, 1988. Special guests of the celebration will be former pastors and Dr. Forrest Whitlatch, district superintendent. All former members and friends of the church are invited to attend or send greetings. These may be sent to Rev. Donald Maynard, 700 Green St., Glenwood, IA 51534.

**The Dayton, Ohio, Northridge Church** will celebrate its 40th anniversary September 25. There will be a carry-in dinner in the fellowship hall. The 2 P.M. service will feature music by the God's Bible School and College men's quartet, and the special speaker will be District Superintendent Harold B. Graves, Sr. All former pastors, members, and friends are urged to attend or send greetings.

For further information write or call: Northridge Church of the Nazarene, P.O. Box 14541, 2215 Maple Grove Ave., Dayton, OH 45414; 513-274-3173 or 513-274-7127.

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

## VITAL STATISTICS

### DEATHS



**REV. ROY E. WOLFORD**, retired elder, 84, died April 1 in Circleville, Ohio. Surviving are his wife, Evalena; a sister, Mildred Graves; and a brother, Ernest; and a brother-in-law, F. J. Baker.

Rev. Wolford was ordained in 1927. His early ministry was on the Dallas District, then at Circleville, South Zanesville, Avon Lake, and Nelsonville (Central Ohio). He retired from the active ministry in 1969.

\* \* \* \*

**ROSCOE DIETER**, 75, June 6, Clifton, Colc. Survivors: wife Thelma; daughters Dorothy Sandmire and Letha Clark; son Rev. Dale; nine grandchildren; six great-grandchildren; one sister.

**MARJORIE SEEVER**, of Longlake, Wis., 71, May 23, Shell Lake, Wis. Interment: Sarona, Wis. Survivors: husband Harry; daughters Shirley Zeiroth and Marian; Smentanna; sons Merle, Lyle, James, Larry, Dale; 24 grandchildren; 23 great-grandchildren; 1 brother.

**PEGGY M. THOMPSON**, 58, June 17, Bethany, Okla. Interment: Arpelar, Okla. Survivors: husband Burton; daughter Beta Noel; sons Tom and Tim; one granddaughter; her mother; two brothers.

**ORION KERMIT "PETE" YOUNG-BLOOD**, 72, June 6, Evansville, Ind. Interment: Boonville, Ind. Survivors: wife Dorothy; daughters Juanita Chase and Irma Lee Williamson; sons David, Ron-

nie, Gary; 16 grandchildren; 10 great-grandchildren; 1 brother; 3 sisters.

### BIRTHS

to **PAUL AND KRISTA (KLINGER) DANIELS**, Warren, Ohio, a boy, Brian Paul, May 9

to **JOHN N. AND RENEE (MASSEY) SMITH**, Bedford, Tex., a boy, John Thomas, June 10

to **TRACY AND VALERIE (VOS) SPAUR**, Powhatan, Va., a girl, Rebekah Marguerite, May 22

to **REV. BRENT AND LISA (CROMBAR) ULRICH**, Braidwood, Ill., a girl, Sarah Elizabeth, June 8

to **GERT AND ANTONELLA (SCOGNAMIGLIO) van IMMERZEEL**, Holland, a girl, Wanya, Apr. 23

to **KEVIN AND DEBBIE (HALFORD) VAN NOTE**, Irving, Tex., a girl, Jennifer Sarah, June 26

### ADOPTIONS

by **SPENCER AND JORETTA MEYER**, Waukesha, Wis., a boy Joshua Wayne, born Jan. 26 in Korea, adopted May 14

### MARRIAGES

**MAUREEN LOUISE CONKLIN** and **BRUCE WAYNE BRASWELL** at Fishkill, N.Y., June 18

### ANNIVERSARIES

**KEN AND LUCHIA KEEFER** celebrated their 50th wedding anniversary May 14 by renewing their vows at a family ceremony in the Belle Vernon, Pa., church. An open house followed given by their children and grandchildren in the church fellowship hall. They have four children: James of Riverdale, Ga.; Mary of Geneva, Ohio; Charles of Bentleyville, Pa.; and Eunice of West Newton, Pa.; 10 grandchildren and 5 great-grandchildren.

## 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



August 7

**"The Aggressive Jesus  
'In Circumstances'"**

August 14

**"The Aggressive Jesus  
'Toward You'"**

by Stephen L. Manley, speaker

## NRLC CALLS ON REAGAN TO BAN FETAL ORGAN USE

The National Right to Life Committee (NRLC) is calling on pro-life citizens nationwide to request that President Reagan immediately prohibit federally funded researchers from using aborted babies as "organ farms."

Some medical researchers have been transplanting tissues obtained from aborted babies into adults who are afflicted with various diseases, including Parkinson's disease and juvenile diabetes. NRLC is strongly opposed to the harvesting of organs or tissues from babies who are victims of deliberate abortions. NRLC is not opposed to the use of tissues obtained through natural miscarriages or still births, with parental consent.

"Harvesting organs or tissues from abortion victims further dehumanizes unborn children and gives abortion an aura of legitimacy," said NRLC President John C. Wilke, M. D.

The federal National Institutes of Health (NIH) funded as much as \$12 million in fetal-tissue research during fiscal 1987. Some of the tissues may have been taken from babies that were not even dead yet, says the NRLC. This would violate federal law. NIH has not required researchers to make sure that babies are dead before tissues are taken.—*Evangelical Press News*

## EDUCATOR'S GROUP WANTS MORE "MORAL EDUCATION"

The Association for Supervision and Curriculum Development's report said moral education was not the "latest education fad, but a very old concept." Boston University Professor Kevin Ryan, who chaired the panel, said American schools were founded with moral purpose, and offered moral education until the 1960s. Since that time, he said, schools have "stepped back" from their responsibility to teach morality.

The report noted increasing public concern over adolescent emotional problems, rising teenage suicide and murder, and unwed mothers. The report also cited public opinion polls that indicate most Americans favor the teaching of moral behavior by public schools.

The Alexandria, Va.-based association, which is made up of educators involved in curriculum development for public schools, defines moral education as "whatever schools do to influence how students think, feel, and act regarding issues of right and wrong." The report says such education can help students become "morally mature."

The report acknowledges, however, that moral education is a possible source of controversy, including such issues as the religious underpinnings of moral behavior, how moral values should be taught, and whether moral education should strive to encourage adherence to a set of central values or to develop morally autonomous individuals.—*EP*

## MILLENNIUM APPEAL ASKS FOR CHANGES IN SOVIET LEGISLATION

A broad coalition has announced the release of a strongly worded appeal to the Soviet Union addressing specific revisions the 250 signers would like to see in 15 different aspects of Soviet law, practice, and behavior that discriminate against religious believers. The document, titled "An Appeal for Religious Freedom in the Soviet Union on the Occasion of the Millennium of Christianity in Kievan Rus," was developed under the guidance of Catholic theologian George Weigel, who presides over the James Madison Foundation. Weigel said he hoped religious believers in the Soviet Union would be comforted by the action on their behalf by activists in the West.—*News Network International*



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**OUR CHURCH CAN BE YOUR HOME**



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**2**

**AN ENFOLDING FAMILY FELLOWSHIP.** Open the doors! People who visit churches will stay in those that provide intimacy and acceptance. The formation of new entry-opportunity groups within your church will provide avenues for intimacy development and fruitful tools for process evangelism. Jesus said, "And I have other sheep, which are not of this fold; I must bring them also, and they shall hear My voice; and they shall become one flock with one shepherd" (John 10:16, NASB).

**3**

**AN EMBRACING FAMILY FOCUS.** Look for the homeless! Most first-time visitors are brought to the church through contact with someone on the inside. The family can turn its focus to look with loving eyes upon those who are lost and homeless, and personal evangelism training can provide preparation to bring them home to Jesus. He instructed, "Lift up your eyes, and look on the fields, that they are white for harvest" (John 4:35, NASB).

## HONG KONG IS SUBJECT OF STRATEGY MEETING

The World Mission Division hosted a meeting of the Hong Kong Strategy Committee, June 25, to discuss ways in which the denomination can minister more effectively to Hong Kong.

"With 58 percent of the world population living in the greater Asia area, and 5.5 million in Hong Kong alone, a meeting of this nature cannot be overestimated in its significance," said World Mission Division Director Robert Scott, who chaired the day-long meeting. "Whatever uncertainties may revolve around Hong Kong's historic coming date of 1997 (when China regains jurisdiction), Nazarenes are committing themselves to more than a holding pattern or a maintenance ministry. We expect to assist Chinese Nazarenes in an aggressive effort for the Kingdom through these strategic days ahead."

William Selvidge, Nazarene missionary who serves as mission director for Hong Kong, expressed the hope that "there will be opportunities for unique ministries from laymen who would not necessarily be full-time missionaries, but who could apply their specific expertise in helping build the church in Hong Kong."

Members of the committee were assigned various avenues of ministry (e.g., radio broadcast, literature development, networking of Cantonese speaking pastors in the U.S.A., business investment) for research and exploration. Their reports will be

received at the next meeting scheduled at the 1989 General Assembly. □

## WORK AND WITNESS RETURNS TO NICARAGUA

Work and Witness returns to Nicaragua this fall, the first time in nearly a decade that a Work and Witness group has served in that Central American nation. Mount Vernon, Ohio, Lakeholm Church will send a team in September to help the local church in the town of Grenada build a sanctuary.

No Work and Witness team has been in Nicaragua since the change of government there in 1979, according to David Hayse, Work and Witness coordinator.

This will be the second Work and Witness trip for the Lakeholm Church, according to Pastor Larry White. The first was sent last August to construct a building for the Palmares church in northern Costa Rica. Their interest in Work and Witness was sparked by the visit by Jorge Garcia, superintendent of the Costa Rica North District for a Faith Promise campaign.

"Our church was considering some kind of sponsorship of Rev. Garcia's district until he described the dire needs in Nicaragua and told us he would prefer that we do something for the people there," said White.

"After hearing him, and later Bob Prescott of Compassionate Ministries, we just felt that the Lord was telling us we had to do something for the people in Nicaragua." □

The Lakeholm Church has helped coordinate a district-wide effort to gather a shipping container full of clothes for Nazarenes in Nicaragua.

There are more than 2,500 Nazarenes in Nicaragua worshipping in 64 churches. Hayse says arrangements are also being made to involve persons from Nicaragua in a Work and Witness team to another nation. □

## AIDS PROVIDES CHURCH OPPORTUNITY TO "SHOW CHRIST TO THE WORLD"

American Red Cross President Richard Schubert says the AIDS crisis provides evangelicals "an unparalleled opportunity to show Christ to the world." The former Bethlehem Steel president made the comment in the keynote address opening the first Nazarene conference on AIDS at Camp Taconic on the New York District July 1-4.

The weekend conference, titled "AIDS: The Challenge for Compassion," brought together more than 110 persons from a variety of locations and professions across the United States and Canada to gain a better understanding of how to minister to those with the deadly disease.

Participants included health care professionals, social workers, sociologists, attorneys, district superintendents, division directors, theologians, educators, college administrators, pastors, and students as well as interested laypersons from other vocations.

"The Church is confronted with an opportunity to make

credible the New Testament image of God's people as a reconciling and redeeming community," said Schubert. "If we fail in this endeavor, it will be a failure, not only of nerves, but of love."

He noted that in contrast to the negative press the church has received in response to recent scandals, the AIDS crisis offers an opportunity to "roll back the negativism" if Christians will respond to those in need with compassion.

One of the highlights of the conference was the opportunity for participants to meet and dialogue with a young Nazarene who has AIDS (the victim's story, "When AIDS Comes Home," is in the July 1 edition of the *Herald of Holiness*).

"The Church needs to serve as Jesus to those hurting with AIDS," said the young man. "It needs to say, 'Come home to the Church. Come home to Jesus.'"

"A lot of you probably feel like you need a program to take back with you after all that we've been talking about this weekend," said Mike Malloy, Nashville's Christian Counseling Services director, in the final service. "You don't need a program, you need to love these people and help others to love them."

Coordinators of the conference are in the process of developing a policy statement on AIDS for presentation to the general church leadership for their consideration.

"I think the conference was outstanding," said physician Gary Morsch, one of the coordinators of the events. "A lot of people had never met, shook hands with, or hugged a person with AIDS, and this made it a much more personal reality to them. I believe more Nazarenes are now ready to be involved in AIDS ministries."

The conference was sponsored by Nazarene Compassionate Ministries, Nazarene Theological Seminary, the Nazarene Health Care Fellowship, and the Association of Nazarene Social Workers.

A book about AIDS and the church is currently being prepared by Mike Malloy. Also, a videotape of the conference is in production and will be available in the near future. A more extensive story on the conference will be featured in an upcoming edition of the *Herald of Holiness*. □



Persons participating in the recent Hong Kong Strategy Committee include (l. to r.): Franklin Cook, *World Mission* magazine editor; William Selvidge, mission director for Hong Kong; Patrick Kung, pastor of Taikooshing church in Hong Kong; Ron Mercer, Nazarene businessman; John Smea, Mission Ministries director; Robert Scott, World Mission Division director; Jack Holstead, former Nazarene missionary to Hong Kong; Samuel Chung, former pastor of Hong Kong Causeway Bay Church; George Rench, Asia-Pacific regional director; Nina Gunter, NWMS general director; and Wing Fai Chan, a student from Hong Kong who attends Nazarene Theological Seminary.

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