



HERALD of HOLINESS

CHURCH OF THE NAZARENE / AUGUST 1, 1986



SANCTIFYING POWER

by General Superintendent Jerald D. Johnson

Aids to worship, prayer support groups, and Bible study sessions are not sufficient in themselves to provide remedies for the evil lurking in the human soul. These, and other "means of grace," assist us in our journey of faith; but in themselves they are not enough to meet our deepest needs. Indeed, there is only one remedy—the redeeming, atoning, cleansing blood of our Lord Jesus Christ. The Lord's Supper reminds us of the sacrifice, but the Blood alone is sufficient to pardon and purify. Baptism testifies to the work accomplished. The symbol of water as a cleansing agent speaks of the purification provided at Calvary. But again, sacraments are a means of grace and not the source of salvation.

Difficult as it may be for some to comprehend and accept, the simple truth is: Jesus Christ, the eternal Son of God, died for our sins, and through His blood we are saved. "Believe on the Lord Jesus Christ, and thou shalt be saved" is as true today as it ever has been (Acts 16:31).

To know that pardon has been received for sins committed brings peace to the once troubled soul. To be "born again," to start anew with a clean slate, a forgiven past, and an assurance of heaven is the "good news" of the gospel.

There is more. The remedy is total. It is complete. That which prompted the sinner to sin in the first place must also be handled. If not, the redeemed one will find inner tendencies, urges, and inclinations to return to the old life. How many have suffered defeat simply by not being

aware of what is happening, why it is happening, and what can be done about it. Often this is when frenetic activity begins to take place. Another Bible study or prayer group is formed. An idea for help in the struggle is shared. Perhaps an extra seminar will give the key to what is needed. These may provide answers, and, again, they may not. Activity in itself is not a solution. Instead, those who are struggling with defeat in their effort to deal with an inner conflict (one day up and the next day down) need to be reminded of the complete redemption provided by our Savior. His blood cleanses from all sin, including original sin. His sanctifying power is available to all born-again Christians who are seeking to do His complete will.

To the struggling, half-defeated but sincere Christian, let there be this gracious reminder—

*There is sanctifying pow'r,
Like a sweet, refreshing show'r,
Waiting for each consecrated heart:
Pow'r to cleanse us from all sin,
Pow'r to keep us pure within,
Pow'r for service which He will impart.
I'm so glad, I'm so glad
For this saving, sanctifying pow'r!
Waves of glory o'er me roll;
Peace abides within my soul.
I'm so glad for this sanctifying pow'r!**

*"Sanctifying Power," by Lelia N. Morris

90,000 Pounds of Blubber

by RAYMOND C. KRATZER

For some unknown reason a 45-ton humpback whale strayed from the ocean 60 miles inland up the Sacramento River in October of 1985. The citizens of that area became greatly concerned lest he lose his life in the alien environment.

What could they do to get him headed back to the ocean? Thousands of persons lined the bank of the river to watch him spout as he swam back and forth. But close observation indicated he was lost and knew not how to find his way home.

A scheme was ultimately devised to marshal a number of boats with iron pipes tied to their sides. With these they blocked Humphrey's (the name they dubbed him) inland journey. While they beat on the pipes, the whale turned around, headed away from the noise and toward his ocean home.

This episode involved more than 20 boats, with \$60,000 spent in the saving concert of caring people for 90,000 pounds of blubber. After more than three weeks the rescue operation was completed, and Humphrey was happily spouting in his native environment—the open sea.

This gargantuan effort triggered some thoughts in my mind concerning troubled souls who had made a wrong turn somewhere, and discovered they were lost. Such errors of judgment occur many times every day. But there are few who line the shores of time and who seem interested in helping them turn around. Little effort is put forth or few dollars spent to save them.

Are human beings, God's crowning creation, less important than 90,000 pounds of blubber? Jesus said that a human soul was worth more than the whole world—not just \$60,000. He likewise demonstrated His concern for lost souls by giving His last full measure of devotion to save them.

Should we not be greatly concerned when we see someone going in the wrong direction, getting more deeply involved in sin, and facing ultimate eternal

death? Jesus said, "Lift up your eyes" and see the multitudes who are lost and perishing, and do something about it!

Can we begrudge the cost of revivals, or the efforts of the church to stem the tide and rescue sinners from their plight? Surely we could do more if we had the same motivation that caused thousands of people to invest in salvaging a whale by the name of Humphrey, even if it cost \$60,000 of state and federal funds. When lost souls and their perilous destiny grip us enough, we will find ways and means of stopping them in their journey of death. Love finds a way!

An earnest Christian by the name of Fred said to his wife one day that he was worried about a certain man, whom we shall call Jim. He said, "Jim's wife is a fine Christian, and he comes to church quite often, but he has never given his heart to the Lord."

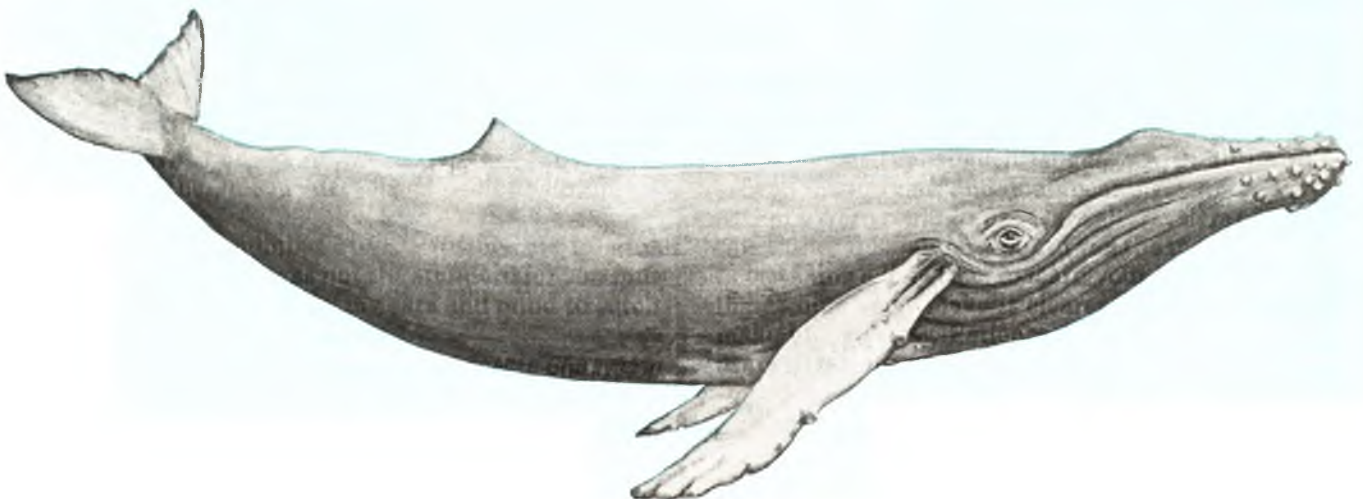
Burden for his friend became so intense that he decided to go to Jim's home and talk to him about his soul. With trepidation he drove to his home and was greeted by Jim, who said, "What brings you here?"

Fred responded with tears, "Jim, I'm concerned about your soul." That was about all he could say because his heart was broken. He left and felt he had missed an opportunity to talk convincingly to his friend. But when he left, Jim turned to his wife and said, "Isn't that something! Fred said he was concerned about my soul. He was crying as he left. Maybe I should be concerned, too."

As the sequel of this confrontation, Jim bowed at the church altar, where he found peace of soul and a life that was turned around. He became a glowing Christian and invested thousands of dollars in the work of the Lord in his devoted stewardship and commitment.

So many persons are lost and seem unaware of it. And only when some of God's children get concerned enough to help rescue them, will they be saved. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6). □

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GRATEFUL READER

Words fail me when I try to say what the *Herald of Holiness* has meant to me over the years; my life has been so enriched, I've been encouraged when in despair and so many spiritual needs have been met when reading my *Herald of Holiness*, *Come Ye Apart*, and *World Mission* along with my Bible. The article "No More Tears" gave me a new insight as to the "Father's" love for us; I usually thought of God as power, wisdom, and justice, but you portrayed Him as a fatherly being, One who loves and consoles. I read every article in every issue and two recent articles were so helpful: "Jesus—'Helper' or Sovereign

Lord?" by General Superintendent John A. Knight and "A Place Called Gethsemane" by Albert J. Lown.

Mrs. Rachel M. King
Hacienda Heights, California

GODLY WOMAN SOUGHT

Saturday evenings (1945-1946) in our barracks at O'Reilly (Army) General Hospital, Springfield, Mo., a kindly godly lady sat reading her Bible and praying in her room. She had been a schoolteacher in Arkansas and was a devout Nazarene. She was in school with us learning to be a physical therapist and was a splendid influence on all with whom she spoke.

We seek her whereabouts and

welfare. Do you know of Loretta Morse? Please write your classmates: Marjorie Gates Irish, Box 153, Franklin, VT 05457, or Virginia Wilson, 518 Dornet Dr., No. 401, Lansing, MI 48917.

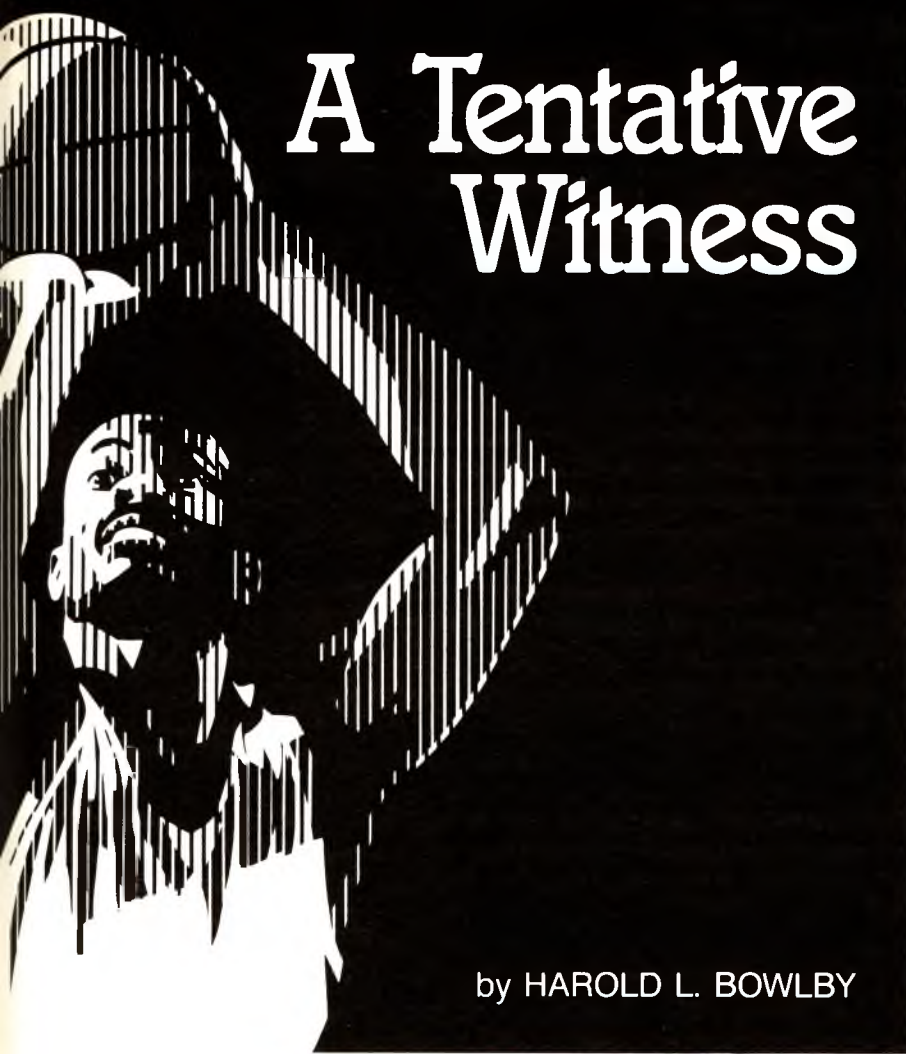
Virginia Wilson
Lansing, Michigan

ENJOYED MAY 1 ISSUE

I can't tell you how very much I enjoyed your May 1 issue of the *Herald*. All the stories and articles from the young man named Jim, to the chaplain's story, to the lottery were terrific. These articles were uplifting, encouraging, loving, and a real blessing. "The Editor's Standpoint" was a special blessing. Dr. Mc-

(Continued on page 20)

A Tentative Witness



by HAROLD L. BOWLBY

A basketball player drove toward the basket and jumped, as if to shoot. He decided to pass instead, but changed his mind again. The result was a soft, uncertain shot, off-target and easily rebounded by the other team. The voice of the announcer broke in. "He looked very tentative about that shot. He wasn't quite sure of himself."

At the other end of the court, the opposing center stepped into position, held out his hands, and screamed to his guard, "Give me the ball! Give me the ball! Give me the ball!" When the ball came to him, he went straight to the basket and scored. The announcer was ecstatic. "He knew the moment he got into position what he wanted to do."

Two different results. One brought on by uncertainty, the

other by confidence. It made me ask, "How tentative are we in our witness for Christ?"

A prominent clergyman appeared on a TV morning talk show. When he was asked if Christ was the only way to heaven, I expected him to reply with an affirmation of certainty about the Christian faith. Instead, he meekly answered, "Christ is a way, but not the only way." His host, whose programs are often of low moral tone, asked about his own chances of getting into heaven. The clergyman counseled him not to worry. His place in heaven was assured. I was disappointed that such a unique opportunity to witness boldly for Christ was squandered by compromise.

When Jesus said, "No man cometh unto the Father, but by me," He gave no latitude for a tentative witness. We need make no apology for claiming Christ as the only way of salvation. We need not be ashamed of an obedient life-style.

As a teenager, when chided by my

peers for not running to the same excess of sin and riot as they, I safely replied, "My church doesn't believe in it." That was a tentative witness. Later, by the power of the Holy Spirit, I was able to say with certainty, "I have found something better in Christ."

Dr. Ross Price challenged the ministerial students at Olivet Nazarene College to preach the truth with boldness. He disdained soft preaching that, in effect, said, "Man is a sinner, more or less; and he must repent, so to speak; or he will go to hell, as they say."

Christ must be real to us, not just the product of a belief system. Knowing Him intimately as our personal Savior leaves no room for an uncertain witness.

Jesus claimed to be God in the flesh. He was! He said He would rise again on the third day. He did! He promised to send the Holy Spirit in purity and power. He kept His promise! He vowed to return again. He is coming! Knowing this, we can witness with boldness.

For a short time I worked as a door-to-door salesman. I believed in the product and acted like it. I neither pressured nor apologized. I simply presented the merits of the product and let it sell itself. When we believe from the heart, having the power of the indwelling Holy Spirit, our witness will strike a responsive chord in the hearts of others. We have the greatest thing in the world. Let's act like it, living and witnessing with confidence. □

Incoming Tide

*Hour upon hour,
from sunrise to sunset
to sunrise again,
God's mercies come—
breath upon breath,
His gift of life,
constant as the pulse
of an ocean tide.*

—MARILYN BLACK
PHEMISTER
Pawnee Rock, Kansas



HAROLD L. BOWLBY is pastor of the Weidman, Michigan, Church of the Nazarene.



John Brash

In the official histories of denominations and religious movements, many worthy names are often overlooked. The historian normally has an eye for those who have been more gifted, more prominent, more controversial or whatever made them conspicuous. For this reason John Brash is almost unknown in the histories of

19th-century English Methodism. He was never elected president of the conference, he was not a prolific writer, nor did he come to prominence as a popular preacher. Apart from an honourable commendation in the late W. E. Sangster's book, *The Path to Perfection*, Brash is virtually ignored by the historians, theologians, and biographers. And yet he was truly a great man, great as a servant of God and, in particular, a convincing exponent of Christian holiness. His published writings were not extensive, but the bulk of them was concerned with scriptural holiness, and what made his preaching and writing even more authoritative was the shining quality of his saintly life.

John Brash was born in Lancashire in northwest England on November 8, 1830, and died on April 19, 1912. He was born again of the Spirit in 1852, entered the ranks of the Wesleyan Methodist ministry, and served in a total of 13 different circuits. One small book came from his pen titled *Our Lovefeast* and he was the founder and frequent contributor to a monthly magazine promoting the doctrine and experience of entire sanctification, *The King's Highway*. From that magazine and from his many letters, Brash still speaks to us today on that all-important subject of "perfecting holiness in the fear of God" (2 Corinthians 7:1).

Soon after he entered the ministry he began to seek what he calls "the blessing of perfect love." He tells us how in deep earnest prayer on a Sunday afternoon, God showed him what the hindrance in his life was,

HERBERT MCGONIGLE, an elder in the church, is president of British Isles Nazarene College in Manchester, England.

EXEMPLAR OF HOLINESS

by HERBERT MCGONIGLE

and why his prayers were not being answered. He was becoming known as a very acceptable preacher and, facing the crisis of full surrender, he felt the temptation of well-hidden pride. He explains: "It was easy for me to yield up to God everything that I felt He required from me except one thing—and that was my reputation. In order to

live a life of consecration to Him, it would be necessary for me to adopt a simple and unadorned style of preaching . . . and the consequence, as it then seemed to me, would be obscurity and hard work in discouraging spheres and among small congregations." He tells us very honestly of how hard the spiritual struggle was and how he argued with God that, after all, popularity would be a stepping-stone to greater usefulness. But the Lord wanted his full and unreserved obedience and finally Brash made what he calls "the full surrender of all my powers to God." Immediately the Holy Spirit came in all His glorious sanctifying fullness, and he testifies: "The experience was so distinct from anything I had previously felt that it was impossible to doubt the nature of the blessing I had received. Throughout the day there was an abiding consciousness of a Presence which I knew to be that of Christ Himself. . . . I *knew* I was united to Him and filled with the Holy Spirit."

From that day John Brash was an enthusiastic preacher of holiness. Some Methodist circuits, and even colleagues, shunned him because of his open identity with the holiness evangel, and he was never appointed to any of the so-called prominent churches of his denomination. But John Brash had made the great surrender of his life and was supremely at peace serving wherever he was sent. In all the circuits he served he had the continual blessing of God on his ministry, seeing many people truly converted and many believers entirely sanctified. Great numbers of seekers after holiness, inside and outside his own church, sought his advice and counsel, and when the Southport Convention was founded in 1885 (in Brash's

home county of Lancashire) for the preaching of full salvation, Brash became one of its most frequent preachers.

How did John Brash understand this great biblical truth of full salvation? He was a practical, plainspoken man, and wrote and preached and counseled in terms that everyone could understand. He saw that the great purpose of all our lives is to please God. "One thing is quite plain; the first thing in life is not what we do, but what we are, not success in work, but union with God through Jesus Christ that we may live in the will of God. Then our work, whatever its apparent present results, will stand the fire." When a man said to him: "Mr. Brash, can you recommend me a good book on entire sanctification? I have read Bramwell, Mrs. Rogers, and others," Brash replied, "You have read a good deal too much. Go into your place of secret prayer, look the Lord Jesus in the face and say, 'I am willing to be Thine, on Thine own terms.'"

Writing in *The King's Highway* about the work of the Church he declared: "She has had too little faith in His power and too much confidence in skillful organisation. What is the use of machinery without power? The only power that avails for God's work in the world is the power of the Spirit in individual believers, setting them on fire with love to Christ and to all for whom He died."

The launching of this magazine was with very definite aims: "Its single purpose will be the promotion of belief in the doctrine and attainment of the experience and life of scriptural holiness, meaning by that term full consecration of heart and life to God, purity of nature effected by the Holy Spirit through the Atonement, perfect love to God and man, expressed in the well-known sentence, 'To spread scriptural holiness throughout the land.'"

John Brash had a particular anointing from the Lord that enabled him to lead many Christians into the fullness of the blessing. He had a way of cutting through uncertainty, lack of faith, and profitless disputing, and getting down to what really mattered. He was convinced that many Christians were content to examine the Spirit-filled life from the outside, as it were, but never really entered into the true, personal experience of it. "It is not so much the increase of knowledge that we need as increase of submission and teachableness of spirit. 'I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me.' That is holiness. Therefore the first thing for a man to do is to leave his preconceptions and lay aside difficult problems. Whenever I hear an address on holiness I feel I could ask twenty difficult questions. But leave all these difficulties and enter into personal dealing with the Lord Jesus."

Many other excerpts from John Brash could be quoted with profit concerning full salvation, but we will confine ourselves to one more. Near the end of his life he wrote to a friend, "What impresses me more and more deeply as I grow older with respect to the holy life is that it is *the* Christian life—the normal life which all God's children ought to live always. . . . What we need to remember is that our God is never satisfied with anything less than the absolute surrender of our redeemed selves to Him, and that it is the will of Christ

to be to us, now and always, a full Saviour. How much we have in Him!"

And so, in 1912, John Brash passed into his Lord's immediate presence. His life and ministry had brought the blessing of God to thousands and a lifelong friend paid him a tribute as noble and moving as anything to be found in Christian biography, "Whenever I am tempted to doubt the doctrine of Christian perfection, I think of John Brash, my old fellow-traveller—and I press on toward the mark." □



*He placed me in the desert
and He bade me wander there,
He promised He'd be with me
though all seem dark and bare.*

*My eyes could see forever
and there was no end in sight,
no hills to hide a greener path
to save me from my plight.*

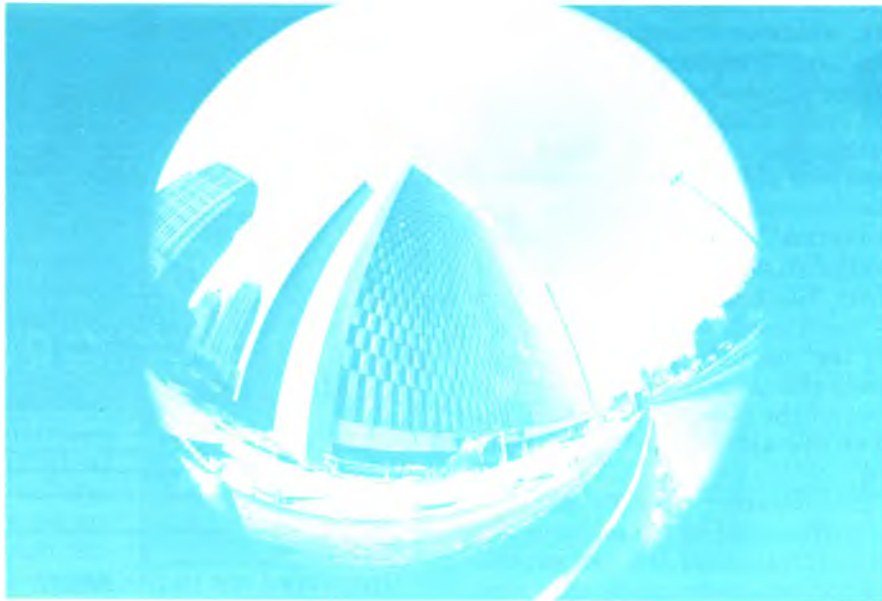
*Mirages filled my heart with hope
then quickly passed away,
I feared He had forgotten me
and left me there to stay.*

*Monotony and barren days—
I'd more than had my fill;
When strength was gone, I heard His voice:
"Child, do you trust Me still?"*

*"If this were all I had for you,
would you say that I know best?
If so, I'll lead you out of here,
My child, you've passed the test."*

—CONNIE
Rogers, Arkansas

IN THE WORLD BUT NOT OF IT



Dave Lawlor

by BRYAN STONE

Christians, for years, have struggled over the relationship between being “in the world” but not “of the world.” That concern is still with us today. Christ, in His prayer for the disciples (John 17), petitions the Father not to take them “out of the world” but rather keep them from evil. Jesus goes on to say, however, that His kingdom is not *of* this world. Now what does all this mean?

As holiness people we have insisted equally on (1) separating ourselves from the world and (2) being actively involved in the world for its transformation. This, of course, sounds like we are talking out of both sides of our mouth. Are we?

I think that today we are in danger of distorting the meaning of the phrase “in the world but not of it” and of actually practicing the reverse. We are in danger of being “of the world but not *in* it.” On the one

hand, we have been quite other-worldly in many of our practices, casting our eyes eagerly toward the clouds while often disregarding the needs of society around us. Often, we have taken the command to “be not of the world” to mean our literal separation from the world, thus excluding ourselves from many legitimate expressions of culture such as the arts, political activity, and many community organizations. Separation from the world in that sense, sadly enough, becomes more like that of the Pharisees, who also considered themselves “separatists” and avoided contact with any of the ordinary activities, events, practices, and eventually, people of the day.

Separatism can easily turn into exclusivism, resulting in feelings of superiority. Separation from the world, instead of becoming a Christian *virtue*, can be turned into a demonic force hurled against the world at a time when the world needs us most. Whenever separation prohibits or steers us away from the “transformation” of the world, it is no longer a mark of holiness people, but of fanatics.

On the other hand, we have been all too aware that to change the world we must be “in” it. So, with good intentions we have sought ways to be allied with “the world.” Unfortunately this practice often works out in a way that causes us, unwittingly, to hastily acquire every weakness of Western society. Instead of becoming part of the world so that we can redeem it, we soak up society’s standards of power, leadership, management, and value. We come to view increased wealth and accumulated possessions as “valuable.” We call increased armament, threats, and intimidation “steps toward peace.” We think of top executive positions or being “boss” over others as “power.”

We should take a good look today at just how easily Christians fit in with society. Often, Christians are regarded as beneficial to many professions and corporations because they are trustworthy and loyal, seeking only to add to the profits of the company, rarely questioning underlying assumptions of power and value. Rather than being the prophetic edge that calls the world

BRYAN STONE pastors the Fort Worth Liberation Community Church of the Nazarene.

to a radical reversal of its values, the Church has often become baptizer of practices that go against the grain of the gospel.

We see, then, that "to be in the world but not of it" can easily come to mean "to be of the world but not in it." When that happens, we retreat from society into our own sheltered communities while inhaling the value system of the dominant culture. We exactly reverse the message of Jesus.

The problem, I suppose, lies in the word *world*. It has two meanings. On the one hand, it can refer to the place we live (that is, our society and its various forms and relationships). On the other hand, it can refer to that whole system of values that the majority of our world, apart from Christ, holds. It refers to the way the "world" looks on things—a point of view.

It is in the first sense that we

should certainly find our feet firmly placed in the world, participating in our society, fostering the arts, studying its history, building and directing its future. We cannot afford to separate ourselves from it or to reject it. It is God's gift to us, and it is our gift to one another. We must come to recognize that in the case of certain aspects of our culture, a boycott is not in order. Rather, we should strive for transformation through active participation. Admittedly, many industries and products of our culture cannot, by their very nature, be changed by participation. These require our active resistance. But where the subject at hand can be used for either good or bad, nothing less than active engagement with a view to "redemption" can be the stance of the church. We cannot be caught, like some well-intentioned but pharisaical groups, standing outside of

society attempting to heave the gospel over its walls like a brick—only to have it lie there cold, lifeless, and without meaning at the world's feet.

In the second sense, however, we must not be consumed by the world's values, or by its definitions of power and of what "works"—neither in our churches nor in our businesses. If our pastors and church leaders prefer to grow their churches or manage their offices with great "efficiency" by turning to the *Corporate Report* more than to the model of servanthood offered in the New Testament, we are operating in a way that can be described as "of the world." Rather, we must actively seek to redeem and transform the world, both participating in it and yet offering it a fundamentally new perspective—that of servanthood, simplicity, and self-giving love. □

CHAPLAINS AND CHANGED LIVES

The Holy Helo

by THOMAS E. COOK

Being the only chaplain for a U.S. Navy destroyer squadron of nine ships is exciting and challenging.

One Sunday at sea aboard the USS *Carl Vinson* (CVN-70) the H-3 helicopter prepared to fly the "Holy Helo" trip. Its mission? To deliver the chaplain to the "tin cans" to hold Protestant services and to counsel or "man the rails" with sailors.

The first ship was the Spruance Class destroyer, USS *Paul Foster* (DD-964). After clearing the mess decks, six sailors gathered in the crew's lounge to sing, study the Word, and pray with their chaplain.

Eric was a new sonarman onboard. A quiet thinker, he appeared to be lost in thought, and troubled. During our prayer time, Eric spoke of his hurt and confusion. His life had been a string of experiments with philosophy—Eastern mysticism and transcendental meditation.

"I have been running and searching for answers," Eric said softly. Through tears he cried, "But there is one thing I *am* sure of . . . I can't run from God's love!" We prayed and spoke of God's redeeming love for Eric.

LTJG THOMAS E. COOK, CHC, USNR, is a Nazarene elder from Provo, Utah. He was won to Christ by a shipmate and later married the shipmate's sister. His wife, Roberta Lynn, and his son and daughter attend Provo Church of the Nazarene.

His tears were evidence that the Lord of love was speaking to him.

The next ship was the guided missile frigate, USS *Gary* (FFG-51). I had the honor of being the first chaplain to be underway with the crew. After a small Bible study, I went up to the bridge to give an evening prayer over the ship's P.A. system. On my way back down to the mess decks a sailor shouted out, "Padre, can I talk with you?" It was Mark, a zoology major. He joined the navy, looking for a change in his life.

Without arguing, he began to ask questions; tough ones. "Chaplain," he said, "do you know what impressed me most? It is that in spite of my questions, you remained calm . . . even when you had no concrete answers." I went on to tell him that the "answer" was found in Christ. "Yes," I said, "we will still continue to question, but my faith cannot be moved." I encouraged Mark to read the Book of Romans and the next time I was on board we could sit down in the helo hanger and talk more.

After several days, the "Holy Helo" returned the "Sea Padre" (me) and the "Mad Doctor" (the physician) back to the carrier.

The sailors have an affectionate phrase for the two of us whenever we travel together as a team. You guess it: "Body and Soul." □

PSEUDO CHRISTIANS

by DAVE KREUTZWEISER



Harold M. Lambert

Part of my work as a biologist evaluating the environmental effects of forest insecticide spraying often involves long hours with a microscope identifying insects collected from forest streams. Although this is probably the most tedious part of the job, the seemingly endless hours are occasionally interrupted by the discovery of a new insect.

One such incident occurred recently when I was sorting through a collection of insects and came upon one little critter that I didn't recognize. It was about the size of an "a" on a conventional typewriter and looked exactly like a miniature scorpion, complete with a little pair of claws or pinchers, an ominous set of jaws, and what looked like a small stinger on the end of its abdomen. A quick look at the literature on the biology of this little arthropod revealed that it even behaved like a scorpion, using its claws to capture and feed on invertebrates smaller than itself. The taxonomic reference I was using identified this particular insect as a pseudoscorpion.

"Pseudo" is a prefix derived from Latin and Greek words meaning false, deceptive, or counterfeit. This pseudoscorpion that I had encountered in my insect collection seemed to have all the characteristics of a scorpion, but was not one. In similar fashion, people who have all the outward appearances or characteristics of Christlikeness, but are not true Christians, may be defined as pseudochristians. To counterfeit the likeness of Christ seems repulsive and absurd, and yet, on the surface at least, it is easily done, especially by those who have been raised in Christian homes and church environments.

Pseudochristians find that imitation spirituality is an easy alternative to sincere, heartrending repentance and complete, self-denying surrender. They may readily adapt to church standards; may volunteer for, and perform well, various church offices; may be among the most faithful and influential members of the congregation; and may quickly become accepted as an integral part of the church's operations. They may even behave like Christians with the appropriate appearance, performance, and language, complete with a few "amens" and an occasional tear.

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Paul warns us about such persons. In his second letter to Timothy, Paul exhorts him to turn away from those "having a form of godliness but denying the power thereof" (2 Timothy 3:5). He also tells Timothy to expect to find in his church not only sincere, honorable people but also some who are less honorable and may do a disservice to the spiritual integrity of the church (2 Timothy 2:16-17, 20).

Added to the warnings of Paul is one given by Christ himself. Jesus tells us in the Sermon on the Mount that there will be those who have done many wonderful things in His name but will be denied an eternal inheritance because they have been workers of iniquity (Matthew 7:21-23). It is apparent from this scripture that these people had the outward appearances and characteristics of Christians but did not have the inner assurance of true salvation. Christianity and religion were in their lives but not in their hearts.

Pseudochristians may infiltrate the church, but they do not deceive the eye of Him who "looketh on the heart." God help us to be open, honest, and sincere when He shines the searchlight of His truth on our hearts. "The Lord knoweth them that are his" (2 Timothy 2:19). □

FORGIVENESS

*Forgiveness—
compassionate, vibrant spring,
emanating from the heart of God;
available to all who come.*

*Now forgiven,
we must forgive;
bringing joyous freedom
that ripples out to love and heal.*

*Oh, wondrous, miraculous fount!
Forgiveness.*

—LORENE MYERS
Seymour, Indiana

LANGUAGE BARRIERS

by JANE BREWINGTON

The unsmiling East German soldier pointed sharply back to the end of the line. Sharon and I looked at him, looked at each other, and lifting our shoulders in question and resignation trudged back to the end of the line again. Somehow or other we were not getting our entry forms right. We had negotiated a number of border crossings without a hitch, but this one had us really perplexed. This was our second trip to the rear, as we had encountered the same pointing finger the last time through the line. We had rechecked all we could, but lacking any German equal to negotiating legal forms, we couldn't seem to spot where we were going amuck. And no one seemed in a mood to dispel our confusion.

Some people would say third time's the charm. I was disposed to think so. By the third time the soldier was convinced we were too thick-headed to ever get it right, so he passed us through simply to get us out of the way. Or maybe he had a migraine. At any rate, in none of the other eastern bloc countries did we encounter any problems, rather, a considerable degree of helpfulness and kindness.

I have spent a number of years of my life in situations where English was not the standard for communication, years of straining my ears and mind to catch

the gist of what was being said to me. Years of thinking, "Be patient, sir. If you'll say it just one more time slowly, I think I can get it. Just one more time, please."

To communicate with me I've had people dramatize and stage. I've had patient friends repeat a pronunciation again and again and again—5, 10, 50 times. I've had people spell over the phone words anyone should know, but that I had missed because of inflection. I have tried the patience of teachers who did not like the American spelling of words they were accustomed to recognize with English spelling.

Exodus 22:21 says: "Do not mistreat an alien or oppress him, for you were aliens in Egypt (NIV)." The King James Version says not to vex him. The United States has seen an upswing in the number of immigrants in recent years who, initially, are often unintelligible to us. Trying to communicate to people who can't even understand "simple English" is frustrating, though all of us know there is, in fact, little that is simple about the English language with all its rules, exceptions to rules, and dual meanings.

God's Word reminds us we are all travelers of sorts in this world. Do your best not to vex the man who seems to be taking a long time to learn your language. Shouting at him won't make it clearer. Ignoring him won't make him go away. Patience, a smile, a little laughing dramatization might enhance both your lives and someday win someone to Christ. □

JANE BREWINGTON is a Nazarene evangelist. She lives in Penn Wynne, Pennsylvania.



by JERRY W. McCANT

Warning children against adults who might abuse them, Ricky Schroeder says, "It shouldn't hurt to be a kid!" Several years ago, Albert Harper wrote about a road sign that read, "*Children Are to Be Seen, Not Hurt.*" Escalating reports of child abuse in the United States make it more relevant than ever to say, "Children are for loving, not hurting." Their very dependency and lack of ability to protect themselves make children susceptible to all forms of abuse. They deserve to be protected and given the dignity of full personhood.

Child abuse takes many forms: physical, sexual, verbal, and emotional. Add to these child stealing. Some statistics suggest that 100,000 children "disappear" every year. Knowing many of these children are "stolen" by parents after frustrating custody battles hardly lessens the tragedies. Regardless of the forms that abuse takes, children are left battered and scarred with decreased potential for happy and useful lives. They can overcome the traumatic effects of any kind of abuse, but their struggle is made more difficult. While it is true that the news media have oversensationalized the problem, we cannot afford to ignore that child abuse is a real problem in our society.

Melodrama and sensational news reports will not resolve the problem. It is sad when one adult cannot accompany a preschooler to the bathroom for fear of being accused of molestation. I recently heard a child psychiatrist, Lorna Forbes, discuss the disservice to children caused by the media's coverage of child abuse.

JERRY W. McCANT is professor of religion at Point Loma Nazarene College, San Diego, California.

Children Are NOT H

Children are being deprived of warm, loving, nurturing relationships with adults because the specter of allegations of child abuse is so real. Children will reap the fruits of insecurity, mistrust, and superficial relationships. In such a highly charged environment, children cannot develop their full potential in education or religion.

Despite the specter created by the news media, the tragic problem is with us, and it is real. National statistics suggest conservatively that between 10 and 20 percent of all the children in the United States are abused. Some communities report that incidences of child abuse have quadrupled during the recent past. Last year in San Diego County, where I live, there were an alarming 44,000 cases of reported sexual child abuse. Contrary to popular opinion, child abuse seems to know no religious, ethnic, educational, or socio-economic boundaries. It is a transcultural problem that deserves to be met with moral outrage in the church.

Sexual child abuse is revolting to the sensitivities of all decent people everywhere. Warning children not to talk to strangers simply is not enough. Statistical data indicates that about 90 percent of sexual child abuse takes place nearer home: a parent, relative, neighbor, or baby-sitter. In other words, the child is most often sexually molested by persons they have learned to trust. This sad fact compounds the tragedy and complicates attempted solutions. Both children and adults must be informed of the issues so that reasonable suspicions will be reported to the police department for investigation.

Physical abuse of children is the easiest form of abuse to prove in court. In some ways, however, it is the hardest form to attack in the church. We have misinterpreted the Wisdom writer: "Spare the rod and spoil the child." Spanking children has been raised to a virtue. Due at least in part to this understanding, some statistics indicate that there is a high incidence of physical child abuse among conservative and fundamentalist Christians. This is not the place to debate corporal versus noncorporal discipline. It is the place to plead for discipline that leads to self-discipline, as opposed to punishment that attacks the person, not the problem. Adults who care for children must learn that children are to be seen not hurt.

Verbal abuse is almost impossible to prove. Bruises and scars left by verbal battering are not so clearly visible. Despite the difficulty of proving it, verbal abuse does bruise sensitive egos. It does leave scars and

to Be Seen, HURT!

the loss of self-esteem. No child deserves to be told he is stupid, ugly, or bad. Berating a child because he is slow, fat, or short is insensitive and cruel. To constantly criticize a child is to attack his essential personhood and is a sin against his dignity as a person. The old adage, "Sticks and stones may break my bones but words can never hurt me" is quite simply a lie. Verbal abuse can destroy a child.

All forms of child abuse result in emotional abuse. Sexual abuse may leave a child feeling ashamed, guilt-ridden, and inferior. Physical abuse may produce fear, hostility, and psychopathic tendencies. Verbal abuse destroys self-esteem and leaves a shy child who is afraid to express himself and is sometimes too insecure to cope in society. Fear and mistrust reign, and he is afraid to give or receive love. Unless someone reaches him with love, acceptance, and the good news of an alternate life-style where he has a choice, such a child becomes a good candidate for juvenile delinquency. Such a moral issue cannot be kept quiet in the church. We must speak out!

In its aftermath, abuse leaves children crippled with fear, anger, and underdeveloped emotions. Children are not for hurting, they are for loving. Without outside assistance they are defenseless against abusing adults. Unless someone reaches them with help, they are already predetermined for lives of pain, rebellion, and crime. Some of them don't know any OK adults; they know too many NOT OK adults. They learn to think they are not OK either, and that leads them down the dreadful road of psychopathic and sociopathic behavior patterns. They know that society with its rules and authority figures are rotten. They not only want to prove they are rotten, many of them want to even the score.

Children who have been abused need love, acceptance, firm but gentle discipline, and guidance. They need to know adults whom they can trust. Most of them need to be reassured that they are OK. There are no easy answers on how to help abused children. It requires love, patience, and lots of hard work. Three abused children are now living in our home as foster children. Some progress has been made, but there are disappointments and pain for persons who care deeply about abused children. Often they know little of what it means to have a home and the intimate ties of a family. Foster parenting can be a vital ministry for persons who are willing to live with pain for the joy of saving a child.

Churches can minister to abused children. The most

important ingredients of such a ministry are caring love, consistency, and acceptance. The church can educate its membership to the problems and urge them to report abuse. Involvement and inconvenience is a small price to pay compared to the worth of a child. Only recently I found myself in the unenviable spot of having to report a case of suspected child sexual abuse. The man has been charged and four children have testified they have been sexually molested by this man. The detective suspects there are 25 boys whom he has molested. Involvement in this case has consumed large blocks of my time and energy at most inopportune times. But what is my time and involvement if 25 boys are saved? Most of our churches probably have children who have been abused. We can love them and help them discover God's love.

Moral advocates cry loud and long against pornography and abortion. Their voices and actions are also needed in a crusade against child abuse. Children represent the church's greatest potential, and we cannot afford to see them destroyed by calloused and perverted persons in our society. Ricky Schroeder is right—It shouldn't hurt to be a kid. Children are for helping, loving, and nurturing. Children should be seen, not hurt! □

Lord, Yours Is the Morning

*Lord, Yours is the morning
When the first light approaches
And scatters the shadows of night;
My soul then awakens
And it drinks in the beauty;
The day with its newness is bright.
Lord, Yours is the morning,
The new day is bright.*

*Lord, Yours is the noontime,
And the glow of the midday
With riches that flow from above;
My soul now is nourished
And it captures the glory
Of earth, and the fullness thereof.
Lord, Yours is the noontime
And the fullness thereof.*

*Lord, Yours is the evening
At the sweet hush of twilight,
With rest at the end of the day;
My soul then embraces
All the peace and contentment,
And lingers a moment to pray.
Lord, Yours is the evening,
The moment to pray.*

—SUSANNA ROMA
Bangor, Pennsylvania

PREVENIENT EG GRACE AND Evangelism

by J. KENNETH GRIDER

Nazarenes are evangelicals: we promote classically received Christian beliefs that have to do especially with redemption from sin through Christ. We are also evangelistic: We implement our evangelical beliefs by urging people, publicly and one-to-one, to turn to Christ.

Along with this, we believe profoundly in what John Wesley sometimes called “preventing grace,” and which we today usually refer to as prevenient grace. That is, we believe in the need for God’s grace to be extended to the unbeliever to initiate even, as Wesley said, the “first faint desire” to be saved.

James Arminius (c. 1559-1609) had earlier taught similarly. He said of man, in the Adamic state of sin, “In this state, the free will of man toward the true good is not only wounded, maimed, infirm, bent, and weakened; but it is also imprisoned, destroyed, and lost” (*The Writings of Arminius*, I, 526). Arminius went on to say, “And its powers are not only debilitated and useless unless they be assisted by grace, but it has no powers whatever except such as are excited by divine grace” (ibid.).

In this tradition of John Wesley and James Arminius, Article VII of the Nazarene Articles of Faith reads that “through the fall of Adam he [man] became depraved so that he cannot now turn and prepare himself by his own natural strength and works to faith and calling upon God” (*Manual*). That article of faith goes on to add that we all do have, through Christ, God’s grace to enable us to “turn from sin” and “believe on Christ for pardon. . . .”

In this tradition of Wesley and Arminius, we Nazarenes understand that we teach exactly what Scripture teaches. It teaches that God needs to turn us to himself, through grace given us before we ourselves begin to turn to God. Thus we read in the Old Testament, “Turn us again, O God; and cause thy face to shine, and we shall be saved” (Psalm 80:3, ASV).

Back there we also read, “Turn us, O God of our salvation” (Psalm 85:4, RSV).

We also read, “Turn thou me, and I shall be turned; for thou art Jehovah my God. Surely after that I was turned, I repented. . . .” (Jeremiah 31:18-19, ASV).

The New Testament teaches similarly. Christ said, “Apart from me you can do nothing” (John 15:5, NIV), and He asks, “How can ye being evil, speak good things” (Matthew 12:34, ASV). Significantly, Christ said, “No man can come to me, except the Father that sent me draw him” (John 6:44, ASV).

John the apostle taught similarly, saying, “We love because he first loved us” (1 John 4:19, NIV).

What does all this mean for Nazarene evangelism? On the negative side it means that we are not supposed to teach as we sometimes have taught. It means we are not supposed to say, “You do your part, and God will do His.” This suggests that we initiate our salvation, and God later helps us. It also means that we are not supposed to say, “God will meet you halfway.” God does not meet us halfway. He comes all the way to where we are, in our slavery to sin, and awakens in us, as Wesley says, the “first faint desire” for forgiveness.

On the positive side, this understanding, that God’s grace needs to prepare us for salvation, means several things. It means that we need to pray for specific lost persons so that God’s prevenient grace toward them might be intensified. It also means that, if we are seeking to win people to Christ in their homes, we need to do and say such things to them as will occasion God’s drawing them to himself and their becoming aware of that drawing. It also means that, in the case of many people, the ideal will be that we secure their attendance at Sunday School and other nurturing meetings, and at preaching services, when God is enabled to draw them to himself with intensified pleadings. It means that we will support even those church-related meetings that are not directly related to evangelism, such as breakfasts or other times of eating together, or sports, or musical groups, or trips, etc. We do this realizing that God uses even what is not directly evangelistic to begin to draw to himself the insensitive lost—who thereby become sensitized to their lostness and summoned to the Father by the Holy Spirit. □

J. KENNETH GRIDER is professor of theology at Nazarene Theological Seminary in Kansas City, Missouri, and the author of numerous articles, books, and poems.



Nazarenes and the Movies

A QUESTION OF ETHICS

by J. WELDON McCLUNG, JR.

I feel concern for the spiritual guidance of my four children in this rapidly changing world. In our permissive society, hardly anything, it seems, is categorized as definitely "right" or "wrong."

As a third-generation Nazarene, I was taught by my parents to seek personal guidance from two primary sources: the *Bible* and the *Manual*. I was taught that the *Manual* contained the very important "Church Rules," rules developed by godly men to help fellow Nazarene Christians chart our way through the treacherous and uncertain seas of life. It didn't seem too difficult to determine for oneself what was right or wrong when sincerely depending on the *Bible* and the *Manual* for enlightenment.

In a day when rules *per se* are not too popular, we Nazarenes still have some pretty clear-cut "rules" for church membership. It is alarming to note that some members have come to gradually disregard certain rules.

Does the General Assembly, through the *Manual*, still possess the moral authority to place upon us modern requirements to abstain from specific practices, as outlined in the "Special Rules"? Very few members would argue that prohibition of the use of alcoholic beverages, or of involvement in illicit sexual activities, is too restrictive. But, more specifically, what about the prohibition of attendance at the movies by Nazarenes?

Some have rationalized that the *Manual* prohibition should not be taken literally, but only as a guideline. This particular rule, they think, must apply only to

"bad" movies, and not to the "good" ones. What is "bad" and "good," for them, then, becomes merely a question of personal conscience. Let us take a moment to review what the *Manual* says, in part, concerning the subject: "The third principle is the obligation to witness against social evils by appropriate forms of influence, and by the refusal to patronize and thereby lend influence to the industries which are known to be purveyors of this kind of entertainment. This would include the avoidance of the motion picture theater [cinema] . . ." (par. 33.1).

There is no "beating about the bush" in the statement, but a clear and definitive approach. It is still wrong, says that *Manual*, for Nazarenes to attend the movies.

When we join the church we agree, before God, to abide by the General and Special Rules of the church. This constitutes a vow. Such a vow should not be entered into insincerely (Ecclesiastes 5:2, 5). In the same measure that marriage vows are sacred before God and must not be taken lightly, our church vows must also be considered sacred.

The *Manual* provides a legal means for amending the Special Rules. It may be accomplished through due process (two-thirds vote) of a given General Assembly. There is no provision, however, for a disregard by members for any current rules. A Nazarene's attendance or nonattendance at motion picture theaters must be, then, not merely a question of personal conscience but a question of Christian ethics. □

J. WELDON McCLUNG, JR., is a telephone company supervisor and resides in Natchitoches, Louisiana.

A PLACE TO SERVE

by TINA M. HUNT as told to NINA BEEGLE



The Eleva-Strum Church of the Nazarene, completed in 1980

I lined my stuffed animals up against the twin bedsteads, then my dolls, and whenever I could corral them, my brother and sister. In the center aisle of my church (which was the space between the twin beds), I placed my pulpit (which was the clothes hamper). To this mostly nonresponsive congregation I preached the day's Sunday School lesson. This scene took place habitually on Sundays from the time I was 9 or 10 years old. I was fulfilling my call to preach, even though I understood that girls could not be preachers.

My call to pastoral ministry did not come as a voice in the night or some astonishing revelation, but from the time I was very young it was always there. My parents didn't worry too much about my strange desire. I would outgrow it, they were pretty sure. When I did not, they assured me they could not help me with my education if I took this route. They were not being mean. They were simply looking out for my best interests as parents are wont to do.

Just before I entered the ninth

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NINA BEEGLE is Division of Church Growth editor at International Headquarters in Kansas City, Missouri.

grade, my family moved. We began attending a United Methodist church that had a woman minister of Christian education.

Ah, here is someone who will understand this desire that I cannot quell, I hoped. And sure enough, this lady minister-of-sorts greatly encouraged me in my desire to preach, much to my parents' quiet disappointment. They would much have preferred me to be a nurse or some such womanly vocation that promised greater financial security.

I accepted Jesus as Lord and Savior during a special service of music for young people in that church. If it had a special strength, it was its ministry to young people. At a later



The Hunt family (l. to r.) Tina (Rev.); Beth, age 2; Nelson; and Ann, age 3.

service in which the youth participated, I preached my first sermon. I was hooked.

God had a hand in the course of events that led me to Mount Vernon Nazarene College. One of my closest high school and church friends was a student at MVNC because her uncle was on the board of trustees. I went to visit her there during my senior spring break.

Up to that point my only contact with the Church of the Nazarene was when I visited one of their churches during my preparation for confirmation into the Presbyterian church. The emotional involvement of the people in that service was hard for me to understand. But during my visit to MVNC I received a quite different impression of the people called Nazarenes. The warmth and friendliness of everyone I met convinced me that here was where I wanted to go to college. I started classes the following fall.

During my freshman year at MVNC I was involved in the Living Witness ministry. Traveling with this group, I spent time in many Nazarene homes. Their hospitality to this stranger made a great impact on me, and by the end of the year I had joined the church and received my first local preacher's license.

The next two years my involvement in Living Witness was as a preacher. Only one time in those years was I made to feel that being a woman made me unacceptable as a preacher.

In 1969 I married a most incredible man. He knew he was marrying a lady pastor, but he was, and has always been, my greatest supporter.

District Superintendent D. E. Clay counseled me to go to seminary, and I entered Ashland Theological Seminary. In July 1980 Dr. Clay called me. Would I consider pastoring the Church of the Nazarene in Clyde, Ohio? I felt I was going to have a shouting spell, but I gathered my wits and told him that Nelson and I would prayerfully consider it.

On July 27, 1980, I preached my first sermon to my new congregation at Clyde, a town of 5,500 located 35 miles southeast of Toledo. They were supportive and patient with their rookie pastor. I served there three years. During that time

I also served on the zone and district NYI Councils, as district junior quiz director, and on the zone NWMS Council. In June, 1982, Dr. V. H. Lewis ordained me. It was a very special occasion for Nelson

I resigned this first pastorate in 1983 and moved with my family to Toledo where we attended my husband's home church, Chapman Memorial Church of the Nazarene. Eventually I was hired as their associate pastor of youth and music. It was a difficult time for me. I needed to preach. But I learned a great deal from the senior pastor, Rev. D. D. McAdams.

My need to preach prevailed, and I sent out many letters and résumés to district superintendents, seeking a full-time pastoral position. Only one responded positively. Dr. Ted Holstein of the Wisconsin District called and said, "I don't have much to offer, but it is an opportunity."

We had a difficult decision to make. By now we had two small children. Nelson had a high-paying job in Toledo. It made no sense to go to this small, out-of-the-way place where it would be difficult if not impossible for him to find work in his field. I tried several times to call Rev. Holstein, but he was not available. In the meantime, I was leading a Wednesday night service at Chapman Memorial Church.

The missionary speaker, John Estey from South Africa, repeated a statement three times during his message: "God's ways don't always make sense." I got the message—real clear—and I lifted my heart to my Heavenly Father, "Convince my husband, Lord."

After the service Nelson looked at me and said hesitantly, "Well . . . well . . . I think we are supposed to go to Eleva-Strum."

In Wisconsin, winter begins as early as October, and when we moved there in December, Eleva-Strum was in the firm grip of its icy fingers. On our first Sunday, three people besides us met for worship. We felt like ants in a pyramid.

Their lovely new sanctuary, finished in 1980, sits on a choice location on Highway 10. The people of the community are culturally oriented toward one particular denomination in a heritage that goes back several centuries. Opposition to an alien church is something that can be felt and seen. Our highest attendance has been in the 20s.

Caring people have let us know we are not forgotten in this rather isolated environment. The South Milwaukee church gave us such a food pounding when we first came that the car could not hold it all. Since then, the Menomonie church, just 20 miles away, has

given us two generous food showers. How grateful we are for these expressions of love!

Young women who feel a call to ministry often come to me for counsel. I want deeply to encourage them, but feel I must first caution them to make certain—very certain—that there is nothing, absolutely nothing else they can do and be in the will of God. I would probably counsel a young man similarly, but not with the same concern for his future. A prominent pastor of one of our large churches once counseled me to be ready to accept a church planting situation or the associate ministry.

Switch to another denomination—one of the mainline denominations—another pastor counseled me. But I have boarded the good ship Nazarene, and I do not want to jump ship. I believe in the doctrine of the church, and I want to preach it. The rewards and the frustrations nearly balance each other, and I counsel other women to expect both.

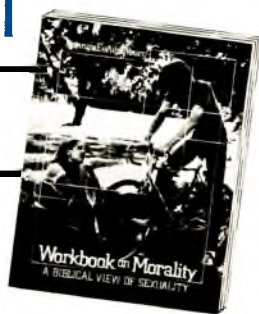
Though I sometimes jokingly quip that I hope some day to be offered a church, not just an opportunity, in actuality it brings me great peace and joy to be where I know God wants me to be, and that is my present reward. I am grateful to God for a place to serve. □

Book Brief

WORKBOOK ON MORALITY



DENNIS EENIGENBURG
author



This book is a special delight to introduce, since the author is a personal friend. His years of ministry to high schoolers were fruitful and his discipling efforts effective.

High on the list of Dennis Eenigenburg's concerns for youth is the fact that Christian young people are bombarded with the media approach to sex, and they are surrounded by life-styles that run contrary to God's Word. He has prepared this 14-study workbook for personal or class use so that teens struggling with

fitting their own sexuality into a biblical life-style will find solid guidelines.

After three "Moral Menageries" that deal with popular teen ideas about sex, Eenigenburg covers "Sex at Its Best," "Sex at Its Worst," and "How Far Can I Go?" concluding with "A Growth Project," which covers dismantling, rebuilding, exercising, defeating, and evaluating in the teen's life. Perforated memory verse cards are included in the 8½" x 11" book.

He says in the preface, "Sexual natures are very delicate and need the direction and instructions from the manufacturer if they are to function properly."

Youth directors can use the book for group study, and parents of adolescents may appreciate studying the lessons in their Sunday School class or group, since it will provide a biblical base for parent-teen discussions on the subject.

It seems appropriate to mention that I'm acquiring a 13-year-old stepdaughter this summer (Dad included in the deal). She has dibs on my *Workbook on Morality*, and this is one new mom grateful for this resource to help us through these formation years! □

—Evelyn A. Stenbock

Beacon Hill Press of Kansas City
Paper. 80 pages. To order see page 23.

the editor's STANDPOINT

THE INDEFINABLE

“Jesus” has been a wax figure. Heated by controversy, “Jesus” has been reshaped to suit the notions of persons and “schools” in theological circles. The author of Hebrews declared, “Jesus Christ is the same yesterday, today, and forever” (13:8, NKJV). That ancient author would be shocked by some modern religious journals.

An angel told Joseph, “You shall call His name Jesus” (Matthew 1:21, NKJV). We must all name Him. What He is in himself is not subject to our manipulation or alteration. But what He means to us depends on our response to the challenge of naming Him.

According to the Gospels, some named Him “blasphemer.” Others called Him a “glutton.” Some slandered Him with the term “drunkard,” and others accused Him of complicity with demons.

To some He was “a prophet,” a courageous transmitter of God’s will to His generation. But unless He is more than a prophet He is less than a Savior. Prophets could rebuke sin, but they could not remove it. They could

awaken the conscience, but they could not cancel guilt. They could promise forgiveness, but they could not provide it as experience.

“A great man,” someone has observed, “condemns the world to the task of explaining him.” Jesus Christ defies all categories and criteria for explaining people. He troubles the church and the world with His question, “Who do you say that I am?” (Matthew 16:15, NKJV).

No answer fully suffices. To some He is teacher, to others a mistaken fanatic who tried to usher in God’s future kingdom and died bewailing His letdown at the hands of God. Still others perceive Him as an idea with power to precipitate a new self-understanding in us.

Such answers reduce shabbily the witness of Scripture to Christ. There He appears as the unique Son of God and Savior of mankind, the God-man who reconciles men to God. To make more of Him than does Scripture is not possible. To make less of Him is suicidal. What is He to you? □

TEN TRILLION MOSQUITOS

Down in Louisiana last May, I was browsing through the *Alexandria Daily Town Talk*. In one article I learned that “some 10 trillion mosquitos are expected across the United States this summer.”

My little mind reels under such numbers. The article went on to say that 10 trillion is more than the total attendance at all major league baseball games since 1903. Wow! That’s a lot of mosquitos.

According to writer Bill Krasean, that’s worse news for animals than people. Of the more than 150 species of mosquitos residing in the U.S., only a dozen bite humans. The others prefer animals, “including birds or frogs.” If it’s me or a frog, I prefer that the frog takes the bite. Sorry, Kermit, my Christian charity reaches a boundary there.

Many mosquitos are merely irritants. Some, though, are dangerous; they trigger allergies or transmit diseases. Like sin, mosquitos don’t have to be big to issue in death.

Reading the article recalled a small boy who asked me,

“Why did God make mosquitos anyhow?” I didn’t know then and I still don’t know. Perhaps, in an un-fallen world they would serve a purpose without carrying a sting or menacing health. I find myself wishing Noah had swatted the pair that boarded the ark.

When research was conducted to find a cure for yellow fever, certain men volunteered to become targets of mosquitos that carried the dreaded disease. They risked death to help find a remedy.

Christ went farther. He tasted death for everyone that a remedy for sin might be provided (Hebrews 2:9).

We still have mosquitos, but medical science has found ways to prevent or cure most of the diseases they spread. We still have sin, but Jesus Christ can save from all sin and for all time those who come to God by Him (Hebrews 7:25).

Will mosquitos survive to inhabit the new earth? I doubt it, but if so they will be harmless and their hum will be a pleasant melody. Nothing will hurt or destroy in the new creation. □

People who are not tanned, muscled, and members of health clubs are made to feel stupid at best, wicked at worst. Millions are spent on bodily exercise to pennies for spiritual development.

SPIRITUAL EXERCISE

Doris took up walking. She expects to feel better and live longer from striding through the morning air a few miles each day.

With the zeal of a convert she tried to enlist me in the program. Troubled about the shape I'm in and my prospects for longevity, she keeps trying to sell me on the walking program. She insists that jumping to conclusions is not enough exercise for a preacher or an editor.

I took perverse delight, therefore, in reading to her something I came across in a letter from Charles Wesley to his wife, dated September 22, 1778. "I creep along the streets, tottering over the grave. My strength seems to abate daily, perhaps through my long walks." Her response was an articulate, eloquent grunt.

Well, maybe I'll walk more. I have an even greater need to pray more. Paul said, "Exercise yourself rather to godliness. For bodily exercise profits a little, but godliness is profitable for all things, having promise of the

life that now is and of that which is to come" (1 Timothy 4:7-8, NKJV).

This doesn't mean that a puny body promotes a healthy soul. However, in my country there is an emphasis on physical culture that borders on idolatry. People who are not tanned, muscled, and members of health clubs are made to feel stupid at best, wicked at worst. Millions are spent on bodily exercise to pennies for spiritual development. Pygmy souls in titan bodies are becoming more and more prevalent.

I'm for people having good health. I admire the slim and trim. I applaud the heroic effort required by many to fit the category. But knowing and serving Christ is infinitely more important than making weight charts. Some who are now modeling athletic fashions will be pumping iron with blistered hands in the next world unless they turn to Christ and get saved.

I know it doesn't have to be either-or, but do give most of your attention to the part of you that won't feed worms or turn to dust.

A SHORT NOTE ON A LONG CAREER

Glancing at my Bible one Sunday morning while waiting for the worship service to begin, I read these words in Genesis 41:46: "Joseph was thirty years old when he entered the service of Pharaoh king of Egypt" (RSV).

Joseph died at age 110, still in government service. His was a distinguished, honored career that brought renown and fortune.

Things were not always peaches and cream, however. He was hated by his brothers, sold into slavery, flung into prison, and came within a camel's hair of being killed. God took him from dungeon to diadem.

Eighty years is a long time to serve any Pharaoh! But in that service, faithful Joseph became the savior of Egypt and of Israel as well. His wisdom rescued both nations from a devastating famine. The future of God's plan to give the world its Bible and its Savior was secured through the ministry of this victim of forced emigration.

Eight years or 80, time is relative. Life and work have

more significant dimensions than length. Long or short, life and career are successful if saving others is the fruitage of that life and career. Not how long but how well is the crucial factor. And life is only well spent when invested for the glory of God and the good of people.

The story of Joseph's career ends with the words, "in a coffin in Egypt." Every career ends with the coffin. No man is rich enough, or smart enough, or powerful enough to cheat death. Some buy their way to the top but no one has to buy his way to the bottom. The bottom is a grave and someone will dig it for you even if you die a pauper.

Joseph was embalmed but not entombed in Egypt. He expected God to take Israel out of Egypt and back to Canaan. Even after death Joseph wanted to be associated with God's work, God's people, and God's future. No life is wasted when linked to the purpose of God. No life is successful unless it is so linked.

Who are you serving? Why? With what consequences?

Cumber is a down-to-earth sort of guy. I knew it when I heard him speak several years ago. I love his sense of humor . . . which he no doubt received from his mother. It tells me that holiness does not have to be stuffiness. Keep up the good work!

Carol Thomas
Nome, Alaska

CHRISTIAN EDUCATION URGED

I want to say amen to the Editor's Standpoint article titled "Education Enriches." I agree with every word in that article. There is one thing that confuses me almost beyond understanding. I cannot understand how we as a church can place so much importance upon education for our

young people at the college level and never place any positive emphasis upon Christian education of those same people for their elementary and secondary education.

Just as our young people will profit the church by attending our Nazarene colleges, our church will profit by supporting the same kind of high Christian academic program in our churches for boys and girls.

As an ordained elder pastoring a local church and administrating a Christian school with 120 young people and 25 staff members, I'm waiting for the church to say Christian education is as important for our children as it is for our college-bound youth. I'm waiting for the church to realize that church school is not an escape from the real world. It is a way the church can minister a

real Lord to our children and help prepare them for life and service.

William R. Skeeters
Madison, Tennessee

WANTS COLLEGES BOOSTED

Why can't we see a lot more in the *Herald of Holiness* about our colleges, not just someone connected with them, but about the schools themselves? Mid-America isn't even mentioned very often. The schools are the very foundation of our church. So much in the *Herald of Holiness* doesn't interest me and could appeal to only a few people, but a lot of people are surely concerned about our colleges. Let's boost our schools.

Mrs. A. C. Klontz
El Dorado, Kansas

FREE FOREVER!

by LESLIE WOOTEN

In his prime, Matthew was physically strong for his 160 pounds. He could beat all the local boys in a running broad jump. In a friendly country-boy wrestle, he could pin the shoulders of men much heavier than he.

Matt was always a willing worker and a helpful hand. When Mr. Fischer, owner of the local village blacksmith shop, had a very heavy load he couldn't budge, he always called on Matt if he was present.

But now, many years later, lying on his hospital bed, Matthew was only a shadow of the muscular man he used to be. Tobacco and alcohol addiction had completely devastated him. Several times he had attempted to free himself from alcohol's enslaving bondage, but he had failed.

Many prayers and personal intervenings on Matt's behalf had also failed to see him saved and set free. But believing that "Where there is life, there is hope!" those who loved him never gave up. While she lived, Mother prayed much for him and believed that eventually he would be saved. So had I. But now I began to wonder. Time was running out! The day was Monday, October 14, 1985, and the doctor doubted that he would live until Tuesday.

LESLIE WOOTEN pastors the Decatur, Illinois, Oak Grove Church of the Nazarene.

**"By ALL MEANS...
Save Same"**

My heart was moved with compassion and pity as Matthew tossed to and fro in agony and pleaded, "Lord, please help me!"—a plea for physical relief only.

Pressed by the urgency of the situation, once again I attempted to lead my brother to Christ. Although he was cooperative in following instructions and prayer, still there was no joy of sins forgiven—no peace of heart and mind. The suffering and unrest continued.

Feeling that all I could do now was to hope and pray, I left the hospital at 8:30 P.M. to get some much-needed rest. Upon retiring, I prayed, "Please, Lord, make him aware that he is lost! Reveal to him what it will be like to miss heaven. Give him a glimpse of hell! Please have mercy on him and give him one more chance. Holy Spirit, please convict him one more time. You are the only One who can do this."

At about that same hour Mrs. Rudy, the pastor's wife at the Carmi Church of the Nazarene, felt led to go to prayer in Matt's behalf. Also, prayers were being offered by members of the Decatur, Ill., Oak Grove Church.

Around 10 P.M. without urging from anyone, Matt called out, "Get somebody to pray with me, I want to get saved!" When Rev. Rudy arrived shortly thereafter, Matt readily repented and accepted Christ as his Savior. As God's grace and the assurance of salvation came to him, the tossing to and fro ceased. Rest and peace prevailed.

"Do you know that God loves you?" the pastor asked.

"I do now!" he replied. Matt was free at last! Just a few hours later he passed away peacefully to be with the Lord Jesus. Now, he was free forever! □

IN THE NEWS

PEOPLE AND PLACES

Adria Schumann has been selected Mount Vernon, Ohio, "Teacher of the Year" for the 1986-87 school year. She is an elementary vocal music teacher. Mrs. Schumann has been a teacher in the Mount Vernon school system for seven years. She is a 1979 graduate of Mount Vernon Nazarene College with a B.A. in music education. She also attended Capital University for additional studies.

Adria is the daughter of Dr. P. W. Gamertsfelder of Columbus, Ohio. □

FIRST ORGANIZED CHURCH IN BOTSWANA

The first Nazarene church in Botswana was organized May 11, 1986. The Gaborone South Church of the Nazarene is being pastored by Rev. Ron Willard, missionary, assisted by Ivan Maswabi. Rev. Maswabi is the first full-time Nazarene Tswana worker in the country.

About 350 persons are worshipping weekly at preaching points in Botswana. A second church organization, Gaborone North, is planned for October 1986.

A building for South Church is nearing completion and will soon be dedicated. Three other churches are meeting under the trees.

Botswana is one of the five new fields entered during the 75th anniversary year of the Church of the Nazarene. □

—NN

VENEZUELA UPDATE

Nazarene missionary to Venezuela, Rev. Bill Porter, reports 100 new Nazarenes received into membership by the Church of the Nazarene in Caracas, May 25, 1986.

An entire Haitian congregation of 80 members and their pastor, Rev. Lucas, were included in this group. Pastor Lucas previously served as a Nazarene minister in Haiti and has been evangelizing Haitians in the Caracas area of Venezuela since November 1985.

Rev. Porter presided at the special

membership service, which attracted more than 200 persons. The 20 other new Nazarenes joined a Latin congregation in Caracas. □

—NN

DENOMINATIONAL FLAG PRESENTED AT CHAPLAIN SCHOOL

April 3, 1986, Chaplain Bowers, director of Chaplaincy Ministries, presented the newly designed Church of the Nazarene flag to the U.S. Army

Chaplain School at Fort Monmouth, N.J.

Chaplain Everett Hayes went through the basic course at the chaplain school in 1985 and noticed other denominational flags but the absence of any Church of the Nazarene flag. This was mentioned to Chaplain Bowers, who received permission from the Board of General Superintendents to design an official church flag.

The presentation was in conjunction with the graduation of the largest number of Nazarene chaplains (five) to ever attend the U.S. Army Chaplain School at one time. The new Nazarene chaplains prepared and led the ceremony of presentation before the entire chaplain school and staff. Chaplain Bowers was privileged to present this flag and to see the new Nazarene military chaplains perform in an exemplary and professional manner. □



Pictured (l. to r.) are Chaplain Hayes; Chaplain Roberts; Chaplain McDonnell, commandant of the U.S. Chaplain School; Chaplain Bowers, Chaplaincy director; Chaplain Wilson; Chaplain Bradford; and Chaplain Looper.

IMPACTO '86

(In Spanish Language)

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Pastoral Ministries Director Wilbur W. Brannon (l.) met with four pastors April 21 and 22 in Kansas City to plan *Worship and Preaching Helps*, a section of the Pastor's Program Planner, for the year September 1987 through August 1988. With Brannon (l. to r.) are Curt Lewis, Dayton, Ohio; Randal Denny, Spokane, Wash.; Russell Metcalfe, Wollaston, Mass.; and Hal Perkins, Moscow, Idaho. *Worship and Preaching Helps* are practical ideas, formats, outlines, and illustrations to help busy pastors plan worship services and annual preaching programs.

OUR COLLEGES AND SEMINARIES



MANC TRUSTEES MEET

Dr. Forrest Whitlatch, chairman of the Board of Trustees for Mid-America Nazarene College, reports on board action during the spring meeting:

Academic Action—Four new professors were elected to the faculty: Ray Morrison, associate professor and director of the Mabee Library; Dennis Crocker, assistant professor of fine arts; Larry Haffey, instructor in computer science; Verla Powers, instructor in education. Dr. Donald Metz was granted the status of professor and academic dean emeritus. Dr. Maurine Dickerson was granted the status of li-

brarian emerita. Mr. Curt Ammons, assistant professor of physical education, was promoted to associate professor.

Financial Action—The total college operating budget was set at \$7,880,736—an increase of only \$137,334 or 1.7% since 1983. Faculty and staff were given a salary increase of 3 percent.

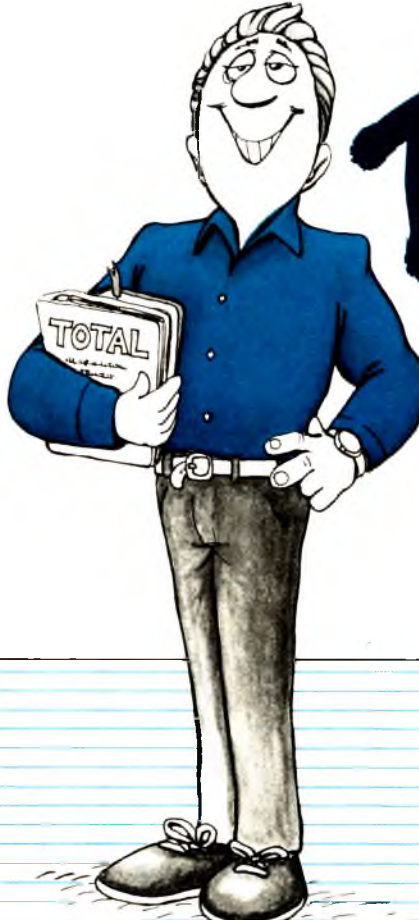
Institutional Advancement Action—Tuition remission for one year will be provided to farmers who have abandoned farming for financial reasons. A scholarship equivalent to room costs will be provided to children of all missionaries on contract with the Church of the Nazarene.

Student Development Action—Plans are underway to provide a counseling service to all students. Mr. Rocky Lamar was hired as new athletic director and basketball coach. □

SNU ANNOUNCES ENDOWED CHAIR

Dr. Ponder W. Gilliland, president of Southern Nazarene University, has announced the formation of the Garner Chair of Missions, the first endowed professorship in the institution's history.

According to President Gilliland, the permanent academic position has been made possible through the establishment of the Garner Living Trust in the



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Cubie, who has been at the college since 1971, received his B.A. degree in 1951 from Eastern Nazarene College, his B.D. from Nazarene Theological Seminary in 1954, and his Ph.D. degree from Boston University in 1965.

An article titled "Eschatology in the Old Testament" has been submitted by Varughese, who has been at MVNC since 1982.

Varughese earned his B.S. in zoology and M.S. in marine biology at the University of Kerala, India; his M.A. in religion from Olivet Nazarene College; an M.Div. degree from the Nazarene Theological Seminary; and his Ph.D. in 1984 from Drew University. □



Pictured (l. to r.) are Dr. William J. Prince, president of Mount Vernon Nazarene College; Dr. Ralph Hodges, MVNC Honorary Alumni Award Recipient; and Dan Witter, coordinator of alumni relations and development assistant at MVNC. Dr. Ralph Hodges, retired partner and past president of Management Decisions Development Corporation, Fairfield, Ohio, was the recipient of the college's "Honorary Alumni" Award at the annual Alumni Banquet, May 24 in MVNC's Dining Commons. Over 300 grads, family, and friends were in attendance—the largest number in the college's history.

names of Florence Ophelia Garner, Dr. James Roe Garner, and Blanche Isabella Garner. Miss Blanche Garner, a longtime Bethany resident, established the living trust to endow a permanent chair for students preparing for missionary service.

"We are deeply grateful to Blanche Garner for her confidence and interest in Southern Nazarene University, and for her honoring our institution with this timeless gift," Gilliland added. The amount of the gift was not made public.

The Garner Chair of Missions will provide necessary assistance and support to a selected missionary-professional family each year to teach on the SNU campus.

Beginning this fall, Dr. and Mrs. Roy Stults, professor of theology and church history at the Korean Nazarene Theological College, Cheonan City, Korea, will be the first recipients of the Garner Trust. Dr. Stults will teach courses in missions, interact with missionary children attending SNU, and counsel students preparing for a career in missionary service. □

**MVNC RELIGION PROFESSORS
CONTRIBUTE TO WESLEYAN
THEOLOGICAL PERSPECTIVES
VOLUME**

Mount Vernon Nazarene College religion professors, Dr. David Cubie and Dr. Alex Varughese, will each have an article published in the upcoming volume of the *Wesleyan Theological Perspectives*, due for release this fall.

The volume, printed by Warner

Press Inc. (Church of God, Anderson, Ind.), is the fifth in a series of works written by members of the Wesleyan Theological Society. Cubie has served as president and vice president of the Wesleyan Theological Society.

Cubie, chairman of the division of Religion and Philosophy at MVNC, has submitted an article titled "Eschatology from a Theological and Historical Perspective." He also authored "Separation or Unity: Sanctification and Love in Wesley's Doctrine of the Church," which appeared in volume 4, *The Church, of the Wesleyan Theological Perspectives*.



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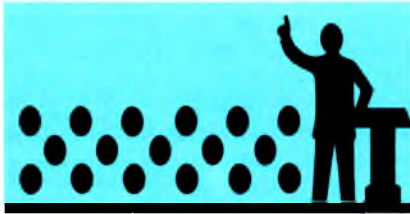
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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Saginaw, MI, Tri-City Youth Crusade, August 8-10; Schaumburg, IL (Community), August 20-24; New Lenox, IL, August 26-31

ARMSTRONG, LEON, LINDA & FAMILY: Madison, WI (District Camp), August 5-10; Reserved, August 11-17; Pottstown, PA (VBS), August 18-24; Bath, ME (First/VBS), August 26-31

ATKINSON, DEAN & PAT: Marengo, IA, August 5-10

BAGGETT, DALLAS W.: Guntersville, AL (Lake Guntersville Retreat), August 8-10; New Hampshire, OH (Mt. Lookout Interden. Camp), August 15-24

BAKER, RICHARD C.: Chesterhill, OH, August 31—September 7

BALLARD, DON: Reserved, August 12-17; Goose Creek, SC (Charleston Calvary), August 26-31

BEELER, LOWELL E.: Marion, IN (Indiana State Holiness Camp), August 3-10; Reserved, August 14-15

BELZER, DAVID A.: Reserved, August 1-5

BLUE, DAVE & DANA: New Mexico District Camp, August 4-10; Virginia District Camp, August 11-17; Alaska Concert Tour, August 20-31

BLYTHE, ELLIS G., SR.: St. Augustine, FL (First), August 19-24

BOCK, DON: Hanging Rock, OH, August 5-10

BOICOURT, MARLA: Paradise, KS (VBS), August 11-17

BOND, GARY & BETH: Mozier, IL (Hilcrest Interden. Holiness Camp), August 4-10; McCrory, AR, August 12-17; Tulsa, OK (Regency Park), August 19-24; Nebo, IL (Bellevue Community Church), August 26-31

BOONE, FORD L.: Dumas, TX, August 17-24

BOQUIST, DOUG & DEB: Indianapolis, IN (West Side), August 8-10; Ch. Cent. District Teen Camp, August 11-15; Upstate N.Y. District Teen Camp, August 18-22; South Portland, ME (Youth Day), August 24; Cape Elizabeth, ME (Concert), August 25

BROWN, ROGER N.: Akron District Camp, August 3-10; Cape May, NJ (Erma Interden. Camp), August 15-24

BURKHALTER, G. PAT: Gulfport, MS, August 19-24; Dewey, OK, August 26-31

BYERS, CHARLES & MILDRED: Reserved, August 1-31

CANEN, DAVID L.: Cochran, GA, August 5-10

CANFIELD, DAVID B.: Chesapeake, OH (Supply), August 3; Flemingsburg, KY, August 12-17

CARRÖLL, LARRY & ROBERTA: Rockport, IN (Concert), August 3; Evansville, IN (Victory Chapel), August 10

CASTEEL, HOWARD H.: Manton, MI (Upper Great Lakes Free Meth. Camp), August 11-17

CAYTON, JOHN, JR.: Reserved, August 1-31

CHAMBERS, LEON & MILDRED: Circleville, OH (Circleville Interden. Camp), August 16-24

CHAPMAN, W. EMERSON: Wichita, KS (Beulah Park Camp), August 7-17

CHASE, FRANK: Prescott, AZ (Greater Southwest Indian Camp), August 7-10

COBB, BILL & TERRI: N & S West Va. District Camp, August 10-17; Sacramento District Camp, August 18-24

COFFEY, REV. & MRS. RUSSELL: Shelbyville, TN (Himesville), August 3-10; Manchester, TN, August 12-17; Gordonsville, TN, August 19-24; Smithville, TN, August 26-31

COVINGTON, NATHAN A.: Tulsa, OK (Central/Supply), August 10

DANIELS, M. HAROLD: N & S West Va. Dist. Camp, August 10-17

DARNELL, H. E.: Washington, IN (Independent Camp), August 7-17; Jamestown, TN (Wesleyan Church), August 21-31

DELL, JIMMY: New Mexico District Camp, August 4-10; Cortez, CO (Four Corners Fam. Camp-Retreat), August 29—September 1

DENNINGSON, MARVIN E.: Cape Elizabeth, ME, August 5-10; Millinocket, ME, August 12-17; Dover-Foxcroft, ME, August 19-24; Sebasco Estates, ME (Sebasco), August 26-31

DUNMIRE, RALPH & JOANN: Eckerty, IN (Eckerty Interden. Camp), August 7-17

DUTTON, BARRY & TAVIA: Ontario, Canada (Concerts), August 5-7; Ontario, Canada (Winchester Wesleyan Camp), August 10-17; Richmond, ME, August 20-24; Maine Concerts, August 26-31

ESSELBURN, BUD—THE KING'S MESSENGERS: Clinton, OH (Supply), August 24; Mercer, PA, August 30-31

FADER, WES & MARY: Glen Alpine, NC (Evangelical Methodist), August 19-24; Doran, VA (Wesleyan Methodist), August 29-31

FISHER, C. WILLIAM: Nazarene Seminary, Mexico, August 11-18

FRANK, RICHARD A.: Alexandria, VA (Mount Vernon/Special Service), August 17; Pueblo, CO (Fairmount), August 22-24

GREEN, JAMES & ROSEMARY: E. Mi. District Camp, August 3-10; Georgetown, IL (Olivet Camp), August 26—September 1

GROVES, C. WILLIAM: Reserved, August 12-17

HAIL, DAVID F.: Essexville, MI (Bay City First), August 12-17

HAINES, GARY W.: Grand Junction, CO (Special Serv.), August 3; Oskaloosa, IA (Special Service), August 10; New England Dist. Camp, August 15-24; Reserved, August 25-31

HANCOCK, BOYD C.: Reserved, August 3-31

HAYES, ALVIN B.: Reserved, August 1-31

HAYNES, CHARLES & MYRT: Smyrna, GA, August 26-31

HECKATHORN, JAMES R.: Reserved, August 1-31

HELMS, MIKE & GLORIA: Butler, IN, August 5-10; Syracuse, KS, August 26-31

HENDERSON, LATTIE V.: Murray, KY, August 11-17

HIGGINS, CHARLES E.: Reserved, August 4-23; Boise, ID (Five Mile), August 24-28

HOOTS, BOB: Reserved, August 1-31

HUBBARD, JEFFIE A.: San Angelo, TX (First), August 6-10; Ardmore, OK (First), August 13-17; Rodessa, LA (McCoy), August 20-24

JACKSON, PAUL & TRISH: Bonnie, IL (Bonnie Holiness Camp), August 14-24; Concerts in IL & IN, August 26-31

JEFFRIES, JEFF & JAN: VBS/Revival/Concert Tour, August 3-10; Eagle Point, OR (A.M. Concert), August 17; Brookings, OR (P.M. Concert), August 17; Washington State Area Concerts, August 20, 27, 31; Junction City, OR (A.M. Concert), August 24; Portland, OR (P.M. Concert), August 24

JOHNSON, RONALD E.: Western Washington Concerts, August 3-10; Colo./New Mexico Concerts, August 17-24

JONES, TERRY L.: Vilonia, AR (Zone Camp), August 4-10; Tulsa, OK (St. Paul), August 13-17; Houston, TX (Southwest), August 22-24; Mountain Home, AR (Twin Lakes), August 27-31

JUSTICE, MEL & DONNA: West Carrollton, OH (VBS), August 4-10; Bellefontaine, OH (VBS), August 12-17; Waynesburg, PA (VBS), August 19-24; Grafton, WV (Blueville/VBS), August 26-31

KEENA, EARL E.: Reserved, August 1

KNIGHT, JOHN L.: E. Mi. District Camp, August 3-10

KOHR, CHARLES A.: Keymar, MD (Pine Mar Camp), August 19-24

LAXSON, WALLY & GINGER: Chicago Central District Camp, August 4-10; Circleville, OH (CCCU Camp), August 11-17; Summerset, KY (Zone Camp), August 20-24; Reserved, August 26—September 2

LECKRONE, LARRY D.: Reserved, August 4-6; Cincinnati, OH (Springdale—Kids/Family Crusade), August 8-10; Xenia, OH (Kids Crusade), August 12-17; Pine River, MN, August 19-24

LEE, RALPH: Bellingham, WA (NW Wash. Holiness Assoc. Camp), August 1, 10; Shelton, WA, August 18-23

LEPTER, DOUGLAS & SAMUELLA: Albion, PA (Children's Crusade), August 4-10; Stow, OH (Akron First/Children's Crus.), August 11-17; Akron, OH (Arlington/Children's Crus.), August 19-24; Reserved, August 25-31

LIDDELL, P. L.: Comstock, MI, August 5-10; Erma, NJ (Erma Holiness Camp), August 15-24; Gaylord, MI, August 27-31

LISTON, CLARENCE D.: Sells, AZ, August 6-12

MANER, ROBERT E., JR.: Olathe, KS (Writers Conference), August 11-14; Mannington, WV, August 24-27; Masontown, WV, August 28-31

MANLEY, STEPHEN L.: New Mexico District Camp, August 4-10; New York District Camp, August 11-17; Portland, OR (Greater Portland Naz. Camp), August 19-24; Reserved, August 26-31

MARTIN, E. LEON: Reserved, August 12-15; Port Townsend, WA (Discovery Bay Camp), August 17-24

MATTER, DANIEL W., SR.: Anderson, IN (East 38th Street), August 10-17

McFERRIN, RICK & LANETTE: Oley, PA (Bethany Evangelical Congr. Ch.), August 13-17; Reserved, August 18-24; Lynn, IN, August 26-31

MEREDITH, DWIGHT & NORMA JEAN: Reserved, August 1-3

MICKEY, BOB: Fowler, CO (Children's Crusade), August 12-17; Lamar, CO (First/Children's Crusade), August 18-24

MILBURN, GARY: Frederick, MD (Supply), August 17

MILLHUFF, CHARLES R.: New York, NY (Manhattan Lambs Club), August 29-31

MILLS, CARLTON A.: Youngstown, OH (Wickliffe, A.M.), August 3; Westlake, OH (Parkside, P.M.), August 3; Waynesburg, OH (Hollow Rock Holiness Camp), August 6; Kokomo, IN (Bon Air A.M.), August 10; Muncie, IN (First, P.M.), August 10; Shelbyville, IN (First), August 13; Indianapolis, IN (Southwest, A.M.), August 17; Indianapolis, IN (First, P.M.), August 17; Washington Court House, OH (A.M.), August 24; Renovo, PA (A.M.), August 31; Petersburg, PA (P.M.), August 31

MOORE, NORMAN: Fallbrook, CA (Church Planting), August 1-31

MORLEY, FRANK: Akron District Camp, August 3-10; Reserved, August 11-17

MOSS, UDELL G.: Hereford, TX, August 26-31

MOYER, BRANCE E.: Corpus Christi, TX (Zone Camp), August 12-15

MUNCIE, ROBERT & JANE: Bloomington, IN (Eastside/Concert), August 17; Wilkinson, IN (Warrington), August 26-31

MYERS, HAROLD: Reserved, August 1-31

NAJARIAN, BERGE S.: Reserved, August 11-14; Shelbyville, IL, August 29-31

NEFF, LARRY & PAT: Sturgis, MI, August 3; St. Louis, MI, August 10; Reed City, MI (Pioneer District Camp [M.]), August 11-17

OVERTON, WILLIAM D.: Paquate, NM (Indian Reservation), August 6-10; Reserved, August 11-31

PAGE, MARK: Church Planting Crusade, August 1-5; Rydersburg, PA (Cherry Run Independent Camp), August 7-10

PASSMORE EVANGELISTIC PARTY: South Zanesville, OH, August 5-10; Bellaire, MI (Wesleyan), August 12-17; West Sunbury, PA (Claytonia), August 19-24; Hagerstown, MD, August 26-31

PFEIFER, DON, EVANGELISTIC TEAM: Reserved, August 2-3; Oklahoma City, OK (Warr Acres First, P.M.), August 3; Daingerfield, TX (Brush Arbor Scene Min. Concert), August 4; Dallas, TX (Central/Concert), August 5; Texarkana, TX (First/Concert), August 6; Reserved, August 8; Falconer, NY (Levant Wesleyan), August 10; Hendersonville, NC (First), August 17; High Point, NC (First Wesleyan), August 20; Pilot, VA (Pilot P.H.), August 21-24; Roanoke, VA (Peyton's Camp), August 27—September 1

QUALLS, PAUL M.: Hortense, GA (Wesleyan Camp), August 7-17; Portage, OH (United Brethren Holiness Camp), August 21-31

RICHARDS, LARRY & PHYLLIS: Reserved, August 22-31

RICKEY, HOWARD: Roseburg, OR (First-Evan. in Residence), August 1-31

ROBINSON, TED L.: McGehee, AR, August 12-17; El Dorado, AR (United), August 19-24

RUSHFORD, GILBERT & VERA: Reserved, August 20-21

SMITH, CHARLES HASTINGS: N. Arkansas District Camp, August 4-9; Circleville, OH (CCCU/District Camp), August 10-17

SMITH, HAROLD & ORPHA: Sturgis, MI (Kids Crusade), August 11-17

SMITH, OTTIS & MARGUERITE: Collingswood, NJ (Aura Holiness Camp), August 1-10

SMITH, DUANE: Reserved, August 1-6; Delta, OH (Calvary Holiness Camp), August 7-17; Reserved, August 18-25; Portland, IN, August 26-31

STANTON, TED & DONNA: Newburgh, IN (Independent Holiness Camp), August 7-17

STARK, EDDIE G.: Port Arthur, TX (Grace/Kids Crusade), August 4-10; Norman, OK (Grace/Kids Crusade), August 11-17; Cedar Falls, IA (Kids Crusade), August 19-24

STEVENSON, GEORGE: Reserved, August 1-31

STREET, A. DAVID: Annapolis, MD (VBS), August 5-10; Portage, OH (Holiness Camp), August 14-24; Taswell, IN (Home Missions), August 26-31

STRICKLAND, RICHARD L.: Akron District Camp, August 3-10; Peebles, OH (CCCU), August 13-17; NW, IN, District Camp, August 19-24; Olivet Holiness Assoc. Camp, August 25-31

TAYLOR, CLIFFORD E.: Longview, WA (VBS), August 18-24; Northwest District Camp, August 29—September 1

TAYLOR, MENDEL L.: E. Mi. District Camp, August 3-10

TAYLOR, RONNIE F.: New Albany, IN (Silver Heights Independ. Camp), August 1-3; Chickamauga, GA, August 10

TAYLOR, ROBERT W.: Kokomo, IN (Bon Air/Tent Mtg.), August 12-17; Dayton, OH (Parkview), August 24; Ariz. Family Camp, August 29—September 1

TRISSEL, PAUL D., SR.: Michigan Concerts, August 1-31

VARCE, P. H.: Reserved, August 13-15

WATKINS, FRANK C.: Fort Fraser, B.C., August 31—September 7

WELLS, LINARD O.: Crockett, TX, August 5-10; Reserved, August 12-17; Carey, OH (Ridge Chapel), August 19-24; Vici, OK, August 26-31

WILLIAMS, E. VERBAL: Bracebridge, Ont. (Free Methodist Camp), August 1-10

WILLIAMS, LAWRENCE Z.: Austin, TX (Bible Conference), August 3-7; Waco, TX (Community A.M. Children's Crus.), August 11-15; Waco, TX (Trinity Heights, P.M., Children's Crusade), August 11-17

WOODWARD FAMILY EVANGELISM: Marysville, OH (Kids Crusade), August 10-17; Reserved, August 19-31

WOOTEN, D. J.: Tamaqua, PA (Lewiston Valley Methodist Camp), August 22—September 1

WRIGHT, E. GUY: Pleasantville, NJ (Pine View Grove Camp), August 8-17; Marmet, WV, August 26-31

•designates retired elder



Three Nazarene chaplains, assigned to Fort Sill, Okla., were promoted effective June 1. Shown (l. to r.) are David Pollock and Everette Hayes (promoted to Captain) and William Stagner (promoted to Major).

MISSION TO THE CITIES '86

MISSION TO THE CITIES '86 is a program unit of YOUTH IN MISSION, the summer ministries program for college-career youth sponsored by NYI Ministries in cooperation with Church Extension Ministries. Fifteen MISSION TO THE CITIES teams have been appointed to serve 19 churches or mission points throughout North America this summer.

Training for the MISSION TO THE CITIES teams was June 15-30. The first 10 days were spent at the Youth in Mission Training Camp at Camp Taconic, the New York District Camp near Red Hook, N.Y. The emphasis there was on building team unity and learning ministry tools including evangelism, puppetry, canvassing, and mu-

sic. Following this, participants had additional training at the Lamb's Club in New York City. There they were involved in an urban training ministry experience. Students learned how to minister in the inner city through first-hand experience, working with the staff from the Manhattan Church of the Nazarene, as well as with other urban ministry experts.

Once at their location, the MISSION TO THE CITIES teams became involved in park or street drama ministries for youth and adults, holding "Sunshine Clubs," a children's community Bible club, leading Bible study groups, working in crisis care centers and social relief programs, conducting Vacation Bible Schools. Teams were involved in music ministries and in numerous age-level ministries. The ministry program concludes August 18, when students return to school or full-time employment.

For further information concerning the YOUTH IN MISSION program, write to Dale Fallon, program director, 6401 The Paseo, Kansas City, MO 64131. □

Westchester, Calif.



Pam Day
TNC



Tim Mastin
SNU



Dalene Redford
MVNC

San Pedro, Calif.



Sue Fechner
SNU



Kathy Johnson
TNC



Mike Wonch
MANC

Los Angeles First



Tony Beville
ONC



Diana Fitz
NNC



Holly Lewis
NNC

Southern California District



Susan Brennan
ENC



Mark Colter
MVNC



Donna Lynn
MANC

Chicago/Aurora



Jackie Beezley
MANC



Debbie Cornelius
MVNC

Chris Fitch—NNC (no photo available)

Orlando, Fla.— Frontline Ministry



Gemma Bucks
ENC



James Christy
NNC



Judy Yost
MVNC

Chicago Northside



Rhonda Gerdes
NNC



Carol Knowlton
PLNC

Rich Hume—NNC (no photo available)

Chicago



Wendy Cahill
ENC



Kim Hammer
NNC



Mark Strickland
MANC

Chicago/Blue Island



Laura Brenner
ONC



Wendy Johnson
ENC

Brian Fye—NNC (no photo available)

Long Island, N.Y. 1



Eric Bowser
MVNC



Regina Navarro
MANC

Jeanne Johnson—NNC (no photo available)

Long Island, N.Y. 2



Martha Lang
MVNC



Kelly Schwartz
CNC



Patti Sperandio
NTS

N.Y. Lamb's Club



Marsha Cowan
TNC



Keith Schaler
MVNC

Heather Lee—PLNC (no photo available)

Buffalo, N.Y.



Tobi Adkins
So. Ill. Univ.



Kerry Koster
MANC



Don Woods
NNC

Berkeley, Calif.



George Boyle
MVNC



Lanette Yourdon
MANC

Yvonne Simpson—NNC (no photo available)

San Francisco



Ruth Crowell
ONC



Melody Houston
MVNC



Jim Rotter
NNC



The Nazarene Multiple Staff Association (NMSA) officers met in Kansas City April 24-25 to plan NMSA national and regional conferences, to review their constitution and the responsibilities of regional and area representatives, and for an update on the course of study. Shown (l. to r.) are Ivan Rexroth, regional representative, Decatur, Ga.; Bob Kring, regional representative, Plymouth, Mich.; Herb McMillian, vice president, Bradenton, Fla.; Maureen Box, secretary/treasurer, Glendora, Calif.; Dan Vanderpool, president, Olathe, Kans.; and Wilbur W. Brannon, Pastoral Ministries director, Kansas City.

LAY TRAINING PROGRAM FOR MEXICO CITY THRUST BEGINS

The lay pastor training program has begun in preparation for the 1987 Thrust to Mexico City. Rev. Julio C. Perez has been appointed as lay training chairman, according to Rev. Michael Estep, Thrust to the Cities director. Phase one of the program, which will include training sessions on evangelism, homiletics, and biblical literature, began July 5 at 10 locations throughout the metropolitan area of Mexico City.

The lay training program is aimed at preparing volunteer lay pastors and laymen who will be joined by elders and licensed ministers to plant 100 new churches during the Mexico City Thrust.

"We are excited about the way persons are becoming involved in preparation for 1987," said Rev. Estep. "The commitment of the Mexican laymen will be a tremendous asset to the Mexico City Thrust." □

—NW

HISTORIC FIRST PIONEER DISTRICT ASSEMBLY ACCEPTS CHALLENGE

The First District Assembly of the Central Pennsylvania Pioneer Area in the Pittsburgh District, was held January 24 and 25, 1986. District Superintendent Roy Fuller presided over the historic event.

Special music by members of the pioneer area churches opened the first session. Dr. Bill Sullivan, director of Church Growth and Evangelism, spoke to 180 excited members and friends of the pioneer area churches.

"The pioneer area was a conscious and intentional decision to get involved in evangelism," he said. "It is a determination to take God at His word, that if we will go, He will go with us."

The Central Pennsylvania Pioneer Area encompasses a seven-county area on the western border of the Pittsburgh District from Maryland on the south to New York on the north. Within these counties are 17 Churches of the Nazarene. Also within these counties are nearly 140,000 unchurched people.

"The pioneer area assembly has become the organizational channel through which we in this area are going to attempt to win as many of these 140,000 to Christ as we can," said Rev. Thomas W. Cahill, Sr., pastor of the Philipsburg church and pioneer area leader.

Many people had come to the assembly with doubts and questions about the practical value of a pioneer area, reported Cahill. "It became clear as the 17 pioneer area pastors gave their reports and plans for their congregations

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that every doubt and question faded in the deep conviction that we were engaged in a project motivated from the throne of glory to spread the message of heart purity across central Pennsylvania." □

KENYA ORGANIZED

June 12, Dr. Richard Zanner, regional director for Africa, organized the 18-month-old field in Kenya into an official Pioneer National Mission District. The service was held in Nairobi and representatives of organized and not-yet organized churches were in attendance from every corner of the country. Approximately 65 representatives attended. The first Advisory Board of the Kenya District includes full-time special assignment missionary laymen, Mr. Leonard Mpoke, from the Maasai Tribe. Also included is Dr. John Marangu, head of the Department of Micro-Biology at Kenyatta University, Nairobi and former full-time member of Olivet faculty for eight years.

A complete district structure was set up, and plans are already approved and under way for the establishment of complete ministerial training for East Africa. With almost 100 ministerial applicants, this need is urgent.

Field Director Harmon Schmelzenbach was appointed by Dr. Zanner to act as national district superintendent until national ministerial leadership had sufficient Nazarene background in this new world area. □



District Superintendent Hugh L. Smith received an outstanding renewal vote at the *Washington Pacific district assembly*. The district had the following gains: Membership—10,490 (+287); New Nazarenes—523; Morning Worship—9,497 (+135); Sunday School—7,604 (+29); Sunday School Responsibility List—15,959 (+224); Total Raised for All Purposes—\$8,198,647 (an increase of over \$1 million). Dr. Jerald D. Johnson, general superintendent, ordained Paul D. James and Elizabeth Ann Nyreen; recognized the orders of Paul Park, Chauncey Baker, and Mattie A. Kinney; and consecrated deaconesses Carolyn J. Merrifield, Carol Shults, and Patrycy June Street. Shown are retired ministers who were honored in the opening service with over 900 years of experience present on the platform. Dr. George Franklin with almost 80 years of service was introduced and received a standing ovation as he is the lone, living elder ordained by Dr. Phineas F. Bresee. Dr. Franklin became 98 on July 20, 1986.



Pictured are the pastors on the Washington Pacific District who received the Great Commission Fellowship Award at the district assembly (*front row, l. to r.*: Pastors Jerry M. Ragsdale, Todd A. Bramhall, David A. Slamp, and James B. Crowley; *second row*) Paul D. James, Earl R. Carlton, Kevin Francis O'Connor, Stephen D. Carpenter, and Tharon Daniels; *third row*) John D. Ham, Michael E. Grimshaw, J. Robert Meade, and J. Wayne Eyestone.



April 31, Paul Pusey retired from active duty with 20 years of ministry to our nation, the United States Army, and Nazarene service personnel. A special luncheon was hosted on May 29 by the Fort Knox installation chaplain and two Nazarene chaplains assigned there, Chaplain Roberts and Chaplain Clements. Pictured is Chaplain Bowers (*r.*), Chaplaincy Ministries director, presenting to Chaplain Pusey and his wife a retirement memento from Chaplaincy Ministries, along with a congratulatory letter from Dr. Charles H. Strickland, responsible general superintendent for Chaplaincy Ministries and service personnel.

IMPACTO 86

Instituto de
Ministerios
Para
Avanzar el
Crecimiento
Total
86

6-8 de noviembre, 1986
Iglesia del Nazareno
Alhambra, Los Angeles, CA
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FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

PHILADELPHIA

At the Philadelphia district assembly, Rev. Talmage N. Haggard was elected superintendent for a two-year term, upon the retirement of Dr. Paul D. Mangum. Dr. Charles H. Strickland ordained Leon Eugene Buckwalter.

The Evangelistic Honor Roll was received by 16 churches. The Stewardship Honor Roll (received by churches paying all budgets in full and qualifying as a 10% church for world missions) was presented to 35 churches.

Recognition from Stewardship Services (received

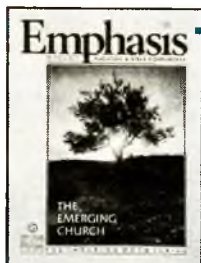
by churches paying all budgets in full but not qualifying as a 10% church) was received by 12 churches.

The Great Commission Fellowship Award (presented to the churches that have a 3% net gain in membership; a 5% net gain in Sunday School attendance; and all budgets paid in full) was received by 14

of the district churches. The Great Commission Leaders Awards were presented in a special Wednesday evening assembly service to the following churches/pastors: Category I—1-74 members, Renovo, Rev. William Berninger; Category II—75-199 members, New Holland, Rev. Kenneth Min-



Dr. Eugene L. Stowe, general superintendent; Dr. J. E. Shankel, district superintendent of the Maine District; and Pastor Stanley Sabine, Jr., officiated at the dedication of the new Lisbon Falls, Maine, church Sunday, June 8. The new church, valued at more than \$200,000, was dedicated debt free. Pastor Sabine used his masonry and carpentry skills in the construction on the new plant. Pictured (l. to r.) are: Mr. Ernest H. LaBelle, Advisory Board laymember; Pastor Sabine, Dr. Eugene L. Stowe, and Dr. J. E. Shankel.



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At the Rocky Mountain district assembly, District Superintendent Arnold R. Carlson, Jr., completed the second year of a four-year term. Dr. Eugene L. Stowe, presiding general superintendent, ordained Harry Turner, Gary Hughes, and John Powell. Sixteen churches gave 10% or more for World Evangelism. Havre, Laurel, Lewistown, Riverton, Worden, and Lolo (new work) made the Evangelistic Honor Roll. Bozeman, Butte, Glasgow, Lander, Riverton, Rock Springs, Sheridan, Whitefish, and Lolo received the Sunday School Achievement Award. Seventeen churches paid all their budgets in full. Special congratulations were extended to Pastor Wes Spengler and the Riverton church for receiving both the "Great Commission Fellowship Award" and the "Great Commission Leaders Award" in their category. Rev. and Mrs. Hugh Hines came out of retirement a second time to begin services in Lolo, Mont. District Superintendent Arnold R. Carlson, Jr., organized the Lolo church with 22 charter members. Shown is one of the altar services during the first annual camp meeting on the Rocky Mountain District. Dr. Charles Millhuff was the evangelist and Jim and Rosemary Green were the musicians.



Dr. John A. Knight, presiding general superintendent at the Central Florida district assembly, ordained William Franklin Criss, Stephen Wayne Denehie, Stanley Paul Gorman, Richard Foster Hutton Jr., Bruce Eller Oldham, Max Mauricio Rodas, recognized elder's orders of Leonard R. Fitts, and commissioned Mary Jane Smith minister of Christian education. Dr. J. V. Morsch, district superintendent, is in his 13th year of leadership. Fourteen new churches were organized, and an additional 27 church-type missions were established. Twelve hundred and thirty-eight new Nazarenes joined the church, with net membership increasing over 10 percent. The Sunday School and worship average increased over 15 percent in attendance. The Great Commission Awards were given to Rev. Simon Mangru, Titusville Calvary, in Category I; Dr. L. R. Fitts, Tampa Faith, Category II; and Dr. Mel Barrows, Zephyrhills First, in Category III. The assembly pledged another \$140,000 over and beyond the regular designated budget and commitments to reach more people through church-type missions. In an old-fashioned praise and thanksgiving mission service, 400 of the new Nazarenes came into the assembly service at a given signal, walking down the five aisles singing, "Amazing Grace." This was their first assembly to attend.

gledorff, Category III—200 and up members, Selingsgrove, Rev. Charles Melton.

Twelve churches received a District Award (the Standard of Excellence Award) in which seven of eight requirements must be met in membership increases, qualification for general church awards, increases in Sunday School attendance and enrollment, meeting of *Herald of Holiness* subscription goal, etc.

MOVING MINISTERS

RICHARD L. BARNES to New Rockford (N.Dak.) First
 ROBERT BROADBOOKS from Hutchinson (Kans.) First to Denver (Colo.) Lakewood
 PABLO DELLEPERE from student, Colorado Springs (Colo.), to Antlers (Okla.) First
 BOB FLINT from Cleveland (Okla.) First to Houston (Tex.) Southwest
 TIMOTHY W. GATES from Lansing (Mich.) First to Decatur (Ill.) Westside
 WILLIAM E. HOUK, student, Colorado Springs (Colo.), to Hugo (Okla.) First
 FINLEY KNOWLES, GA, Kansas City, Mo., to Nashville (Tenn.) College Hill
 RONALD McELFRESH from Palco (Kans.) First to evangelism
 EDSON E. MYERS from Dellroy, Ohio, to Akron (Ohio) district camp manager
 GORDON H. OSGOOD from student, Colorado Springs (Colo.), to Heavener (Okla.) First
 C. Wm. PARSONS from St. Paul (Mich.) to Midwest City (Okla.) Chapman Memorial
 WILLIAM J. RAP from student, NTS, Kansas City, Mo., to Elk Grove (Calif.) First

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 REV. DENZIL and KAY DODDS, South Africa, Field address: P.O. Box 899, Pietersburg 0700, Republic of South Africa
 REV. LARRY and FRANCINE DUCKWORTH, Samoa, Furlough address: c/o Sapp, 7033 Woodward, Bell, CA 90201
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ANNOUNCEMENTS

The **Belle Vernon, Pa., church** will celebrate its 50th anniversary September 12-14. Former pastors will be speaking in the services scheduled and Rev. Roy Fuller, district superintendent, will be the speaker at 3 P.M. on September 14.

The Belle Vernon church family extends an invitation to all former members and friends to come and share in this special time. Those who cannot attend are encouraged to send greetings. For further information, contact Rev. Ken Neiderhiser, 108 Reed Ave., Belle Vernon, PA 15012 or 412-929-7196.

The **Spokane, Wash., Pasadena Park Church** will celebrate its 50th anniversary September 13-14. All former pastors, members, and friends are invited to attend this time of reunion. This notice will be of special interest to former Pleasant Prairie Church (from 1936-51) and Millwood Church (from 1951-79) congregations now worshipping at Pasadena Park Church of the Nazarene, E. 8822 Upriver Dr., Spokane, WA 99212. Rev. Leon Skinner is the present pastor.

The **Redlands, Calif., church** will celebrate its 75th anniversary, September 13-14. September 13, there will be a buffet dinner and video of "Do You Remember?" The featured speaker is to be announced. Sunday, September 14, will celebrate Redlands past, present, and future, featuring Redlands' Past Ministers and Cornerstones of the Church at 12:30 P.M. The featured speaker at 10:45 A.M. will be Dr. Paul Benefiel, district superintendent.

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

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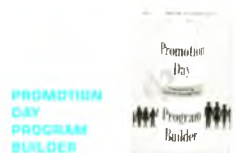
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RECOMMENDATIONS

REV. JERRY McGEE, 439 Stallings Rd. Ext., Matthews, NC 28105, 704-821-6911, has been approved as a registered evangelist by the North Carolina District. He has left his pastorate at Henderson and is now serving full-time in the evangelistic field. He already has an excellent slate of meetings. We pray God's blessings upon him.—*D. Eugene Simpson, North Carolina district superintendent.*

I recommend CHRIS F. MEENACH to the field of evangelism in the Church of the Nazarene. Chris is a dedicated preacher of the Word of God. He has exciting revivals. He is adept in youth work and has specialized in children's services and ventriloquism. He worked in the Central Ohio Camp last year. He is a man of integrity and I highly recommend him. He can be contacted at Rte. 2, Franklin Furnace, OH 45629 or 614-533-1705.—*J. Wilmer Lambert, Central Ohio district superintendent.*

I recommend REV. DAN SPEARS, Rte. 5, Box 400, Conway, Ark., for evangelism. In addition to revivals, he is available for children's ministries, Bible schools, etc. He is a sincere young evangelist with a burning heart to see souls won to Jesus Christ.—*Thomas M. Cox, North Arkansas district superintendent.*

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

VITAL STATISTICS

DEATHS

REV. C. B. BIDDLE, of Rodessa, La., Mar. 15, Atlanta, Tex. Survivors: wife Nellie Lee; daughter Rev. (Mrs.) Mary Martin; six grandchildren; and seven great-grandchildren. Ministry: Louisiana, Oklahoma, and Arkansas.

OLIVE I. CANTRELL, 77, May 24, Orlando, Fla. Survivors: husband Harry; daughters Colleen Headley, Barbara Ruble, and Jewell Purkey; son Robert C.; seven grandchildren; six great-grandchildren; two sisters; and four brothers.

WENDELL (O. W.) CLEM, 86, May 22, Fort Scott, Kans. Survivors: sons Donald and Rev. Douglas; daughter Virginia Lee Herren; 10 grandchildren; 8 great-grandchildren; 1 brother; and 1 sister.

MRS. MILDRED PEARSON CORDELL, 48, May 13, Jackson, Miss. Survivors: husband Robert; daughters Angela Thaggard and Mille Cordell; stepdaughters Connie Athey and Sandra Bonanza; one grandchild; her mother; two sisters; and one brother.

MARK FERGUSON, 32, June 10, Greeley, Colo. Survivors: wife Annette; daughter Dawn; his mother; his father and stepmother; one sister; and one brother.

HARRY W. LANE, 83, May 24, Tucson, Ariz. Survivors: wife Alice; son Paul; daughter Mary Lou Strobel; five grandchildren; and five great-grandchildren.

MRS. EPSIE McKAY, June 6, Gainesville, Fla. Survivors: son John; daughter Victoria Bailey; four grandchildren; six great-grandchildren; three step-grandchildren; two brothers

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August 10
"Woes to the Cities:
Opportunity"

August 17
"Woes to the Cities:
Responsibility"

by Stephen L. Manley, speaker

DOBSON CALLS FOR ANTIPORN ACTION. The explosive growth of pornography in the U.S. will be curbed when citizens demand action, according to Dr. James Dobson. Dobson, noted Christian author and family therapist, served on the U.S. Attorney General's Commission on Pornography during the past year. In a letter to his supporters, Dobson reflected on his involvement with the commission and called for action against obscenity.

"Indeed," he wrote, "the mainstream of explicit material sold in sex shops today focuses on rape, incest, defecation, urination, mutilation, bestiality, vomiting, enemas, homosexuality, and sado-masochistic activity. Even child pornography, which is illegal and not available over the counter, continues to thrive in a multimillion dollar black market. . . . Obscenity is a wretched business, top to bottom."

Dobson particularly condemned "permissive judges who have refused to punish the occasional pornographers who were convicted. It has not been uncommon," he said, "for producers earning millions in illicit profits to receive fines of \$100 or less. Prison sentences have seldom been handed down, even to the most flagrant offenders."

Dobson cited eight dangers of pornography that he had come to recognize during his year-long study of obscenity: widespread depictions of women as victims of violence lead men to believe women really want to be abused; the use of pornography seems to be "addictive and progressive" in nature; pornography is reaching children who "may never enjoy healthy attitudes about sex" as a result; pornography is "degrading and humiliating to women"; it is used by pedophiles to "soften children's defenses against sexual exploitation"; outlets for obscenity attract sex-related crimes, as well as prostitution, narcotics and street crime; "so-called adult bookstores often become cesspools of disease and homosexual activity"; and pornography is damaging to the family.

The commission's report includes several hundred pages of specific recommendations, said Dobson, but "aggressive action against pornographers will not occur unless our citizens demand the response of government . . ." He called on supporters to write and call President Ronald Reagan and Attorney General Edwin Meese, to demand action against pornography. "We can rid the country of hard-core, illegal obscenity in 18 months if you, the people, will rise up to demand action. If that outcry does not occur, then we will have labored in vain." □

THE "PAVILION OF PROMISE" DRAWS CROWDS AT EXPO 86. The Pavilion of Promise at Expo 86 in Vancouver, B.C., has attracted huge crowds at the World's Fair. About 200,000 visitors have experienced the pavilion's 40-minute show since the World's Fair opened May 2, and response has been 99 percent positive.

The pavilion's message is displayed in three innovative theaters. The story of Creation, the Life of Christ, and God's Promise of Unending Love are seen through the original musical, "The Scroll," by Bruce Stacey. The National Philharmonic Orchestra of London performs the sound track, and narration is by Malcolm Muggeridge. The multimedia production uses music, film, dance, narrative, mirrors, and light and laser effects.

The Pavilion of Promise is a project of Crossroads Christian Communications Inc., producers of the daily Canadian television program "100 Huntley Street," based in Toronto. The program is hosted by David Mainse, who is also the commissioner general at the Pavilion of Promise at Expo. □

RONALD N. McQUEEN, 50, Feb. 19, Warren, Mich. Survivors: wife Gladys; son Ronald, Jr.; and his parents.

REV. RAY L. MAY, 86, Apr. 16, Redlands, Calif. Interment: Long Beach, Calif. Survivors: wife Mabel; daughters Mrs. Glenn (Helen) Sieverling and Mrs. Howard (Ruth) Wagner; seven grandchildren; and nine great-grandchildren. Ministry: Kansas, Los Angeles, and Southern California districts.

REV. RALPH MILLER, 84, May 17, Fort Worth, Tex. Survivors: daughter Joan Kilgore; two grandchildren; two great-grandchildren; two brothers; and two sisters. Ministry: Arkansas.

OTTIE PAULINE POWERS, 92, May 31, El Monte, Calif. Interment: Hollywood Hills, Calif. Survivors: sister Lellie Andrus; and brother J. C. Powers.

REV. W. P. (PAT) RIDLEY, 77, Dec. 24 and MYRTLE RIDLEY, 67, June 2, Grady, N.Mex. Survivors: sons Charlie and Dwayne; daughter Patricia (Pat) Richardson; and seven grandchildren.

LEWIS CLINTON STROUTH, 61, June 4, Raleigh, N.C. Survivors: wife Iolee; sons Thomas and Timothy; daughters Blenda Ann Lother, Yvonne Bailey, and Rachel Lewis; six grandchildren; his father; five brothers; and eight sisters.

IVO AARON WHISLER, 80, May 31, Oxnard, Calif.

Survivors: daughter Crystal Speck; and three grandchildren.

MRS. MARY E. WUSTER, 83, June 23, Dawson, Nebr. Survivors: sons Wallace and Marvin; daughter Charlotte; and three grandchildren.

BIRTHS

to GREG AND TERESA (JOHNSON) ANDERSON, Chattanooga, Tenn., a boy, Christopher Michael, Apr. 25

to BRETT AND DEBBY AVERY, Little Rock, Ark., a girl, Brittany Lauren, June 13

to GARY AND CHERYL (COULTER) BENNETT, Alberta, Canada, a girl, Kristen Anne Marie, Mar. 9

to LYLE AND SHERRY (ROBNETT) BURTON, Fort Worth, Tex., a boy, Michael Andrew, May 29

to REV. SAMUEL AND BEVERLY (PHILLIPS) BYRD, Laona, Wis., a girl, Katherine Elizabeth, May 6

to RICHARD AND LINDA (NUTT) COLE, Kansas City, a boy, Andrew Selden, Apr. 2

to MIKE AND DEBBIE DELLING, Little Rock, Ark., a boy, Jesse Tyler, May 20

to REV. BOB AND CHARLENE (GREENE) FLINT, Houston, a girl, Charissa Lynne, Apr. 15

to MICHAEL AND GEORGE ANN (MOORE) PARK, Mesa, Ariz., a girl, Aubrey Lynell, Mar. 15

to KELLEY AND TRUDY (MOLES) UNDERWOOD, Cincinnati, a boy, Robert John, June 13

to DR. MARK AND JEANNETTE (ONEY) VAN DEWALKER, Fort Leonard Wood, Mo., a boy, Scott Paul, Apr. 20

to MILES AND RITA RUE VICKERS, Madison, Tenn., a girl, Lindsey Renee, May 30

to ROGER AND MELINDA WILLIAMS, Little Rock, Ark., a boy, Paul Brandon, Mar. 31

DIRECTORIES

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

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THE ANSWER

CORNER

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.

In Matthew 16:16-18, Jesus acknowledges that He is the Messiah and the Son of God. Does He also imply that this was revealed to Peter by the Holy Spirit? Was there a difference between this Holy Spirit and the Holy Spirit who came at Pentecost?

When Peter confessed Jesus as "the Christ [Messiah], the Son of the living God," Jesus responded, "Flesh and blood did not reveal this to you, but My Father who is in heaven" (Matthew 16:16-17, NASB). He states that the source of the revelation is the Father, without adding any explanation of how this revelation to Peter was effected. Elsewhere in Matthew, Jesus says, "No one knows the Son, except the Father" (11:27, NASB). How the Father, who knows the Son, makes the Son known to others is not stated.

From John's Gospel we know that the Holy Spirit who is "the Spirit of truth" and "proceeds from the Father" does "bear witness" of Christ (John 15:26, NASB). It would not be amiss, therefore, to think of the Spirit as the agent of the Father in disclosing the identity of the Son.

There is but one "Holy Spirit," and His work did not begin—or end—at Pentecost. The Spirit of God has always been able to influence directly the minds and lives of God's people. □

Why is it that the Nazarene pastors have not taken a strong stand against the murders (abortion) taking place in our country daily?

I'm sure that many of them do. Don't elevate a local incident to a general judgment. And be sure you really know what is being done by the local ministry before you criticize.

There are many evils to fight, and pastors cannot crusade constantly against just one.

If you think your pastor is not taking a strong enough stand, pray for him and talk to him. Perhaps some of your zeal will prove contagious.

Abortion is a major evil in our society. Strong stands and prophetic courage are needed to oppose it. If pastors are remiss in this matter, they need to be stirred to action. Many of them are standing up and speaking out against this—and many other—destructive evils. □

Jesus died after God's presence departed from Him (Matthew 27:46). Does this imply that the indwelling of God's presence confers Godship? Is God's presence the same as the indwelling of the Holy Spirit?

I hope my answer doesn't confuse you as much as your question does me. I'm sure neither of us intends to confuse the other.

To begin with, I find no support in Scripture for the statement, "Jesus died after God's presence departed from Him." Luke says, "He gave up the ghost" (23:46). The NASB reads, "He breathed His last." This is the meaning of the Greek verb used—*exepneusen*, from *ekpneō*, which occurs but twice in the New Testament, both times with reference to Jesus' death. He died when He quit breathing. That this is what Scripture means is apparent from the fact that, according to Mark 15:39, the centurion in charge of the crucifixion "saw" Him give up the ghost. That Roman soldier could not have seen God's presence depart.

God does indwell men by the Holy Spirit. However, this indwelling Spirit did not "confer Godship" on Jesus. Jesus Christ is the incarnate Word of God, who from "the beginning" was both "with God" and "was God." A Spirit-filled man is not made divine by the Spirit's indwelling. Jesus, however, was the God-man from the moment of the Incarnation. "Godship" cannot be conferred upon One who is already God. Indeed, it cannot be conferred upon anyone. □

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District Superintendent John N. White was the special speaker at the Family Camp held for the Inala and Kingston Road churches in Brisbane, Queensland, Australia. The camp was held at the Conference Grounds, Mount Tamborine, on the Queen's Birthday weekend, June 7-9. Song evangelist Keith Lay is pictured second from the left, center, in the group.



The Rochester, N.Y., Calvary Church recently received the largest class of new members in the history of the congregation. The 21 new members are pictured with Pastor John Shank (*back row, r.*). The church has received 20 new members by profession of faith this year, also a record.



Pictured are members of the Cambodian ministry of the Rochester, N.Y., Calvary Church. Begun as an outreach of the local church within the last year, this ministry has grown from 12 to over 30 in attendance. Several have become Christians and joined the church. Helen Shank, wife of Pastor John Shank, is the instructor.

Twenty-five persons found spiritual help during the special emphasis, seven of whom were saved and three who were sanctified. □

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

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NEWS OF EVANGELISM



"POET OF THE OZARKS" REACHES BUS FAMILIES

The Iowa City, Iowa, church recently held revival services with Evangelist Charles Hastings Smith, known as the "Poet of the Ozarks."

According to Pastor Rick William-

son, "Rev. Smith preached effectively each service. His warmth and humor, and his poetry and readings were well received."

Two entire families were converted under Evangelist Smith's ministry. The children from both families had ridden the church bus to Sunday School for several years, but the parents had attended only rarely. Rev. Williamson reports that both families have become regular attenders and supporters of the church since the revival.



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- Reservation deadline is January 24, 1987.**
- If there is a change in this reservation or if for any reason you will not use the accommodations reserved, please notify the Housing Office and the hotel.
- Hotels will request one night's lodging to guarantee holding rooms regardless of the time of arrival. Do not send deposit to the Housing Office; send to the hotel.
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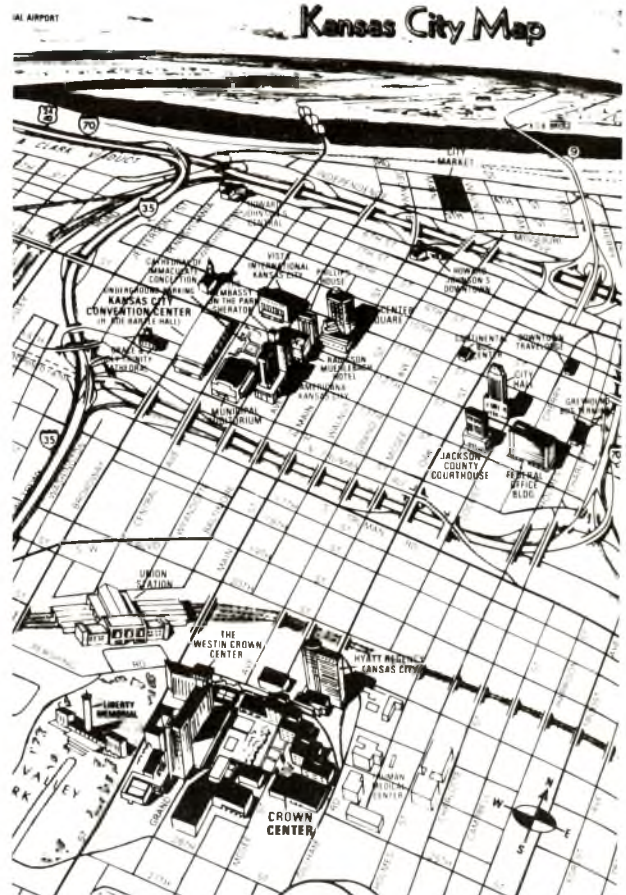
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Vista International 200 W. 12th St.	\$59.00	Add. Person \$16.00
Westin Crown-Center One Pershing Rd.	\$55.00	Triple/Quad \$68.00



New York Skyline



Los Angeles Skyline

NEW YORK CITY/LOS ANGELES TARGETED FOR THRUST 1988

New York City and greater Los Angeles have been targeted for the denomination's Thrust to the Cities program for 1988, according to the Board of General Superintendents.

"The timing seems to be right for the special emphasis in both cities," according to Rev. Michael Estep, Thrust to the Cities director. "The Church of the Nazarene is experiencing expansion in both of these areas. The added financial and spiritual emphasis that Thrust to the Cities brings will help us to take a significant step toward proclaiming holiness to the people of America's two largest cities."

"We are excited about anything that opens up an opportunity for us to expand our ministry here," said Rev. Dallas Mucci, New York district superintendent. "With 22 to 23 million people, we are in the most populous district in the United States. We really live in an overwhelmed condition, yet we have great confidence that ultimately, with

all the needs in this city, the greatest need is for the gospel. We are grateful for any assistance we receive that will help us to fulfill the Great Commission."

"We are very excited about being selected to be one of the target cities for 1988," said Dr. Paul Benefiel, Los Angeles district superintendent. "We believe the Lord has been preparing our district for such an effort as this, and we are ready to commit our resources in every way possible to reaching this great city for Christ and the church." □

—NN

FIRST U.S.A. PIONEER AREA BECOMES DISTRICT

Delegates to the Michigan District Assembly voted 425-22 to create a new district, July 9. The Northern Michigan District consists of what had been a Pioneer Area since 1983 and includes the portion of the Michigan District that runs north of U.S. 10, which crosses the state. There are 33 churches on the new district, 4 of which are church plantings.



Rev. Milton Hoose, 55, pastor of the Reed City church, was elected superintendent of the new district on the first ballot with a vote of 88 to 1. He had served as the Pioneer Area leader for the past three years, working closely with Dr. C. Neil Strait, Michigan district superintendent. The Michigan District created the first Pioneer Area in the United States.

Rev. Hoose attended Owaso and Eastern Michigan Colleges. Ordained in 1959, he served in Reed City for 7½ years. Prior to this he served at Hastings for 2½ years and at Swartz Creek on the Eastern Michigan District for 14 years. His first church was Cherry Grove on the Michigan District. During his pastorates he served on various district boards and committees.

He and his wife, Betty, have five children: Thomas, Stephen, Betha Lee, David, and Joel.

"We cannot simply have a maintenance program on this new district," said Rev. Hoose. "We have to be very aggressive to make this thing grow."

Other Pioneer Areas include: Connecticut on the New England District; Long Island on the New York District; Central Pennsylvania on the Pittsburgh District; Southeast Virginia on the Virginia District; Space Coast, Sun

Coast, and Haitian on the Central Florida District; West Tennessee on the Tennessee District; Western California on the Los Angeles District; West Central Washington on the Washington Pacific District; and the northern area of Canada Pacific District. □

—NN

BOARD OF GENERAL SUPERINTENDENTS MEETS WITH WESLEYAN CHURCH LEADERS

The Boards of General Superintendents of The Wesleyan Church and the Church of the Nazarene met in Chicago, July 1. The purpose of the meeting was to explore possible areas of networking between the two denominations as the Wesleyans contemplate the relocation of their headquarters and/or publishing house.

The General Board of Administration for The Wesleyan Church voted May 7, 1986, to relocate the church's headquarters from Marion, Ind., to a major crossroads city. Consideration is being given to relocation in Kansas City.

In a prepared statement, the Board of General Superintendents of the Church of the Nazarene said, "On the basis of the present cooperative publication of Sunday School materials in Aldersgate Associates, the possibility of further shared ventures in the production of holiness literature was discussed. A consensus was reached by both boards that the strong commitment of both denominations to the Wesleyan doctrine of full salvation provides a common ground for consideration of continuing conversations on the possibility of other cooperative endeavors."

The General Board of The Wesleyan Church took the May 9 action "to improve their stewardship responsibility by protecting capital investment in the appreciating market of a major center; to improve the level of service to Wesleyan Church publics; to provide improved convenience to traveling executives, both to and from headquarters, and to thus be better positioned to evidence the denomination's readiness to accept the challenges of the twenty-first century."

Headquarters of The Wesleyan Church has been based in Marion since 1959. There are approximately 150 employees at the Marion headquarters, with an annual payroll of \$2.3 million. □

—NN

DOUGLAS PERRY
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APR HH
60914

laity (LAY-uh-tee) ...
Laity means all the people or Christians who are not preachers or priests. It does not make this difference. All the special place of service in the church. Greek which means "people."
Ephesians 4:7-16; 1 Peter 2:4-10
See Christian, Church, Clergy, Layman, Priest

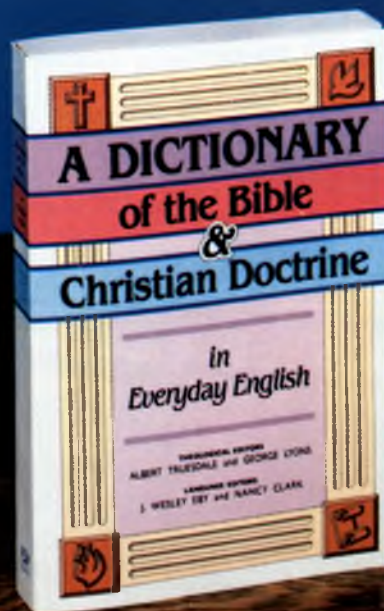
Lamb of God (LAM uv GAHD)
The Lamb of God is a name given to Jesus Christ (John 1:36). Lambs were used as sacrifices in the Old Testament. Jesus Christ is the final sacrifice.
Genesis 22:1-14; Exodus 12:1-7; Isaiah 53:7; 1 Peter 1:18-20; Revelation 5:1-14
See Christ, Cross, Expiation, Jesus, Propitiation, Sacrifice, Sacrificial Lamb

lament (luh-MENT)
1. *verb*: To lament is to show deep sorrow and grief. The prophet Jeremiah lamented the sins of his people. He lamented the destruction of Jerusalem. Jesus lamented when the people rejected Him.
2. *noun*: A lament is the cry of one who is in deep sorrow or grief.
2 Samuel 1:17; Isaiah 3:26; Jeremiah 4:5-8; 7:29; Matthew 23:37-39
See Jeremiah, Jerusalem, Jesus, Lamentations, Suffering

Lamentations (LAM-un-TAY-shunz) *proper noun*:
Lamentations is a book in the Old Testament. The book tells

166

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