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AUGUST 15, 1988

# HERALD OF HOLINESS



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*Chaplains in Ministry*

CHURCH OF THE NAZARENE

# THE NATURE AND MISSION OF THE CHURCH

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**JOHN A. KNIGHT**  
*General Superintendent*

**R**ecent disappointing developments within Christendom should turn our attention to a consideration of the *nature* and *mission* of the church. Since the church is the “Body of Christ,” the divine-human character of Christ will characterize the church. Thus, as an institution the church has a dual nature. It is an “earthen vessel” subject to the

frailties of its membership and the play of sociological forces. Yet it carries treasure. Christ is present in His Body, and His Spirit gives the Body life.

Several marks of the church may be seen in the account of the outpouring of the Spirit on the Day of Pentecost (Acts 2). One of these is the preaching of the gospel (2:22). The narration of the deeds of God is made effective by the presence of the Spirit, who uses proclamation to build the church.

Another mark of the church is worship (2:41-42, 46-47). Prayer and praise, baptism, and the breaking of the bread in communion are essential worship acts of the people of God. There are other important elements in the liturgical life of the church—corporate prayer and praise (petitions, intercession, and confession, thanksgiving, and commitment) and songs of worship and testimony. As these are empowered by the Spirit, the living Lord is exalted.

A further mark of the church is service to those in need (2:44-45). In the early church this took the form of caring for the widow, orphan, prisoner, slave, and poor. How service is rendered changes with each new occasion and time. But the fact of serving continues

to be a mark of the authentic church in each new setting. The church not only tells and celebrates the story of God’s deeds, but enacts and performs the story by loving the unloved and modeling the Spirit of Christ.

An indispensable mark of the church is sharing of the common life in Christ (2:42, 46). The Spirit gives the gift of *being* as well as *doing*: being together, the church not only *has* but *is* a support system. In the church joys are shared and burdens are borne. There is a sharing and caring life together in which the people of God dwell in the joyful unity of the Spirit.

But this gospel or story of God’s deeds which is *told* and *celebrated* and *modeled* and *shared* has to do with the mission of God. The Spirit nurtures the church with these marks in order that it might be in *mission*. *Inreach* is fulfilled in *outreach*. The marks are perpetuated to the extent that they are given away to others.

The Spirit calls the church to evangelism and opens the eyes of the church to see the world’s needs; and seeing, to serve. The Spirit uses a variety of means to liberate from the power of sin and pain and hurt when the world accepts the circumstances as inevitable and unalterable. Through the church the Spirit calls to repentance and confronts individuals and the corporate structures of society and darkness, beckoning them to the Light.

Critics frequently remark that “The church is on its last legs.” Dr. Samuel Young used to say that the church is always on its last legs, for every succeeding generation must respond to the claims of the gospel and the demands of discipleship.

Thus the significant question is not what will be the effects of certain shocking events within Christendom; but rather are we being true to the nature, and carrying out the mission, of the church? May the Lord enable the Church of the Nazarene, as a part of the Body of Christ, to be alive to His Spirit. **H**

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**Chaplaincy Ministries is developing resources for tracking our servicemembers and keeping in touch with them, but there is a vast communication gap that can only be closed with the help of every Nazarene family and church.**



# Where Are Your Sons and Daughters?

**O**ur church must “be there” for the gold mine of 18,000 people who make up the Nazarene family in military communities. There are approximately 6,000 Nazarene servicemembers, with 12,000 family members who may have gathered around your altars at some time. Now they are scattered around the earth. How can the church continue to reach them, train them to evangelize, and give them love, care, and nurture?

The possibility of war, with the dilemma of pushing the button, dropping the bomb, or carrying a weapon that could take somebody's life puts stress on them that makes our caring even more significant. When they hurt, we should feel their pain. When they cry (and they do) we should weep with them. And when they laugh, our hearts should rejoice with them. They are a unique part of the Body of Christ, and they are trusting us.

It takes time to learn about a military person's felt needs and to minister directly to those needs. Time to send gifts, make phone calls, and acknowledge special passages in their lives—birthdays, anniversaries, promotions. Time to write, send music cassettes, church bulletins, newsletters, and subscriptions to church magazines. A good adage for pastors and evangelists is, “Do unto others' sons and daughters as you would have their pastors do unto your own.”

Holidays are especially lonely times for servicemembers, spreading gloom over their souls. My home was always open to them for dinner and fellowship during those times, whether overseas or stateside. My whole family engaged in personal evangelism to the soldiers. We took them up to the mountains to help us cut and haul wood. We sat around the fireplace with them and enjoyed great times of fellowship. We took them on ski retreats, taught them white water rafting, and climbed Pike's Peak. Or we just jumped on the backyard trampoline and ate homemade cookies. A homey, wholesome atmosphere, doing something challenging and enjoyable, soon led to praying together. Many of them accepted Christ as Lord and Savior. Some merely worked off energy, aggression, or hostility.

Military men and women are often schooled in discipline and leadership and

are natural leaders for churches. Because of their international exposure, they often have a great burden for missions. They contribute new ideas and concepts from a broad perspective. They are transient—but they frequently come back to a church that has loved and supported them. Encourage them to share your church's mission while they're with you.

When I was in Vietnam, God enriched and blessed my ministry, with many souls coming to Christ, but I was frustrated by the lack of follow-up. There was no one to help disciple them.

Larry Smith pastored servicemembers for 25 years at Fayetteville Church of the Nazarene near Fort Bragg. He says, “Because of the unfamiliar surroundings into which military people are transferred, they are suspicious of the community's and the local church's ability to accept them. My first concern has been to let them know they have nothing to prove to us or to me. We accept their faith, their convictions, and their religious style.”

This kind of evangelism discipleship cuts down the loss factor, keeping servicemembers in the church family wherever they go. “Our church was their home and they knew it,” he says. “I desired to be pastor, father, and friend to these young people just as I would want someone to be for my sons and daughters. Fayetteville church is the family socially, emotionally, recreationally, and spiritually for anyone who comes through our church doors—for one service or a hundred.” Consequently many stayed after being retired or discharged from the military.

To pastor a military church one must understand the military mission and system as well as the church's mission. Whatever your theological persuasion about war, you must, above all, love those who are called to that particular mission and encourage them as they face the threat of national and personal enemies.

Friendship evangelism is most effective when it's done continuously. Since 75% of the armed forces personnel are under 25 years of age, they need to be sought out and involved in programs that appeal to youth. About 60% of our military members are married, and their children need to be involved in spiritual teaching and activity that adds stability to their lives.

Thirty-five percent of our Nazarene pastors have served in the military, and 18 percent were saved while serving in the armed forces.

Matt Korody talks about his military outreach in Alaska during the Korean War. "Because of the friendliness and fellowship of our church, it was a seedbed for evangelism. One young sergeant, Red James, a tank commander, was brought to church and wonderfully converted. When his six-foot-three-inch frame was bent over in prayer, no one made fun of him. He invited some of his troublemakers to church and many of them found the Lord. In Korea some of them gave their lives for their country.

"Many, in their loneliness, were easy prey to the bars and saloons that lined Fourth Avenue in Anchorage. The military members appreciated the diversion from the bases and night life of Fourth Avenue that our church offered. Because they wanted to be involved in something, many were converted to Christ and became established in their faith. They helped build the church, carrying blocks and lumber, pouring concrete, pounding nails—and teaching Sunday School classes!

"Some were called to preach and filled the pulpit. They canvassed the neighborhoods with invitational tracts and periodicals. Nights of prayer and early morning prayer groups made it common to find many sleeping on the floors of the church when they could secure weekend passes. Thirty-five of these went off to our colleges and became pastors. Our pioneer work in Alaska cannot be told without pointing to the men in fatigues, who could be found building churches in their off hours."

Evangelists, pastors, and district superintendents can be laborers together for God by helping the Chaplaincy Ministries office find, serve, and keep our servicemembers.

Many Nazarene servicemembers are *lost* in the military. A quick call on the Chaplaincy Ministries WATS line (800-233-8962) or a quick letter from a parent or church secretary would remedy the situation. Help us find them.

Peer pressure is horrendous, and many lack the spiritual stamina to stand alone for the long haul. Others may have courage to straight-arm evil, but have no vision for mission to the lost. To consistently care for our Nazarene servicemembers in peace or war we have 200 host pastors around the world, assigned to encourage, nurture, and disciple them.

Chaplaincy Ministries is developing resources for tracking our servicemembers and keeping in touch with them, but there is a vast communication gap that can only be closed with the help of every Nazarene family and church. A Servicemember's Readiness Packet (PAU-10; \$9.95) is an excellent gift for a church to give to one who is leaving for military service. A booklet, "Ministry to the Military," can also be made available to pastors at no cost through Pastoral Ministries.

We must not let our scattered military flock become faceless names on our church records. **H**

#### BY CURT BOWERS

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

# G O D ' S W O R D B E H I N D B A R S

**R**obert had not been in the prison system long, and he was very apprehensive. Partly out of desperation and fear, he came to the religious service one Wednesday night.

I had planned to follow a teaching format, but I sensed that the Holy Spirit was leading me to change my plans and follow His. It turned out that the service that night consisted mostly of praise and worship. The Holy Spirit was at work in a beautiful way, and before the service ended at least 12 men came forward with a variety of physical and spiritual needs. Robert was among them.

"How can I help you, Robert?" I inquired, noting the patch on his cheek. He told me that surgery to remove a cancerous growth on his cheek, done several days ago, wasn't healing. He was scheduled for a second operation.

We prayed for Robert's physical need, and also his spiritual need. By the next day, real change was evident. A large scab had dried over the affected area. Robert never had the second operation, because God healed him, physically and spiritually, that Wednesday night.

God is still doing all the wonderful things His Word says He can do—even behind prison bars! **H**

#### BY DALE D. HATFIELD

*Chaplain at Tomoka Correctional Institute, Daytona Beach, Florida.*





# RESCUE ON DELAWARE BAY



**BY C. H. TAZELAAR**  
*Civil Air Patrol chaplain  
residing in Dover,  
Delaware.*

**A**t 8:55 Saturday morning the commander of the Delaware Wing, Civil Air Patrol, called me. I had other things planned for the day, but as pilot and wing chaplain I readily agreed to fly my Cessna 182 out to search the Delaware Bay for three teenage boys who had not been heard from since embarking on a fishing trip about 10 A.M. on Friday.

The Coast Guard had started a search at 4 P.M. Friday. Forty-five people were involved along with two helicopters, two ships, a Marine police launch, and a fire company rescue boat. The weather on Delaware Bay had been windy and cold all night, with some storms reported. The boys' parents had been notified that the prospect of finding them alive was not good.

This Saturday morning was a grim, last attempt. I enlisted the aid of Lt. Bill Constant of the Dover Cadet Squadron as an observer and was airborne at 10:30. We learned that the Coast Guard helicopter was again searching the south end of the bay, so we took the northern half. Two hours of search, including careful checks of some beached relics and debris, brought no trace of the boys or their tri-hulled 14-foot boat. The Coast Guard chopper radioed that they

had searched the entire bay and nearby ocean to no avail and were returning to their base.

The lieutenant and I persisted, searching up and down the western shore, and once again the northern end. There we spotted an object farther out in the ocean and decided to check it out. It was difficult to tell a boat from the many whitecaps, but the closer we got, the more evident it became that this was the object of our search: three boys in a white and turquoise tri-hull, with one boy bailing water and the other two waving a T-shirt and a life preserver.

We called the Coast Guard to respond while we circled the boat, and about 20 minutes later a cutter arrived, confirming by radio that these were indeed the missing boys. They were towed to shore and safety.

Later I learned that one of the boys had purchased the boat just the previous day. Only one of them had ever been out on the bay before. The drain plug had been lost from the hull of the boat, the motor had stalled, and they had run down the battery trying to restart it. They had given up hope and were about to attempt to swim the 2½ miles to shore. With the cold temperature of the water, they would have lasted only



# The Door to the General's Heart



Civil Air Patrol Chaplain C. H. Tazelaar readies for takeoff.

about 20 minutes before hypothermia set in, and they would have drowned.

As Lt. Contant and I returned to home base, the United States Air Force authorities at Dover Air Force Base radioed their congratulations and offered to pay for the fuel used in the search.

On the ground, the rescuers received a tearful welcome and thank-you from the families who had given up any hope of ever seeing their sons alive again. I answered, "It was a thrilling experience to have had a part in the rescue of these fine young men whose lives were in peril." Lt. Contant and I were then presented with a CAP Search and Rescue award.

I do another kind of search and rescue work in the Calvary Church of the Nazarene in Dover, Del. My interest in soul-saving at home and abroad involved me in fund-raising and in organizing and coordinating Work and Witness teams to South America. For two years I served in a role shared with few other men, that of local NWMS president. My wife and I have taken Work and Witness teams to Ecuador, Venezuela, Costa Rica, and Argentina. These rescue operations have their own built-in rewards. **H**

**E**arly in the morning the parsonage phone rang: a call from the Air National Guard Operations office. Only two or three sentences . . . there had been a crash . . . one of the most experienced pilots, Andy, had flown his A7-D into the ground at the practice range. They just wanted me to know.

Within a few minutes I had cleared my schedule for the day, changed into the blue uniform of the Air Force, and begun the three-hour drive to the Air National Guard Base. No regulation required me to go, but I knew I had to.

I have served for many years as a chaplain in the Air Force Reserve and the Air National Guard while ministering simultaneously as a pastor and a college professor. Even with the minimal two days a month that I was able to spend with the unit, my goal had always been to make that ministry as effective as possible. Two major hurdles often made that goal seem elusive: the well-known "special breed" that fighter pilots fit into, and the three-hour drive from my pastoral location to the unit. I wanted to have a meaningful part in the lives of those people entrusted to me for ministry. Today opportunity knocked.

While I drove I thought of Andy's close friend, our wing commander and general. I had been praying that a door would open somehow for ministry to him. He was recently divorced and searching for something meaningful in life. In our monthly personal meetings he had begun to open up a little about his personal life—something he had never before done with anyone—except Andy.

Andy was a Christian, a member of my Chaplain's Advisory Committee, and had confided in me his concern for the general and his desire to minister to him. Could this be the open door we had prayed for?

Sally, the general's secretary, looked shocked when I entered her office. In response to my questioning nod toward his office, she whispered as she silently waved me in, "He's in, and he needs you."

The protocol usually observed with generals did not apply today. I closed the door behind me. "Bill, . . ." he said. That was all he could get out before our eyes brimmed over with tears, moistening our clasped hands. The speech I had prepared for the moment seemed inappropriate, and I said simply, "Sir, today I'm your pastor, and the door is closed."

We wept together, then we talked, and finally we prayed. We talked about Andy, his expertise as a pilot, his Christian experience. It was so easy to tell the general of God's love and grace because Andy had exemplified it so well. It was easy to pray that God's sustaining grace would impact this man who needed it so much.

Well, I wish I could say the general accepted the Lord that day. I cannot, but I can affirm that his life was changed. He began reading the Bible, our "official" talks became pastoral visits, we became close friends, to the amazement of the staff. He even made the three-hour drive to visit my church as a special guest on MILPAD Sunday!

When the time came for my transfer to a new assignment, my friend the general said to me, "Knowing you has changed my life." I just had to say, "No, the One I represent changes lives; I cannot do that."

I believe the seed was sown on good soil, and I believe that it will blossom. "Thank You, Lord, for allowing me to be the sower." **H**

**BY WILLIAM H. BRIDGES**

*Air National Guard chaplain, residing in Bedford, Ohio. He is associate pastor at the Nazarene church there.*



# THE TRUTH ABOUT A BIG LIE

*God calls the Church, as persons and as a body, to renounce the big lie and to manifest His love, joy, and peace.*

Jesus named the devil a liar and the father of lies. The devil's lies may be likened to a nest of serpent's eggs, incubated and hatched out of hell. The serpent's first big lie, "You will not surely die," deceived Eve, luring her to eat the forbidden fruit. She defied God's warning, "Eat, and you will surely die." The human race and all creation still suffers from that lie's poison.

A big lie long facing the Christian church in America is the sometimes blatant but more often subtle belief that the "white race" is superior. The so-called "race issue" is derived from the warped concept that peoples with other skin colors are below the norm of social acceptance, and the level of church leadership. This view stems from the tragic history of African slavery, the conquest of Indian territory, and a biased perception of other ethnics striving to survive in a white culture.

I will never forget when I first gave assent to the big lie of white supremacy. One hot summer day, when around eight years old, I saw a Black hobo walking by across the street. Never before had I seen a Black in our neighborhood. From the safety of our embanked yard, I hol-lered, "Hey! Nigger! Where're ya going?—Get outa here!" I still remember his glare of hate—and hurt—as he looked back at me. I became scared and ran inside the house.

My mother asked me what was wrong. I told her of my nasty remarks to the Black man. Ma told me that people with other colored skins were "just like we are." She squashed the notion that there was some inferior race, saying God loved other people just like He loved us. Capping it all, Ma invoked the Golden Rule, "Do unto others as you would have them do unto you."

Jesus clearly revealed the mind of God about "racial discrimination." Christ treated the despised Samaritan woman at the well

without partiality, even though she was an adulteress and her Jewish line was "soiled" by the Assyrian conquerors. Later, when the Day of Pentecost came, the Holy Spirit of Christ was so poured out that people from various nations, with diverse hues of skin, could receive Him.

The so-called racial distinctions, often contrived and labeled, such as white, Black, yellow, or red "race," view race as a sub-species of mankind. But the Bible never uses either the word or the concept of "race." In God's human creation there are only "families," "tribes," and "nations." The first thing the Bible tells us about man is that he was made in God's image (Genesis 1:26-27). All peoples are descendants of that first human pair.

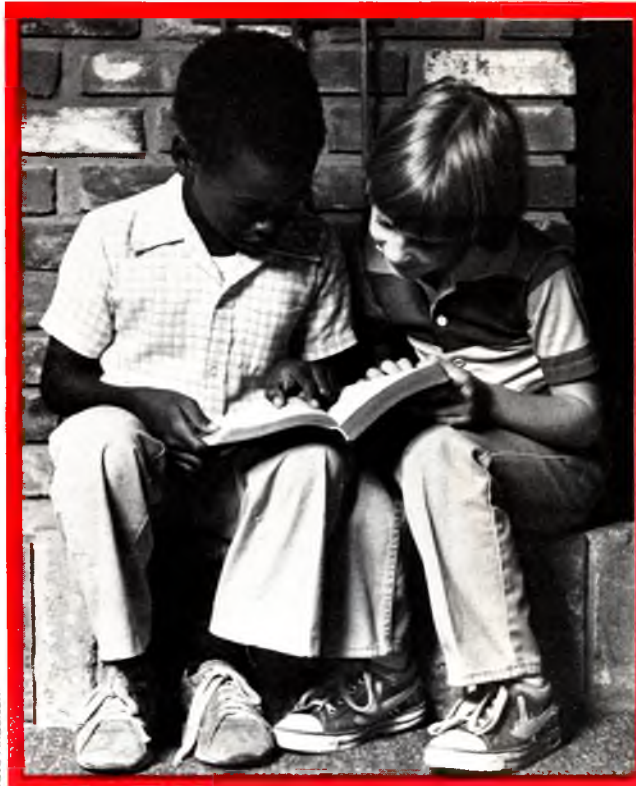
Modern racial discrimination based on skin color completely misses the case. Some people justify their racial attitudes by using the curse Noah pronounced against Canaan, the son of Ham (Genesis 9:25). By this, they contend that Blacks must forever be servants. But no scripture says Canaan was a Black man.

The Old Testament teaches the unity of the human race.

The New Testament also declares Adam and Eve as our common ancestors. In them we are all made in God's image. Each person may follow his willful way; some may prosper more than others. But in nature we are one—one in our sins, needing divine redemption.

Saving faith in Christ does not necessarily expel "racial prejudice" from the hearts and minds of believers. The apostle Peter needed a special vision (Acts 10:7-22), even after Pentecost. Peter, a chosen Jew, found Cornelius, a righteous Gentile, could also receive the Holy Spirit by faith.

Today, Christian whites, Blacks, and other ethnics face a similar issue. The Civil War, the freeing of the slaves, and the aftermath, still affects the feelings of many white Christians toward Blacks, both in the North and South. Also,



Dave Anderson

the influx of other ethnics, such as Indians, Hispanics, and Orientals sometimes tests the true display of Christian love and acceptance.

Too often, Christians have kept silent about racial bias. We have tended to accept the status quo. This is mostly how American churches handled slavery for over 200 years before the Civil War. The years since that crisis have not shown much difference. The gospel urges us to a higher level of Christian concern. Each believer, no matter his skin color, is a member of the family of God. All peoples should be welcome in the fellowship of our churches and to the friendship of our homes. True Christianity will seek to break down racial barriers and build bridges of understanding.

The basic issue, from both the secular and Christian standpoints, is to treat all people as equal human beings. A Sunday School song declares Jesus loves the little children—that all are precious in His sight—“red and yellow, black and white.” But not all are precious or welcome in some churches. The morning worship hour on Sunday is still said to be the most segregated hour of the week.

Suspicion and fear of ethnic peoples is calmed as insights are gained of each person's worth. Only God's love can help us build bridges of friendship. Seemingly “harmless” racial slurs hurt the body of Christ. The sly discriminations

against those of prejudged low degree stifle the Christian witness. The gospel proclaims Jesus died for the sins of us all. It is *whoever* believes in Him that shall be saved. Every person is truly equal at the foot of the Cross. Neither whites nor any other group have a corner on salvation or its gifts and graces.

This old problem requires current repentance—a turning from racism by individual Christians and the Church as a whole. Our awareness of the lingering dilemma can transform neglect to present flesh-and-blood friendships. Our submission to divine truth frees us from the big lie. God's Word draws each of us from racial bias to brotherhood: “He made from one, every nation of mankind to live on all the face of the earth . . .” (Acts 17:26, NASB).

God calls the Church, as persons and as a body, to renounce the big lie and to manifest His love, joy, and peace. Only then does the gospel of Christ fully impact all peoples. “Old-time religion” really can make us “love everybody.” There will be no ethnics in heaven—only pilgrims from earth, redeemed and cleansed through Jesus' blood.

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**BY IVAN A. BEALS**

*Office editor of the Herald of Holiness at the international headquarters of the Church of the Nazarene in Kansas City, Missouri.*

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**BECAUSE YOU GAVE**

PROVIDED BY STEWARDSHIP SERVICES

# MORE THAN A PLOT OF LAND

Carlos lives high in the Andes Mountains. His farm of five acres is located about 90 minutes' walk from church, and up a narrow mountain trail. On Sunday, his wife and the youngest child rode the family mule to church in Chota, a small town about three miles as the crow flies, but much farther around the trail leading down the steep mountain to town. The rest of the family walked.

Sunday was not only church day but also market day, and the trails leading to Chota carried more mule trains with farm produce than churchgoers. Carlos used the opportunity to win many of his neighbors to Christ. The Chota church grew from less than 100 in 1965 to nearly 500 presently. However, since the church was so far away, Carlos' family could only go on Sunday mornings. Carlos began thinking about a church in his area.

With the families so large and the farms so small, the land is extremely valuable to the people—every inch of it. But eternal things were more important to Carlos. He offered a choice part of his farm for a church building. The people worked together making the adobe blocks, and soon they had a church. No one helped pay for it. They needed a church so they built a church.

The next problem was a pastor. The district had no extra pastors and no money to support one if they did have one. Carlos had little formal education and none of it in pastoral training. Nonetheless, both the pastor in Chota and the district superintendent felt that Carlos was the right man to be pastor. The church began on Carlos' land and under his ministry. His pastoral training was started every Saturday morning with the pastor in Chota.

In spite of the growth Carlos ini-

tiated, not only in his church but also in 24 other churches and mission, he felt the need of a better education. But how could he go to seminary 14 miles away in Chiclayo with a farm and family to care for? A faithful wife solved that problem. The oldest child was now 10 years old and big enough to help. While Dad spent a year at the seminary, Mom and the rest of the family milked the cows and plowed the fields.

Because you gave . . . Carlos established a new church high in the Andes Mountains. However, the idea did not stop there. Many other areas, some much farther from Chota, had Nazarenes. They began to follow Carlos' example.

Within a couple of years, the Saturday morning pastoral training classes had 25 students, each pastoring a mission, many of which became organized churches in the next two years.

Because you gave . . . total attendance at the new missions and new church is often over a thousand a week.

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**BY ROBERT HUDSON**

*Nazarene missionary and mission director in Peru.*



# SELF

A book titled *Self Help* was a bestseller earlier in this century. Written by Samuel Smiles, it was a series of life digests of men and women eminently successful in their careers through sacrifice and hard work. The author was convinced that self-help was the secret of an achieving life, that character was forged in the fires of adversity, and that service and stewardship sealed success. He believed that too much help makes people helpless—a strange doctrine in today's welfare-centered society, where "rights" are a major emphasis and "responsibility" a minor refrain.

Spiritually, there are times when the dogged determination to summon all one's resources to meet a challenge, crisis, or cross may be all-important.

God has provided many ministries of help to supplement, but not to supplant, one's own abilities and resources. "Doth not even nature itself teach you?" Paul asks in 1 Corinthians 11:14, appealing to Christians on the basis of decencies that are instinctive in normal human behavior and society. The apostle felt that good sense alone should compel a believing woman to avoid any resemblance to a harlot in appearance or behavior. There are courtesies and good manners that grace should not need to teach, particularly in public worship and group association.

The unsaved can lead the saved in realms of courtesy and unselfishness at times. "The children of this world are wiser than the children of light," Jesus said. This should be an exception to the general rule of Christian experience and conduct; but it must be admitted there are believers who seem limited culturally and lacking temperamentally on the level of natural thoughtfulness and kindness. They can be blunt, uncouth and, unfortunately, sometimes appear to be proud of an awkward, unhelpful disposition. They forget that one can be a gentleman without being a Christian, but no one can be a Christian without seeking to be a gentleman or gentlewoman.

For all persons—those who exhibit natural excellencies

**God has provided many ministries of help to supplement, but not supplant, one's own abilities and resources.**

and those who fall below normal human traits and qualities—the help of *grace* is freely available. "The grace of God that bringeth salvation to all men hath appeared, *teaching* us. . . ." negatively, the denial of ungodliness and worldly lusts; and positively, to live soberly, godly, and righteously as those redeemed by the Cross, adorning the doctrine of God, and looking for Christ's return.

The lessons of grace may be harder for some to apply than others; but the help of the *Holy Spirit* is fully available to give guidance in principle and detail, to correct and refine, to safeguard from seducing teachings and inspire right conduct. Truth is also set aglow in *fellowship* through the singing of psalms, hymns, and spiritual songs in the Spirit, with grace in the heart. Fellowship, admonition, and encouragement give needed help to believing souls. There is no record of preaching in heaven: The full wonder of redemption is expressed in "the song of Moses and the Lamb," sung by the Church Triumphant.

Added to these ministries of help, the grace of self-help is vital to spiritual stability and progress. The afflicted Job was brought up short by a well-meaning but theologically unsound friend who challenged him to help himself, as so often he had instructed and helped others. "Take your own medicine" was the sobering advice tendered to Job (4:3-6). David could have gone under at Ziklag, thinking all was lost, except that he "encouraged himself in the Lord"; he helped himself to the courage of faith, through prayer.

As these words are written a local television program is featuring a help-yourself building project, a lovely bungalow. The builders are a man of 80 years, and his wife, 79 years, modestly telling how a long-cherished dream became a reality through self-help. Samuel Smiles would have loved them; John Wesley too, for they were building near Epworth, birthplace of the dapper, dynamic Oxford don who obtained help from God, yet unfailingly practiced self-help in the toughest setbacks of evangelistic endeavor. The two are beautifully blended in his prayer:

Enlarge, in flame, and fill my heart  
With boundless charity divine;  
So shall I *all my strength exert*  
And love them with a love like Thine;  
And lead them to Thine open side,  
The sheep for whom their Shepherd died.

Strictly speaking, "All my own work" is taboo to those

who share Paul's testimony: "Having obtained help from God, I continue to this day." But that help is consistent with, and inspires, the fullest measure of self-help. A man called Help drew Bunyan's pilgrim Christian through the Slough of Despond, indicating the Steps of Promise: Resolutely, Christian had to help himself to those steps, responding to the proffered help.

God helps those who help themselves is a proverbial

half-truth. The full truth is that God helps those who help others. But the familiar half-truth is always needed, for without some self-help the extended ministries of help may be frustrated. **H**

#### BY ALBERT LOWN

*An evangelist from Keighley, Yorkshire, England, and a frequent contributor to religious periodicals.*

## NAZARENE ROOTS

### NATIVE SON: THE LIFE AND WORK OF ERNEST E. ANGELL

**M**ethodist in lineage, Congregationalist by choice, and finally a Pentecostal Nazarene, Rev. Ernest E. Angell represented the best aspirations of the early Eastern Nazarenes. Born in New York State in 1875, Angell graduated in 1900 from Wesleyan Theological College, an affiliated institution of McGill University in Montreal. Pastor of Congregational churches in East Barre and Orange, Vt., Angell came under the influence of Laura Gale, member of an independent holiness church in Lowell, Mass. She aided him in the spiritual deepening that resulted in his profession of entire sanctification in 1901. The following year he married Mrs. Gale's daughter, Bertha, and that summer became pastor of the Pentecostal Church at Saratoga Springs, N. Y., later moving to John Wesley Church in Brooklyn. By 1906 he was an active and respected member of the Association of Pentecostal Churches of America, and in that year agreed to head its Pentecostal Collegiate Institute in North Scituate, R.I.

As institute president and a member of the Association of Pentecostal Churches' standing Missionary Committee, Angell played a central role in the union of his sect with that of the West Coast Nazarenes led by Phineas Bresee. On a steamer with Rev. C. W. Ruth, assistant general superintendent of the Church of the Nazarene, Angell conferred at length on the possibility of a church union and agreed to introduce Ruth to the Missionary Committee when it next met. This proved to be a significant event paving the way for the union of the two bodies in Chicago the following year. Angell exerted influence as well on the educational policy of the new Pentecostal Church of the Nazarene that he had helped create, serving as secretary of the early General Assembly Education Committees.

Until 1913, Angell remained at the helm of P.C.I., developing its faculty and program, and adding a manual labor



E. E. Angell

emphasis to the institution. Seeking relief from a crushing burden of administration, Angell resigned and recuperated for a period before accepting the pastorate of Richmond Hill, N.Y., church in 1915. Three years later, he was elected district superintendent of the New York District, serving until 1922 when he returned to the college, which since his administration had been changed to Eastern Nazarene and moved to Wollaston, Mass. At Eastern he now accepted a dual assignment: pastor of the college church and dean of the theological department. With one foot in the parish and the other in academic life, Angell pressed his vision of the Christian life as one that joined grace and spirit with mind and life. Dr. Samuel Young later stated that E. E.

Angell "was a Christian mystic . . . living for the unseen things." Young added: "He loved the church—the whole church—and was interested in her every problem. He was never provincial in his outlook." In 1936 Angell went west to become dean of theology at Northwest Nazarene College in Nampa, and there he died three years later.

Angell was a true native son of his region and represented that section's concern to establish and maintain a high educational tone to religious life. At a wider level, Angell represented a distinct type of well-rounded life that found its completeness through a combination of parish, district, and educational experiences that reflected the life and times of the man. **H**

E. E. Angell with ENC's theological class in 1925





# EXCUSES, EXCUSES, EXCUSES

**H**ow many excuses have you heard given why people are not enjoying the experience of entire sanctification? Or, how many excuses have you given why you are not sanctified wholly? There are plenty of lame excuses, but no logical reasons for not being sanctified.

The apostle Paul "came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost" (Acts 19:1-2). These believing Ephesians gave the reason why they had not experienced the further work of God in their hearts. They were not hiding behind some flimsy excuse. They had never heard of the fullness of the Holy Spirit. However, when they heard, they accepted the truth of God with open hearts and minds and were filled with the Holy Spirit.

There are many today who could honestly say that they have never heard of the work of God beyond conversion.

Perhaps the message of heart holiness is not being proclaimed properly. And maybe too few are testifying clearly to the sanctifying work of God in their heart. Our world has the right to know

that God's will is for them to be sanctified wholly.

God raised up the Church of the Nazarene to proclaim the message of entire sanctification as a second, distinct work of God in the hearts of believers. We should be as insistent in confronting men with this truth as was the apostle Paul. How can we be content to let believers linger long among us without encouraging them to go on into the experience of entire sanctification? The message of heart holiness and the fullness of the Holy Spirit must be proclaimed from the pulpit and testified to from the pew.

May it never be said by anyone who attends the Church of the Nazarene that they never heard of the fullness of the Holy Spirit. If so, may it be a lapse of memory or an exaggerated excuse. However, one excuse given for not being sanctified is never having heard of this work of the Holy Spirit.

Another excuse emphasizes the lack of understanding the work of entire sanctification. On the surface this seems to be a sensible excuse, but in reality it is shallow.

Perhaps the doctrine of entire sanctification has not been presented as clearly and concisely as it should have been. But it is not understanding, necessarily, which brings one into the glorious experience of heart holiness. It is simple faith in the Word, will, and work of God. The Word of God is clear in stating that our hearts are purified by faith, not by mental understanding (Acts 15:8-9).

Also, those who glibly offer the excuse of not understanding are inconsistent, for they participate in many things without fully understanding them. For example, very few fully understand electricity. However, they do not sit in darkened homes until they can comprehend electricity. No, they simply flip the switches and let the light flood in, dispelling the darkness. We can enjoy what we cannot understand.

In the same manner, persons can enjoy the experience of entire sanctification without fully understanding it. All they need to understand is that sanctification is the will of God for them, and that if they will present themselves to God in complete surrender, asking Him to cleanse their hearts from inbred sin, He will sanctify them and fill them with the Holy Spirit.

Another excuse given by many is, "I'm going to put off getting sanctified for a while." Really, what is there to gain by delay? Delaying, to prove the presence of the carnal nature can be devastating. That is much like having to drink poison to prove that it is deadly. Reading the label should be

adequate admonition. The Word of God, declaring that "to be carnally minded is death" (Romans 8:6), should be





enough to cause every believer to begin seeking God's cure for the carnal mind.

When the carnal mind has caused a complete spiritual overthrow, it is then too late to begin seeking heart purity. And if the carnal mind is not removed by the sanctifying work of God, there will be spiritual death and defeat. When this happens, one must seek forgiveness for the resulting sins. Forgiveness can never take care of the sin nature, for the carnal mind is not something that we have done that demands forgiveness. The carnal mind must be purged out by the baptism with the Holy Spirit.

Too many spiritual casualties have resulted from delay in seeking and obtaining the experience of entire sanctification.

A fourth excuse often heard is, "I don't want to surrender fully to God." Unless there is total, unconditional surrender to God, there will be no sanctification. The self-life does not want to die.

It is not enough to surrender to God in a general way. To be sanctified, one must surrender in a specific way. It is not enough that He be copilot, for that means we are still in control. He must be "The Pilot," and in charge of all of our being.

There are no negotiated settlements with God. We are to present ourselves to God as a living sacrifice, which is the only reasonable thing we can do (Romans 12:1).

I knew an elderly lady who wanted desperately to sell her house but could not. The reason was not the price, location, or livability. The house remained unsold because she wanted to keep a large back room for herself until she died. Here she could store all of her "stuff," and at her death the buyer could have the whole house. Now, who wants to buy a house and have an elderly lady's "stuff" stored in one room, regardless of the attractiveness of the house? The house did not sell until she was willing to relinquish claim to all of the rooms.

Far too many are attempting this kind of bargaining with God. There are "special interest" areas of life which people want to control. God will not move into our lives as sanctifying Lord until He has every room of our lives. That is why the experience of entire sanctification is also known as the fullness of the Spirit.

Any excuse for putting off getting sanctified wholly leads to spiritual defeat. If man could live pleasing to God apart from being sanctified, God would not have planned and provided for this experience. But God, in His wisdom, provided full salvation from all sin. It is, therefore, our responsibility to stop excusing ourselves and seek earnestly to be sanctified wholly. **H**

**BY JOHN F. HAY**

*Superintendent of the Indianapolis District, residing in Camby, Indiana.*



# POWER PERFECTED IN WEAKNESS

**P**ower is being perfected in weakness." These words of God to Paul, in 2 Corinthians 12:9 are frequently misunderstood. Paul does not believe that weakness is power. Though Paul boasts in weakness (2 Corinthians 11:30; 12:5, 9), it must be remembered that Paul is speaking as a "fool" (11:1—12:18). Not only has he characterized the "thorn in the flesh" as a weakness but also his escape from Damascus (11:32-33) and his rapture to heaven (12:1-5). In fact, the idea of "weakness" is pervasive in 2 Corinthians 10—13.

Although his references to weaknesses are ironical, Paul seems to be partly serious and partly satirical. He parodies the idea of weakness because the Corinthians have accused him of being weak. They have rejected the legitimacy of his claims to be a true apostle. Paul defends his apostleship and "in foolishness" (i.e. as a parody) he boasts of weakness in efforts to produce "evidence" that he is an apostle. In 11:32-33, he is not a hero; in 12:1-5 he brings back no revelation report; in 12:7-10, the thorn is not removed despite his persistent prayers.

There is, then, a sense in which Paul seriously sees himself as weak. God does not remove the thorn but promises sufficient grace (12:9). All his efforts to convince the Corinthians that he is a true apostle have failed. Their rejection has rendered Paul ineffective at Corinth. In this context God says, "Power is being perfected in weakness" (12:9). God is *not* saying, "Only when you have depleted your resources can I display My power."

In the best manuscripts, the pronoun "my" is missing. However, the context makes clear that it means "Christ's power is being perfected in weakness." So in Paul's weakness, the power of Christ is being perfected. Being rejected by the Corinthians was painful, but Paul was not defeated. Their rejection could not destroy him as "an apostle of Jesus Christ" (1:1).

Although the "thorn" is not removed, God reassures Paul, "For you



my grace is sufficient because my power is being perfected in weakness" (12:9). Notice the close relationship of grace and power. Christ's power is being perfected in weakness because God's grace is at work in Paul's life. Grace is all Paul gets because the thorn remains. But grace is all Paul needs. God's grace is sufficient to perfect the power of Christ in his life. Indeed, the power of Christ will "pitch its tent" over Paul's life!

Paul's cue for understanding weakness and power is taken from the paradigm of Christ. Christ was crucified on account of weakness but He lives by the power of God. Likewise, Paul is weak in Christ but he will live with Christ because of the power of God in him (13:4). Since the word for thorn (*skolops*) may mean cross, Paul may have understood the rejection of the Corinthian church—at one level—as a crucifixion of himself. However, he is not destroyed because he, like Christ, will be raised from the dead by the power of God. Thus, the power of Christ is being perfected in Paul's weakness by bringing him back to life after his "crucifixion" by the Corinthian church.

God is perfecting Christ's power in Paul's life. The verb tense indicates continuous, ongoing action. Paul had been rejected by the church at Corinth, a church he had founded (10:14). He had been like a parent to the church (10:14). He was willing to "spend and be spent" (12:15) for the church and took nothing from them (11:9; 12:13, 16). Prayer brought no relief and Paul had to accept the possibility that the Corinthian situation was permanent. Even so, there is no reason for despair because God is perfecting the power of Christ in his life. It is not an instantaneous, once-for-all answer, but it is an answer—the powerful answer of God's grace.

There are some remarkable parallels between Jesus and Paul in 12:7-10. (1) Jesus faces a cross, an instrument of death; Paul faces a thorn (cross), a possible instrument of death. (2) Three times Jesus prays "Let this cup pass" (Mark 14:35) and three times Paul prays for the removal of the thorn (2 Corinthians 12:8). (3) Jesus finally submits: "Not my will but thine . . ." (Luke 22:42); Paul receives an oracle: "For you my grace is sufficient" (2 Corinthians 12:9). (4) Jesus is crucified (Mark 15:24) and Paul's thorn is not "removed" (12:9). (5) Jesus was rejected by "his own" (John 1:11) and Paul's "own" church rejected him (10:14; 12:7-10). (6) Jesus was raised from the dead "by the power of God" (Mark 16:1; 2 Corinthians 13:4) and Paul will live "by the power of God" (13:4). (7) Jesus was rejected as the Messiah of God; Paul was rejected as an apostle of Christ. (8) Jesus is a Suffering Servant Messiah and Paul is a Suffering Servant Apostle.

Paradoxically Paul proclaims: "When I am weak, then I am strong" (12:10). The paradox is not surprising because, from the human standpoint, nothing is more paradoxical than grace. God does not remove his weakness (the thorn is an example par excellence of weakness; cf. 11:30ff.), but gives grace sufficient for Paul. Strength realized in weakness is the consequence of God's grace at work in the situation of weakness.

Rejection is never easy for us; it is always painful to be rejected. Being human, we always want God to "remove" the source of pain. We need and want to be accepted. From our perspective, it is unfortunate that God does not always remove the pain of rejection. Our temptation is to run away with our pain before hearing God say, "For you, my grace is sufficient because my power is being made perfect in weakness" (12:9). God may not always take our burden and leave us with a song, but when He leaves us with a thorn, He always provides His grace. Take courage; by His grace God's power is being perfected in you!

**H**

**BY JERRY McCANT**

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

# Jennifer's Story

**T**he trophies were lined up on the table at the front of the large auditorium, shining and beautiful. The eyes of the 80 children present kept wandering back to those sparkling trophies so elegantly displayed. The Nazarene Junior Bible Quiz Meet was about to begin.

This Saturday morning in May 1987 was the climax of nine months of intensive Bible study in the Book of Exodus. Team spirits were high—so were adrenalin levels of quizzers, coaches, and parents! Some of the teams boasted team shirts showing the quizzer's name and the name of the church represented.

After nine months of study, today's competition would determine the final winners. Individual trophies would be awarded to members of the top 3 teams, and other trophies would go to the top 10 individual scorers. At the snap of your fingers, these kids from grades two through six could name and recite the Ten Commandments and the 10 plagues of Egypt, in addition to numerous other passages from the book of Exodus (always with the scripture reference!). They knew that the plague of hail was plague No. seven, that the fourth plague was the plague of flies, and that the eighth commandment was "You shall not steal." In addition to an amazing amount of Exodus trivia, they also knew the stories and meanings of the lessons of the book.

What a wonderful program Bible quizzing is for our children! Our denomination organizes this intensive study of one book of the Bible per year. Each participating church organizes one or more teams of five children each, and the teams begin work in September to prepare for competition in May. They have so much fun, they probably don't realize how much they learn! Every child should have the privilege of having this much fun while learning!

*Every child—including Jennifer!*

Jennifer Huck is a bright, pretty, third-grade girl with cerebral palsy who happens to be confined to a wheelchair. She will never compete in running, basketball, swimming, or other physical sports. She'll never be able to bring home trophies from track



Jennifer Huck with Alan Fuller (l.) and Tom Arnold (r.).

meets, baseball tournaments, or cheer-leading.

Jennifer's cerebral palsy is of the *spastic* form, and involves all four limbs, so her arm movements and control are limited. Like most people with cerebral palsy, however, Jennifer's intelligence is at or above average.

Therefore, the Church of the Nazarene in Warren, Pa., decided that Bible quizzing could, and therefore *should*, be open to Jennifer.

During competition a quizmaster reads a question and four possible answers, then says, "pull," and all children immediately pull a large numbered card from a box on their lap, showing the scorekeeper the number they chose as the correct answer. Jennifer was unable to manage the arm and hand movements necessary to pull a card from a box. The challenge was to find a way for her to show the scorekeeper her answer.

There was no reason Jennifer couldn't do the work, she just needed a way to indicate her answer. It seemed like such a small thing to stand in her way! So many other sports and competitive events were closed to her, surely there was a way for her to participate in this exciting team "sport!"

Alan Fuller agreed!

Alan is a compassionate, talented man with a deep desire to find creative ways to remove barriers to handicapped people. An electronic engineer/technician by trade, he gladly accepted the challenge to design and build a special battery-operated quiz box for Jennifer's use.

Ideas began to flow through Alan's creative mind. He browsed the hardware store, checking out the hardware available, and then designed the box. Alan explained the project to Tom Arnold, a coworker, and Tom assisted in making some of the mechanical parts.

The design Alan settled on operates on a rechargeable 12-volt battery. There are four buttons to choose from and Jennifer pushes number one, two, three, or four. When she pushes a button, a number lights up for the scorekeeper to see. The light stays on for 11 seconds, then goes off automatically, so she doesn't have to continue pressing it or turn it off. After pressing the correct answer, the box ignores any accidental bumps she may make against the other buttons.

The project has taken an estimated 120 hours to complete, and parts alone have cost approximately \$150. Alan considers it his contribution to the work of Christ. The parable of the talents in Matthew 25 explains Alan's generosity: God has given him this talent, and he plans to use it for God's glory until the Master returns.

How does Jennifer like using her electronic box? "I like it!" she says with the sweet, shy smile so characteristic of her.

Actually, she's the envy of her teammates; as you might imagine, all the children love her box! They would each love to have one like it!

This year the children are studying the Book of Matthew, and Jennifer is keeping right up with the others. She easily memorized the Beatitudes, and other key scriptures assigned. She's only a third-grader, and one of the youngest on the team, so she may not win a trophy this year. But with the good start she's made already, maybe there'll be a trophy for her some year soon.

Go for it, Jennifer! We're all on your team.\*

**H**

If you know of a handicapped child who could participate in Junior Bible Quizzing with the use of an electronic box, write to Alan Fuller, c/o Church of the Nazarene, 907 Penna. Ave. E., Warren, PA 16365.

**BY CINDY L. BRIGGS**

*Free-lance writer, wife of a Nazarene elder, and assistant coach for Jennifer's team.*

Every child should have the privilege of having this much fun while learning!



## THE CRYSTAL CHRIST

Achish, the king of Gath, said of David, "To this day, I have found no fault in him" (1 Samuel 29:3, NKJV). Pilate, governor of Judea, said of Jesus, "I find no fault in him" (John 18:38, NKJV).

If Achish had checked long enough, his opinion of David would have undergone revision. The time came when David's life was stained with the sordid sins of adultery and murder.

But Pilate could have placed the life of Jesus under a moral microscope from birth to death without having to change his verdict—"no fault."

Of all persons who ever lived, Jesus Christ alone was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26, NKJV). He alone, though fiercely and frequently assaulted by temptation, "committed no sin, nor was guile found in His mouth" (1 Peter 2:22, NKJV). In thought, speech, and acts the Christ was immaculately holy. He was, in the words of Sidney Lanier, the "crystal Christ."

"All have sinned"—with the one exception of Jesus Christ. That He kept His life unstained in a world so vile and defiling is a moral achievement that staggers our minds.

That spotless manhood became "an offering for sin"—for our wrongdoing and wrongbeing. He "suffered once for sins, the just for the unjust, that He might bring us to God" (1 Peter 3:18, NKJV). Only the unblemished Christ could be "the Lamb of God who takes away the sin of the world" (John 1:29, NKJV). One sinner cannot atone for another, or even for himself. Only the sinless can provide atonement by bearing sin for others. What was at stake in every temptation Christ faced was not His personal holiness alone but our eternal hope.

The sins of David, which invalidated the high assessment of Achish, could only be forgiven and removed through the blood of Christ. And that is true of our sins. Apart from Christ those sins would drive us from God and destroy us in hell. For Christ's sake, who died in our stead, God will forgive and accept us. That is the gospel. That is our hope.

## BREAD FOR BEGGARS

Jesus took a boy's lunch and fed a crowd of over 5,000 people. There were even leftovers—12 baskets full—such is the adequacy of our Lord.

Shortly afterwards many of the crowd came looking for Jesus. To their surprise, He rebuked them, for they were seeking Him because they wanted more bread, nothing else. They wanted full stomachs but they had empty souls.

Jesus then presented himself as the answer to mankind's spiritual hunger. "I am the bread of life." The God who sent manna from heaven to preserve Israel in the wilderness had sent His only Son into the world to save men from perishing forever.

When I was a boy the world was gripped by the Great Depression. Millions were jobless and starving. One day I saw an old man with a long beard enter our street and approach the first house on the block. The woman who lived there spoke with him briefly and he sadly turned away. This little drama was repeated until he came to our door. He was one of the jobless, homeless throngs trying to keep body and soul together by begging for help.

"Sit down and rest," my mother told him, "and I'll fix you something." She soon reappeared with hot egg sandwiches and cold milk—all she had to give, and to him a sumptuous feast.

He offered to work for the meal, but she waved him off, saying, "I have sons to do the chores." As he trudged on, now full, I heard her say in tears, "I hope my dad never has to beg for meals."

Before God, however, we are all beggars. We cannot save ourselves. Others cannot save us. Sin has bankrupted us all. But God's welcome mat is out, and His bread of life is offered to us freely. Jesus Christ, the crucified and resurrected Lord, can save and satisfy. He says to all, "Come and dine!"

You can't live without bread. Apart from Christ you will surely die eternally. Don't let foolish pride keep you from asking for what you cannot earn.

# A MISSING NOTE

A note is missing from much that is called evangelism today—the strong note of repentance.

People are easily talked into the kingdom, nodding their heads to three steps or four laws, according to the approach being utilized.

Often they “accept” Christ with no confession of sins and no evidence of repentance. Moral life goes on unchanged.

Certainly the note of repentance is not soft-pedaled in the Scriptures. Repent or perish was the crystal-clear message of Jesus Christ. John the Baptist refused to play a numbers game, demanding “fruits” of repentance before consenting to baptize even religious leaders. The apostles proclaimed “repentance toward God and faith in the Lord Jesus Christ”—they did not split the one off from the other.

In many churches there are leaders who teach salvation in sin, not from sin, but this should not be true of Nazarene churches. Repentance is a condition for pardon. God does not forgive unconfessed and unforsaken sins. Those who will not break with sin will be broken by it.

# BETTER THAN KENTUCKY

When Hugh Clark died at the age of 92, he left Kentucky for the only place he thought could beat it—heaven. He was Kentucky born and bred, and though he lived elsewhere a few times for short periods, he always returned to his beloved native state.

Hugh used to tell folks he was born in the states of Kentucky, ignorance, helplessness, poverty, hunger, and depravity. By the help of God and friends, he testified, progress was made in escaping the middle four.

He wrote, “The worst state I found myself in was depravity. It caused me to lie before I could talk, and to be mad enough to want to fight before I could stand. But by the help of God I have left that miserable state and now live in a state of grace called sanctification. A highway runs through this state called the Highway of Holiness, which leads to the gold-paved city of heaven. I am pulling hard for that state and expect to reach it some day.”

He reached it in 1985, after years of faithful labor as an elder in our church. He found it lovelier than Kentucky. There he experiences eternal joy, peace,

**Repentance is a condition for pardon. God does not forgive unconfessed and unforsaken sins. Those who will not break with sin will be broken by it.**

Calvary was not a commercial transaction producing an automatic relationship. Christ is not presented in the New Testament for acceptance, like the price tag on a piece of merchandise. His atoning sufferings do not release us from the hard necessity of repentance. Indeed, where Calvary is seen in its biblical light, sin becomes hideous and repentance is inspired.

You cannot turn to God without turning from sin. You cannot accept Christ without rejecting idols. You cannot love righteousness without hating iniquity. You cannot embrace the truth without divorcing lies. A Christianity that allows one to share the world’s sin is false and damning.

Paul wrote, “Demas has forsaken me, having loved this present world.” One could not love the world and labor with Paul. The apostle’s holy life and zealous service made such compromise impossible. How much less can one trifle with sin and walk with Christ!

Let the note of repentance be clearly sounded!

strength, and fulfillment. He will not experience there any sin, sorrow, or suffering. Thinking about it makes me want to join him.

Thousands believe the state of depravity can only be abandoned as we enter the city of God. Hugh Clark found and proclaimed a truer faith. The blessedness of a pure heart can be experienced here and now through the sanctifying blood of Christ and the keeping power of the Holy Spirit.

There are on-ramps by which we enter the highway of holiness in this life. The Word of God calls attention to them with its summons to repentance, consecration, and faith. Holiness, as our fathers preached, is living grace, not dying grace. We can be cleansed from sin and empowered for service at the intersection where our faith meets God’s promise.

The holy life is indeed a highway, not a parking lot. It is for travelers, not loiterers. It passes through some dark and dangerous country, but if we keep to the highway we are secure. And it ends where nothing good ever ends!





Rev. Donald Wilkins

# GOD'S FIREMAN

**I**n his church, Rev. Donald Wilkins tries to build fires in people's souls, but outside his church, he douses fires.

It's not unusual for him to jump out of bed in the middle of the night and charge around the block at full speed. No, he's not a compulsive jogger, he's a firefighter, and the fire station is adjacent to his backyard. His wife also jumps out of bed when a late-night alarm shatters their dreams. She turns on the lights and opens doors so Don can be the first one to arrive at the fire station where he is both volunteer and chaplain.

Firefighting is not new to Wilkins. "It's my avocation," he said from his study at New Lothrop, Mich., Church of the Nazarene. He has been involved in firefighting either as a volunteer or as a profession since

he graduated from Olivet Nazarene University.

When he came to Kansas City to attend Nazarene Theological Seminary, it became his profession. While he earned his MRE, he worked three years on trucks and pumpers, averaging 1,000 runs a year.

In every Nazarene pastorate he has served, except one, he has served the public through the fire department. In most of them he also served as chaplain.

In New Lothrop, Fire Chief William Bullard selected Wilkins to be the department's first chaplain. "I thought it would be good for the department," he said. "And it has proven to be so."

"I've been able to combine chaplaincy and the ministry," Wilkins said. "Many times the two jobs have worked together. I try to meet people's physical, emotional, and spiritual needs on both jobs. As a fire chaplain I sometimes call people's pastors and the funeral home, and just provide comfort to people in traumatic situations."

On February 5, 1988, a tragic fire in New Lothrop High School took the lives of three teenagers. Rev. Wilkins was invited to the school to work with students and staff. As fire department chaplain he also dealt with police, fire, and ambulance personnel involved in the tragedy, in what he calls "critical incidence stress debriefing."

Though his availability throughout the day is an asset to the fire department (many of the 23 volunteers are employed in Flint), they do not call him on Sundays or other times when church duties must take priority.

Sometimes his life is endangered at the risk of saving others' lives. The red leather hat he wore in Kansas City bears "battle marks" where it was used to break through windows. It is now part of his extensive collection of fireman's memorabilia and antiques.

"We were making a search and rescue once," he recounts, "and had to go into a room where we thought there were people taking shelter under mattresses. It got so hot that everything literally burst into flames—the varnish, walls, everything. We had to leave. Fortunately, we found that everyone had escaped safely."

At another time, Rev. Wilkins fell through a floor of a burning building, into the basement. "I wasn't hurt," he said, "because I fell onto a pile of trash."

Fire department chaplaincy gives the pastor a favorable image in the community as a public servant as well as a spiritual leader. **H**

**BY NINA E. BEEGLE**

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

# NAZARENE CHAPLAINS



Bridging the Gap  
Between a Hurting World  
and a Healing Savior







# NAZARENE CHAPLAINS

Extending Our Ministry Beyond Our Walls

Committed to holiness, our chaplains are exemplary ambassadors of our church to the world. Committed to Jesus Christ, they minister to people who will never show up on statistical reports, who will never contribute financially to their ministry. They reach out in love and compassion because He said. Pictured here are the men and women who have pledged their full-time ministries to the chaplaincy.



(MAJ) Gene E. Ahlstrom,  
USAR  
Fort Carson, Colo.



LT David Beeson, USNR  
Camp Pendleton, Calif.



Ch Karen Bird  
HOSPITAL  
Kansas City, Mo.



(1LT) Larry Blum,  
USAR  
Fort Carson, Colo.



Rev. Jerry Bohall  
Chaplaincy Ministries'  
European Coordinator



(LTC) David K. Bon,  
USA  
Camp Zuma, Japan



(CPT) Paul K. Bradford,  
USAR  
Fort Polk, La.



(CPT) David M. Brown,  
USAR  
Fort Hood, Tex.



Rev. Donald Burnes  
Pastor to Servicemen  
Kaiserslautern, Germany



Ch Dennis P. Burris  
V.A.  
Trotwood, Ohio



(COL) Calvin Causey,  
USA (Ret)  
Leavenworth, Kans.



Ch Robert Cawman  
POLICE  
Lebanon, Ohio



Ch Marjorie  
Chamberlin, V.A.  
West Los Angeles



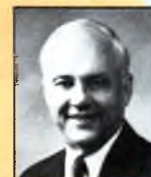
(LTC) Kenneth B. Clements,  
USA (Ret)  
Lincoln, Nebr.



Ch Gerald Cole  
HOSPITAL  
Richland, Wash.



LT Tom Cook, USN  
U.S. Pacific Fleet  
San Francisco



Ch John Davidson  
HOSPITAL  
Smithville, Mo.



(CPT) Jonathan Hal  
DeBoard, USAF  
Fort Lewis, Wash.



Ch Vishwas Dongardive  
HOSPITAL, Dist. Akola  
Maharashtra, India



(LTC) Gerald Earles,  
USA  
Fort Hamilton, N.Y.



Ch Rene Escalante  
HOSPITAL  
Rockford, Ill.



LT Mark E. Farris,  
USNR  
Parris Island, S.C.



(MAJ) Lawrence R. Fenton,  
USA  
Oberursel, Germany



LCDR Chris E. Fosback,  
USN  
Sasebo, Japan



Col Lowell D. Foster,  
USAF  
Randolph AFB, Tex.



(CPT) Gaetano Franzese,  
USAR  
Fort Hood, Tex.



Ch George Gaines  
CORRECTIONAL  
Canyon Lake, Calif.



Ch Jarrell Garsee  
CAMPUS, Southern  
Nazarene University



Ch Dan Geeding  
HOSPITAL  
Oklahoma City, Okla.



Ch William Goodman  
CORRECTIONAL  
Leavenworth, Kans.



Col David G. Grosse,  
USAF  
Maxwell AFB, Ala.



(CPT) John W. Gwinn,  
USAR  
Fort Stewart, Ga.



LtCol James P. Hall,  
USAF  
Chanute AFB, Ill.



(CPT) Charles Hallin,  
USAR  
Fort Riley, Kans.



CAPT Dudley C. Hathaway,  
USN  
Naval Air Station Miramar,  
San Diego



(CPT) Everett C. Hayes,  
USAR  
Fort Sill, Okla.



Ch Ross W. Hayslip  
CAMPUS, Nazarene Bible  
College



(CPT) Herbert Heavner,  
USAR  
Fort Jackson, S.C.



Ch Gary Hoffman  
CORRECTIONAL  
Las Vegas, Nev.



Ch Gerald Huff  
CORRECTIONAL  
Malone, N.Y.



(CPT) Dwight Jennings,  
USAR  
Fort Monmouth, N.J.



LtCol J. W. Johnson,  
USAF  
Tinker AFB, Okla.



Ch Max Jones  
CORRECTIONAL  
Orlando, Fla.



Ch Neal Kamp  
HOSPITAL  
Castaic, Calif.



Ch Jay Harold Keiser  
HOSPITAL  
Ravenna, Ohio



Ch Keith Kelly  
CORRECTIONAL  
Muncie, Ind.



*"As a minister, I become more and more aware that  
I am an extension of God's love to hurting humanity."*

—Chaplain Gerald Cole



(MAJ) Marvin C. Kelman,  
Sr. USA  
Fort Hood, Tex.



Ch William Kelvington  
HOSPITAL  
Bloomington, Minn.



LT Larry Kendrick,  
USNR, Naval Submarine  
Base, New London, Groton,  
Conn.



(MAJ) Eugene King,  
USA  
Fort Stewart, Ga.



(CAPT) William K. Knudsen,  
USA  
Baumholder, Germany



(CPT) Dennis Krumlauf,  
USA  
Fort Benning, Ga.



Ch Don Lammers  
HOSPITAL  
Visalia, Calif.



(CPT) Larry R. Lawrence,  
USA  
Mainz, Germany



(CPT) George J.  
Leatherwood, USAR  
Fort Leonard Wood, Mo.



(CPT) Paul R. Looper,  
USA  
Fort Hood, Tex.



(CPT) Dennis W. Madtes,  
USA  
Fort Bragg, N.C.



(1LT) Jeffrey Mason,  
USA  
Fort Campbell, Ky.



Ch Wes Meisner  
CAMPUS, Oklahoma State  
University



Ch Hector Mendoza  
VA  
Kansas City, Mo.



(MAJ) Bob G. Midgette,  
USA  
Fort Jackson, S.C.



(CPT) Daniel Minjares,  
USA  
Fort Bliss, Tex.



(CPT) Steven Mounts,  
USA  
Fort Ord, Calif.



(LT) Bezel Mungure  
ZIMBABWEAN ARMY  
Zimbabwe



(MAJ) Rick L. Needham,  
USA  
Germany



(CPT) John Nix IV,  
USA  
Fort Riley, Kans.



Ch Charles Panoyan  
CORRECTIONAL  
Santa Barbara, Calif.



(CPT) Daniel M. Parker,  
USA  
Fort Sam Houston, Tex.



(CPT) Douglas Peck,  
USA  
Fort Drum, N.Y.



(CPT) David Plunkett,  
USA  
Fort Leonard Wood, Mo.



(CPT) David Pollok,  
USA  
Tongduchon-N., Korea



Ch John M. Power III  
VA  
Roseburg, Oreg.



(CPT) Steve Ralph,  
USA  
Fort Lewis, Wash.



Ch Rosemary Redshaw,  
CORRECTIONAL  
Burlington, Ontario,  
Canada



(CPT) James Roberts,  
USA  
Fort Knox, Ky.



Ch Wendell A. Russell  
VA  
Waco, Tex.



(CPT) David H. Scharff,  
USA  
Fort Drum, N.Y.



(LTC) Billy R. Sharp,  
USA  
Yuma Proving Ground, Ariz.



Capt. Robert Sherwood,  
USAF  
Sheppard AFB, Tex.



Ch Harlan Shippy  
HOSPITAL  
San Diego, Calif.



Ch James Singi  
NEW GUINEAN ARMY  
Papua New Guinea



Ch Alden Sproull  
HOSPITAL  
Redlands, Calif.



(MAJ) William Stagner,  
USA  
Fort Sill, Okla.



(1LT) Marty Steisslinger,  
USA  
Fort Ord, Calif.



(MAJ) Wes Sullivan, USA,  
Walter Reed Army Medical  
Center, Md.



(COL) Vernon Swim, USA  
(Ret), HOSPITAL  
Monument, Colo.



Ch Gordon Tink  
HOSPITAL  
Mankato, Minn.



(CPT) Michael Tinnon,  
USA  
Fort Leonard Wood,  
Mo.



Ch Gloria Wagner  
CORRECTIONAL  
Salisbury, Md.



Capt Johnnie D. Ward,  
USAF  
Hickam AFB, Hawaii



(CPT) Donald L. Wilson,  
USA  
Fort Benning, Ga.



Ch Walter Woodbridge  
CORRECTIONAL  
Lake City, Fla.



(CPT) David D. Worcester,  
USA  
Fort Lee, Va.

Not pictured: Chaplains Leon Adams, Jr., George Andrews, Ed Bennett, Bob Boden, Raymond Box, Marcus Briggs, Eldon Cornett, Don Dunnington, Jack Harris, Dale Hatfield, (CPT) Robert Loring, Dick McCool, Marvin Millbury, Danny Pyles, Gerard Reed, W. Terrell Sanders, and Fred Wenger.



# NAZARENE CHAPLAINS

## A Viable Part of a Growing Church



As the need is made known, God has been calling more choice Nazarene elders into every area of Chaplaincy Ministries (see charts below). Pictured here and featured on the front cover are three of our newest chaplains (from l.): CH (1LT) Jeffrey Mason, USA; Hospital Chaplain Karen Bird; and V.A. Chaplain Hector Mendoza.

### WE SALUTE OUR CHAPLAINS

Nazarene chaplaincy has truly become an international ministry. From LT Bezel Mungure, proclaiming Christ in the Zimbabwean army; to CH James Singi in New Guinea's armed forces; to Vishwas Dongardive, comforting the sick in the name of the Great Physician in India; chaplains are the church's representatives to those who might not otherwise be reached.

It takes a special commitment to minister as a chaplain; commitment to Jesus Christ, the Great Commission, and to the doctrine and standards of the church. Approximately 275 Nazarene chaplains have answered the call to that commitment, rendering distinguished service as they find opportunities to bring reconciliation, healing, and growth to a fractured world.

"I am truly excited," CH (1LT) John Nix, tells me, "about my opportunity to serve my country, my

church, and my God at the same time."

Hospital Chaplain Gerald Cole adds, "As I minister to people in crisis, I become more and more aware that I am an extension of God's love to hurting humanity."

Yet because they don't minister to a readily visible congregation, it's easy for us to forget that our chaplains are indeed pastors involved in viable ministry. It's time to call the church to attention concerning these, our forgotten shepherds to a forgotten flock, as Chaplaincy Ministries salutes the men and women who serve God and the church as chaplains.



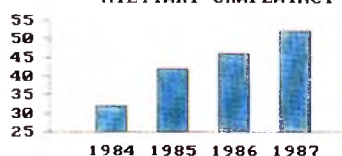
—CH (COL) Curt R. Bowers, USA, (Ret)  
Chaplaincy Ministries Director

### CHAPLAINCY MINISTRIES: ON THE GROWING EDGE

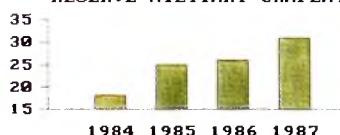
Nazarene chaplaincy has experienced steady growth. We have more active chaplains today than at any other time in the history of our church. But these figures represent more than just the numbers of elders who have chosen chaplaincy as their avenues of ministry. Each chaplain represents a unique sphere of

influence. Whether in ministry to the military, in hospitals, prisons, colleges, factories, or anywhere else they're found, our chaplains are the vanguard in the race to bring Jesus Christ to lost souls marching toward eternity.

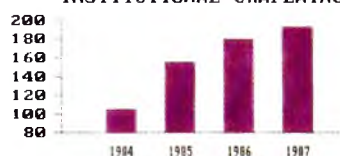
GROWTH OF  
MILITARY CHAPLAINCY



GROWTH OF  
RESERVE MILITARY CHAPLAINCY



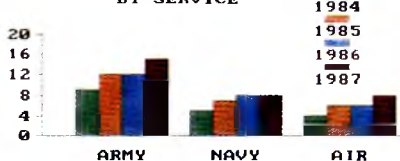
GROWTH OF  
INSTITUTIONAL CHAPLAINCY



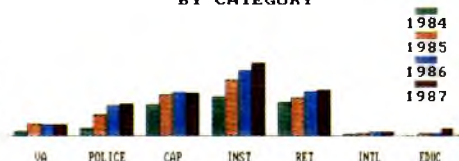
MILITARY CHAPLAINCY  
BY SERVICE



RESERVE MILITARY CHAPLAINCY  
BY SERVICE



INSTITUTIONAL CHAPLAINS  
BY CATEGORY



# I TOOK JESUS TO A REUNION

**B**ay Village, Ark., where I was born and raised, has a "schoolhouse" reunion each year the Sunday before the Fourth of July. Anyone who ever attended is *expected*. I lived across the road from Bay Village school and spent eight happy years there. This year I thought it would be a good time to go and let them know about me and my family, especially about Jesus coming into my life and heart. I did, and it was almost as good as a Nazarene homecoming, because of the food, fun, and fellowship. They had everything from Arkansas fried chicken to humble pie. One family even brought Kadota figs ... fresh from North Kadota I guess. The fun was listening to stories of the past from newlyweds to "nearly-deads."

The first person I got to tell about Jesus changing my life was Willie Mae Herd. Willie Mae dipped a little snuff and was ever so impressive when she gracefully filled her lower lip from her snuff box. She was still passing out profound advice to those of us who would listen—important things like, "Thunder won't hurt you, but running with an arrow in your mouth can"; "If you don't take a nap after lunch you may get lockjaw"; "Don't shoot anybody unless you are real mad at them"; and "Jesus said them red words in the Bible."

Many Bay Village classmates have done well—some lawyers, some teachers, some doctors, etc. One distinguished looking gentleman (Odie Caldwell's son) was a broker on Wall Street! He asked me, "What are you into?" and I replied "Church." He asked, "Buying or selling?" "Selling now, since Jesus bought me two and a half years ago." I was privileged to share my testimony with him and told

him, "Jesus is still in the buying business and if He walked on water, He can walk on Wall Street."

Zeddie Freeman, always the teacher's pet just because her daddy sold hog vaccine, loved the story of the prodigal son. Jesus can take anyone out of the pigpen. Zeddie cried and asked me to pray for her.

Another person I got to pray with was "Crash" Dowell. Now Crash was our Glee Club teacher, but had drunk so much "liquid courage" over the years that his voice sounded like Kate Smith with a bucket over her head. I shared with Crash that Jesus supplies us with another kind of courage when we are sanctified and filled with the Holy Spirit. I told him I was Spirit-filled and never wanted to sober up.

I'm anxious to go back next year. Oh, what a day I had!

I was so excited about coming back to church that night and sharing all this, but my excitement soon faded. My pastor had resigned while I was gone that day! One person asked me when I walked in the door at church that night, "Will you still come to church when Pastor Ron leaves?" I answered, "Yes, unless he takes my church house with him."

I was sad about losing my first pastor. He introduced me to my best Friend! Sometimes I wake up during the night and remember that he won't be my pastor anymore and I just say, "Jesus, this is old Jo, will you help me through this one?" And Jesus reaches down and wipes the tears from my cheeks and says, "We've got to go back to the reunion next year, remember? *We're expected!*" **H**

**BY JO HARVEY**

*Member of the Calvary Church of the Nazarene of Memphis, Tennessee.*

## CONTINUUM

*... Love is perennial  
like the seeds of flowers  
that renew themselves  
month by month,  
season by season,  
year by year,*

*or the dormant grass  
under the snow...*

—JOYCE A. CHANDLER  
Long Beach, California





# Slowing Down the Pace of the Hearse

**M**ontesquieu, one of history's greatest political philosophers, stated in 1747: "If I knew something beneficial to myself but harmful to my family, I would drive it out of my mind. If I knew something advantageous to my family but injurious to my country I would try to forget it. If I knew something profitable to my country but detrimental to the human race, I would consider it a crime."

Studies show a clear relation between alcohol consumption and the rate of crime. Alcohol is involved in 80 percent of all crime, and 80 percent of those in prison are there because of alcohol-related crimes. Dr. Jaren Tinklenberg of Stanford University, speaking of the close link between alcohol and violence of all kinds, said, "Alcohol is a disinhibitor of social control." Every person concerned about law and order must be concerned about alcohol.

One of every 10 persons who drinks will become an alcoholic. In every community alcohol necessitates various social and religious agencies, in addition to law enforcement, to attempt to deal with the problems it creates.

It is estimated that 85 percent of all hospital admissions are alcohol-related; this includes not only those who drink but also persons affected by them. Everyone who is concerned about health must be concerned about alcohol.

Disregarding the actual physical harm alcohol causes, it has no food value and takes from family needs. Not only does it destroy families and bring incalculable sorrow and suffering, but the annual bar bill for a husband and wife can easily come to \$3,000-\$4,000 per year. It is a major cause of family breakups in the United States. Everyone concerned about the family must be concerned about alcohol.

There is a dimension to the cost of alcohol use that cannot be measured: the cost of human suffering. Consider the grief of those who lose loved ones in automobile or industrial accidents, the hurt of those who experience the heartbreak of divorce, the physical agony of those who endure disease and pain as a result of alcohol's impact upon their bodies, and the mental anguish of those who are pushed to



Paul M. Schrock

H. Armstrong Roberts

the brink by alcohol problems of their own or of those close to them.

Our society is sick not only because it makes such wide use of a dangerous and destructive drug called alcohol but because we condone and glamorize its use—because we commercialize and promote this drug! There is a double sickness upon us: this sickness of alcoholism, and the social, moral, and spiritual sickness of the tolerance of an abominable social curse. Our nation has lost its sense of values and moral rightness.

In every state there are laws to regulate the sale of liquor. The impossibility of the enforcement of these laws is evident to any student of the alcohol problem. The reason is a simple one: a lawless business cannot be made law-abiding. Walter Lippmann said, "The effect of any liquor regulation is to reduce profits. The purpose of any regulation must naturally be to diminish consumption, that is, to reduce sales and therefore profits. Consequently, as long as the liquor industry is conducted for profit there is bound to be a perpetual war between the regulators and the sellers for profit."

What wisdom is there in a law that controls the highways, but allows vendors of alcoholic beverages to put in jeopardy every good citizen who uses the roads? The highways were made for man, for all citizens. Would not wisdom impel a wise state to see to it that the vast majority of people are protected against a business that is responsible for drinking drivers, hence for wreckage and death on the highways? Rigid laws control travel on trains and planes, the use of the water power, electricity, and so on.

America is being duped by a parasite that bears false wit-

**BY MORRIS CHALFANT**

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

ness. Perhaps the best known of the Ten Commandments is, "You shall not kill." As Jesus spoke against the Pharisees, He said, "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves" (Matthew 23:15). Jesus was accusing the scribes and Pharisees of duping those whom they proselytized in fact, of killing that which is good in man.

So does the alcoholic beverage industry kill that which is good in man. It uses any possible means to extend its own business and increase its own profits. It extensively sponsors TV and radio sportscasts—thus proselytizing youth in the real sense of the word, through infecting a lawful and rightful interest of youth with its own murderous propaganda.

Alcohol use increases with availability. In rural Finland, the government changed from a policy of allowing liquor sales only in certain outlets to permitting purchases in a variety of stores. The result was a 50 percent increase in alcohol consumption within one year.

Beverage alcohol is too available; it's pushed along in too many grocery carts.

Imagine the benefits to our nation if drinking could be curbed by 50 percent through stiff distribution laws! The impact on America's health would be akin to the discovery of a cancer cure.

Creative action is needed here, including stricter licensing, limits on the number of outlets based on the population of each community, and the banning of all alcoholic beverages being dispensed where gasoline and food are sold. In fact, if the present liquor quotas for outlets were enforced by the majority of the states, it would be a great step in solving many community liquor problems. Bold moves in limiting outlets will bring cries of economic hardship by businesses and the threat of higher prices on other items, but it is time to get our priorities right. When lives are at stake, dollars must yield to sense.

One of the most ordinary and inconsistent features of modern life is the difference in the community's attitude to, and the treatment of, those who provide and sell such drugs as heroin and marijuana to addicts and those who provide and sell alcohol (also an abused drug) to its addicts.

The "drug pusher" is treated (and rightly so) as a criminal; on the other hand the distributors of alcoholic beverages are considered honorable and respected members of society, receiving recognition for their philanthropic services to the community.

If we want to survive as a society, then each individual has to set himself new priorities. We must relearn the old truth that man does not live by bread alone. If we continue in our present life-style, we will destroy ourselves and the world we have built.

Disillusionment and disappointment in today's world are produced by a self-centered, profit-oriented, materialistic "get" society. There needs to be a total change in the direction of society, in overall life-style. Only then can the underlying cause of the drug-alcohol abuse problem be resolved.

If we can slow down the distribution of the "fifth," the "quart," and the "can," *we can slow down the relentless pace of the hearse.* Are you willing to give some of your time and talents to save the life of some child or youth? He could be your own. **H**



## SHARPNESS MAKES THE DIFFERENCE

Last August, while visiting our pastor-son, Jonathan, and his wife Cathleen, we participated in "1860 Days," an annual celebration in the lovely town of Pierce, Idaho, where gold was discovered nearly 128 years ago. In that lumbering community, among other festivities, there is a parade, a bake sale, and truck-driving and logging contests.

I was particularly impressed by the chainsaw competition involving five men. The rules called for each contestant to saw through the center of the 2½ foot diameter log, using his own chain, moving up and then down until the piece was severed. The first competitor was a slender, elderly gentleman who, seemingly without great effort, separated a chunk from the huge log in only 12 seconds! People in the bleachers shook their heads in disbelief. "The best cut we've ever seen!" one group exclaimed. The best time the other four younger men could muster, despite their valiant efforts, was 20 seconds.

"Why was the older gentleman so much better?" I asked Elwood, an experienced lumberman. "It was his skill in sharpening the teeth of the chain," he replied. Then he added, "He knows what he's doing because he's won that contest for years!"

Though it's been months ago, I have a vivid mental picture of that old gentleman stealing the show because of sharpness. It calls to mind the words of the Preacher who said, "If the ax is dull and its edge unsharpened, more strength is needed but skill will bring success" (Ecclesiastes 10:10, NIV).

It's never too late to sharpen our lives—mentally, physically, and spiritually. Instead of gazing at the mountains filled with stately spruce and cedar trees and just talking about the "good old days," the old gentleman sharpened his saw in preparation for the next contest. Looking back was good; looking ahead was better. Such a perspective leads to sharpness that can make all the difference in the world. **H**

**BY GEORGE PRIVETT**

*Director of Alumni Relations at Trevecca Nazarene College in Nashville.*



# THE ANSWER CORNER

I attended a church where the pastor preached that one is saved only by baptism, and that true baptism is only by immersion. He said thousands of people who think they are saved because they have repented of their sins and have believed on the Lord Jesus Christ are not saved.

After the service I asked him if one could be born again and later on be baptized as an outward sign of an inward grace. I also asked him about the spiritual state of those who trust in Christ before they die but have no opportunity of being baptized. He denied that a person would be saved in either case.

If this is true, why doesn't our church emphasize baptism as a requisite to salvation?

We do not teach baptismal regeneration because we do not believe it is taught in the Bible. We believe that persons are saved by faith in the atoning merit and power of the death of Jesus Christ, not by baptism in water. Baptism in water should follow that experience of faith in Christ, but baptism is not essential to that faith or to the salvation that faith brings.

Baptism confesses the faith and signifies the atoning death. In the absence of faith, baptism is an empty ritual. A dry sinner becomes a wet sinner, but no other change takes place. In the absence of baptism, however, faith is not an empty trust. We are "saved by faith" and "justified by faith" and "sanctified by faith" according to Scripture. Baptism attests

to this salvation, but it is neither the substance of salvation nor a substitute for faith.

This does not deny that faith could be exercised for salvation in the moment baptism takes place, but the usual sequence of experience is repentance, faith, regeneration, baptism.

According to Acts, in the apostolic period baptism usually followed immediately or shortly after faith, but the two are separable and the latter essential to the forgiveness of sins.

**Is there any biblical evidence to support or discredit the theory of life on other planets? The universe is so huge that it's almost ridiculous to believe that we are the only people around. Please explain.**

I do not know of any scriptures that affirm or deny life on other planets. Your use of "people" leads me to suppose that you mean human life. We do not know of any other planets where human life could be sustained, but in the vast reaches of the universe there may be some.

Whether there is such life on other planets or not does not affect in any way the teaching, meaning, or purpose of the Bible. The Bible has to do with our race—with Adam's descendants—as creatures fallen from God through sin, for whom the Creator has intervened as Redeemer.

That other creatures, angelic and demonic, exist is the plain teaching of Scripture. Whether other human races

exist is not taught. If so, they exist as creatures whom God has created and to whom He bears whatever relationship is proper to their good and His glory. He is the Creator and Sustainer of the entire universe.

**In a local church, who has final authority for disbursing church funds?**

The question is answered indirectly in the *Manual*, pars. 135 and 135.1—"The duties of the treasurer of the church board shall be: To receive all moneys not otherwise provided for, and disburse the same only on order of the church board."

The treasurer has a duty also "To present a *detailed monthly financial report* for distribution to the church board" (135.4) and "To present an annual financial report to the annual church meeting" (135.5).

The pastor has fund-raising responsibilities (423.20) but not fund-distributing duties "unless authorized and directed by majority vote of the church board or by majority vote of a church meeting," with the authorization approved in writing by the District Advisory Board (425).

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

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

## LETTERS

### THANK YOU NOTE

I would like to express my thanks and appreciation to the person who has sent me the *Herald of Holiness* during these last three years. I really love this magazine. I feel that it is one of the finest holiness magazines on the market. Due to my present financial situation I cannot afford to purchase this magazine. I do not know who the kind person is that subscribes each year for me, but I want them to know what a blessing and an encour-

agement this magazine has been to me. The moment I find it in my mail box, I immediately sit down and read it from cover to cover.

Janet Demmler  
Pittsburgh, Pennsylvania

### TOO BUSY, TOO BROKE

Proverbs says that the borrower is slave to the lender! Christians have let the world squeeze them into its mold of buy now, pay later, easy terms, easy credit, and the list goes on and on. We have very innocently been squeezed in by the pressures of this life, and "keep up with the Joneses" syndrome until we have reached a point that literally

ignores Jesus' command to "seek first His kingdom and His righteousness."

Christians have done exactly what Proverbs says; we've become slaves, like the rest of America, to the plastic dollar and easy credit. Now we are so busy earning a living, and a high one at that, that we don't have time to win souls, true riches as Jesus put it. I now understand why our churches aren't growing. It's not anyone's fault; it's just our way of life. I mean, who really has time to listen to the hurts of neighbors and let them know that Jesus cares? They probably think He's as busy as we are.

Marvin G. Ferguson  
Bethany, Oklahoma

## FOSTER PARENT OUTREACH

Thank you for printing the article "Is Your Family Too Small?" by Dorothy Tarrant (April 1, 1988). One thing she didn't mention is reaching out to children through foster parenting. If Christian couples don't open their homes and lives to hurting children with the love of Christ, who will? My husband and I are new foster parents. We'd like to know of any other Nazarenes who are foster parents. Maybe we can't save the world but we can save one child at a time.

Randy and Pam Howard  
Owendale, Michigan

## EDITOR REPRIMANDED

Reading the April 1, 1988 "Answer Corner" I became very concerned over your answer to the question of "killing in the guise of protecting our country." Let me refresh your memory as to part of your answer.

"There has always been, and always will be, disagreement among Christians on this issue. It cannot be resolved by simply quoting, 'Thou shalt

not kill,' or even, 'Thou shalt love thy neighbour as thyself.' The same God who laid those commands upon Israel also sent Israel out at times to wage war, with specific orders to kill. Evidently God did not interpret all killing as murder or as contrary to love.

"What it boils down to is this: You cannot escape the lonely anguish of personal decision in this matter."

What it boils down to, Mr. McCumber, is the fact that you as a Christian did not stand up for God's commandment "Thou shall not kill." Maybe you should refresh your mind and heart by reading the following: Matthew 5:3-38; 22:34-40; Luke 6:26-36; Mark 12:28-31.

By now you should be getting the picture. The answer you should have given is: As a *true Christian one does not kill another human being for any reason*. That is God's command to us and it should be followed to the letter.

As for what God instructed Israel to do, that is up to God. Who are you to question God?

What it boils down to is this: you publicly backed away from upholding

God's commandment. The lonely anguish of personal decision is not that of killing or not killing for one's country but that of choosing not to follow the world. And what a happy moment that will be, when God is chosen over the world. If one follows God with all his heart and soul the decision of killing for one's country is made. The killing will *not* take place. Mr. McCumber, just where does your heart stand? You are either for God and His commandments 100% or you are against God and His commandments. I pray that you think about the answer you gave and will correct it.

Richard Bogle  
Alva, Oklahoma

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

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## BY ALL MEANS...SAVE SOME

# NEVER TOO LATE

Bill, would you like to pray and ask Jesus Christ to forgive your sins and invite Him into your heart?" I asked, after explaining the way of salvation to him.

Eighty-one-year-old Bill looked into my eyes with real concern and replied, "Yes, Chaplain, I would. I want to be a Christian."

As we sat there on the edge of Bill's bed I placed my arm around his shoulders and he prayed the sinner's prayer after me.

"Where is Jesus right now, Bill?" I asked him, when we finished praying.

"In my heart," Bill replied. This happened about eight months ago, and Bill has not wavered in his devotion and love for Jesus.

I first met Bill five years ago when my wife and I took over the chaplaincy at the Sharon Guest Home where he lived. Bill came quite regularly to the Thursday services that we conducted.

When Bill responded to the invitation and prayed to receive Jesus, we were unaware of his enslavement to alcohol, but the truth soon came to our attention. Despite Bill's and our prayers, he was not delivered. His problem became so acute that he was asked to leave the home. He moved into a boarding house about a block away, and with our urging would return, very infrequently, to the Thursday services. After some time, we lost touch with him completely, but the Lord didn't.

As I was calling in another nursing home where some previous Sharon Home residents now resided, I was suddenly face-to-face with my friend Bill once more. This led to Bill's renewing his relationship with us and the Lord, and this time, praise the Lord, Bill is free.

Since then, Bill has moved into another retirement home where he attends the services regularly. Each Wednesday morning I pick him up and we attend a prayer breakfast. He sings, prays, and testifies to the saving grace and mercy of God who delivered an 82-year-old alcoholic from the chains of habit.

H

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### BY ALBERT L. GAMBLE

*A Nazarene elder and chaplain of Sharon Guest Home in Puyallup, Washington.*





Gerald Bohall, European Military Coordinator for Chaplaincy Ministries (*extreme l.*), and some of the servicemen, their wives and children, who attended the retreat.

## PRAYER PARTNERS

### PRAISINGS

A spirit of revival is characterizing numbers of the district assemblies this spring and summer, both in this country and in various other parts of the world. According to Missionary Don Crenshaw, "An altar service reminiscent of the Day of Pentecost" occurred recently in the Dominican Republic. We give God praise.

God's Spirit has been unusually manifest in every one of the PALCON IIIs. Pastors are being renewed personally and in their determination to continue proclaiming the message of Christ and the call to holiness. Let's praise the Lord.

### PETITIONS

It is not too early to pray for the 1989 General Assembly, which will convene in Indianapolis. Pray that Nazarenes from around the world will prepare their hearts through confession, fasting, prayer, and faith for a gracious and mighty outpouring of God's Spirit upon His people.

Remember our people and work in Nicaragua. There are more than 2,500 Nazarenes there worshiping in 64 churches. Pray that the efforts of the Church of the Nazarene to double the number of churches and members in this strife-torn nation will be realized.

The first Work and Witness team to go to Nicaragua since the change of government in 1979 will be going from Ohio in a few weeks. Pray that in spite of political and military conflict God will use these ambassadors of Christ's love.

JOHN A. KNIGHT, Secretary  
BOARD OF GENERAL SUPERINTENDENTS

### EUROPEAN SERVICEMEN'S SUMMER RETREAT 1988

The European Servicemen's Summer Retreat was held June 24-26 on the campus of European Nazarene Bible College, Schaffhausen, Switzerland. Dr. Jay Hunton, rector of the Bible college, was the speaker. Rudy Quiram, superintendent of the Switzerland District, presented a seminar on "Living the Deeper Life of Holiness." Rev. Werner Stoppler, pastor of the college church, provided the morning devotional.

Eighty-two servicemen and members of their families came from Frankfurt, Kaiserslautern, Stuttgart, Nuremberg, Mainz, and the Netherlands for this third annual summer retreat.

From the very first service Friday night until the closing service Sunday morning a wonderful spirit of unity prevailed, according to Gerald Bohall, European military coordinator. "The German congregation shared their Sunday morning worship service with us. We sang the hymns and heard the morning message in both German and English. In spite of the language differences, it was a wonderful time of fellowship and spiritual refreshing for all who were there." □

### THE CHURCH SCENE

The Weirton, W.Va., church celebrated a "Burning of the Mortgage" service June 12. The church properties and buildings are valued at more than \$1.5 million. The indebtedness of \$400,000 was paid off in just 11 years.

During the service, charter members were honored, former pastors were recognized, and special music was presented by a local quartet of Dwight McUmar, Ken Rush, Jr., Larry Baker, and Dennis Shirer.

Rev. John Dennis, pastor of the Weirton Church at the time of the mortgage inception, and now superintendent of the West Virginia North District, brought the message.

All in attendance shared in a catered luncheon following the service. Dr. Robert A. Walter is the pastor. □

The congregation of the Paso Robles Calif., church held a groundbreaking ceremony May 8. The new site is 3.4 acres of prime land in an area of growing housing developments. The congregation has been worshiping for the past two years in an elementary school multi-use room.



The land has already been graded to specifications, and construction will begin in the fall. □

**The Cape Girardeau, Mo., First Church** youth choir, the New Hope Singers, went on a 3,000-mile concert tour June 12-21. Selected materials from the musicals *Surrender* and *Friends Forever* were presented to churches in Vandalia and Columbus, Ohio; Waynesburg and Fairview Village, Pa.; and Vienna, Va. Side trips to Kings Island at Cincinnati, Ohio, the Atlantic Coast in New Jersey, and Washington, D.C., were included.

To support the tour, which cost \$12,000, the teens raised monies through nine projects. Twenty-seven teens represented the Cape church with eight chaperones and two children. The presentations were uplifting, with a special outpouring of the Holy Spirit on several occasions. Carolyn Kelley is the director. □

#### FOURTH CHURCH OF SÃO PAULO THRUST ORGANIZED

With the official start of the São Paulo Thrust to the Cities still four months away, at least four new churches have already been fully organized as a result of São Paulo '89, according to

Stephen Heap, mission director for Brazil.

A group of 50 persons met in 40-degree weather under a roof with no walls June 4 to organize the Vila Granada Church. Pastor Sebastiao Mendes de Freitas welcomed 15 charter members into the body.

On June 25 the Maua Church was organized with 12 charter members under pastor Antonia Bento Claro.

On the Sunday following the organization of the Maua Church, the pastor and two of the members were returning to the church for the evening service when they and the car they were entering were hit by a car being driven by a drunk. The three were thrown to the ground and both cars were badly damaged. One of the men even had paint from the car embedded in his coat, but the Nazarenes were uninjured. They proceeded to church to report how the Lord had protected their lives. "The spirit of the service was reminiscent of accounts from the Book of Acts," added Heap.

Both pastors are bivocational men in their 40s and are studying in the extension Bible school.

The other two churches that have been organized thus far are São Bernardo do Campo in March and Vile Lutecia in April.

—N.V. □



Stan Belk (center), of Craig, Colo., was honored as the "outstanding law enforcement officer of the year" in the Craig area on May 21. He was nominated for the award along with other officers from the police department, sheriff's department, the Colorado State Patrol, and the Colorado Division of Wildlife. A detective with the police department, Belk was selected for the award for his work with children and juveniles in the community. He and his wife, Debby, are former youth ministers of the Colorado Springs Southgate and the Fort Collins First churches in Colorado.

## PEOPLE AND PLACES

C. W. Perry, pastor of the Rose Drive Friends Church in Yorba Linda, Calif., was recently awarded the Minister of the Year Distinguished Achievement Award of the Pasadena/Point Loma Alumni Association. Perry was given the honor during the association's annual banquet held on the campus of Point Loma Nazarene College in San Diego.

Perry, a 1956 Pasadena College alumnus, is founding pastor of the Rose Drive Friends Church, the largest Friends Church in the


Southwest Yearly Meeting. The church, founded in 1963 with a congregation of 40 today averages a regular attendance of 1,300 each Sunday.

Perry's ministry extends far beyond the walls of the Rose Drive Friends Church. Since 1978 Perry has served as a member of the George Fox College Board of Trustees. He is also on the governing boards of the Missionary Aviation Fellowship and the Placentia Linda Community Hospital.

Perry and his wife, Mary, are the parents of four grown daughters involved in Christian service, and a son who is in the sixth grade. □

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1988 YIM training camp at PLNC

## YOUTH IN MISSION PARTICIPANTS PREPARE FOR SUMMER

Over 160 young adults spent a week and a half in intensive training on the campus of Point Loma Nazarene College for their summer assignments in the YOUTH IN MISSION program.

YOUTH IN MISSION provides short-term mission opportunities for young adults ages 18-30 in locations all over the world.

This year's training camp on PLNC's campus June 12-21 saw the largest group ever in the history of YOUTH IN MISSION prepare for their summer of ministry in areas including music,

evangelism, puppets, cross-cultural ministry, working with children and youth, recreation, plus many others. Fifty-five teams of two and three students each left San Diego on June 21 to spend the next seven weeks in locations including France, Brazil, Northern Ireland, Scotland, Republic of Ireland, England, Por-

tugal, the Azores, the Virgin Islands, Trinidad, Windward Islands, Mexico, Philippines, Guyana, Florida, Virginia, California, Hawaii, New York, Canada, and Missouri.

A portion of the participants spent an extra week training for cross-cultural ministry at the Bresee Institute in Los Angeles before departing for their destinations.

All teams will return to the states on August 15. For more information about the YOUTH IN MISSION program contact Dale Fallon, coordinator at 6401 The Paseo, Kansas City, MO 64131.

## WORK AND WITNESS "GOES TO COLLEGE"

A team of enthusiastic and energetic workers along with their leader, Chuck Rundberg, from Olathe, Kans., College Church, spent two weeks in work and witness at British Isles Nazarene College, Manchester, England. The generous help in finance and manpower enabled vital work to be completed. Skills included bricklaying, joinery, electrical, concrete work, and painting. The

September  
Selection



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team was also able to do an urgent task at an adjoining Nazarene Church in Brooklands, Manchester. Part of the church roof had failed. Within a week they had stripped off the useless roof and replaced it with quality materials.

The team did find time for sight-seeing tours to London, York, and the Lake District (in this year of the 250th celebration of the conversion of John Wesley), to Epworth (Wesley's birthplace). Each Sunday the team witnessed in the services at local churches including Didsbury, Brooklands, Salford, and Longsight. Rev. John R. Packard, British Isles South district superintendent, expressed gratitude on behalf of the entire district. □



The Olathe, Kans., College Church Work and Witness team is pictured (l. to r.): (front row) Doris and Bob Biggerstaff, Orin and Shirley Trabert, Dennis Vaverka, and Norma Mullins; (back row) Julie and Chris Launius, Pat Kitterman, Leland King, Chuck Rundberg, Burt Schafer, and Bill Mullins.

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## OUR COLLEGES AND SEMINARIES

### STUDENTS GRADUATE FROM NAZARENE INSTITUTIONS

Almost 2,500 students graduated from Nazarene institutions of higher education in the United States and Canada in ceremonies this spring.

Point Loma Nazarene College, with 438, had the greatest number of graduates, followed by Olivet Nazarene University (361), Southern Nazarene University (349), Trevecca Nazarene College (325), MidAmerica Nazarene College (293), Mount Vernon Nazarene College (193), Northwest Nazarene College (185), Eastern Nazarene College (175), Nazarene Theological Seminary (69), Nazarene Bible College (66), Canadian Nazarene College (22), and Nazarene Indian Bible College (10). (Figures include all degrees or certificates awarded in graduate as well as undergraduate programs.)

Honorary degrees were awarded to the following individuals:

INSTITUTION	RECIPIENT
ENC	William Patch
MANC	E. Lawrence Goodman
MVNC	Dale Foster
NNC	Ernest Boyer, Gilbert Ford
PLNC	Ernest Boyer, Paul Skiles
SNU	Donald Billings, Jerry Porter
TNC	B. J. Garber, Bob Hoots

—N/N

1. Cecil Paul, Communications Division director at Nazarene headquarters, challenges the graduates at ONU's 75th annual commencement.

2. President Jerry Lambert participates in the Torch Ceremony in the Apostles' Court as part of the 1988 NBC graduation exercises.

3. Myron S. Augsburger, president of the Christian College Coalition and former president of Eastern Mennonite College and Seminary, delivers the 1988 commencement address at ENC.

4. E. Lawrence Goodman receives the doctor of laws degree at MANC. Shown (*l. to r.*) are Darrell Moore, MANC vice president for institutional advancement; Goodman; and Keith Bell, MANC vice president for academic affairs.

5. Dale Foster, a retired Mount Vernon businessman and MVNC board member for 18 years, was awarded an honorary doctor of letters degree at the college's 19th annual commencement. Shown (*l. to r.*) are Jack An-

derson, vice president for academic affairs and academic dean; Foster; and Clifford Anderson, director of teacher education.

6. 1988 graduates and faculty at Nazarene Indian Bible College.

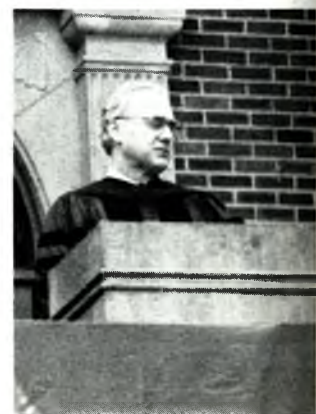
7. Smiling faces and fresh diplomas for three of the 1988 graduates of NNC. Shown (*l. to r.*) are Dee Lavander of Beaverton, Oreg.; Melanie Bruneel of Eagle, Idaho; and Laurinda Badtram of Ashland, Oreg.

8. Lois Polege receiving the Governor General's Silver Medal from Dr. Kent Brower, acting academic dean at Canadian Nazarene College's commencement April 24. The medal is awarded to the graduate with the highest cumulative grade point average.

9. Mexico and Central America Regional Director Jerry Porter receives the doctor of divinity degree from SNU President Ponder Gilliland.

10. Alabama North District Superintendent B. J. Garber (*l.*) and evangelist Bob Hoots (*r.*) were honored with doctor of divinity degrees by TNC.

11. Serge Michel (*center*) from Port-au-Prince, Haiti, receives the M.Div. degree from Drs. Bassett (*l.*) and Hamilton at the 1988 NTS commencement at Olathe, Kans., College Church.







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## NEWS OF EVANGELISM

### REVIVAL BRINGS HEALING FOR MIND AND BODY

Pastor Fred Penhorwood of the Middleport, Ohio, church reports that a recent revival under the ministry of Evangelist Jay Budd was "an outstanding time of church healing."

One person who sought help at the altar during the week of special services told Pastor Penhorwood that after God's healing touch, "I had a good night's sleep for the first time in a long time; it has even reduced the physical tension in my life."

With an average attendance of 27 each night, the Holy Spirit found open and willing hearts as four persons accepted Christ as Savior and four testified to the experience of entire sanctification. □

## FOR THE RECORD

### DISTRICT ASSEMBLY REPORTS

#### NEBRASKA

The 76th Assembly of the Nebraska District, termed "the first of our last 25 years to the 100th Anniversary" by District Superintendent Dwight Neuen-schwander, met at Grand Island June 23-24.

Elected were Mrs. Evonne Neuen-schwander, NWMS president; Ron



Canada Central District Superintendent Lorne MacMillan (l.) is shown presenting the Church Planter Award to Rev. Rafael Moreno, pastor of the newly organized Toronto Spanish church. Pastor Harold Sukhraj (center) received the Citation of Merit Award on behalf of the sponsoring Toronto Main Street Church.

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Shown (l. to r.), at the 29th Annual Northwestern Ohio District Assembly are recently appointed District Superintendent J. E. Shankel, ordinands Carol J. Godin, Robert R. Knapp, J. Phillip Fuller, Phillip S. Geiser, Herman R. Pieper, and General Superintendent William M. Greathouse.



Pictured (l. to r.) at the Northern Michigan district assembly are General Superintendent Raymond W. Hurn, District Superintendent and Mrs. Milton E. Hoose, ordinands and wives, Rev. and Mrs. Richard El-Talabini, Rev. and Mrs. David W. Wilson; Rev. Curtis E. Cruff, credentials recognized; and District Secretary and Mrs. Ralph W. Fisher.

Sullivan, NYI president; and Bill Bland, Christian Life chairman. District Superintendent Neuenschwander is serving on an extended term.

General Superintendent John A. Knight presided over the business, and challenged pastors and laity from God's Word. Other special workers were Dr. Woodie Stevens (NYI), Rev. Steve Weber (NWMS), Rev. Gene Williams (CL/SS), and song evangelist Danny Steele.

Announcement was made of new work to be started in Holdrege with Pastor Jack Atteberry, reopening of the church in Norfolk with Pastor Greg Sutter, and an effort to save a struggling church at Alliance with Pastor Harold Park. The district is committed to \$20,000 in support of these vital areas over the next 6 months.

Loran L. Forbes, reporter

## NORTHERN MICHIGAN

The third assembly of the Northern Michigan District was held at the Traverse City, Mich., church May 31, with General Superintendent Raymond W. Hurn presiding.

District Superintendent Milton E. Hoose was reelected to a four-year term. He reported a new church planted at Iron River, located in the area of the Upper Peninsula annexed from the Wisconsin District last August. The General Budget was paid 100.26% and the Pensions and Benevolence Budget 90%. There were increases in all areas with a total amount raised by the district an all-time high of \$1,157,000. Three churches received the Great Commission Leadership Award: Beaverton, Cherry Grove, and Sage Lake.

Elected to district posts were: Mrs. Christine Turnbull, NWMS president; Rev. John Carr, NYI president; and Rev. Mark Moore, CL/SS chairman.

## NEW ENGLAND

General Superintendent William M. Greathouse presided at the 81st New England District Assembly held at Wollaston, Mass., June 23-24. He ordained as elders Mrs. Susan E. Heilemann, Arthur O. Oakes, Thomas C. Riordan, and Tomas A. Rosa. Mrs. Kathleen D. Bailey was consecrated as a deaconess.

District Superintendent Neale O. McLain reported increases in church membership, Sunday School average attendance, Sunday School Responsibility List, and morning worship attendance. A new church has been organized in Enfield, Conn., with Douglas Fish as pastor.

Elected to the advisory board were: (elders) Manual Chavier, Sr., Richard Clifford, and Alexander Cubie; (laypersons) William Dymont, Jack Lauderdale, and Dale Mingleddorf. Reelected were Steve Perry, CL/SS chairman; and Mrs. Louise Clifford, NWMS president.

P. Edgar Thompson, reporter

## CANADA CENTRAL

At the Canada Central district assembly, held at Toronto Emmanuel June 3-4, District Superintendent Lorne MacMillan reported growth in all areas. The first church among Spanish-speaking people in Toronto was organized in April.

One highlight was the Vision for Greatness rally presented by Target Toronto Director, Mrs. Marjorie Osborne.

General Superintendent Jerald D. Johnson ordained Rev. Stan Reeder, Hamilton First; and Rev. Frank Chouinard, Collingwood. The credentials of

Rev. Peter Grogan, Meaford, were recognized.

Great Commission Fellowship certificates were presented to Rev. Ken Ardrey, Toronto Kennedy Road; Rev. Glen Clark, Trenton; and Rev. Doug Neufeld, Egypt.

Great Commission Leaders plaques were presented to Rev. Ian Fitzpatrick, Mississauga Bethel; Rev. Stan Reeder, Hamilton First; and Rev. Ohannes Keshkerian, Toronto Armenian.

## MOVING MINISTERS

OSCAR N. AGUILAR to pastor, Bell Gardens, Calif.

JAMES ANDERSON, student, NBC, Colorado Springs to pastor, Sarnia, Ont., Canada

ROBERT L. BOLTON from associate, Tampa (Fla.) First to pastor, Glendale (Ariz.) Mission

WILLIAM RAY BOWERS, student NTS, Kansas City, to pastor, Poulsville (Wash.) First

LARRY COLLINS, student, CNC., Winnipeg, to associate, Brampton, Ont., Canada

DANIEL W. HAYES from Lake Mary, Fla., to Bartow (Fla.) First

PETER LANIGAN from Kitchener, Ont., to Cambridge (Ont.) Calvary, Canada

MARK LEVELLAN from associate, Wellington, Kans., to associate, Orange (Calif.) First

WILLIAM LOWRY to associate, Orlando (Fla.) Metro West

MAYNARD MAHLEN from Glasgow, Mont., to Lewistown, Mont.

CHRISTOPHER MANBECK from Tampa (Fla.) Carrollwood to Lake Wales, Fla.

MICHAEL NICODEMUS from pastor Riverview, Fla., to associate, Brandon, Fla.

DAVID VAUGHN to Orlando (Fla.) Metro West

## MOVING MISSIONARIES

DR. NORMA BAJOYO, Swaziland, Furlough address: c/o APNTS, P. O. Box

556, MCC 1299, Makati, Metro Manila, Republic of the Philippines

REV. ROBERT and RAMONA CRAFT\*, Philippines, Stateside address: R.R. 17, Box 1790, Cullman, AL 35055

REV. ROBERT and MYRNA DIPERT, Papua New Guinea, Field address: P.O. Box 1652, Lae, Papua New Guinea

DR. LEBRON and ANNE FAIRBANKS, Philippines, Field address: APNTS, P.O. Box 556, MCC 1299, Makati, Metro Manila, Republic of the Philippines

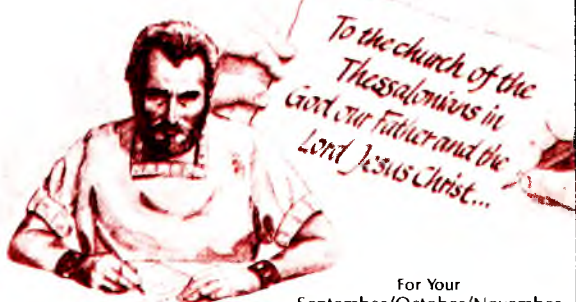
MISS ARLENE GARDE, MAC Regional Office, Furlough address: 2422 Pioneer Dr., Beloit, WI 53511

REV. DAVID and BEVERLY GRUVER, Paraguay, Stateside address: 314 Grace, Olathe, KS 66061

REV. HAROLD and DORIS HARRIS\*, Caribbean Regional Office, Field address: 4137 Woodland Dr., Howell, MI 48843

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

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REV. JIM and BARBARA SAGE, Zimbabwe, Stateside address: c/o Jordan, 5617 W. Morten, Glendale, AZ 85301

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MR. RANDY and ALICIA VORCE, MAC Regional Office, Field address: Apartado Postal 3977-1000, San Jose, Costa Rica

\*Specialized Assignment Personnel

## ANNOUNCEMENTS

**Streator, Ill., First church** will celebrate its 60th anniversary September 9-II. Former pastor, Rev. Ray Gibson, will

be the featured speaker. District Superintendent Thomas Bailey will speak in the Sunday afternoon service.

All former pastors, members, and friends are invited. Letters of greeting are desired from those who cannot come.

For further information, housing arrangements, or other inquiries, contact Rev. Wesley Burnes, pastor, 1620 E. Main St., Streator, IL 61364. Phone (815) 672-1765 or 672-0360.

**The Edmond, Okla., Waterloo Church** will celebrate its 65th anniversary with a "Homecoming Celebration" September 10-11. A review of history and present plans will be presented. Saturday evening and Sunday morning Rev. Bill Raines, former pastor, will preach.

All former pastors, members, and friends are invited to attend. Those who cannot are encouraged to send greetings with a family picture. For further information contact Rev. Byron Strange, 407 W. Waterloo Rd., Edmond, OK 73034. Phone (405) 341-2751.

**The Lawson, Mo., Canaan Hill Church** will celebrate its 70th anniversary Sunday, September 11.

All former members and friends are invited to attend. There will be several former pastors present that day.

Rev. Victor Schreffler is the present pastor. For further details, write the church at Rte. 1, Box 344, Lawson, MO 64062.

**The Dayton, Ohio, Maryland Avenue Church** will celebrate its 50th anniversary September 25. All former pastors, members, and friends of the church are invited to the services that day beginning at 10 A.M. If you cannot attend, please send greetings to the church. For further information contact Rev. Charles Tone, 324 Maryland Ave., Dayton, OH 45404.

**Roseville, Calif., First Church** will celebrate its 40th anniversary with a special service Sunday, September 25, with dinner on the grounds following the service and an afternoon sing and fellowship.

All former members and friends are invited to attend. There will be several former pastors present that day. Rev. Douglas W. Brumbaugh is the current pastor. For more information, write 1301 Main St., Roseville, CA 95661, or call (916) 786-6833.

**The Logan, Ohio, church** will celebrate its 75th anniversary beginning with a banquet and continuing with special services, October 8-13. Special workers are Rev. Doug McVay (former pastor) and Wally and Ginger Laxson. For additional information, contact the church at 650 Walhonding Ave., Logan, OH 43138.

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

## VITAL STATISTICS

### DEATHS

REV. MARY FRANCES CASS, retired elder, 69, died June 20 in Maryville, Tenn. She co-pastored churches in Tennessee and Georgia with her late husband, Rev. William Glenn Cass, for 38 years. She last served the Jonesboro, Ga., church for 2 years after her husband was killed by a robber in 1980.

Survivors include three daughters, Linda West of Georgia, Donna Peach of Friendsville, Tenn., and Glenda Cass of Nashville; two brothers, Miles Minton Lord, Jr., and James Richard Lord of Florida; two sisters, Eunice Outlaw and Evelyn Sandifer of Florida; and five grandchildren.

\* \* \* \*

P. H. (PERCY) LUNN, 99, died March 31 at Shawnee Mission, Kans., Medical Center. He was an editor for the Nazarene Publishing House before he retired. The brother of long-time NPH Manager M. Lunn, P. H. was the uncle of Madlyn Hance, Betty Miller, Alma Jean, and M. A. (Bud), Vernon, and Mervel Lunn. He is also survived by a grandson, William, and two great-grandchildren.

\* \* \* \*

BENJAMIN O. RIEDER, 22, son of missionaries Stephen J. and Irene McCarty Rieder of Taiwan died July 6 as a result of a bicycle/car accident near Williams, Ariz. A senior at Eastern Nazarene College, Ben was a member of a



summer team sharing the gospel among campers near the Grand Canyon.

Surviving, in addition to his parents, are paternal grandparents, Ronald and Ruby Rieder; his maternal grandmother Mrs. Clara McCarty of Endicott, N.Y.; a brother, Ronald Rieder, a student at ENC; a sister, Rebekah Rieder, residing with her parents in Taiwan; and several aunts, uncles, and cousins.

\* \* \* \*

VERNIE L. STINSON, licensed minister, 71, died in Prescott, Ark., June 13. He served with his preacher wife for 41 years. They served congregations in Oklahoma and Missouri, and for the past 38 years have pastored the Liberty Church of the Nazarene outside of Prescott, Ark.

He is survived by his wife, Rev. Mrs. Betty A. Twining Stinson, of Prescott, Ark.; three sons: Rev. K. Laverne Stinson of Port Arthur, Tex.; Dr. Ray Stinson of Galveston, Tex.; and Jerry Stinson of Prescott; one daughter, LaVetta Davis of Hope, Ark.; two sisters: Esther Darbo and Ruth Stinson of Independence, Kans.; one sister-in-law, Ruby Stinson of Independence, Kans.; and four grandchildren.

\* \* \* \*

REV. EDWARD E. YOUNG of Colorado Springs died on June 9. He graduated from Pasadena College and began his first pastorate in 1940 at the Richmond Hill Church in New York City. Other pastorates were in Racine, Wis., and Lubbock, Tex. He was principal, teacher, and pastor at the Nazarene Bible College in Sydney, Australia, from 1960 to 1967.

He is survived by his wife, Lois Horst Young; a son, Ronald E.; a sister, Mrs. Fallacy Shearer; and several nieces and nephews. His first wife, Margaret Grace Ruth, died in 1966.

\* \* \* \*

CHARLES M. BEAVIN, 83, June 7, Indianapolis. Survivors: wife Lottie; daughter Mary Collins; sons Charlie and Bob; five grandchildren.

CLYDE VERNON BURBA, 73, June 3, Kenton, Ohio. Survivors: wife Edith; son Keith; three grandsons; one sister; two brothers.

BEULAH LEONARD CAUBLE, formerly of Salisbury, N.C., 84, June 26, Huntersville, N.C. Survivors: sons J. T., Jr., and Carl B.; daughters Mrs. Harold (Marie C.) Rogers and Mrs. Bill (Peggy) Canup; eight grandchildren; eight great-grandchildren; one half brother.

DAVID M. GEBHARDT, 41, Apr. 13, Anchorage, Alaska. Interment: Larimore, N. D. Survivors: wife Marilyn; sons Thomas and Benjamin; his parents; two brothers.

RALPH E. GEREAEUE, of Collinsville, Ill., 77, Mar. 28, Belleville, Ill. Survivors: wife Pauline Cook Gereaeue; daughter Mrs. Larry (Paula) Garland; son Michael; four grandchildren; three sisters; two brothers.

JOHN WILLIAM GREGORY, SR., 73, May 31, Port Arthur, Tex. Survivors: wife Annie; sons John, Kenneth, Wayne, Michael; daughters Joyce Self and Dianne Jennings; 18 grandchildren; 6 great-grandchildren; 2 brothers; 1 sister.

CATHERINE CUMMINGS HUTCHESON, 64, May 22, Redding, Calif. Interment: Shingletown, Calif. Survivors: husband Virgil M.; daughter Rebecca Lance; son Robert D.; five grandchildren; her mother; one brother; three sisters.

## Q When should you plan your will? (choose any 4)



- ☐ After the birth of your first grandchild.
- ☐ When one of the "old gang" expires suddenly.
- ☐ During your pastor's next sermon on heaven.
- ☐ Other \_\_\_\_\_

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

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Calgary, Alberta, Canada  
T2M 4N7

Rev. \_\_\_\_\_  
Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone ( ) \_\_\_\_\_  
Birth Date \_\_\_\_\_ (Month) (Day) (Year)  
Birth Date of Spouse \_\_\_\_\_

**ROBERT G. KILGOUR**, 78, June 13, Portland, Ore. Survivors: son James; daughter Laurie McStroul; three grandchildren; one sister.

**ROBERT ALLEN NOSTRAND**, 83, May 6, North Babylon, N. Y. Survivors: wife Roberta C.; several nieces and nephews.

**OLIVE BATTERTON ROACH**, 83, June 18, Falls Church, Va. Survivors: niece Catherine Miller; cousin Maxine Johnson.

**BERTHA LEIGH SAMPSON**, 85, Apr. 30, Camdenton, Mo. Interment: Lebanon, Mo. Survivors: husband Albert; sons Leroy and Robert; daughter Mrs. Floyd (June) Daniels; four grandsons; eight great-grandchildren; two sisters; two brothers.

**JOHN TURNER**, 57, June 10, Tucson, Ariz. Survivors: wife Wanieta J.; sons J. Eugene and Rev. Harry L.; daughter Cheryl J. Riddle; five grandchildren; one brother; two sisters.

## BIRTHS

to **RUSSELL L. AND JUDY R. (WICK-ERSHAM) BOOTON**, Kansas City, Mo., a girl, Katie Marie, Apr. 27

to **ROBERT AND MYRNA DIPERT**, Papua New Guinea, a boy, Joash Jay, May 11

to **PAUL AND MARY (JONES) DUDA**, Whittier, Calif., a boy, Matthew Robert, May 20

to **REV. RENÉ AND DEBBIE (HARRIS) ESCALANTE**, Rockford, Ill., a boy, Michael Rene, June 20

to **REV. JOSHUA AND KAREN (ROEHM) GUEVARA**, Brentwood, N.Y., twin boys, David Joshua and Paul Matthew, June 18

to **HARLAN AND RONDA (GROSSMAN) KENYON**, Colorado Springs, a boy, Carl Eugene, May 31

to **REV. WESLEY D. AND JUDY (SCHUNEMAN) MEISNER**, Stillwater, Okla., a girl, Melinda Leanne, June 2

to **REV. KEITH AND JOANNE MOWEN**, Milville, N.J., a boy, Joel Christopher, Mar. 22

to **JIM AND JODENIA MUNCIE**, Clay City, Ind., a girl, Jamee Lynn, Feb. 10

to **JAMES AND GEORGETTA (EMBERTON) STANFORD**, Henrietta, Tex., a boy, William Casey, June 23

to **REV. BRETT AND CHERYL (BUNCH) TOOLE**, Fallbrook, Calif., a boy, Jeremiah David, May 1

to **ALLEN AND VICKI (ARMSTRONG) WILSON**, Wadsworth, Ohio, a boy, Cory Scott, Feb. 6

## MARRIAGES

**TINA GAYLENE LOCKAMY** and **STERLING MARCEL SLAVEN** at Sapulpa, Okla., May 28

**CHERYL J. TURNER** and **REV. LYNN R. RIDDLE** at Tucson, Ariz., May 28

**CHRISTINA DENISE RIDDLE** and **EDWARD PAUL TUEY** at Grandview, Mo., July 9

## ANNIVERSARIES

**REV. AND MRS. (LEORA) FRANKLIN BUTLER** celebrated their 50th wedding anniversary June 26 in Colton, Calif. A reception in their honor was given by their family: Gordon and Patricia Butler of Bloomington, Calif.; David Butler of Monrovia, Calif.; Dennis and Fran Butler of Colton, Calif. (in whose home the reception was held); and Phil and Patty Butler of Colton. Three of their six grandchildren were present. Rev. and Mrs. Butler pastored home mission churches for many years on the old Nevada-Utah District. They also pastored in North Da-

kota, Upstate New York, Missouri, and Kansas. They are now retired and living in Southern California, near their children.

**MR. AND MRS. PERCY L. CARSON** of Lovettsville, Va., celebrated their 50th wedding anniversary June 18. An open house was hosted by their children: Graham and Wendy Carson of Fairfax, Va.; Ruth Ann Carson of Cincinnati, and grandchildren David and Cathy Jo Carson of Great Falls, Va.

The Carsons were active members of Arlington Calvary Church until his retirement when they moved and are now members of the Leesburg, Va., church.

**REV. AND MRS. JAMES FORD** celebrated their 50th wedding anniversary June 12. Their daughter, Mrs. Homer (Gloria) Shaw, and family planned a special service of music and memories at the Greensboro, Ind., church where the Fords were married.

Song evangelist Larry and Phyllis Richards and the Fords' three grandchildren, Mrs. Teresa Dodds, Mrs. Lori Fisher, and Mr. Jeff Shaw participated in the program. The Fords repeated their vows with their pastor, Rev. Jimmy Earnest, and a former pastor, Rev. David Mitchell, officiating. A reception was held in the Greensboro Community Building.

Rev. Ford was ordained in 1946. He and his wife, Ruth, pastored and served in evangelism for 32 years. Since their retirement in 1973, the Fords have resided in Clearwater, Fla.

**LEROY AND MYRTLE SCHWANZ** of Gresham, Ore., celebrated their 50th wedding anniversary July 8 at the Rose City Church of the Nazarene in Portland, hosted by the family. Over 200 people attended.

The Schwanzes were married June 26, 1938, in Kiowa, Kans., after they had graduated in the same class. They pastored six churches in Nebraska and Oregon before retirement.

Their four children, Floyd, Merlin, Keith, and Phyllis, all live in the Portland area, as well as their nine grandchildren.

## DIRECTORIES

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

## SHOWERS OF BLESSING'S

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"A Vision for Wholeness"

August 28  
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September 4  
"A Vision for Wholeness: Reaction"

by Stephen L. Manley, speaker

## SURVEY DETERMINES MISSIONS AWARENESS

According to a World Home Bible League survey, American churches seriously lack knowledge of world missions. About 20,000 persons responded to the questionnaire, which was published in several leading evangelical magazines. Responses were received from all 50 states and every province in Canada.

Dennis Mulder, executive director, said, "It's tragic that Americans are so out of touch with the dimensions of today's mission task. By the year 2000 there will be 4 billion non-Christians to reach. . . we've got to get Christians in touch with the facts."

To illustrate:

- Less than half of the respondents knew the current population of the world—5 billion.
- About one-fourth knew that the world's Christians numbered around 33 percent of those 5 billion.
- Only 18 percent recognized, in this multiple-choice survey, that 19 out of 20 Christians live outside of the United States.
- Only one-third knew how many North American Protestant missionaries serve overseas—40,000. Most thought there were more.
- Less than 40 percent knew the cost to send a missionary—average \$26,000 a year. One-third thought it was more than that.
- Asked to identify the single most important mission task, 29 percent said, "Train and send more new missionaries." Twenty-eight percent said taking care of hunger and disease; 23 percent said supplying nationals with Bibles and study materials; 19 percent said Christian radio and TV broadcasting.—*World Evangelization Information Service*

## NONRELIGIOUS PRAYER NIXED BY HIGH COURT

The U.S. Supreme Court has rejected an appeal by a man who wanted to deliver nonreligious opening remarks to Congress during the time traditionally reserved for morning prayer. The Court upheld a lower court ruling that Dr. Paul Kurtz, a self-avowed secular humanist, lacked the legal authority to challenge Congress for not inviting him as a guest preacher.

In 1984 Kurtz sought permission to offer a "nontheistic" invocation during the opening sessions of Congress. After he was turned down, he filed a lawsuit alleging that the Congress has violated the First Amendment's guarantee of free speech and the principle of church-state separation.

Kurtz argued that the opening ceremonies of Congress should represent "everybody, the religious and nonreligious alike," and insisted, "It would be better to eliminate the guest chaplain program entirely than to allow it to carry on in a discriminatory fashion." Attorneys for the federal government noted that Kurtz did not go through the proper procedure in asking to address Congress.—*EP News Service*

## METHODISTS RETAIN POLICY CONDEMNING HOMOSEXUALITY

The chief policy making body of the United Methodist Church has voted to maintain its position that homosexual behavior is "incompatible with Christian teaching" and a bar to the ordained ministry.

The group made minor changes to strengthen the church's affirmation of the "sacred value" of homosexual individuals, demanding full protection of their rights and instructing the church to minister to all people. But the policy against homosexual behavior has been retained.—*Church Around the World*



## COLLEGE REPS ATTEND CHURCH GROWTH SCHOLARS SYMPOSIUM



Barth Smith (*l.*), MANC, and Robert Smith (*r.*), PLNC, listen to speaker Russ Bredholt (*center*) during break. "I'm just going into teaching after 20 years of pastoring," said Robert Smith. "This gives me a handle on church growth principles that I can use in the classroom."



Irving Laird, NNC (*l.*), who has attended every Church Growth Scholars Symposium since they were initiated in 1978 by Dr. Raymond W. Hurn, discusses the morning's information with first-timer Don Neal, SNU.



First-timer Ralph Nell (*l.*), NNC, shares views with Don Dunnington, TNC.

"We can make a difference. We must not put the oars back in the boat and go with the current," Church Growth Division Director Bill M. Sullivan challenged the 20 Nazarene college instructors and representatives at the closing of the 10th annual Church Growth Scholars Symposium.

It was an appropriate capsheaf to two days of exchange, June 20-22, at the King Conference Center in Kansas City, dealing with principles and practical aspects of church growth.

The annual symposium links the general church's understanding of church growth with the colleges' opportunities to interpret it for student training and ministry. In its beginnings, the group discussed and contextualized for college-level teaching the principles set forth by the Church Growth Movement as initiated by Charles McGavran and Peter Wagner, but its function has evolved as a denominational commitment.

Participants from the Nazarene colleges, the Bible college,

and seminary heard Russ Bredholt, Ken Crow, Dale Jones, and Bill M. Sullivan speak on aspects of church growth as they relate to training on the college level.

Russ Bredholt, communications consultant, stressed the need for teaching the importance of good communication and its relationship to church growth. More than just good preaching, he said, real communication enables the transfer of a vision from pulpit to people and shows them how to bring it to reality. It requires understanding of one's call, one's mission, neighborhood, community, and congregation. "Communication as it relates to church growth needs to be woven into the very fabric of our doctrine and our evangelistic thrust."

Four of the participants, Irving Laird, Ottis Sayes, Ed Cox, and Bill Sullivan, were veterans of the symposium, having attended the very first one.

Ken Crow, registrar at Mid-America Nazarene College, and former evaluation research manager in the Statistical Research

Center, Church Growth Division, interpreted the results of research dealing with ministerial needs.

Role histories of 4,235 Nazarene pastors revealed that: (1) Though an annual average of approximately 150 ministers surrendered their credentials or allowed their district licenses to lapse during the 1980s, there is no evidence of a shortage of pastors in the near future, even with our decadal goals and the "Year of Church Planting" goals; (2) ministerial training programs of the church may not be producing adequate numbers of ministers who would pastor the relatively large number of Nazarene churches of fewer than 40 members; (3) Placement Information Service should also include unassigned ministers. Many current pastors have, at some time, been officially classified as unassigned, and exclusion from placement assistance makes reentry into the active pastoral corps more difficult.

Besides the speakers, the roster included: John Holstead, Canadian Nazarene College; Michael Roberts, Eastern Nazarene College; Barth Smith and Richard Spindle, MidAmerica Nazarene College; Edward Cox, Mount Vernon Nazarene College; Carl Clendenen and Neil Wiseman, Nazarene Bible College; Terry Read and Paul Orjala, Nazarene Theological Seminary; Irving Laird and Ralph Neil, Northwest Nazarene College; Ottis Sayes, Olivet Nazarene University; Cliff Fisher and Robert Smith, Point Loma Nazarene College; Don Neal, Southern Nazarene University; and Don Dunnington, Trevecca Nazarene College. □



"Getting it down on paper" (*l. to r.*) are Michael Roberts, ENC; Kenneth Crow (*speaker*), MANC; Ottis Sayes, ONU; and Don Neal, SNU.



Listeners (*l. to r.*) are Terry Read, NTS; John Holstead, CNC; Neil Wiseman, NBC; and Edward Cox, MVNC; Don Dunnington, TNC; Robert Smith, PLNC; Cliff Fisher, PLNC; Carl Clendenen, NBC.



## "WELCOME" CAMPAIGN EXPANDED

A new series of advertisements has been developed to complement the "Welcome" campaign. The ads are available for use in local newspapers and are being released in conjunction with the 1988 fall Sunday School emphasis: "Welcome to the Church of the Nazarene—Our Church Can Be Your Home."

At the same time, the Board of General Superintendents has decided to purchase four one-quarter-page ads in the national newspaper *USA Today*. All of the ads are extensions of the "Welcome" promotion and were produced by the New York firm of McCaffrey & McCall, Inc.

The first ad that will be placed in *USA Today* in September (and is also included with the CL/SS packet) shows a detail from a painting of Jesus and His disciples with the heading "Teach Your Kids Team Spirit." A brief

explanation and invitation to visit a local Church of the Nazarene is located beneath the portrait along with the "Welcome to the Church of the Nazarene—Our Church Can Be Your Home" logo.

Other ads in the national daily will include: November 1988—Thanksgiving parable; March 1989—Easter parable; and May 1989—baby dedication.

As religious advertising, the ads are subject to approval by *USA Today*. The daily national newspaper has a reported readership of 5 million.

"It is our hope and prayer that through these means and the work of the Holy Spirit, lives will be changed and both adults and children brought in to the Kingdom of God," said Phil Riley, CL/SS Division director.

"There are limits to what advertising can and cannot do," said Board of General Superintendents Chairman Eugene L. Stowe in a letter to pastors an-

nouncing the *USA Today* promotion. "We already know that advertising alone will not bring people to church. Personal invitation is still the best method. But it is possible through advertising combined with personal invitation to increase the opportunity for reaching new people."

For more information on the promotional campaign, contact CL/SS.

—NN

## "LAST TEMPTATION OF CHRIST" IS CAUSE FOR CONCERN

A number of persons have been contacting headquarters recently with questions about a new movie called *The Last Temptation of Christ*.

Based on the book by Nikos Kazantzakis, the film was first begun by Paramount Pictures in 1983 but was dropped after the studio received numerous protests from the Christian public.

Universal Studios picked up the film in 1987 and has set a tentative date of September 1988 for its release.

"The movie shows Jesus to be a weak, vacillating traitor to the Jews; an adulterer; a sinner; but depicts Judas as a man of integrity," said Don Wildmon, executive director of the American Family Association.

Wildmon is encouraging Christians to take several different steps to protest the movie. A few of them include: call Sidney Sheinberg, president of MCA (the parent company of Universal) at 818-777-1000, or write Lew Wasserman, MCA chairman (100 Universal Plaza, Universal City, CA 91608), and let them know you are offended by a movie that blasphemes Christ; call local theater managers and ask them not to show the film out of respect for the Christians in your community; or boycott MCA, and encourage others to do the same. MCA owns Universal Pictures, Universal Studios in Hollywood (where thousands tour every year), MCA Music, Motown Records, MCA Development Co., MCA Publishing Co., MCA Television, Putnam Publishing Group, Berkley Publishing Corp., Jove Publications, Coward-McCann Publishers, Spencer Gifts, Universal Television, Universal Amphitheater, Womp's Restaurant Bar and Grill in Hollywood and Yosemite

Park and Curry Company at Yosemite Park.

For more information on the film you may write the American Family Association, P.O. Drawer 2520, Tupelo, MS 38803.

—NN

## THOUSANDS ASSISTED THROUGH LEGALIZATION PROGRAM

At least 70,000 persons have received assistance through the legalization program sponsored by World Relief in cooperation with the Church of the Nazarene and other evangelical denominations, according to David Best. He is denominational representative on the Evangelical Task Force on Legalization. More than 14,500 individuals actually completed the legalization application form. About 98 percent of these received their temporary residence cards.

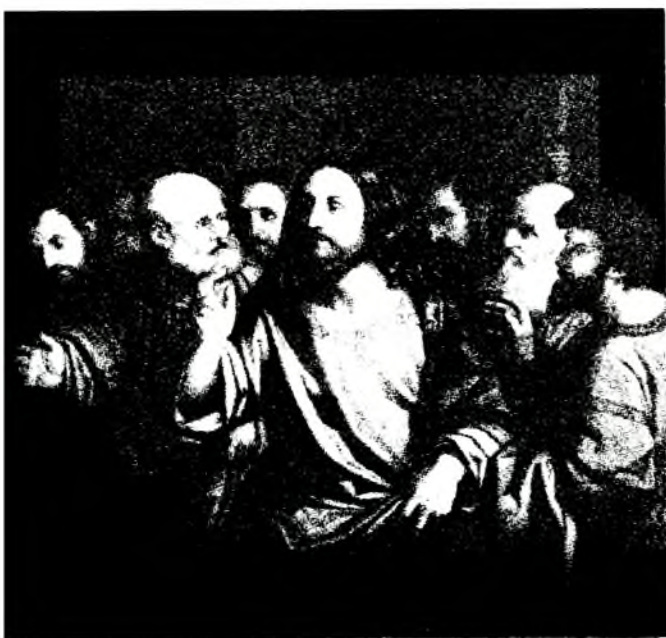
World Relief, the emergency aid, development assistance, and refugee service arm of the NAE, was named as a Designated Qualified Entity (DQE) for the U.S. Immigration and Naturalization Service in processing applications under the Immigration Reform and Control Act of 1986. The Church of the Nazarene and other members joined with World Relief to make immigrants aware of their rights under the law. Processing centers and counseling centers were established in several Nazarene churches in major metropolitan areas.

"In addition to advising and overseeing the management of the program, the task force grappled with developing a biblical and theological response to immigrants in the United States," said Best, who pastors the Manhattan Church of the Nazarene. "The task force expressed particular concern about those who did not meet the government's requirements for legalization."

World Relief and the member denominations are presently considering a second program to assist those individuals who have been granted temporary status. The purpose of this phase is to insure that individuals who complete all the necessary requirements within the 18-month time period required by the law can successfully meet all the qualifications for full legalization.

—NN

# TEACH YOUR KIDS TEAM SPIRIT.



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"It does proclaim holiness!"

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## Fall Schedule

### SEPTEMBER

Nebraska  
New England

### OCTOBER

Akron  
Arizona  
Illinois  
Intermountain  
Joplin  
Maine  
Michigan  
North Central Ohio  
Northern Michigan  
Northwest  
Oregon Pacific  
Philadelphia  
Washington

### NOVEMBER

Georgia  
Hawaii Pacific  
Los Angeles  
Pittsburgh

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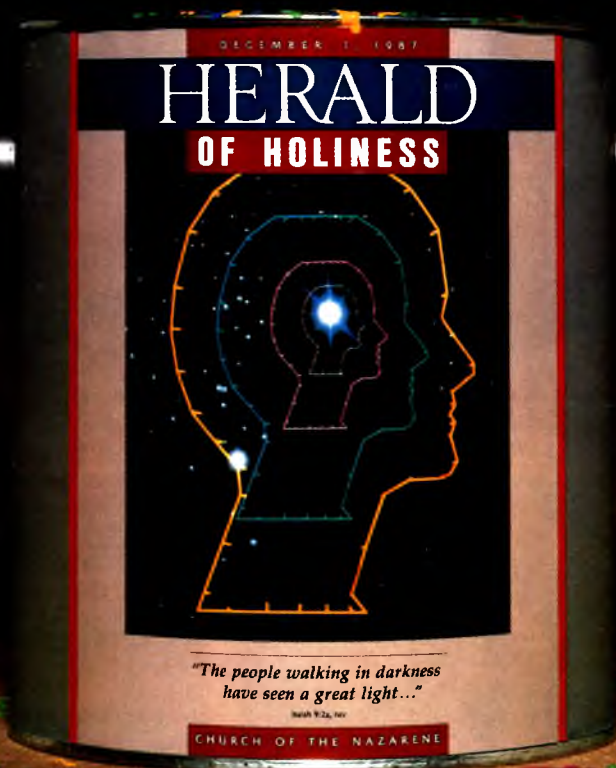


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