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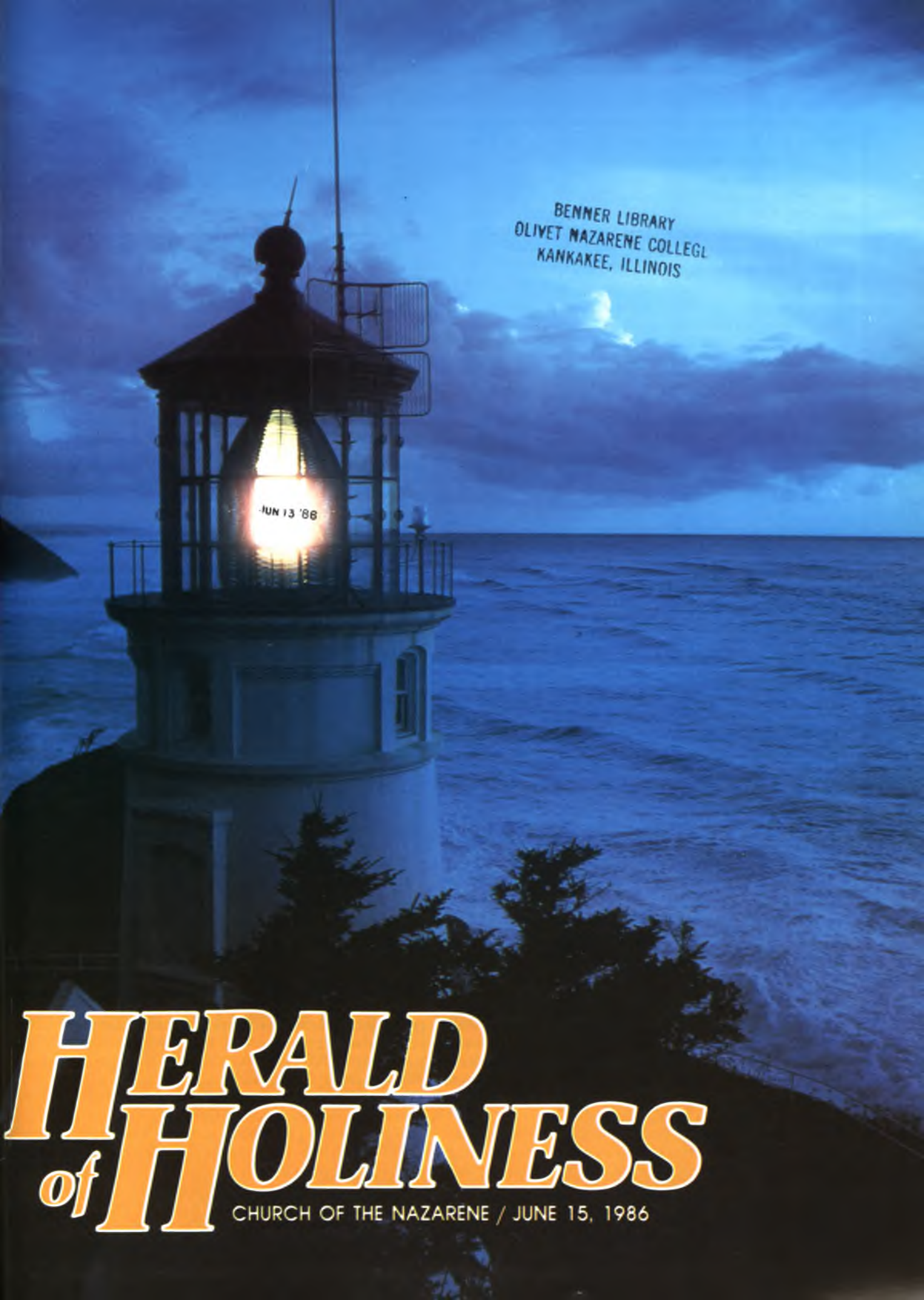
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A photograph of a lighthouse on a rocky shore at night. The lighthouse is white with a dark top section. The light is glowing brightly, and a date stamp "JUN 13 '86" is visible on the light. The background shows a dark sea and a cloudy night sky.

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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JUNE 15, 1986



THE BLESSINGS OF PENTECOST

by General Superintendent Raymond W. Hurn

They were all filled with the Holy Spirit" (Acts 2:4, NKJV).

All of Christendom recently celebrated Pentecost. Our minds are still attuned to that eventful moment when the Holy Spirit was given.

At first, Christ personally led and instructed His disciples. On the Day of Pentecost Christ, who physically had left them, came back to them as the indwelling Christ. He infused every recess of their committed beings.

The working of the Spirit indwelt them with love and power to overcome. Before Pentecost they had jealousies, strife, and weakness of character. After Pentecost Paul described their condition as "having the mind of Christ." Paul emphasized, "Your attitude should be the same as that of Christ Jesus" (Philippians 2:5, NIV). Christ, he describes, as being in "the very nature" of God. Although He did not consider himself equal with God, Christ took to himself the nature of the servant, humbling himself in obedience to God's plan of redemption, including a painful form of death. It is this quality of Christlikeness that must characterize professors of holiness today.

At Pentecost Christ was no longer external to their lives as teacher or leader. He came to them and worked in them, removing the bitterness of inward sin. His love overwhelmed them, putting inside them the blessing and the power of God.

Twenty years after Pentecost Paul, the apostle, was in Ephesus asking new converts if they had yet received the Holy Spirit since believing. These new believers had not yet heard of the Holy Spirit but had received John's baptism signaling repentance. So Paul placed his hands on the new believers, praying for them, and "the Holy Spirit came on them" (Acts 19:6, NIV).

It is in this tradition that Nazarenes celebrate Pentecost. This is more than a one-day observance for us. It is a vital concern throughout the year as it relates to our cardinal doctrine. We understand Pentecost to be more than the birthday of the Christian Church and more than spiritual atmosphere given at the time of a historic hap-

pening. Pentecost for the Nazarenes provides what theologians call entire sanctification.

Many denominations believe and speak about the Holy Spirit, using terms such as *sanctification*, *holiness*, and *baptism with the Holy Spirit*. Usually they do not mean what we mean respecting entire sanctification as a result of a personal Pentecost.

We believe that entire sanctification is an act of God that follows conversion, freeing the consecrating Christian from the nature of sin (or depravity). This act results in a life that has been cleansed from a sinful condition, empowered by the Holy Spirit for victory and peace with God.

We do not believe in a "flawless" life after being entirely sanctified, or in a form of absolute perfection. We do believe in a life of holiness flowing from holy hearts, making the sanctified "blameless" before God and man.

It is not our own "perfection" that we stress but rather the power of Christ at work within. We must always maximize the centrality of Christ in the experience of holiness. This experience provides a spiritual wholeness that unifies all of life under the Lordship of Christ.

The apostle Paul clearly taught a consecration to Christ that negated conformity to the world and "transformed" the life into one of holy living, "pleasing to God" (Romans 12:1, NIV). He called on the Christians to think about themselves with "sober judgment," but not to think "more highly" than was in harmony with the "good, pleasing and perfect will" of God (vv. 2-3, NIV). The godly qualities of love, goodness, zeal, spiritual fervor, patience, joy, prayerfulness, hospitality caused him to summarize, "Do not be overcome by evil, but overcome evil with good" (v. 21, NIV).

Peter, writing from the ancient city of Babylon many years after Pentecost, came directly to the point early in his Epistle, calling for "God's elect" to "be holy in all you do" (1 Peter 1:15, NIV). He specifies that as a "chosen people" they were a "holy nation" and belonged to God (2:9-10).

And we, too, belong to God if we are indwelt by His Spirit's presence. □

On Saturday, January 18, Coach Marvin Meredith notched victory number 600 as a high school basketball coach for Russell, Ky. He is the winningest coach in the state. His coaching record is 600-183. If you combine his record while coaching basketball, track, and golf at Russell High School, his record is 1,261 wins and 260 losses—an uncanny winning percentage of 89 percent.

In a state where basketball is given major importance, Meredith works in a school system that puts

PAUL NEAL, Nazarene elder, is a field representative for the Nazarene Publishing House. He resides in Worthington, Kentucky.

Christian First, Coach Second

by PAUL NEAL



major emphasis on academics, ranking in the top five high schools in the state. He has earned 14 conference championships, 13 tournament championships, and 10 coach-of-the-year honors. Five times he has refused chances to move to the college ranks of coaching.

He and his wife, Lenora, are loyal members of the Catlettsburg First Church of the Nazarene, where he is a song leader and teaches a Sunday School class. His son, Dr. Terry Meredith, is Sunday School superintendent.

The following editorial appeared in the *Ashland Daily Independent*, eastern Kentucky's largest circulation daily newspaper:

By notching his 600th career victory in the middle of his 29th season as head basketball coach at Russell High School, Marvin Meredith has further established himself as an excellent basketball coach.

However, to describe Marvin Meredith by merely listing his many achievements in basketball would be a disservice. Much more than just a good basketball coach, Meredith is a superb person.

The type of person that Meredith is was exemplified by his comments following victory number 600 Saturday night. First he credited his faith: "I've always put God first in my life." Then he praised his wife: "She has always been my number one fan." Third, he gave credit to the school system where he has spent most of his adult life: "They gave me full reign when I said I wanted to run the whole program down to elementary school. I've just had the pleasure to work with some outstanding people."

Meredith always has had his priorities in the right order. He is a leader in his church, his community and school system. He loves to win, but he places more importance on teaching young men the fundamentals of both good basketball and fruitful living. When he loses, he accepts defeat like a gentleman. For almost three decades, Meredith has had a tremendous influence on a lot of young men who have played basketball for him, and those men are richer for that experience.*

*The newspaper article is reprinted with permission from the *Ashland Daily Independent*.



Marvin Meredith

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ROOM FOR JESUS

This letter is long overdue, for which I am sorry. But, I want to let you know how much I appreciated the poem "Christmas Waiting Room" in the December 15, 1985, issue. I am a Christian prisoner; have been for 26 years. And I have a sister who spent about 20 years off and on in a mental hospital. We both appreciated the expression in the poem that God knows everything and can be with us in the dark, musty corners of life. Both my sister and I can say, "There is room" for Jesus no matter how dingy the dwelling place.

*Randall Gray
Hutchinson, Kansas*

EAGER TO SERVE

Judy Hicks' article, "So Poor, So

Rich" (February 15) was a masterpiece.

I have been ill for a year and unable to go to church, so I called my pastor and asked him to tell everyone to be sure and read it.

Dr. Charles H. Strickland's article in the March 1 issue made me glad that I am a Nazarene—I love home missions. When I was younger I lived in Cincinnati, Ohio. I went from door to door in the slums and invited "whosoever will" to go to the nearest holiness church.

I was called of God to do this work. I went alone, and was never fearful but once, and it was unnecessary.

At first when so many people from foreign countries came into our country it troubled me. I expect a sweeping revival for our country,

and it would be, in all probability, the first time most of them had an opportunity of meeting God. So I am glad they are here.

Please remember me in prayer. I am 85 years old, but I believe He isn't through with me yet—there is still work to do, and I want to do it.

May God help us all to be at our best for Him and others is my prayer.

*Beatrice Seale
Hurst, Texas*

PAINFUL EXPERIENCE

I would like to voice an "amen" to the *Herald's* focus on higher education for ministers through the recent seminary edition.

Though more adequate ministerial education is generally available through NTS, it is not always personally attainable to all aspiring min-

(Continued on page 20)



Crandall Vail

THIS ONE IS FOR YOU SKEPTICS

by RAY HENDRIX

In service after service, convention after convention, rally after rally, I am confronted with three types of people. The first is the one who after hearing what the Church of the Nazarene is doing in radio and media around the world, comes and says, "Wow—I had no idea so much was going on. I'm going to get more involved now."

The second kind of person I meet says, "I sure enjoyed your talk, thanks for coming." I'm thinking—"OK, wise guy, why don't you spend 180 days away from home and family trying to inform and challenge people that dare you to get them excited." But I'm nice, and I say, "Thank you very much—it's been good sharing with you."

The third person is the one who comes not quite knowing if what he has just heard is for real, and if it is, is it really worth all the effort, money, and energy? This guy is the skeptic—but he's searching, and that's good! I enjoy talking to him, because once he is convinced, he's dynamite.

First of all, you have to put your motivation into proper perspective. What motivates your level of involvement and giving? Is it because people are hungry,

poor, destitute, in prison, hopeless, with no future? Or is it because they are "lost"? Only you can answer that one. But be that as it may, God is moving in mysterious ways these days, and He is using people you and I will never hear about to accomplish His purpose.

Samuel Chiang was born in Taiwan. He first heard the gospel by means of the Japanese Nazarene radio program being aired from Tokyo. He found the Lord after getting in touch with Nazarene missionaries. He married a former Nazarene missionary, Bernie Dringenberg. He left Taiwan in 1964 and went to Japan where he worked with the Nazarenes in Tokyo. He produced gospel programs in the Chinese Mandarin language, and in Amoy (Taiwanese). These were broadcast from transmitters in Manila owned by the Far East Broadcasting Corporation, and also from Okinawa for mainland China audiences.

Samuel graduated from the TV Engineering Institute in Japan. Later he studied in America and received his bachelor of arts degree in religion and history; then an M.A. in church administration and, in 1985, a doctor of ministry degree from the California School of Theology.

Dr. Chiang taught in elementary schools in Taiwan, in Japanese schools and Chinese Mandarin schools in Hawaii. He also taught at Mauna Olu College on Maui. He pastored the Kahului Church of the Nazarene for

RAY HENDRIX is director of International Broadcasting, international headquarters of the Church of the Nazarene, Kansas City, Missouri.

seven years and now is pastoring the Kaimuki church in Honolulu. Dr. Chiang holds a third-class radio license and advanced amateur radio license. He is also active with the CAP, serving as its chaplain.

Dr. Chiang's doctoral dissertation was titled "The Multicultural/Multilingual Ministry—a Study of the Church Work in Hawaii." This dissertation expresses how God brought refugees to Hawaii as a result of World War II and subsequent Asian conflicts. "The mission field," says Dr. Chiang, "is right at our doorsteps." As a result he is active with many immigrants. He assists them in many ways and is having a successful ministry with many cultures and many language groups including English, Laotian, Mandarin Chinese, Amoy, and Japanese.

Now there's a result for you. The original seed was planted by a distant Nazarene Japanese radio broadcast. God watered the seed, and presto! an instrument used by God.

Yesterday I got a letter from India as a result of Rev. M. V. Ingle's radio broadcast in Marathi called "Tilak and Christ." The contact was from a major in the Indian military. It says, "I always wait anxiously for your Wednesday program. We have come to know many a good thing from your broadcast, as well as Bhajans, who sings in her very sweet voice. We are, however, a Hindu family, but we very much appreciate what you say. Some of our other Hindu friends listen with us and seem very interested. Do you Christians also have special prayer for the sick? On TV we saw Pope Paul blessing the sick and heard about a Jesus Christ who heals the sick and even brought one man back from death. Is this true? We have a relative who is a Christian. She is very sick and in the hospital. Can you pray for her? Recently my 19-year-old son went to one of your Christian churches and was overtaken by the preaching and was converted, even though he knows nothing about your Bible. Is this dangerous? Please answer me and tell me if it may be dangerous to become a Christian without knowing your Holy Bible."

Well, what would you say to that? I am no intellectual, nor do I ever want to be one. I just know that unless you are first motivated by the simple unintellectual truth about the "lostness of man," nothing else makes sense, nothing else you do will excite you, and all the skepticism you can muster cannot change the truth that while you are philosophizing and rationalizing, thousands have gone to their death each hour you tried to figure all this out.

So come on—lay skepticism aside, be simplistic, and accept by faith the fact that although you and I can never change what's wrong with so many things, we sure can work together so that there will be other Dr. Samuel Chiangs and individuals like the Indian military major. Together, you and I can have a part in "letting them know."

What about it? Are you on our team? If so—get with it! We need you. WORLD MISSION MEDIA/RADIO is the most effective tool to let them know what Jesus represents. Your church is active in this area—far more active than you really know.

Oh—if I could only tell you all I know about how well it works! But then, that's what I'm doing right now, isn't it? □

THE NEW LIFE

March 22, 1985, started out to be just another day that God had made for us to enjoy.

My daughter, who lives 110 miles from my home in Portales, N.Mex., took off from her job to come visit me. She arrived about ten o'clock that Friday morning, and we conversed while we ate lunch. She said, "Mother, since next week is your birthday, why don't we go shopping and get you a new dress and some shoes?" So my daughter, my sister Lucille, and I went to Clovis, a town 20 miles from my home, to do the shopping.

While we were shopping I began to feel extremely tired. We decided on a dress and shoes, she purchased them for me, and we returned home.

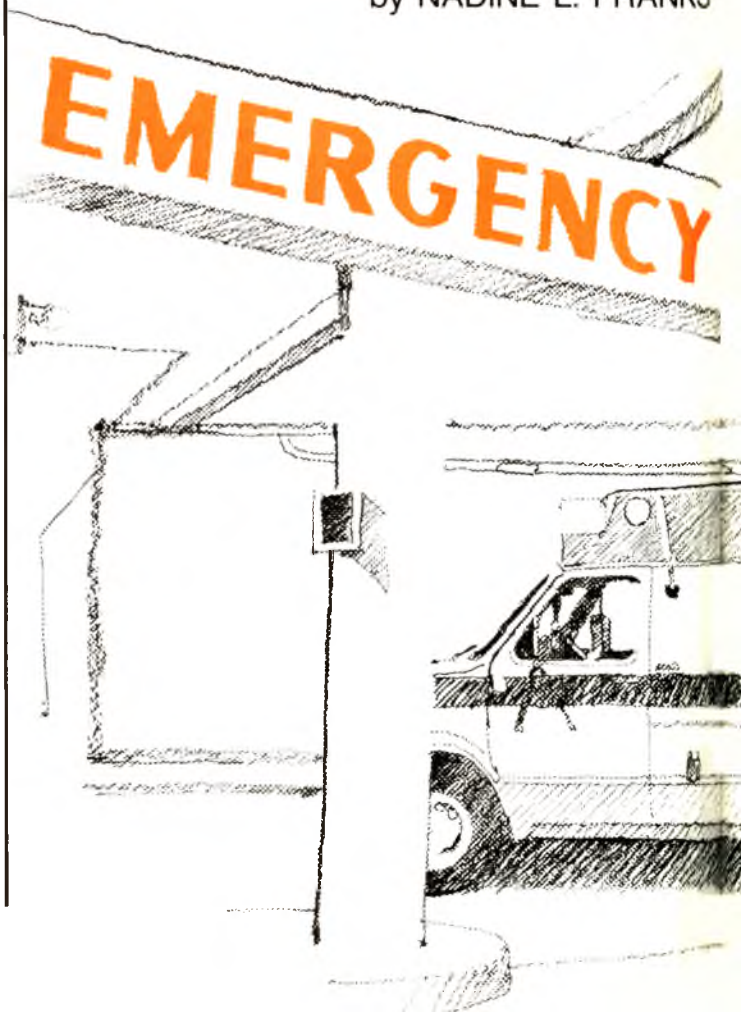
We all sat down and relaxed a while after our meal. My daughter got a book and went over to the love seat and laid down to read and relax. My sister got a book and laid down on the sofa.

We were relaxing after the evening meal. The evening was cool, but I felt extra cold. I left the room to get an afghan, and went first into the bathroom.

A few minutes later my daughter found me lying on the floor. She touched me. I was cold as death. There was no heartbeat, no pulse, and my tongue was hang-

NADINE L. FRANKS is a member of the Church of the Nazarene in Portales, New Mexico.

by NADINE L. FRANKS



E THAT GOD GAVE TO ME

ing out of my mouth. My son took one look at me, and said to his sister, "Don't touch her. Mother is dead." He didn't know just what to do; it was such a shock to him. My daughter came into the bathroom, put my head in her lap, and asked my sister to roll in the oxygen machine, but nothing helped. My son called for an ambulance. The ambulance driver, a longtime friend, said he slapped me in the face several times, telling me to wake up, that I couldn't die on him for he wanted another one of my pumpkin pies! But this didn't bring results either. They loaded me in the ambulance and headed for the hospital.

The doctors worked with me for two hours. They thought I was dead, but they kept working until my heart continued to beat regularly. They put me in intensive care, watching the heart machine at all times. I began to improve.

After six days I was given permission to go home. First my daughter, then my son's family stayed with me. On my sixth day home I suddenly felt nauseated and fainted. An ambulance rushed me to the hospital. They discovered that I had suffered a severe stroke and massive congestive heart failure. I was unconscious for six days. The doctor gave the family little hope that I would live. But I kept holding on between life and death. They took me to Clovis and did brain and heart scans. The results showed that my brain was severely injured and my heart damaged and scarred from previous attacks. A blood clot in my heart had ballooned and gone into my brain. The doctor said I would never talk or walk again; I would be completely paralyzed and my mind was seriously damaged.

The family, pastor, and other relatives were allowed to see me occasionally for two minutes at a time.

Meanwhile a ladies' prayer group from my town started a chain of prayers. People were praying around the clock in Texas, Mississippi, California, and elsewhere. God began to hear and answer in His own way and time. One morning, after the sixth day of unconsciousness, I became conscious. I realized I couldn't

talk, but I didn't seem to be afraid. I reached up and got my doctor's pencil from his pocket, which showed them I could use my arm. I motioned for some paper. I couldn't write very well, as I didn't have complete use of my hands. "Where am I?" They answered, "In Roosevelt General Hospital." I wrote again, "When did I come here?" They answered, "Last Wednesday night," as this was Tuesday. I studied a little while then wrote again, "Six days, no food, I'm starving." The doctor got tickled over this. He said, "Her mind is clear; she figured that one out in a hurry."

I was still in great danger, but God was working. I felt I needed to talk to my son-in-law, so I wrote him a letter. It took two days; words were misspelled, letters were omitted, but I did it. I wanted to witness to my brother-in-law. He came to my hospital room and all I could say was, "I love you, Wayne," but it came out loud and clear. I began to speak more freely and fluently.

Finally doctors and nurses were convinced that I was getting better. I remained in intensive care for two weeks. They sent me again to Clovis for another brain and heart scan. My daughter knew that through the past years I couldn't breath in tight places. I needed extra oxygen. She was afraid that, since I was conscious this time for the brain and heart scans, I would be afraid.

They made the scans. When they brought me out, my son said, "Mother, were you afraid?" I said, "No, I wasn't afraid." His sister said, "I believe Mother has been with Jesus, and He has removed all her fears."

Reports from the brain and heart scans were shocking. The first scans showed much damage to my brain and heart from the scars from the past 15 years. But this time the scans showed no damage to the brain, and the scars on my heart had completely vanished. To God be the glory!

My voice was stronger than it had been in years. I could talk, walk, and my mind was clear.

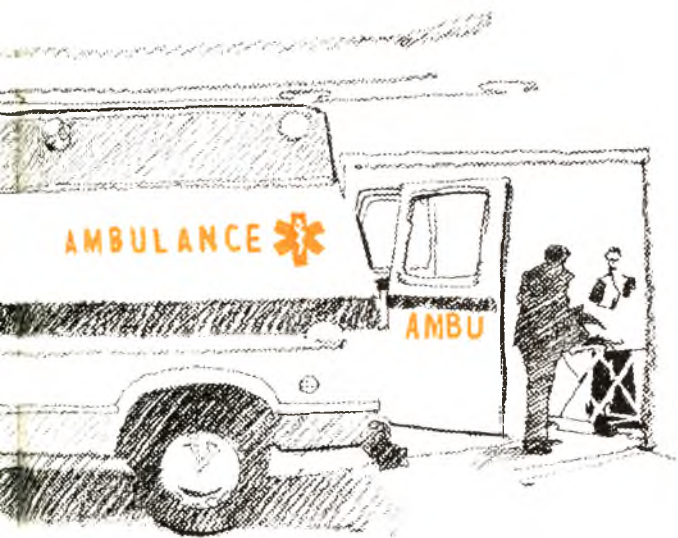
God does all things well!

I was moved to a private room, where my children could stay with me day and night. I kept improving each day. I had a telephone in the room so that people could call me. One lady called and said, "Nadine, I know you are going to get well, for I had a dream last night. I went to visit your church and there you were, with a songbook in your hand, singing as loudly and clearly as anyone else." Well, that dream came true. I was able to go to church a few weeks later, and I sang as the others did.

I don't understand why all these things happened. But maybe it was in God's plan for me to be at a place and time where I could witness to the doctors, nurses, technicians, patients, and others of His marvelous grace and power.

On April 30, I was allowed to go home. My neighbors began to come over. I had the privilege of witnessing to them. The doctor still looks at me and says, "Nadine, it's just marvelous that you are here and doing so well!"

There is nothing too great for God to do. Praise His name! □



by ALBERT J. LOWN

THE SIN OF PRAYERLESSNESS

Is prayerlessness a sin? The prophet Samuel would answer with an unqualified "Yes." "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23), was his passionate affirmation of unceasing intercession for the nation of Israel. They had rejected his counsel, and in so doing rejected God. Samuel was convinced they were taking a wrong pathway with inescapable evils yet to be revealed. His avowal of unceasing prayer overcame grievous personal hurt, and challenges many promises of prayer often easily and shallowly given.

It challenges, too, the assumption that because the church speaks, preaches, writes, sings, and exhorts much upon the theme of prayer that we are necessarily a praying people. Sermons, Sunday School lessons, and periodic calls to prayer are part of our heritage. A minority perseveringly prays for God's moving among the people called Nazarenes. But is the covenant to intercede assumed—and neglected—by the bulk of the church? Are consciences dulled,

church programs too full, lives too busy, and social leisure too attractive? Montgomery reminds us that:

Restraining prayer, we cease to fight,

Prayer keeps the Christian armour bright;

And Satan trembles when he sees The weakest saint upon his knees.

Does Satan see our church giving due place to intercession? Does he tremble?

Mysteriously, intercession is linked with the sovereign mercy of God toward His erring people. Israel's determination to install a king after the military-hero mold of surrounding nations was an affront to God and Samuel. At the first, divine mercy and Samuel's prayers postponed the predicted outcome of secular motives and scheming. Through Samuel, God chose and equipped Saul, kingly of stature and bearing. When Saul failed, mainly through ceasing to pray, God selected David to unite and lead a people reaping the first fruits of their conformity to the surrounding nations. Prayer cannot prevent wrong choices on the part of those we love and serve. In God's overruling mercy, prayer can and does limit the worst consequences. Abraham's prayer, and Lot's deliverance from Sodom, illustrate this

in the Old Testament; the prayer of Jesus for Peter, in the New Testament.

Could it be that Samuel's determination to intercede for Israel was inspired, in part, by an awareness that his own family had suffered in earlier years through his absorption in the duties of church and state? Was his sons' rebellion, which led to their unfitness for holy office, a way of "taking it out on the church" for monopolizing their father's time and strength? We can only conjecture; but family waywardness caused or excused by parental church "overtime" does happen. Ceasing to pray for one's own while being excessively concerned for others can result in regret.

Personal sorrow over his erring sons surely quickened Samuel's intercession for the wider family of God. There is no substitute for intercession. Elijah represents all intercessors when he prayed. "Whatever it takes, drought or famine, revive and reclaim."

Too often we overlook the truth that Joel's prophecy of the outpouring of God's Spirit is preceded, in the same chapter, by a baptism of intercession embracing pastors and congregations, elders, and families, newlyweds and nursing mothers too. The oft-repeated mis-



Comerique

ALBERT J. LOWN is an evangelist from Keighley, Yorkshire, England, and is a frequent contributor to religious periodicals.

sionary appeal, "You may not be able to go personally, or give as you would like, but you can pray," may make prayer seem a lesser ministry than going or giving. Prayer is not a compensation for lack of opportunity or limited resources, a fallback when other avenues close. It is the cornerstone and dynamic of all fruitful endeavor for God. The machinery of church policy and programs may operate smoothly, but without Ezekiel's vision of the

spirit of God and the hand of a man within the wheels, even the apparently successful operation may prove too large and extensive for its limited spiritual foundations. We must still pray as if everything depends upon God, and work as though everything depends upon us. But "first of all prayer . . ." as Paul urged upon a younger, responsible pastor.

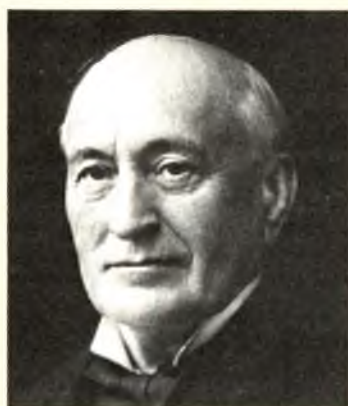
Apostolic ministries, community and college revivals, national awak-

enings and spiritual movings in local churches combine to testify that God is seeking for those who will stand in the gap before Him. *Rees Howells, Intercessor* is the title of the biography of the first principal of the Bible College of Wales. It is a one-word tribute to an outstanding ministry of prayer that extended through two World Wars. Could "intercessor" be added to your name as the best word to describe your life? □

NAZARENE ROOTS



T. P. and Mamie Ferguson founded Peniel Missions. Mrs. Ferguson directed the work until her death in 1932.



Dr. Bresee's year of service for Peniel Mission in Los Angeles was a key year in his decision to leave the Methodist church and start the first Church of the Nazarene.



Nazarene songwriter Haldor Lillenas was converted in the Peniel Mission in Astoria, Oregon.

"The year 1906 found me back in Astoria, Oregon, employed in a box factory. . . . One beautiful July evening I walked . . . and on a street corner listened to a group of people singing gospel songs and testifying to the power of God . . . Two weeks later I found my way to an altar of prayer and in those few moments of earnest confession and supplication, at the little Peniel Mission, I became a new creature in Christ Jesus . . . I became a faithful attendant at the little mission, assisting in the music, the street meetings, and otherwise."

The writer was Swedish-born Haldor Lillenas. The following year, after moving to Portland, Lillenas left a job in a drug laboratory to devote his energies to the Peniel Mission in that place and its sister missions in San Francisco and Santa Rosa, Calif. This work brought him into contact with the Salvation Army and the Church of the Nazarene, and he united with the latter in 1908, bringing to it his well-known musical talent.

This story illustrates the Nazarene debt to Peniel Missions, a family of urban and foreign missions originating in the late 1800s. Among those responding positively and vigorously to the challenge of evan-

gelizing the urban frontier were T. P. and Mamie Ferguson, who founded the Los Angeles Mission in 1886. The name was changed to Peniel Mission in the pivotal year of 1894, when they erected a building, began the monthly *Peniel Herald*, and expanded the leadership to include Englishman George B. Studd and a veteran Methodist pastor from Los Angeles named Phineas Bresee. For a year, Bresee preached at Peniel Mission every Sunday morning, until disagreement over goals and strategies resulted in his departure in 1895. Convinced that his call was to build strong family-oriented churches for the urban poor, Bresee then joined with Joseph P. Widney to start the first Church of the Nazarene.

Meanwhile, the Fergusons and Studd continued to focus their efforts on a more transient population. "Thoroughly evangelical but entirely undenominational," there were 35 Peniel Missions by the end of 1907, scattered from Anchorage to Buenos Aires and from Honolulu to Egypt. In the 1950s, its world-mission work merged with World Gospel Mission, affiliate of the National Holiness Association. (*Peniel Herald*; Paul Hittson, *History of Peniel Missions*; Haldor Lillenas, *Down Melody Lane*). □

STAN INGERSOL, Archivist

Do All Speak with Tongues?

by WENDELL WELLMAN

Do all speak with tongues?" The question was timely when Paul first asked it. It is no less timely today.

Without question there has been a dramatic growth of the so-called Charismatic movement in recent years. It has touched all branches of the Christian Church, including the Church of the Nazarene.

The main thrust of the movement is the insistence upon speaking in tongues as the evidence that one is filled with the Holy Spirit.

The leaders of the movement are becoming increasingly boastful in their approach, claiming to be the only Christians with real spiritual power. Last Sunday I heard a prominent TV evangelist declare that Christians who have not spoken in tongues are powerless! Quite an indictment of the likes of Martin Luther, John Wesley, Charles Spurgeon, George Whitfield, William Booth, Charles G. Finney, Dwight L. Moody, and Billy Graham, to name a few. None of these professed to have spoken in tongues. Their spiritual accomplishments, notwithstanding, are matters of record. I venture that in the final day of accounting their records will compare favorably with that of the TV evangelist's.

What are we to make of this phenomenon? How do we test its validity? Does its rapid growth authenticate its central teaching?

The answer is no. If every Christian in the world testified to such an experience, that would not prove it to be scriptural. By the same token, if not a single Christian testified to it, that, in itself, would not prove it to be unscriptural. Doctrinal truths are not validated by Gallup polls. "Let God be true, and every man a liar" is still the acid test.

There is but one valid test of any doctrine: Is it scriptural?

WENDELL WELLMAN is a Nazarene elder with broad experience in pastoral, radio, television, and music ministry. He resides in West Covina, California, and is the owner of All About Travel Agency.



H. Armstrong Roberts

Speaking in tongues was an issue in the church at Corinth. In his first Epistle to them, Paul meets the issue head-on. In dealing with it, he resorts to a common debating device—the rhetorical question. This is a question that has an unmistakable answer. Example: Does the sun ever rise in the West?

After enumerating the various spiritual gifts, Paul asks a series of rhetorical questions:

Do all have the gift of prophecy?

Do all have the gift of healing?

Do all speak with tongues?

He asks the same question concerning all the spiritual gifts.

In every instance, the answer is obvious:

All do not have the gift of prophecy.

All do not have the gift of healing.

All do not have the gift of tongues.

God, in His infinite wisdom, decides who will receive what gift, Paul clearly tells us. To insist that every Christian must have the gift of tongues, or any other of the gifts, is to assume the prerogative that belongs to God alone, according to the apostle.

The emphasis upon speaking in tongues is based on two scriptural passages primarily. They are Acts 2 and 1 Corinthians 12-14.

If Acts 2 is used, there are some clear problems:

1. There were three signs that accompanied the Spirit's outpouring at Pentecost. There was the "sound . . . as of a rushing mighty wind." There were "cloven tongues like as of fire" that sat upon the disciples' heads. And there was the speaking in other tongues.

Is it consistent with logic to insist upon one of these three signs and ignore the other two?

2. The second problem is that the tongues spoken that day were understood by every person present. Each heard the words in his own language!

If 1 Corinthians 12—14 is cited as scriptural authority, more problems arise:

1. As stated above, the gift of tongues (whatever it

is) is one of many gifts. God, himself, decides to whom He will impart the various gifts. To insist otherwise, as the modern Charismatic leaders do, comes dangerously close to putting our wisdom above His.

2. Tongues, says Paul, are never to be spoken in public, unless an interpreter is present, and even then, the number is to be carefully limited. Anyone who has witnessed a "Charismatic" service in person, or on television, knows that these admonitions are not heeded.

3. Tongues, rather than being the apex of Christian

experience, is something far less, according to Paul. He tells us plainly that he would rather speak five words in a known tongue than 10,000 in an unknown tongue. This sounds strangely unlike what we hear today!

The purpose of this article is not to question the sincerity of anyone. I have good friends who are a part of the Charismatic movement. I do not question their sincerity. But sincerity is not the issue here. The issue is scriptural soundness. If any light has been shed at this point, I am grateful. □

Because You Gave... WHEELBARROW COMPASSION IS EXPRESSED

by STEVE WEBER

I am amazed that some people consider General Budget giving high on their list of things to avoid. I have known people who consider this "nameless, faceless payment" something like a trip to the dentist's office to have a cavity filled without the benefit of Novocain.

Don't these people understand what we use these dollars for? I have the privilege of coordinating the compassionate ministries efforts of our worldwide church. I go places all over the world. I see needs, and assist in the delivery of tremendous quantities of food, clothing, medical supplies, and countless other items that many times mean the difference between life or death for people.

I see the results of General Board giving on every trip. I am in charge of the "icing," that is, the Nazarene Hunger and Disaster Fund. The "cake" is the General Budget, which makes possible all that we do in the office of Nazarene Compassionate Ministries. Without the General Budget, we would have no delivery structure through which we could effectively administer the resources to those in need.

I see results that few people ever hear about. Here are some examples:

During the last General Assembly, the delegates from Japan formally presented their hunger offering to the Nazarene delegates from Mozambique. Many of our people in Mozambique do not have enough food to eat even to this day.

On a recent trip to India, General Superintendent Eugene L. Stowe received a disaster offering from In-

dian Nazarenes for their brothers and sisters in Mexico City who are still suffering from the earthquake that destroyed much of that city in September of 1985.

When I was assisting in the building of our Nazarene airstrip in Sangapi, Papua New Guinea, I was approached by one of our nursing students in the Nazarene Nursing College at Kudjip, Papua New Guinea. He presented me with over 300 kina (more than \$300) to assist us in our Nazarene feeding programs in Africa. "Please tell the people in Africa that we love them in Jesus' name," would be a fair translation of the presentation.

While I receive offerings for the Hunger and Disaster Fund wherever I travel, this offering was quite special. The nursing students pushed wheelbarrows through the crowded open markets several kilometers from the hospital and Nazarene Nursing College Campus. They told the people that the Church of the Nazarene would use the money to feed the needy people in Africa. If you could have seen the look of satisfaction on the faces of these young nursing students, you would never again be tempted to question the validity of the General Budget system.

You see, it was the General Budget that had provided the money to purchase those wheelbarrows! And it was the General Budget that built much of the hospital, and the nurses' college, and provided the operating budget that pays the missionaries' salaries. Do I need to continue? Without the General Budget, there would have been no wheelbarrows to allow the neighboring communities of the hospital to participate in this thrilling compassionate offering.

If you know of anyone who is somewhat fatigued with the General Budget idea, tell that person to contact Steve Weber, the one in charge of icing the cake of the Nazarene General Budget. I have an endless list of "icing" stories, such as the wheelbarrow offering of Papua New Guinea. All of these stories, by the way, are brought to you courtesy of the good ol' General Budget. □

STEVE WEBER is director of Nazarene Compassionate Ministries at international headquarters in Kansas City, Missouri.

"Because YOU GAVE..."

“Doctor, How Do You Heal a Broken Heart?”

by PAUL D. ROTHWELL



Approximately four years ago it was my privilege to participate at the Glorieta NIROGA in what has become known as “A Talk with the Doctor.” A special box is set aside for questions, and toward the end of the week the doctor faces a crowd of golden-agers eager to hear the answers.

Most questions deal with the problems one would expect retired aging persons to ask. I have, however, never forgotten one question written in shaky hand that simply pierced my heart. “Doctor, how do you heal a broken heart?” I saved this question to answer last. My answer was simple—prayer, Christian friends, and time—in essence, the grace of God.

Little did I know that in the near future I was to experience the very thing I was addressing, a broken heart.

Within a year of my appearance at Glorieta, I lost my best friend, my dad, from a prolonged illness. This I could accept as the will of God. His was a fulfilled life, well spent in the Master’s service. In this case, the pain and grief were real, but the heart did not break. In fact, I found myself challenged to new levels of excellence.

Life remained fairly routine until Valentine’s Day, 1985, when my wife of 16 years was involved in a tragic accident. Four days later she was dead—a blow to our whole community. This loss left my heart virtually shattered. “God, what do I do now? What about our three children? I don’t have enough time to be a father and a mother!” One day at a time, God has supplied the answers, and I have found myself

practicing what I had “preached” at NIROGA. Prayer and Christian friends have helped me pull the pieces together. I now have firsthand experience at dealing with a broken heart.

As a family physician, I am familiar with the steps of grief. Those steps, as stated in most texts, include acceptance, expression, emancipation, and finally readjustment. Denial, anger, and guilt are only a few of the emotions commonly associated with the acute grieving process. I have found that these steps do not necessarily occur in the published order and may involve a mosaic of the above emotions. One also finds the pattern returning in cycles, each cycle tending to be less intense than the last. Psychologists call it “grief work.” It is absolutely necessary for the healing of the mind and spirit.

Once the level of readjustment has been reached, living may begin again. C. S. Lewis compares grief to fear. Physically they are very similar emotions; however, something can be done about fear, but grief must be tolerated. If you do not take control of your reaction to your loss, it can destroy you. By taking control you can be challenged to greater heights, new goals, a new set of commitments. This is the ultimate test of character, making something good out of something bad. Unless you have experienced the vacuum inside that makes it seem as if your chest is going to collapse with each breath, you have not experienced real grief, and you know no more about a broken heart than I did that day in Glorieta when I attempted to answer the question.

But where is the healing? That is, where during the period of readjustment does grief end and living

begin once again? Prayer, Christian friends, and time are certainly the answer, but through my experience, I have learned many other lessons.

First, beyond a certain point it is harmful to grieve. Depression, bitterness, and negative thinking are created. I see this in my medical practice in what is commonly known as prolonged or delayed grief. As previously stated, grieving is work—hard, emotional work—and it takes its toll just as assuredly as hard physical labor.

Let’s look at my case. I have estimated that during the first six months following my wife’s death I spent over 4,000 hours in grief work. Grief work follows you to work; it follows you everywhere you go like a shadow. Refuge may be found in sleep, but sleep is difficult. Because of my work and responsibility to my children, I was able to adjust to the days rapidly, but it took months for me to make it through the long, lonely nights.

Second, I found that friends and loved ones expect us to grieve a long time, particularly with the loss of a spouse. This time is usually longer than we need to grieve because, while they are involved in daily routines and sleeping at night, we are doing hard grief work. They truly grieve with us, but the process is slower for them. We want to live normal, happy lives again, but even in their love they expect us to continue wearing the black cloak of grief. I have talked with several widowed individuals of all ages over the past few months, and all seem to share my feelings in this area.

The third thing I have discovered is that there is something worse than a broken heart—an empty heart. Yes, God can help fill the void within, but there is still something missing. Some call it com-

PAUL D. ROTHWELL, member of Bethany, Oklahoma, First Church, practices medicine at the Gilbert Medical Center in Bethany.

panionship. This is an area in which many mistakes are made, particularly if grief work is not completed. I have counseled with many widows and widowers who have remarried for companionship alone. I now understand why this mistake is made.

My experience has also helped me counsel with patients contemplating divorce. It has been estimated that by 1990 half of the families in our country will be single-parent families, a projection that I frankly find quite nauseating. Throwing the textbooks aside, I tell those facing divorce that the most precious thing that God will ever give them on this earth is a spouse who loves them. Sex is only a small portion of this love. It is better defined as an intense concern for the other person's well-being, a feeling of oneness, a feeling of completeness. This is not a new definition of love, but certainly a true one.

Somehow in the tests and trials of everyday life, couples lose focus of the above vision, and the devil makes it difficult for them to see their love for one another. The power of love brought them together in the first place. It is in helping them rediscover this love (not working out financial and physical problems) that the marriage is saved. This I have witnessed in my own practice.

Finally, "Blessed are those who mourn" has meaning to me. We are blessed because we have taken life to a new level of awareness. We develop a tough love that turns us into more compassionate, stronger persons. Every positive emotion has more meaning. I now understand why the elderly widow will marry an impotent man, and why the widower will seek another lover. This is not a shocking lack of respect for the deceased spouse, but rather a testimony of the fulfillment and happiness found in the previous relationship, a case of "love lost-love regained." The empty heart is filled, the mending is complete.

Many widowed individuals choose to remain single, living on the positive memories. This is certainly fine so long as grief work is completed, and the reason for not seeking another partner is not fear

of criticism from family and friends. While remarriage is not the answer for all who have lost a spouse and grieved, may we all attempt to understand, not condemn, those who have lost and are ready to reach out again.

In all cases, time seems to be a key factor, a word not very comforting to the mourner when days seem to move slowly, yet a word that issues hope of recovery, the rediscovery of happiness. The Bible does not define the temporal

boundaries of our mourning. If we believe it to be the living word of a benevolent God, we will release our loved one to the warm embrace of Christ. One poet has said it best: "When I'm gone, release me, let me go. / I have so many things to see and do. / You must not tie yourself to me with tears. / Be happy that we had so many years."

"How do you heal a broken heart?" I have found that the answer remains the same—God's grace is sufficient! □



The Secret Classroom

*My proctor yesterday morning
in the laboratory of life was my Siberian husky;
No desk for me; no podium for her.
She betrayed not the least awareness of her role.
And I didn't even realize I was in class.
I sensed only my pounding legs,
my heaving chest, the clumps of grass
and mole-dumps bobbing by—
But mostly the straining and struggling at the leash.*

*Then it seemed the Master Teacher
showed me "myself" in my Siberian;
It was "I" that was tugging, dragging,
chafing at His limits.*

*The lesson was appalling!
All my annoyance at my dog suddenly descended on me.
The lesson was etched,
But then began the experiment
and then to continue to my last breath,
not to run ahead,
or to lag behind,
But simply to keep step with the Master Teacher.
Today, as my husky and I ran,
the leash was left upon the nail,
for she had learned to answer my call;
she had found a taste for my affection.
And I, as well, crave His warmth;
His smile and His voice are my guidance and reward.*

—R. GUILFORD FITZ, JR.
Redding, California



The Early Years

An Interview with DR. SAMUEL YOUNG by STEVE COOLEY

STEVE COOLEY: Dr. Young, your parents were charter members of the Parkhead Pentecostal Church of Scotland, started by George Sharpe. How did that come about?

SAMUEL YOUNG: My father and mother came from the north of Ireland, a small town about an hour train ride from Belfast. My father's two brothers went to Scotland looking for carpentry work, and wrote back that my father could get better work at his trade as a tailor in Glasgow than anywhere in Ireland. So my folks moved to Scotland, where the two unmarried uncles boarded with us.

One of these uncles later went to a revival down in the heart of Glasgow, an interdenominational affair. When he came home he testified to his conversion and the family began holding cottage prayer meetings. My father and mother were converted along with my other uncle and some Irish cousins, all out of this one man's business.

Uncle Samuel was hungry for the things of God. After the conversion and some prayer meetings, he announced that he was going to find a church home. They belonged to the Church of Scotland, the state church, and he said in his Scottish accent, "These ol' churches coul' nay get us saved, and they probably can nay keep us saved."

After a number of weeks he came home and said, "I found it."

"Found what, Samuel?"

"Found the kirk I've been looking for."

So my father and mother and two uncles began attending the Congregational church of George Sharpe a few months before he was evicted for preaching holiness and started the Parkhead Pentecostal Church. Interesting enough, of that nucleus that started this church, I never knew one to ever go back on the Lord. They had something that was good and lasting.

COOLEY: What do you remember about the services at Parkhead?

YOUNG: Well our style was a bit different from

here. For instance the Sunday School met at five o'clock in the afternoon. Their invitation to the altar was also a little different from what you do in America. We had what we called an "after meeting." They would preach and then would have a benediction and those who wanted to leave could go. Then they had their altar call. It was part of their British way.

COOLEY: What do you remember of the music?

YOUNG: Music? Well now an interesting thing, in Scotland we learned the *so fa* notation, the *do re mes*, not the staff notation like you read here. I can show you a hymn book in my study. Another unusual thing about them in the old country was that they sang the Psalms and Scripture paraphrases written to poetry. That was their music, essentially.

We had other children's songs in the Sunday School book, but some of them were really not for children. I can think of one now. The last stanza was:

"When the few joys of life are all sped away, / Like the soft fading light at the close of the day; / When the shadow of death steals the light from mine eyes; / Oh, lead me to the rock that is higher than I."

All that about "coming death" really was one of their children's songs. I probably learned that song about 72 years ago.

COOLEY: What standard of living did the people enjoy at Parkhead?

YOUNG: They were working class or tradesmen, like carpenters, bricklayers, and what not. They made a fair living, though we might not think much of it today. We lived in a tenement house and were comfortable. But interesting enough, we put our preacher on a higher level even than the best laymen. We had him in a cottage by himself that the church bought.

We would have been disgraced to keep our minister in a tenement house. They even paid him a little better than the parishioners. You would have to understand it; we respected our pastors, and our schoolteachers, too.

Later, after we moved to Cleveland in America, George Sharpe kept in touch by writing, and he visited with us every time he came to the States for preaching engagements. He wrote the district superintendent about us too. We attended a United Evangelical church in those years. It had a good ethical tone, was evan-

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gelistic, gave altar calls and had midweek prayer services. We also had friends in that church, some we kept for years. But when they organized the Church of the Nazarene in Cleveland, Ohio, we were ready for it, we were ready for it.

COOLEY: Dr. Young, could you tell us about your conversion?

YOUNG: I remember my mother and father moving me from one bed to another and whispering about me, hoping I would be converted soon. The first start I made was through my Sunday School teacher, and he was probably a poor teacher, but he was anxious to do something for the Lord. He took it on his heart to lead each one of his boys to the Lord, each around 11 or 12 years of age. I think his whole class of 9 or 10 boys made an individual start privately with him. And that was my first move out. I had never gone to an open altar before that.

COOLEY: How did you receive your call to preach?

YOUNG: My brother Jim and I answered the call to preach out of revival meetings with men like Bona Fleming, C. W. Ruth, and the old line group of evangelists. They were good holiness men. Jim was making journeyman's wages as a carpenter when he answered the call to preach.

I faced the call when, for the first time, I sought holiness openly. I sought secretly quite a while but couldn't seem to make it. But when I sought openly, I faced the call to preach. I knew the folks wouldn't be that exceedingly happy. They doubted I could make a good living of it; preaching was not a good paying job. They weren't totally wrong. I was born poor, but I didn't want to die poor.

I was out walking with my brother at this meeting when he owned up that he believed God was calling him. He didn't know whether it was to the mission field or what. Then I confessed I had the call to preach, and I was sure about it. We decided to see our pastor who was C. Warren Jones at that time. C. Warren, who started the Cleveland church, was a high class and dedicated man. He later became the missionary secretary for our church.

Well, he asked what we were going to do about our calling. I had only one year of high school, and my brother had none, so we thought we would take the Bible school route. C. Warren Jones was not an educator, but he said, "No, go finish your high school. Even if you study theology and religion on the side by yourself, you'll go farther than if you take the shortcut." That was interesting and good advice. And he said, "Boys, you should go to our denominational college back East. They've got a secondary school there, yet."

COOLEY: And so you received your high school and college degrees from Eastern Nazarene College? What did ENC do for you while you were there?

YOUNG: I was actually an English literature major under Bertha Munro. You major as much in the teacher as you do in the topic.

But ENC gave me a perspective and an understanding about the ministry. Especially with Floyd W. Nease as president, one of the three strongest preachers I ever

met, and he had a good mind. He was actually working on his Ph.D. when he died suddenly on the operating table in Pittsburgh. Dr. Wiley had influenced him for good.

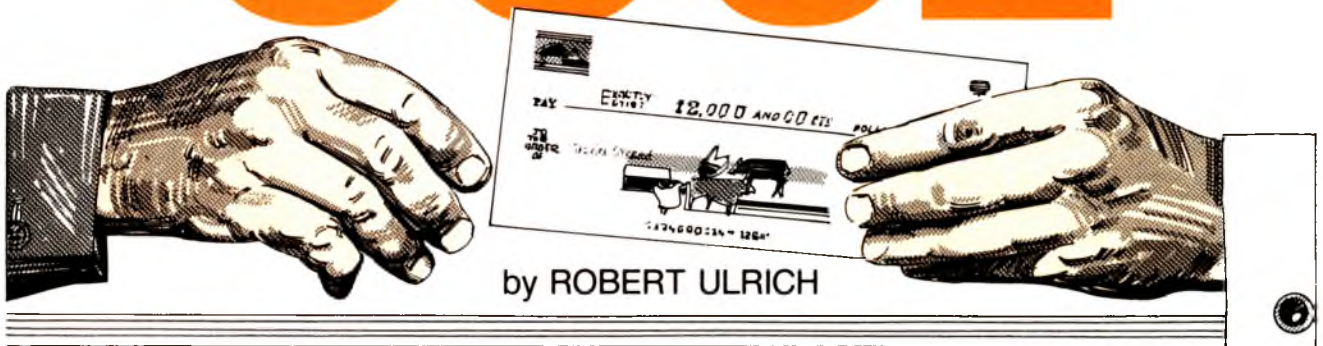
We would have revivals with preaching from the different professors, but when things bogged down, Floyd Nease would preach and the altars would be full. I don't mean from tricks or that style, but some things higher than that, you see. He had it up there (Dr. Young points to his head). He couldn't have helped but become a general superintendent eventually, but he died young. And I saw nothing in him that would make me think that he wanted to be a general superintendent. I think he just wanted to serve God. □

PRAYING TIME

*Each afternoon at three o'clock,
I kneel beside my bed,
And empty all the muddled thoughts
That clutter up my head;
I set my mind on Jesus
And I bless His holy name,
And if the day has all gone wrong,
I praise Him just the same.
I list each thing that troubles me
And name them off in prayer,
I give them all to Jesus
And I trust them to His care;
I thank Him for the good things
And I list them one-by-one,
My heart's a great deal lighter
When my praying time is done.
I ask the Lord to guide my life,
To give my steps direction,
I thank Him for His thoughts of me
And hour-by-hour protection;
In confidence, I ask for gifts
That only come from Him,
And dwell upon His mighty pow'r
Until my problems dim.
I pray for friends, for needs, for wants,
And for His perfect will.
And then I wait upon the Lord
And make my mind be still;
I listen for that still, small voice
To speak to me, and then
I pray with peace and gratitude:
"In Jesus' name. Amen."*

—CONNIE
Rogers, Arkansas

TWELVE THOUSAND DOLLARS FOR A SOUL



by ROBERT ULRICH

I was shocked when the figure of \$90,000 assaulted my ears. That was the amount for which our church was being sued as the result of a property dispute.

An individual had purchased 1.6 acres from our church, but when he attempted to build on it he discovered legal technicalities that delayed his building plans.

My first reaction was one of shock and dismay that anyone would think of suing the church. Imagine, suing God himself—unthinkable! I thought surely it would just melt away in time and the person responsible would reconsider and forget the whole thing. But the man persisted and insisted on being reimbursed for his inconvenience and emotional turmoil.

My next thought was, "Dear God, how could this man do such a thing! Zap him with a lightning bolt and bring him to his senses." Well, the Lord had a better idea.

Our church board, our district superintendent, and our lawyer prayed and searched the Scriptures for guidance and direction.

As I delved into the history of the property transaction it became clear that some legal mistakes had indeed been made and, according to a law that had been passed since the sale, the church could be held accountable. We were advised that we could go to court, and, through lengthy arguments and much expense, perhaps win—but even if we won what would we win?

What would Jesus do? Long ago, on a small hill over-

looking Lake Galilee, He said, *Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. I tell you the truth, you will not get out until you have paid the last penny. . . . And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles* (Matthew 5:25-26, 40-41, NIV). It couldn't be any plainer. Our church voted to negotiate and settle out of court.

As I dealt with lawyers, judges, county officials, preachers, and others, I had an eye-opening experience into the world of litigation and the court system. I discovered that America has been called the most litigious nation in history. In many of our major cities the courts are years behind in handling civil private disagreements. There is an epidemic of lawsuits that causes our courts to groan under the load. Chief Justice of the U.S. Supreme Court Warren Burger declared in a recent news article: "There is some form of mass neurosis that leads many people to think courts were created to solve all the problems of mankind."

Experts believe the litigation epidemic comes, in part, from the increasing complexity of our society, the huge growth of government, and the breakdown of the community—caused, among other things, by the damaging effects of negative TV and movie life-styles. Too many Americans are more eager to go to law to resolve disputes than to go to their neighbor and follow the clear teachings of Christ.

Studies show that more and more Christians are going to court to sue each other. The apostle Paul tells us,

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If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints? (1 Corinthians 6:1, NIV). When Christians sue each other in a secular court there are no real winners—only losers. The damage to both the Christian and the church can be devastating.

The fact that a suit goes to a secular court is a reproach to the church and to the Lord. Paul states, *The very fact that you have lawsuits among you means you have been completely defeated already* (1 Corinthians 6:7, NIV). It sends a wrong signal to ungodly people who are looking for any excuse to accuse the church and the Christians who are a part of it. Our basis for existence is predicated on love, not confrontation. 1 Corinthians 13:5 teaches that love is not *self-seeking*, it is not easily angered, it keeps no record of wrongs (NIV). A Christian lawyer writes, "What profit is there if a Christian shall win his legal rights but lose his witness?"

After much negotiation our church agreed to settle out of court for \$12,000. That was still a large sum for a church our size, but by the grace of God and a generous people, \$8,600 was raised on one Sunday and the rest came soon afterward. We had obeyed the clear teaching of Jesus, leaving the results in His hands.

The climax of our obedience became clear when a neighbor told how this man had been under such conviction that he could not sleep, rest, or function normally. One night he got into his car, sought out a minister to pray with him, accepted Christ, and is now serving the Lord in a neighboring church.

What shall a church give in exchange for a soul? In our case it was \$12,000 and worth every cent! ☐

CONTRADICTIONS

*Defending my rights against
people who cheat and take advantage
I must fight back or be defeated!*

What's that?

*Of course I believe
in turning the other cheek!*

*Setting demanding goals is necessary
to achieve station, rank, or wealth.
I'm entitled to success as much as anyone!*

What's that?

*Of course I believe
God has a plan for my life!*

*Preparing for the future means
security must be a priority.
Wise investments; accumulating houses and
land.*

What's that?

*Of course my heart
is set on heavenly treasure!*

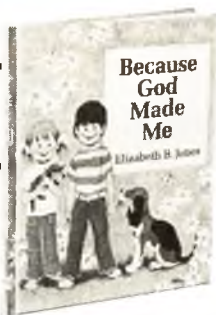
—GERALDINE NICHOLAS
Abbotsford, British Columbia

Book Brief

BECAUSE GOD MADE ME



ELIZABETH B. JONES
author



Dorothy Wagstaff's illustrations make this book very appealing, an exciting addition to the Sunday School classroom, home, or Grandma's library. It's hardback, durable enough to pass along through multiple readings of youngsters in more than one generation.

My first impression was that the author has successfully tapped into the curiosity of highly intelligent children, probably kindergarten to junior age. A certain second grader was imaged in my mind—the kind of child who wondered about things and revealed his

search for answers in a very grown-up manner. (He's a college math professor now.) Elizabeth Jones beautifully verbalizes the thoughts of such children. They will delight in her poems and some lines tend to stick even in the mind of an adult reading them aloud over and over again.

The author touches on things today's children know about: people traveling to the moon, camping trips, divorce—and on things many *don't* know about, such as "Sometimes I play the Autoharp . . ." or "the tides of the ocean . . ." which spark new wonderings in little minds. Even bad moments are covered. The illustration on one page has a tear on the lovely little face, and the readings match the mood.

I was especially glad for the essay "I Think About Heaven," and my book has already gone to little friends of mine who, like the child in the book, experienced Grandmother going to the hospital and to heaven.

The book is a combination of one-page prayers and readings that point to a good God. Scripture verses suitable for memorizing are included. It's a book for either lap reading or beginners, and an enjoyable teaching tool. ☐

—Evelyn Stenbock

Beacon Hill Press of Kansas City
48 pages. Hardback. To order, see page 23.

the editor's STANDPOINT

PRAYER IS MORE THAN “MAYDAY!”

In Atlanta, Ga., two brothers were cleaning windows on a high-rise office building when their scaffold suddenly collapsed and plummeted to the ground. They dangled from ropes until rescuers rappelled down from the roof and brought them safely to earth. Their plight and rescue produced a thrilling news item.

Interviewed by reporters, one of the men said, “I did some praying up there. I don’t pray much. When I pray, you know that I am terrified.”

Thousands are like that. For them, prayer is an emergency device only. While life goes forward smoothly, God is forgotten. When a crisis occurs and life is menaced, they pray. God is not loved for himself, He is simply a power to invoke when a situation is beyond control. Prayer is not communion with God, it is an SOS, a Mayday call from a person in distress.

Calling on God in perilous times is not wrong. God invites such desperate prayers, according to Scripture, and He often answers with immediate rescue. What is

wrong, however, is treating God as a celestial fireman, someone to benefit from and quickly dismiss. Such contemptuous ingratitude not only slanders God, it destroys those who reduce prayer to mere distress signals.

God is our Father. An earthly father would resent children whose only interest was in tapping his pockets, who spoke to him only to beg a favor. That God responds in mercy is a tribute to His love. That mercy received is seldom followed by service rendered is a testimony to human sin.

True prayer is communion with God. In true prayer, God is sought and loved as a person, not exploited and dismissed as a convenience-on-call. A man who prays only when terrified will one day experience the ultimate terror—the hell where prayer never ceases but answers never come.

If people kept all the promises made to God when their prayers were “Mayday,” their lives would be forever different and better. □

HEARTENING LETTERS

One week in February I received two interesting and encouraging letters about our magazine.

The first was from Catherine Ferguson of Willow Hill, Ill. She grew up during the Depression, “a gangly country girl from an unchurched family.” She loved to read but reading matter was scarce. A “quaint, old great uncle” subscribed to a religious magazine for her younger brother. He ignored it but she devoured it, especially the poems, which she clipped and placed in a scrapbook. Their meaning eluded her, but she began to hunger for the Christ of whom the poems spoke.

Some years later she was led to the Lord by “a holiness friend.” During World War II she worked in a factory where a coworker was a Nazarene pastor’s wife. A casual conversation recalled the magazine she had treasured in childhood—it was the *Herald of Holiness*.

Catherine has been a Nazarene for 42 years, and she still praises God for caring enough about “a backwoods country girl” to send the magazine across her path and spark a hunger for Christ.

The second letter was from Kathleen Sodowsky of Oklahoma City, Okla. Fifty years ago she won a Dallas District *Herald of Holiness* subscription contest. The prize paid her tuition for a year at Bethany Peniel College. Otherwise, in those Depression days, she could not have attended.

There she met and married Paul Sodowsky. They pastored churches for 20 years, then came to Kansas City, where Paul served with our Pensions and Benefits office for 22 years. Kathleen worked with World Mission for 3 years and in the office of the general superintendents for 7. She resigned to complete her college degree program, then served as a private secretary to the dean of the seminary for 10 years.

The Sodowskys are now retired, and Kathleen views the *Herald of Holiness* as “the key” to her “enjoyable life of service in the Church of the Nazarene.”

Those were spirit-lifting letters! □

A man who prays only when terrified will one day experience the ultimate terror—the hell where prayer never ceases but answers never come.

A TRIBUTE

Mack Anderson is gone from earth to heaven. My life is emptier now, but my heart is full of grateful memories. He was a precious friend. For over 20 years he superintended the Georgia District. For over 16 of those years I labored under his leadership, and for half of that time I was his pastor.

Mack was a steer-roping, bronc-busting cowboy when the Lord saved him from sin. Called to preach, he became one of our most effective and fruitful evangelists. All over America I have met people who were converted under his ministry.

When I think of Mack, I recall God's question to Moses—"What is that in thine hand?"

Mack's hand often held a golf club. He loved the game and played it well. I owe many happy hours to his fellowship on the courses in Georgia. He always believed that golf saved his life, for he took up the game at a time when nerves were shredded and he needed both distraction and exercise. When playing golf, he could

be fiercely competitive. At all other times he rejoiced in another's successes. He was never jealous.

Mack's hand often held a checkbook. He was one of the most generous men I have ever known. During the years that I served under him, I know that he gave over 35 percent of his income to the work of the Lord. I think every preacher's child who went to college from the Georgia District was given financial help from Mack Anderson. When he saw a need, his heart was easily touched and a check was quickly written.

Mack's hand often held a Bible. He loved to preach, and did so with a contagious enthusiasm. In the pulpit he was glowingly alive. He retired from the superintendency in 1969, but he preached nearly every Sunday of each year until his last, brief illness. His preaching always had a strong evangelistic note. He could proclaim the most serious theme with no hint of a judgmental spirit. He was a humble and gentle man, and I never heard him without being helped.

I miss you, Mack, but I'm coming to see you. □

REFUGE IN THE STORMS

My earliest memories are associated with a furious hurricane that struck Miami in 1926. A boom was on in south Florida, and places to live were scarce and expensive. My family rented a vacant lot on which two tents were pitched—that was home.

We were in the tents when the hurricane bullied its way ashore. Where the tents were when the storm had passed we never learned. Forced to seek shelter while the wind was raging and rains were pounding, we made it to some apartments, half of which blew down during the course of the storm.

Dad carried me, Mom carried my younger brother. My older brother walked, clutching Dad's hand. My sister walked, Mom holding her hand. Struggling against the terrifying elements, we finally reached safety. My older brother, just five, protested angrily because the folks wouldn't stop to let him get a sandspur out of his foot. The pain of the sandspur was greater than the peril of the storm to him.

In later hurricanes, being amply warned, we boarded

up windows and doors and then took shelter at the place where Dad worked. There each family present spread blankets over straw in trucks backed up against the loading platform, and we ate, played, and slept without fear. In that strong building we could scarcely hear the shrieking winds.

I think of that comforting shelter each time I read Psalm 57:1—"in the shadow of Your wings I will make my refuge, until these calamities have passed by" (NKJV). Serving God will not keep calamities from occurring. The storms will rage, sometimes fiercely and causing great destruction. But the person who takes refuge in the Lord can endure the storms without despair.

In this psalm the writer affirms, "My heart is steadfast, O God, my heart is steadfast; I will sing and give praise" (v. 7). The steadfast heart, taking refuge in God's unfailing love, can sing while the hurricane spends its fury.

We need not fear the storms if our refuge is adequate. □

isters, nor is it always accepted by all the church.

I appreciate the three years of education at NBC. However, after what I consider a number of ineffective years, I began to sense a more compelling need for higher Christian education.

Being in my late 30s and having two high schoolers did not keep me from exploring a number of possibilities with our church schools.

Like practically all other students, I had no independent financial means. With the church, I found no pastoring possibilities where I could

combine both pastoring and schooling.

Eventually, it became possible to attend a local college for the bachelor degree.

With D.S. written approval, I did supply work in another denomination while earning the master's in counseling and guidance from a major university, and the master of divinity from a well-known seminary.

Since graduation, my efforts at re-entering the Nazarene ministry have been met with the response, "You are overly educated for the churches that are available"; and the response, "Once you step outside the

system, it's difficult to get back in"; and several nonresponses.

Today, I am enjoying my most fruitful ministry. However, it is within another denomination—mainly because (as I understand it) that with a family and in my midyears, higher education was not personally attainable within the church and not fully accepted by the church when attained outside the church.

I am a strong advocate of graduate theological education. May the time come when it can be more personally attainable within the church to nontraditional students like myself. *Name withheld by request*

MISSION ACCOMPLISHED

by DELLORA WEST

Fear and helpless frustration gripped my husband and me as we heard over the telephone: "James may live a week, a month, or may go at any time."

My husband's brother in Northern California had gone to the emergency room complaining of severe stomach pains. Exploratory surgery exposed the insidious cancer that had already spread to his spine and vital organs.

His distraught wife asked at first that no one come, saying tearfully, "I just can't cope with this."

Knowing that concerned family members living in different parts of the country would be praying, I shared the need with my own prayer group before I prayed, "Father, send someone to tell this man about Jesus."

A few days later, James's wife sent word, "He has been moved from intensive care to a room and is asking anybody who can to come."

After a hectic day of long-distance conferences, the family decided that one sister would accompany my husband and me on the nearly 2,000-mile trip. As we drove and visited, I kept praying, "Lord, please open the way for me to pray with James."

Arriving too late for visiting hours, we checked into one of the town's three motels. Throughout the night I prayed, and early in the morning I rose to sit outside as I sought divine direction.

Since the hospital had no morning visiting hours, it was noon before we could see James. When we finally got into his room, the sight was not encouraging—tubes and more tubes. But James was alert, and his eyes filled with tears as he greeted us.

Because we had only the one afternoon to spend

with him, and because the visits had to be short and at prescribed intervals, I became concerned as time slipped by with no chance to talk about what was uppermost in my mind—his spiritual condition. Frustrating delays and interruptions caused even my unsaved husband to mutter as we took James's wife home for a rest, "We're not leaving here till you pray with my brother."

When at four o'clock his wife said, "I believe I'll not go back to the hospital until six," the Holy Spirit prompted, "Now is the time."

Somehow I got the others to leave for the hospital immediately, and on the way I explained the reason for haste. They chose to stay in the hallway while I went into James's room alone, feeling inadequate and scared.

Fearful of disturbing the man on the other side of the dividing curtain, I pulled the straight chair close to James's bed, took his hands in mine, and said, "James, I've made this long trip to tell you that Jesus loves you."

"Yeah, I know He does," he replied.

"Would you let me talk to you for a few minutes and then pray for you?"

"Sure," he said without hesitation, "I've been waitin' for somebody to come."

I shared, as skillfully and simply as I could, the Good News, and then prayed the sinner's prayer of repentance with James. As he repeated my words, quiet, broken sobs escaped, and his tears mingled with my own tears dripping on our clasped hands. When I concluded with the Lord's Prayer, he prayed along with me, remembering most of it from his mother's early teaching.

There was a holy quietness in the room—no shouting, no demonstrating—just shining eyes and a glow that not even life-support paraphernalia could hide. But what a thrill to witness such a miraculous transformation—literally a change from death to new life.

All the way home my heart kept repeating, "Thank You, Jesus . . . mission accomplished." □

DELLORA WEST is a free-lance writer and a member of the Oklahoma City Lakeview Park Church.

**"By ALL MEANS...
Save Some"**

IN THE NEWS

PEOPLE AND PLACES

CORRECTION

On page 17 of the May 1 issue an inadvertent error appeared in Kenneth Grider's article, "Holiness Doctrine at Anaheim." The word *depravation* on line 11, left column, should have been *deprivation*. We apologize for the typesetting error.



Pastor John R. Andrus, of Chattanooga, Tenn., First Church, recently received his seventh national Freedoms Foundation Award. Attending the ceremony

were two of his sisters and their husbands: Mr. and Mrs. (Bud and Sue) Bardsley and Mr. and Mrs. (Dick and Gladys) Bridgewater, from California and Arizona. The program was conducted at the Chattanooga Choochoo with several hundred persons in attendance. Each of the 12 recipients from this area were cited for promoting God and country. Pastor Andrus was selected for a patriotic speech he made to members of the East Ridge American Legion Post last year.

Founded in 1949, Freedoms Foundation at Valley Forge is a nonpolitical, nonsectarian, nonprofit organization. The Annual National Awards were established to recognize constructive words and deeds that support the United States' social, political, and economic system; suggest solutions to basic problems; contribute to responsible citizenship; and strengthen an understanding of freedom and the fundamentals of a free society. □



J. Wesley Eby was recently honored as Educator of the Year by the AZ-TESOL (Arizona Teachers of English Speakers of Other Languages) Organization at their annual conference. Recognition was given to Eby for his contributions to the field of ESL (English as a Sec-

ond Language) for the past two decades in Arizona, on the Navajo Reservation, on an international level, and through the Church of the Nazarene.

Eby has served on the AZ-TESOL Executive Board for the past 11 years in a variety of positions, serving the state organization as president in the school year 1983-84. His current position is historian.

For the past 21 years, Eby has worked on the Navajo Reservation for the U.S. Bureau of Indian Affairs (BIA) as a classroom teacher, an ESL demonstration teacher, a supervisor, and education specialist. His present position as education specialist at Wingate Elementary School, Fort Wingate, N.Mex., includes providing in-service education for the academic staff in teaching ESL.

Eby is presently serving the church as chairman of the ESL Committee in Publications International. For the past three years he has been writing and editing ESL materials for the denomination. He was a language (ESL) editor for *A Dictionary of the Bible and Christian Doctrine in Everyday En-*

glish just published by the Nazarene Publishing House.

Eby resides in Gallup, N.Mex., with his wife, Roberta, and their youngest son, Daniel. The Ebys have three older sons, Edward, associate pastor of Bethel Church of the Nazarene in Spokane, Wash.; Joseph of Gallup, N.Mex.; and Robert, a student at Northern Arizona University. □



After pastoring the Glasgow, Scotland, Hart Memorial Church for four and a half years, **Rev. Frederick Grossmith**, at the British Isles South District Assembly, was granted status as a registered evangelist. He also has become general secretary of the Christian Broadcasting Council of Great Britain. This was constituted at a meeting of invited Christians of all denominations in the historic House of Lords, London.

The council is uniting those engaged in video production, films, cassette, radio programming to influence the existing media into showing more Christian programs. The vision for a Christian Family Viewing Television Channel would necessitate a change in the law. In Britain, Christian advertising on TV and radio is not permitted, and no Christian organization is allowed to own a radio or TV station.

Rev. Grossmith is the author of three books; the current title is *The Cross and the Swastika*. He is also associate editor of *The Flame* magazine. □



Chaplain Curt Bowers (l.), Chaplaincy Ministries director, recently administered the oath of allegiance to (l. to r.): Paul Yacovone (Army), Dwayne Peoples (Air Force), and Bryan Hochhalter (Air Force), officially commissioning them as 2LT's in the Chaplain Candidate program. It is the goal of each to become a chaplain serving in active duty within their respective branch of service. They will be eligible after graduation from seminary and ordination.



March 29, the Salt Singers from Calgary First Church raised 14,106 pennies (\$141.06) to add to the Calgary Zone NYI project of raising \$1,000 for eight Pidgin-English language training scholarships for native people in Papua New Guinea. The whole zone raised a total of 50,972 pennies (\$509.72). With Alberta Provincial Government's matching grant for the third world projects, they raised \$1,019.44.

GENERAL SECRETARY ASKED TO ACCEPT CHA RESPONSIBILITIES



Dr. B. Edgar Johnson, general secretary, has been asked by the Board of Administration of the Christian Holiness Association to serve as executive director of the CHA.

The selection of Dr. Johnson to this post came after the adoption of a report submitted by the CHA Futures Committee. That report included several options for filling the vacancy of Dr. Darius Salter, who is resigning from that position, effective August 31, 1986. The board selected Dr. Johnson with the understanding that he will continue to serve in his capacity as general secretary for the International Church of the Nazarene while providing executive director services to the CHA.

Among his first tasks, Dr. Johnson will be responsible for directing the establishment of the CHA in its new national offices in Wilmore, Ky. He will also direct the staff that will serve at the Wilmore center.

The national office is to be established at Asbury Manor by September 1. Asbury Manor, which was originally established as a residence for retired missionaries, has been donated to the CHA. Plans are to make it a Christian holiness center that will not only house CHA executive offices but also serve as a center of commissions and affiliate organizations of the CHA.

Dr. Johnson, who has served as general secretary since 1964, is involved in a wide variety of Christian organizations as a part of his assignment in church relations for the Church of the Nazarene, including the National Association of Evangelicals, where he serves on the Executive Committee of the Board of Administration as second vice president; the Association of Statisticians of American Religious Bodies; and others. ☐

—NN



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THORNHILL CALLED TO PENNSYLVANIA



Rev. Paul Thornhill, who served as local arrangements coordinator for the 21st General Assembly, has been called to pastor the Royersford, Pa., church on the Philadelphia District. His first Sunday at the church was June 8.

Following his service as coordinator for the 1985 General Assembly, Rev. Thornhill served in the general secretary's office, doing detailed work in the editing of the 1985 *Manual*. He also

helped coordinate the 1986 Leaders' Conference and General Board meeting.

"Paul Thornhill has been a valued and appreciated member of the headquarters staff since coming to Kansas City in 1984 as local arrangements coordinator," said Dr. William M. Great-house, responsible general superintendent for the general secretary's office from 1980 to 1985. "Working closely with General Secretary B. Edgar Johnson, he carried his heavy responsibilities in an admirable fashion and most recently did a fine job of husbanding the 1985 *Manual* through its publication."

A graduate of Olivet Nazarene College, Rev. Thornhill holds the master of arts degree from the University of Louisville. He pastored for 12 years, and just prior to coming to Kansas City served as administrator of the Farmdale Christian School in Louisville, Ky.

Rev. Thornhill's wife, Sharon, served in the general secretary's office as district assembly coordinator for World Mission areas. They have three children, David, Laura, and Terri. ☐

—NN

DENOMINATION-WIDE EVANGELISM CONFERENCE PLANS FINALIZED

The Mid-Quadrennial Conference on Evangelism will be held in Kansas City February 24-26, 1987. Evangelism Ministries director, Dr. Bill M. Sullivan, announces that plans have been approved by the Board of General Superintendents to call the church together under the theme "EVANGELIZE—That the World May Know." Both the Music Hall and Roe Bartle South in the downtown convention center assure adequate accommodations for the large number of guests and participants anticipated.

The office of the general secretary,



Pictured is Chaplain (CPT) Larry R. Lawrence (l.), USAR, with Vice President George Bush (r.) on his recent visit to Honduras for the inauguration of President Jose Azcona.

SOME VERY IMPORTANT PEOPLE

The highest award issued in our Caravan program is the Phineas F. Bresee award. We congratulate these award winners and all who worked with them in the program.

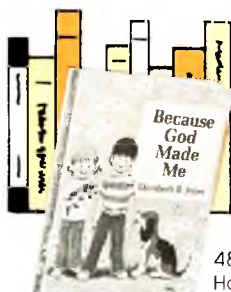
Susan Ann Farmer, Triadelphia, WVa.
John Wesley Farmer, Triadelphia, WVa.
Rayme Kesling, Robinson, Ill.
Jeff Whitlow, Robinson, Ill.
Beverly Miller, Taylorville, Ill.
Cindy Pulley, Taylorville, Ill.
Shannon Hicks, Casey, Ill.
Sonya Yates, Casey, Ill.
Robert Dempsey, Jackson, Ohio
Heather Johnson, Bethany, Okla.
Heather Cove, Bethany, Okla.
Traci Jennings, Bethany, Okla.
Edward G. Pennington, Alum Creek, WVa.
Melissa Snellgrove, Panama City, Fla.
Karl Schell, Panama City, Fla.
Melissa Quinn, Fayetteville, Ark.
Denise Lebbin, Fenton, Mich.
Nicole White, Linden, Mich.
Tova Ashford, Bellevue, Wash.
Michael Burcke, Eden, Md.
Nathan Cook, Fort Worth, Tex.
Dawn Harrison, Fort Worth, Tex.
Simon Owen, Fort Worth, Tex.
Steven Walters, Fort Worth, Tex.
Christi McVay, Burlison, Tex.
Cheryl Echard, Baton Rouge, La.
Joy Phillips, Baton Rouge, La.
Cynthia Johnson, Baton Rouge, La.
Dawn Diephouse, Baton Rouge, La.

Robbie Lunn, Baton Rouge, La.
Deanna Duff, Dayton, Ohio
Claire Gregory, Manchester, England
Heather Armitage, Kennewick, Wash.
Steve Palmer, Bessemer, Ala.
Sam Cottingham, Bessemer, Ala.
Maggie Barnhill, Colorado Springs, Colo.
Carla Cornett, Colorado Springs, Colo.
Rob Stull, Crawfordsville, Ind.
Diane Edwards, Crawfordsville, Ind.
Robby Rodgers, Bethany, Okla.
Peter Thompson, Bethany, Okla.
Tommy Baird, Bethany, Okla.
Michael O'Hair, Bethany, Okla.
Trina Fryman, Midland, Mich.
Lisa Cook, Oldham, England
Sheena Mills, Oldham, England
Mark Pike, Woodsville, N.H.
Melissa Fivecoat, Portland, Oreg.
Sherrie Worth, Toledo, Ohio
Parker Campbell, Alberta, Canada
Jeff Hudson, Alberta, Canada
Jill Stewart, Alberta, Canada
Heather O'Brien, Portland, Oreg.
Tonia Werner, Portland, Oreg.
Reva Davenport, Colorado Springs, Colo.
Tracie Geist, Colorado Springs, Colo.
Delaina Woodworth, Colorado Springs, Colo.
Sarah McKishen, Mantrose, Colo.

The list of winners will be continued in future issues.

Dr. B. Edgar Johnson, will coordinate with Evangelism Ministries in completing the necessary arrangements.

For additional information please contact Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131. ☐



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BENEFIEL ELECTED TO GENERAL BOARD



Dr. Paul W. Benefiel, superintendent of the Los Angeles District, has been elected to the General Board of the Church of the Nazarene from the Southwest U.S.A. Region.

He fills the vacancy created by the resignation of Dr. Robert Scott. His assignment will be on the World Mission Department. □

—NN

REV. HOOTS INVOLVED IN ACCIDENT

Nazarene Evangelist Bob Hoots was injured in an automobile accident April 8 when the car he was driving was struck by an oncoming car that crossed into his lane on a highway in Kentucky. The impact demolished his car, flipping it upside down and knocking off all four wheels. The evangelist was thrown into the backseat, which may have saved his life.

The accident cracked a vertebra in Rev. Hoots' back, damaging a nerve and resulting in numbness to his fingers. He was in the hospital nine days before returning home. He returned to



The Kingman, Ariz., church began in a trailer. Later a rundown building, bought from another denomination, was remodeled by Mr. Norm Tipton, from Lake Havasu City. But it was inadequate, and the church struggled. There was even talk of closure. Rev. Roy and Louise Sanderson came to pastor the church in 1983. Now, three years later, a 200-seat sanctuary and education unit sits on the growing northern edge of the city. The church was dedicated on March 9, with 187 in attendance.



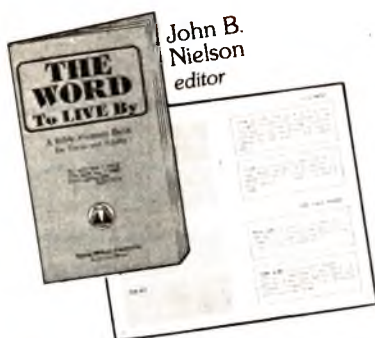
The New Haven, Ind., church celebrated its 45th anniversary April 16. Pictured (l. to r.) are Juanita Printup (former pastor's wife); Pastor Joseph Harshman and wife, Beverly; Jim Brown, former pastor; Pat McCoy; Marjorie Brown; and Rev. Ken McCoy. Ken and Pat McCoy are retired ministers and former missionaries to the Indians at Needles, Calif., and in Arizona.

Not pictured but present for the service were Rev. and Mrs. Delmar Stalter, former pastors. There were 92 in attendance in the afternoon service and a revival spirit continues. The church has received 15 new members, with 7 received by profession of faith.



The Omaha, Nebr., Heritage Church opened its new sanctuary and educational facility, total 11,000 sq. ft. and built largely by donated labor, Easter Sunday morning with 372 in attendance. Pictured is District Superintendent Dwight Neuenschwander addressing the evening congregation. Also participating in the service were Pastor Earl Atteberry and Clayton Hansen, visitation minister, who served as building supervisor and donated untold hours of labor.

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the hospital in Louisville May 9 to undergo an evaluation. Surgery was scheduled to fuse the vertebra together May 16.

The evangelist's doctors say he will be unable to drive for at least six months.

Rev. Hoots suffered a massive heart attack last May from which he has



D. W. Thaxton, Houston district superintendent, announces the new Houston Cypress Chapel Church was organized April 20, with 25 charter members 13 by profession of faith. They presently meet in a day-care center. Rev. Dwayne Edwards, the pastor, has been able to give full-time ministry in the new church because of financial help from two area churches: Houston Spring Branch and Houston Northwest.

been recovering (see May 15 *Herald*). He had been giving his testimony of God's power in his life during weekend

meetings prior to the auto accident and was scheduled to hold his first post-heart-attack camp meeting in June. □

—NN



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."

Your church, too, can benefit—or Christian education or missions. You can put the whole world in your will through a special bequest to the work of Christ.

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

OUR COLLEGES AND SEMINARIES



NSLC DRAWS LARGEST CROWD IN HISTORY

The Nazarene Student Leadership Conference (NSLC) attracted 127 students, deans, and spouses, its largest crowd in history, at the organization's

annual meeting at Eastern Nazarene College, April 23-25. The usual attendance is about 60-70, according to Dr. Mark R. Moore, Education Services secretary. Dr. Moore serves along with a student as cochairman of the body. He attributed the high attendance to unusually low airfares.

Dr. Moore was honored at this year's conference, since he will be retiring before the next annual session. He received an official mug from each college as well as a love offering.

ENC student Jeff Shepherdson served as cohost for the event, along with Dr. Stephen Nease, ENC president. The meeting was cochaired by Dan Chung of ENC. Bill Sundberg of Mid-America Nazarene College was selected as the new cochairman for the coming year. MANC will host the annual NSLC meeting next April.

The NSLC was organized in 1963 to promote academic excellence, greater unity among Nazarene college and seminary students, and loyalty to the cause of holiness. □

—NN

SPEAR/GOBLE ELECTED TO NTS BOARD OF TRUSTEES

Dr. Robert Spear, superintendent of the Southern Florida District, and Dr. Tom Goble, pastor of the San Diego Mission Valley Church, have been elected to the Nazarene Theological Seminary Board of Trustees, according to Dr. Terrell C. (Jack) Sanders, NTS president.

Dr. Spear will represent the Southeast Region while Dr. Goble will serve as pastor-at-large. □

—NN

ENC COMMENCEMENT

The 64th Commencement exercises of Eastern Nazarene College, Quincy, Mass., were held May 26 at 10:30 A.M. on the campus lawn. Approximately 150 bachelor and 21 master degree candidates were graduated. Eastern Nazarene College is a four-year Christian liberal arts college with 30 undergraduate majors and graduate programs in family counseling, pastoral counseling, religion, early childhood education, elementary education, moderate special needs education, secondary education, reading, instructional enrichment and development, and computer education.

The commencement speaker was John R. Dellenbeck, president of the Christian College Coalition. He formerly served as director of the U.S. Peace Corps (1975-77) and served three terms in U.S. House of Representatives from Oregon (1967-75). A graduate of Yale (1940) and the University of Michigan Law School, Mr. Dellenbeck has served as president of the Christian College Coalition since 1977. He is treasurer of the recent Greater Washington, D.C., Billy Graham Crusade and has served as an elder, trustee, and deacon in the Presbyterian church.

Sunday, May 25 at 10:30 A.M., the annual baccalaureate service was held in the Wollaston Church of the Nazarene. Dr. Stephen W. Nease, president of Eastern Nazarene College, preached the baccalaureate sermon. □

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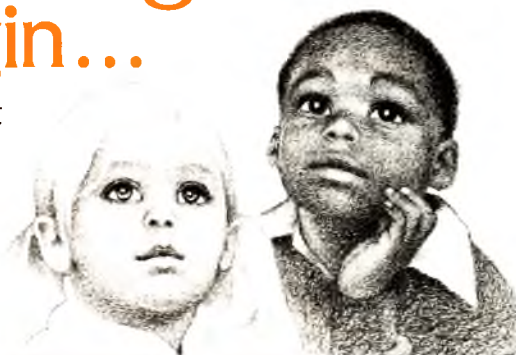
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Southern and Northern Australia district pastors and wives, and student body, at the PALCON retreat on campus of Australasian-New Zealand Bible College.

PALCON COMES TO AUSTRALIA

April 22-24 were historic days for the Southern and Northern Australia districts. As guests of the Australasian-New Zealand Nazarene Bible College, pastors from these two districts united for a combined pastors' and wives' retreat. The retreat was styled after the successful PALCON gatherings in other parts of the world.

To help make this event possible, the students raised \$1,300 in a chapel offering to assist the pastors with their travel expenses. They also moved out of their rooms for their guests, waited on them at mealtime, and worked months preparing for every detail.

Not only did this special pastors' retreat revive the pastors and wives spiritually, but it united the college staff and student body into a close-knit family. There is a genuine spirit of love and harmony on campus.

President Grady W. Cantrell and District Superintendents John W. White and Max W. Stone believe the work of the Holy Spirit begun at this retreat could be the turning point for a holiness revival and for greater church growth in Australia.

Besides bonding friendships between districts, the two superintendents finalized plans for a combined district assembly to be held in 1988, the year of Australia's bicentennial. ☐

—C. Dale German, reporter

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Shown is the 1986 Peruvian ordination. A total of 17 men were ordained in this, the first overseas ordination by Dr. John A. Knight, general superintendent (back row, center). It was done in Chiclayo, Peru, when six of the eight Peruvian districts sent men to be ordained.

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

MINNESOTA—July 23. First Church of the Nazarene, 1501 W. 54th St., Minneapolis, MN 55419. Host Pastor: Rodger Manning. General Superintendent: Dr. John A. Knight.

SOUTHWEST INDIANA—July 23-24. Vanderburgh Convention Center, 715 Locust, Evansville, IN 47708. Host Pastor: Garland Wallace. General Superintendent: Dr. William M. Greathouse.

HOUSTON—July 24. Houston Spring Branch Church, 1001 Campbell Rd., Houston, TX 77055. Host Pastor: Gene Sanders. General Superintendent: Dr. Jerald D. Johnson.

EAST TENNESSEE—July 24-25. First Church, E. Main at Willow St., Chattanooga, TN 37404. Host Pastor: John R. Andrus. General Superintendent: Dr. Eugene L. Stowe.

NORTHEASTERN INDIANA—July 24-25. District Center, 1794 S. 350 E., Marion, IN 46953. Host Pastor: Major Pruett. General Superintendent: Dr. Charles H. Strickland.

PITTSBURGH—July 25-26. Mount Chestnut Nazarene District Center, 177 North Rd., Butler, PA 16001. Host Pastor: James E. Huggins. General Superintendent: Dr. John A. Knight.

NORTHWEST OKLAHOMA—July 30. First Church, 6789 N.W. 39th Expressway, Bethany, OK 73008. Host Pastor: Melvin McCullough. General Superintendent: Dr. Raymond W. Hurn.

AKRON—July 31—Aug. 1. District Nazarene Center, 8020 Nazarene Ave., Louisville, OH 44641. Host Pastor: Richard A. Wright. General Superintendent: Dr. William M. Greathouse.

NAZARENE CAMP MEETINGS

ARIZONA—Aug. 1-10. Camp Pinerock, 1400 Pine Dr., Prescott, AZ 86301. Special workers: Les Parrott, H. B. London, Jr., and Ken Tippitt. Bill E. Burch, district superintendent.

AKRON—Aug. 3-10. District Nazarene Center, 8020 Nazarene Ave., Louisville, OH 44641. Special workers: Richard Strickland, Frank Morley, and the Roger Brown family. Floyd O. Flemming, district superintendent.

CANADA WEST (ALBERTA)—Aug. 3-10. Camp Harmattan (14 miles west of Olds, Alta.). Special workers: L. Guy Nees and Jon K. Gray, evangelists; John Swindells, song evangelist.

EASTERN MICHIGAN—Aug. 3-10. District Center, 6477 N. Burkhardt Rd., Howell, MI 48843. Special workers: Nelson Perdue, John L. Knight, and Jim

and Rosemary Green. Marselle Knight, district superintendent.

CHICAGO CENTRAL—Aug. 4-10. District Center, Aroma Park, Ill. Special workers: Bob Hoots, evangelist; Wally and Ginger Laxson, song evangelists. E. Keith Bottles, district superintendent.

NEW MEXICO—Aug. 4-10. District Center at Bonita Park Nazarene campground, Capitan, NM 88316. Special workers: Stephen Manley, Jimmy Dell, and David and Dana Blue. Leon F. Wyss, district superintendent.

WISCONSIN—Aug. 5-9, evenings; Aug. 10, morning and afternoon. University of Wisconsin, Stevens Point, WI 54481. Special workers: P. L. Liddel, speaker; Jim and Rosemary Green, song evangelists. J. Ted Holstein, district superintendent.

NEW YORK—Aug. 8-17. Camp Taconic, Red Hook, N.Y. Special workers: Stephen Manley, Bob and Becky Gray, Dr. Orville Jenkins, Sr., and Dr. Stephen Nease. Dallas D. Mucci, district superintendent.

PHILADELPHIA—Aug. 9-17. North East Nazarene Center, North East, MD 21901. Special workers: Reuben Welch and Crawford Vanderpool, evangelists; Mark Murphy, song evangelist. Talmage N. Haggard, district superintendent.

WEST VIRGINIA NORTH and WEST VIRGINIA SOUTH—Aug. 10-17. Nazarene Campground, Hwy. 41, Box 2176, Summersville, WV 26651. Special workers: Curtis Smith, Harold Daniels, and Bill and Terri Cobb. John W. Dennis (North) and C. Harold Smith (South), district superintendents.

VIRGINIA—Aug. 11-16, evenings; Sunday, Aug. 17, three services. District Campground, one mile west of intersection of U.S. 60 and U.S. 15, Buckingham, VA 23921. Special workers: Nelson Perdue and David and Dana Blue. Reeford L. Chaney, district superintendent.

MOVING MINISTERS

RONALD D. ADAMS from Hillsdale (Mich.) First to Owosso (Mich.) First

ROBERT O. BECKLES to Baltimore (Md.) Faith
MARTIN BORTON from Alpena (Mich.) First to Leroy (Mich.) First

CHLEO O. BROWN from Carrington (N.Dak.) First to Dickinson (N.Dak.) First

WILLIAM T. BROWN from NTS, Kansas City (Mo.), to Ellendale (N.Dak.) First

REX D. CLARK from Tahoe North (Carnelian Bay, Calif.) to evangelism

DAVID DONOVAN from Grand Rapids (N.Dak.) First to Carrington (N.Dak.) First

JAMES L. FRYE from NTS, Kansas City (Mo.), to Quana (Tex.) First

DAN HOPKINS from New Life Church (Poway, Calif.) to Astoria (Oreg.) First

MICHAEL HUTCHENS from Apia, Western Samoa, to general assignment, Youngstown, Ohio

ROGER D. LIEBING from Dickinson (N.Dak.) First to Rapid City (S.Dak.) First

PAUL E. LANTZ from Caruthers (Calif.) First to Williston (N.Dak.) First

TODD CHRISTIAN PIERCE from Mason (Mich.) First to Fredricktown (Ohio) First

RICHARD T. POWERS from evangelism to Los Gatos (Calif.) First

CLARENCE B. SHAW from New Freedom (Pa.) First to camp manager, Upstate N.Y.

PAUL W. THORNHILL from general assignment (general assembly coordinator) to Royersford (Pa.) First

WILLIAM TIBBETTS from Portland (Mich.) First to Hillsdale (Mich.) First

DANIEL B. TURNER from Trinity First (Duncanville, Tex.) to San Antonio (Tex.) Community

JAMES WOLSENHOLM from World Missions, Panama, to Wichita (Kans.) Grace

MOVING MISSIONARIES

REV. KEN and SUSAN BLISH, Bolivia, Field address: Casilla 1771, Cochabamba, Bolivia

REV. RAY and HELEN BOLERJACK, Papua New Guinea, furlough address: c/o Mealiff, 501 N. 81st Terr., Kansas City, KS 66112

REV. RUSS and CHRIS COLLETT, South Africa, Field address: P.O. Box 899, Pietersburg 0700, Republic of South Africa

REV. JIM and DIANA DuFRIEND, Australia, Field address: 40 Woodlands Dr., Thornlands, Queensland 4163, Australia

MR. DAVID and FONDA FAHRINGER, Swaziland, Furlough address: c/o Warmouth, 2085 Old Kentucky Rd., Richmond, KY 40475

REV. BILL and GAIL FOWLER, Philippines, Field address: P.O. Box 819, Cebu City 6401, Republic of the Philippines

MISS ESTHER HOWARD, India, Field address: Washim, Akola District, Maharashtra 444 505, India

MISS EUNICE MARLIN, Philippines, Furlough address: 1445 Penrose, Olathe, KS 66062

REV. SAMUEL and MRS. EVELYN OVANDO, MAC Regional Office, Furlough address: 2502 16th St., Kingsburg, CA 93631

REV. TERRY and JOAN READ, Brazil, Furlough address: 16625 W. 144th St., Olathe, KS 66061

MR. KELVIN and PAULA ST. JOHN, Guatemala, Field address: Apartado 2064, Guatemala City, Guatemala

REV. CLAUDE and SANDRA SISLER, Chile, Field address: Casilla 300, Temuco, Chile

REV. WALLACE and MONA WHITE, Papua New Guinea, Furlough address: Rte. 2, Box 260, Seminole, OK 74868

ANNOUNCEMENTS

The **Molalla, Oreg., church** will celebrate its 50th anniversary June 28-29. All former pastors, members, and friends are invited to attend this time of church family reunion. June 29, at 2:30 P.M., District Superintendent Gerald Manker will lead in the dedication of the new church building. For further information contact: Don Renschler, P.O. Box 167, Molalla, OR 97038; phone 503-829-9339.

The **Newburgh, Ind., church** will celebrate its 55th anniversary July 13. Dr. B. G. Wiggs, Southwest Indiana district superintendent, will be guest speaker at the 10:30 A.M. service. Preparations are also being made for burning the present church mortgage during the anniversary celebration.

The Newburgh church and family invites all former pastors, former members, and friends to come and share in this special time. Those who cannot attend are encouraged to send letters of greetings. For further information contact the Newburgh Church of the Nazarene, 11 Gray St., Newburgh, IN 47630. Rev. Rodney C. Lindsay is the present pastor

First Church of the Nazarene, Russellville, Ark., will celebrate its 35th anniversary on July 6. Rev. Jewell McKinney, former pastor, will be speaking in the morning service. There will be a reception at 2 P.M. in the afternoon. The church, started January 14, 1951, was officially organized July 2 of that year. Rev. Kent Beatty has been pastor since July of 1984.

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

CORRECTION

In the obituary for Rev. Roy T. Sellick in the April 15 issue, the name of Paul Mullen mistakenly appears as Pat Mullen. We apologize for the error. Cedric Londers also provided music for the funeral.

VITAL STATISTICS

LONGTIME SUPERINTENDENT DIES

Dr. Mack Anderson, 88, longtime superintendent of the Georgia District, died Saturday, May 3, at a Decatur, Ga., hospital.

Funeral services were held May 5 at Atlanta First Church. Officiating were Pastor Pal Wright; Dr. Harold Latham, Georgia district superintendent; and W. E. McCumber, who preached the funeral sermon. Rev. Bruce B. Hall, who pastored in Georgia during Dr. Anderson's entire tenure, gave a eulogy. Burial was at the Johnson Cemetery in Johnson City, Kans.

He is survived by his wife, Annie Lou Johnson Anderson; a daughter, Mrs. William (Jean) Barton of Colorado Springs; three grandchildren; and two great-grandchildren.

Dr. Anderson served as superintendent of the Georgia District from 1957 until 1969. During his tenure he helped plant 50 churches. He was ordained in 1925 and served 65 years in the Church of the Nazarene.

—NN

HOWARD WALL PASSES AWAY



Rev. Howard T. Wall, Jr., 58, director of admissions at Trevecca Nazarene College, died Sunday evening, May 4, at Donelson, Tenn., Hospital. Rev. Wall had entered the hospital several weeks earlier apparently suffering from a problem that caused degeneration of the central nervous

system. Funeral services were held May 7 at the Nashville Woodlawn Funeral Home Chapel of Roses with Rev. Dan Boone officiating. The body was entombed at Woodlawn Cross Mausoleum.

Survivors include his wife, Madelyn Paschall Wall; one son, Howard T. III; his mother, Mrs. Esther Wall Aldridge; stepfather, John Aldridge of Garner, N.C.; a brother; and four sisters.

A graduate of Trevecca Nazarene College and

Nazarene Theological Seminary, Rev. Wall was ordained in 1951. He planted the Church of the Nazarene in Durham, N.C., and for 14 years was district secretary for the North Carolina District. In 1967 he began serving on the staff at TNC as director of alumni affairs and assistant in admissions. From 1975 until 1980 he served as assistant director of the Tennessee Student Assistance Corporation. In 1980 he returned to TNC as director of admissions.

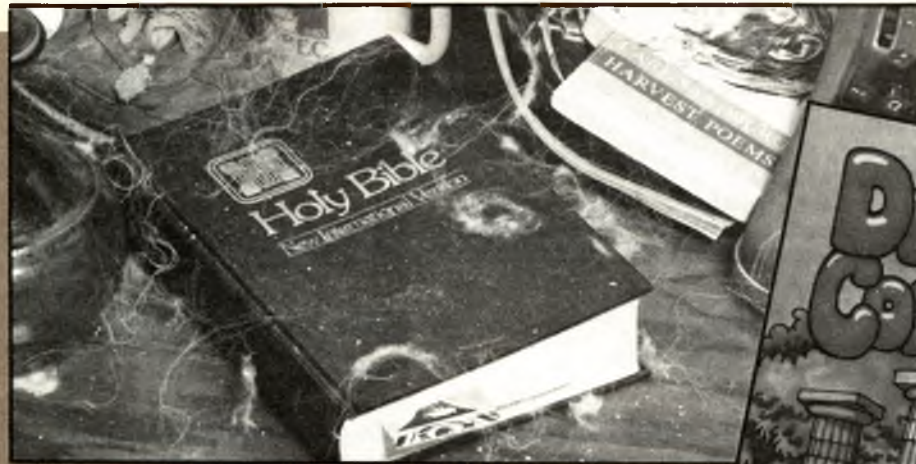
He was the recipient of the TNC President's Award in 1983 for dedicated service to the college and was given the "T" award as a distinguished alumnus in 1971. He was a member of the Nashville College Hill Church and served on the church board.

FORMER MISSIONARY DIES

Memorial services for Arthur S. Moses, 83, who passed away at a Nampa care center on April 29, 1986, were held May 2 at the Nampa College Church. Pastor Duane Yoesel officiated, assisted by Dr. John E. Riley, former president of Northwest Nazarene College, and Rev. Lyle Robinson, associate pastor of the church. Private family interment preceded the services.

Mr. Moses was born October 1, 1902, in Posen Township, Echo, Minn., to Delbert Oliver and Marie

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Moses. He attended academy and college at the John Fletcher College in University Park, Iowa.

December 24, 1924, he was married to Blanche Annette Heegard in University Park, Iowa. They moved to Nampa, Idaho, in 1926 to resume preparation for foreign missionary service. Mr. Moses graduated from Northwest Nazarene College in 1928 and from the College of Idaho in 1930. They returned to live in Minnesota in June of 1932.

In 1939 they received and accepted a call from the General Board of the Church of the Nazarene to join the staff of Bresee Memorial Hospital as business manager in Tamingfu, China.

After arriving in China, the U.S. Department of War ordered most of the missionaries to return home. Mr. Moses and four other missionaries chose to stay on the field, hoping to keep the hospital and mission open.

At the time of Pearl Harbor, Mr. Moses, along with the other four missionaries, were taken prisoners by the Japanese. In the fall of 1943, he and other prisoners were exchanged with Japanese prisoners to return to the States.

In September of 1944 he began 23 years of teaching science and later American and world history in three Minnesota high schools, Villard High School; Stewart High School, where he was also principal; and Glencoe High School. He retired from teaching in 1968 and returned with his wife to Nampa, Idaho.

In December 1984 they celebrated their 60th wedding anniversary at the Wiley Alumni House on the NNC campus.

He is survived by his wife Blanche, Nampa; two daughters, Mrs. Frank (Ruth Marie) Jack of Hacienda Heights, Calif., and Mrs. Ray (Carol Naomi) Arnold of Cascade, Idaho; three grandchildren, Mike and Ronda Arnold of Cascade, Idaho, and Cathy Annette Amerine of San Dimas, Calif.; two great-grandchildren, Annette and Jared of San Dimas, Calif.; and two brothers, Willis B. of Bigfork, Minn., and Ralph J. of Tylertown, Miss.

DEATHS

LAVINA FRANCES CLEM, 78, May 1, Fort Scott, Kans. Survivors: husband Oliver Wendell; daughter Virginia Herren; sons Donald and Rev. Douglas; 10 grandchildren; 8 great-grandchildren; and 2 sisters.

MRS. ALICE J. DeHOFF, 91, May 2, Miami, Fla. Survivors: sons John O. and John N.; daughters Elizabeth Thompson and Grace Johns; 7 grandchildren; and 15 great-grandchildren.

MRS. VIRGINIA ROSE KEMENDO, 66, Mar. 15, Beaumont, Tex. Survivors: husband Rev. Frank J.; son Robert Blaine; daughter Brenda Rose Jett; four grandchildren; and one sister.

MRS. BARBARA YVONNE (KIDD) McDANIEL, 57, Apr. 14, Bethany, Mo. Survivors: husband Nelson; stepson Douglas; her mother; and one brother.

REV. HOWARD McDONOUGH, Feb. 11, Roxana, Ill. Survivors: wife Florence; and daughters Jeanette, Sylvia, and Joan. Ministry: Illinois, Iowa, and Kentucky.

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Stephen L. Manley, speaker

NEWS OF RELIGION

AMERICAN PUBLIC DIVIDED ON AID TO CHURCH SCHOOLS. The American public is evenly divided over the issue of government financial aid to parochial schools, according to two polls conducted recently by the Princeton Religion Research Center.

One survey polled the public on a proposed federal voucher system that would help parents pay tuition costs for private schools, including church-run schools. The other poll concerned a constitutional amendment allowing direct government aid to parochial schools.

A voucher system was supported by 45 percent of those questioned, and opposed by 40 percent. Other respondents had no opinion. The constitutional amendment was supported by 45 percent of those polled, and opposed by 47 percent, with 8 percent expressing no opinion. □

EARLIEST KNOWN GATE IN JERUSALEM FOUND. Archaeologists said April 21 they have identified the earliest known entrance to ancient Jerusalem. The gate was identified during an expansion and reassessment of excavations done 10 years ago. The entrance was probably 1 of 12 gates to the upper city, mentioned in the Bible. In one of the gates, kings and judges heard disputes and dispensed justice.

The gate is located on the southeastern corner of Jerusalem's Old City, behind Al-Aqsa mosque. The gateway led from the lower city, captured by David around 1000 B.C., to the upper city, built later as the administrative center of Judea.

The gateway discovered was 3 yards wide, 18 yards long, and had three small chambers on either side of the road. The gateway had earlier been believed to be part of an elaborate public building. "Now we have more or less the feeling that this is really a gate of Jerusalem from the period of the kings of Judah," explained Benjamin Mazar, the dean of Israeli archaeology. □

HIGH COURT RULING EASES CURBS ON PORN SEIZURE. The Supreme Court, in a 6-3 ruling April 22, said that federal law does not require police to provide special proof of obscenity before winning court approval to seize films and other materials alleged to be obscene. The ruling will make it easier for authorities to enforce antiobscenity laws. The court ruled that no more evidence of criminality is required for obscene materials than for drugs or guns.

The case arose when a Buffalo, N.Y., investigator obtained a judicial warrant to remove sexually explicit movies from a video store. The warrant was based on a written description of graphic sexual acts in selected scenes from 10 videocassettes investigators had rented from Network Video in Depew, N.Y., near Buffalo.

A New York court had ruled against the seizure, arguing that the warrant applications did not contain enough evidence that each movie, taken "as a whole," met legal definitions of obscenity. The Supreme Court rejected this argument. □

NEW LANGUAGE GROUP REACHED BY FAR EAST BROADCASTING COMPANY. The Far East Broadcasting Company (FEBC) has begun broadcasting in Shan, a Burmese tribal language. This brings the number of Burmese tribal languages being addressed to 11, with 4.62 hours of programming each day.

Programs for Burma are broadcast to Burma by shortwave from Manila. About 2,000 letters from Burmese listeners were received by the FEBC in November, according to Doris Evans, constituency relations coordinator for FEBC.

"Burma doesn't allow missionaries in the country, but it does have freedom of religion," said Evans. Churches exist in Burma but must be self-supporting, as no financial assistance is allowed from outside. □

VERNA PARKER, 93, Apr. 20, Graceville, Fla. Survivors: wife Lucille (Ball); and one sister.

WILMA PARKS, 73, Nov. 4, Bernie, Mo. Survivors: daughter Chris Orr; two grandsons; three great-grandchildren; and three sisters.

VILAS R. (VIC) ULRICH, 82, Apr. 26, Kalamazoo, Mich. Survivors: wife Grayce; son Rev. Jerry; six grandchildren; two great-grandchildren; and two sisters.

GLADYS YODER, 80, formerly of Philadelphia, Pa., Nov. 30, Lake Worth, Fla. Survivors: husband Joseph; son Kenneth; daughter Marie Brake; eight grandchildren; and two great-grandchildren.

BIRTHS

to JERRY AND MARY JO (JENKINS) BOLER-JACK, Springfield, Mo., a boy, Nathan Lee, Apr. 21 to JEFFREY AND PAM (GUNN) CLOUD, Mesa, Ariz., a boy, Derek Joshua, Mar. 31

to DAVE AND DEBBIE (DEMETRE) EASTMAN, Piedmont, Okla., a girl, Staci Lynne, Apr. 1 to REV. TIM AND JAMIE (RICHARDSON) KELLERMAN, Boonville, Ind., a girl, Sarah Elizabeth, Apr. 22

to BILL AND JILL (MALO) POTTER, Nampa, Idaho, a girl, Stephanie Carol, Jan. 3

to PAUL AND JUNE (PITCHFORD) SHELPE, Sarcoxie, Mo., a boy, Justin Paul, Apr. 5

ADOPTIONS

by DON AND MARGIE (MURPHEY) BROWN, Phoenix, Ariz., a girl, Darby Kay, born Jan. 22, 1986, adopted Feb. 3

by JIM AND KATHY (REED) WHITED, Swaziland, a boy, Ryan Matthew, born Aug. 9, 1985, adopted Apr. 15

MARRIAGES

LORI ANNE INMAN and PAUL SHAVER at Muncie, Ind., May 10

ANNIVERSARIES

DR. LESTER AND MARGARET DUNN celebrated their 50th anniversary April 13. They both retired from Bethany Nazarene College, Bethany, Okla., after a combined total of 64 years with the Music Department. Dr. Dunn was chairman of the Division of Fine Arts for 20 years and head of the Voice Department for 38 years. Margaret taught piano for 26 years. Dr. Dunn also served as minister of music in Bethany First Church for 20 years. Margaret was church pianist during the same period.

The children hosted a reception for their parents at

the Fred Floyd Center in Bethany, Okla., with over 200 in attendance. The Dunns have two sons, James and John; both are employed by State Farm Insurance Company. They have six grandchildren.

Delmar Pounds of Oklahoma City and Levon Helen Bennett of Norman, Okla., attended the reception. They were best man and maid of honor at the Dunns' wedding in the home of Rev. Momen West, Atwood, Okla., April 10, 1936.

RUSSELL AND KATHERINE MEREDITH celebrated their 50th wedding anniversary April 18. An open house reception was hosted by their children and grandchildren at the home of a daughter, John and Doris Peterworth.

The Merediths have been members of the Church of the Nazarene most of their lives. At present, they are members of the Louisville, Ky., Farmdale Church.

DIRECTORIES

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

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

What is the scriptural basis for believing as the postmillennialists do concerning the coming of Christ?

Postmillennialism teaches that Christ will return to earth and establish His kingdom after a 1,000-year period of peace and grace occurs.

This 1,000 years was thought to result from the triumph of church and gospel over evil forces on a global scale. Thus the church would "rule with Christ" for 1,000 years.

The 1,000 years was largely regarded as a round number used figuratively for the span of time needed to fill human society with revivals and converts.

Postmillennialists interpret Calvary as the binding of Satan (Mark 3:27) and the "first resurrection" as the new birth (Revelation 20:4-6). They based their hope of the gospel's success on such passages as Isaiah 45:22-25; Matthew 28:16-20; 13:33; and Psalms 47, 72, and 110, where Messiah's universal reign is mentioned.

The 20th century has flattened the curve of post-millennialist expectation, and few scholars now embrace this position. □

What is the source of the idea that only willful transgressions of the known law of God are sin? Is it derived from the Bible or only from our Wesleyan tradition? Doesn't the New Testament word for sin that means "missing the mark" include more than willful transgressions?

Our Wesleyan tradition is derived from the Bible, including our understanding of sin. Were this not so, I would certainly favor junking the tradition.

Sin is, indeed, "missing the mark," and the mark is God's will for His people's lives revealed in the Bible. The essence of sin is rebellion, which presupposes known law.

The Old Testament, in the context of ritual law, speaks of "sins of ignorance" or "unintentional sins" in a few places, but the overwhelming usage of "sin" in both Testaments carries the idea of rebellion, sin arising out of deliberate wrong choice.

To test this truth, try to substitute a definition of sin that includes involuntary transgressions into all the New Testament passages that use "sin." None require the broader definition, many prohibit it, and biblical usage is what ought to define sin in our theology.

We perpetuate Wesley's well-known definition of sin—"a voluntary transgression of a known law"—because it is biblical, not because it was given by Wesley. □

In view of our Article of Faith on baptism (*Manual*, 19), and ritual for the baptism of young children (*Manual*, 800.2), how can a minister preach that one is living in sin unless baptized by immersion? He rejects all other modes of baptism.

Only by taking extreme liberties with scripture and our creed. Our church has always offered baptism by immersion or effusion at the choice of the candidate. If a minister objects to either, he should not be compelled to act against his conscience, but he should arrange for some Nazarene minister who does not share his convictions to baptize those who request baptism by the mode he disapproves.

To preach in our church that anyone is living in sin who has not been immersed violates our Articles of Faith. □

Were Adam and Eve ever saved?

Ask me later. I can't find an explicit answer in Scripture, but I'll know in eternity.

A more serious and urgent question: Are you and I saved? □

PRAYER BRINGS "BEST REVIVAL EVER"

"It was the best revival I've ever been in," said Pastor C. W. "Bill" Ray of the recent revival at **Borger, Tex., Trinity Church.**

Prayer was the essential ingredient in Trinity Church's revival preparation. Special prayer emphases included: biweekly cottage prayer meetings, early morning prayer meetings, special ladies' and men's prayer groups, and prayer around the altar before each service for several weeks prior to the special services. In addition, each church member was urged to pray every day at noon, wherever he might be.

The resulting revival with Evangelist Dolores Melvin and Song Evangelists Melvin and Shirley Hogan was an answer to their prayers. In an atmosphere reminiscent of old-fashioned camp meetings, the altars were lined with seekers each service. Fifty-six people, including couples, families, teens, and children, received spiritual help. One 82-year-old man, for whom the church had been praying for several years, was saved following the Sunday morning worship service. Sunday evening, he was back at the altar seeking sanctification, saying, "I want it *all!*"

Pastor Ray reports a deeper commitment in the church as a result of the revival. A baptism service is being planned for the new Christians, as well as a church membership class. ☐

"AS FOR ME AND MY HOUSE . . ."

Rev. Newman Sheldon, pastor of the **South Lebanon, Ohio, church,** led a man to the Lord following the morning worship service one Sunday prior to revival. The church then began special services with Evangelist David Canfield and Song Evangelist Mike Dennis. During the revival, this new convert brought his wife and two sons to the altar with him. All three found Jesus Christ as their personal Savior.

Under the anointed preaching of Rev. Canfield, 26 people found spiritual help at an altar of prayer. One young woman came to the altar seeking sanctification. The evangelist laid hands on her and prayed that the Lord would richly bless her. He did—the woman was sanctified wholly. She shouted and praised the Lord for several minutes.

Of the newly converted family, the wife and younger son have already been baptized since the revival. The father and older son plan to be baptized soon. ☐



The Guymon, Okla., church used the chorus "He Is Lord" to exceed its Easter offering goal of \$4,000. Saying \$40.00 operates Nazarene World Missions for one minute, the people could sing one note in the 100-note chorus, for every \$40.00 they gave. Pictured (l. to r.) are Mrs. Eileen Pierce, NWMS president, and Pastor Terrell Earnest. They were able to sing the entire chorus from their hearts. They raised \$5,000!



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The dedication service for the Albuquerque, N.Mex., Rio Vista Church was held Sunday afternoon, April 6. Rev. Ernest Armstrong; Dr. Harold Morris; Rev. Leon Wyss, superintendent of the New Mexico District; and Pastor Stan Yocom were the special speakers. The new 10,500 sq. ft. facility, situated on a five-acre plot on the expanding West Mesa of Albuquerque, was built and furnished debt-free by provisions of God and the efforts of the five-year-old congregation, who did most of the construction, and the people of the New Mexico District who gave generously to initiate the project. The building, furnishings, and property, valued at \$1,054,000, has an expanded capacity of 650.



The Marksville, La., church, with pledges and donations from members and friends, were able to construct a \$250,000 building with a present indebtedness of \$73,000. The seating capacity is 350 with the overflow. A Christian day school of 36 students utilizes the fellowship hall and classrooms during the week. Rev. Gary Jones is the pastor.



Rev. Jimmy Dell, evangelist-musician from Phoenix, was at Nazarene Publishing House for an all-employee inspirational hour, followed by a catered lunch. His emphasis was: "Being a Christian is the right way, but it is the joyful way, too."



Planted three years ago, the Fremont, Nebr., church, held its first service in their new sanctuary Easter Sunday morning. The church has made rapid and outstanding progress under the capable leadership of Pastor Tom Shaw (church planter), seated on the platform. District Superintendent Dwight Neuen-schwander is speaking to the crowd of 172.



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For more information contact Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131.

NEW CAMBODIAN CHURCH ORGANIZED

The Columbus, Ohio, Warren Avenue Church celebrated the organization of the Cambodian congregation Sunday, April 6. There were 85 charter members and 12 associate members received, founding the Cambodian West Church of the Nazarene in Columbus, Ohio.

A cornerstone group of Cambodian and American workers from St. Paul, Minn., came to Columbus in August of 1985. Their first service began with four new Cambodians in attendance. On September 4, 1985, Rev. Cheap San, his wife, Thiny, and four children arrived in Columbus to start the Cambodian ministry. The Sunday morning Cambodian attendance on April 6, 1986, was 116!

Rev. Vernon E. Stimpert, pastor of the Warren Avenue Church; Rev. Ronald E. Grindley, coordinator of the Cambodian work; and Rev. Paul E. Berkley, pastor of the Bellows Avenue Church, have supported and worked with Rev. Cheap San in the Cambodian work.

The celebration service consisted of a combined Cambodian/American choir, Cambodian trio, American soloist, and guest speakers with inter-

pretation for our Cambodian friends. Also present was Rev. Mike Estep, director of Church Extension Ministries in Kansas City. His words of support were encouraging and heartwarming to the church body.

At the close of the service, Dr. J. Wilmer Lambert, Central Ohio district superintendent, and Rev. Cheap San presented to each charter member their certificate of membership into the Church of the Nazarene. □



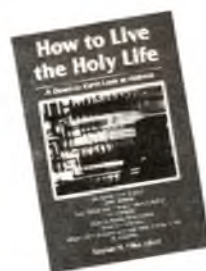
Pictured (l. to r.) are Pastor Cheap San and Pastor Vernon Stimpert.



New Cambodian Nazarenes



Shown (l. to r.) are Rev. Ed Grindley, Pastor San and family, and Dr. and Mrs. Lambert.



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SOUTHERN CALIFORNIA DISTRICT TO DIVIDE IN 1987

The 80th district assembly of the Southern California District voted to divide in 1987, according to Dr. Raymond W. Hurn, general superintendent who presided at the assembly. Dr. Hurn says the action by the assembly calls for five steps:

1. The responsible general superintendent is to appoint a committee of eight to study boundaries, names, division of assets and liabilities.

2. The committee is to present its report to the responsible general superintendent by fall.

3. The Board of General Superintendents has been asked to review and make final determinations.

4. The Board of General Superintendents will announce the boundaries, names, and other essential data by district assembly time in 1987.

5. The Southern California District will meet one more time as an 81st district assembly for reports and then divide into two districts. One district will elect a new district superintendent. Rev. Maurice Hall has been elected for a two-year term and will continue to lead one of the districts resulting from the division.

Southern California is currently the largest district in the denomination with 17,034 members reported at its 1986 assembly. □

—NN

FUNDS RAISED FOR INNER-CITY WORK IN FORT WORTH

Persons attending the home mission service of the West Texas District Assembly pledged \$50,000 to fund an inner-city work in Fort Worth, according to Rev. Michael R. Estep, Church Extension Ministries director. The money was raised to pay off the mortgage of the Liberation Community Church. The church, organized in February 1986, was purchased from the Presbyterian church for \$100,000. The district and general church joined forces to provide half of the amount if the assembly would provide the other half.

The money was raised quickly after a message by Dr. Raymond W. Hurn, general superintendent, who spoke at the special service.

"This church is located in hard-core inner city," said Dr. Gene Fuller, West Texas district superintendent. "When



Fort Worth Liberation Church

our people saw the dedication of the pastors of this church who are willing to live and work in this community, it really struck a chord. It reminded us of our roots as an urban church, of Dr. Bresee and others."

Three graduates of Nazarene Theological Seminary serve as co-pastors of the church. Rev. Bryan Stone serves as executive director, assisted by Rev. David Sabine and Rev. Carol Wheeler.

The church provides temporary housing, food, legal aid, and other services to the community.

The church's physical plant includes a sanctuary seating more than 250. There is also a fellowship hall, a commercial kitchen, and an educational wing. Construction costs of a comparable plant would be at least \$1,000,000, according to Dr. Fuller. □

—NN

WASHINGTON DISTRICT ORDAINS FIRST DEACON

Rev. Frank Albert Watson, 42, is the first person in the Church of the Nazarene to be ordained in the new order of ministry created by the 21st General Assembly in Anaheim. The Washington District Assembly ordained Rev. Watson as a deacon at its 1986 annual session, April 16. Dr. John A. Knight, general superintendent, presided at the ordination service.

The Nazarene Bible College graduate serves as associate pastor at York, Pa., church, specializing in youth ministry and Christian education. He chose to pursue the order because he does not feel called to the preaching ministry, although he does preach periodically. The new order was created for those who feel called to lifetime Christian service, but who do not feel specifically called to preach.

"When we first heard about the order of deacon, we were very excited," said Frank's wife, Linda. "Once the action was taken by the General Assembly, Frank contacted the registrar's office at the Bible college to make sure he had fulfilled the educational requirements, then he applied to be ordained."

The Watsons have two children, Joseph, a student in computer science at Mount Vernon Nazarene College; and Laurie, who attends high school.

Rev. Watson has served at York since August 1985. Prior to this he served in the areas of youth and Christian education in Gallipolis and Akron, Ohio. □

—NN

ACTION URGED TO IMPROVE TV

Persons concerned about the quality of programming on network television in the United States can have an impact, according to a group organized to improve video fare. Known as CLeaR-TV, an acronym for Christian Leaders for Responsible Television, the group's representatives have largely faced indifference when voicing their concerns about TV programming with network officials and major sponsors of programs with sex, violence, and profanity. The National Board of CLeaR-TV is asking the Christian community to respond with letters and petitions urging advertisers to be more particular about programming they endorse through their corporate sponsorship.

CLeaR-TV has called upon the television networks and advertisers to reduce the amount of immoral sex, gratuitous violence, and profanity by 35% during the fall of 1986 and to immediately end their anti-Christian stereotyping.

CLeaR-TV is hoping that Christians will flood the Television Advertising Bureau with millions of letters and petitions. The address is:

Mr. Roger Rice, President
TV Advertising Bureau
477 Madison Avenue
New York, NY 10022

The Television Advertising Bureau is an organization of all companies advertising on the networks. By sending letters and petitions to this one address, all advertisers will get the message.

Dr. B. Edgar Johnson, general secretary, represents the Church of the Nazarene as a member of CLeaR-TV. □

—NN

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