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W. E. McCumber (Editor)  
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# HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 1, 1986





## REALIGNING OUR PRIORITIES

by General Superintendent John A. Knight

**T**he president of a technological development corporation, whose business had flourished rapidly, recently said, "I didn't really want to be big. I wanted to be creative, to create value—assets that are meaningful both to society and to investors."

This is a statement about priorities. Because the priorities were in order, the business prospered. There were other reasons, no doubt; but where priorities are not in good repair, growth will be shallow, meaningless, and temporary.

If a corporation refuses to make its primary goals materialistic and monetary, how much more should the Church make certain its aims and priorities are *spiritual* in character.

The Church belongs to Christ, and Jesus had something to say about what He considers all-important in His Church. According to Him, service must be primary. He is the Supreme Example: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). He reminded us that the servant is not greater than his lord, and "Whosoever will be great among you . . . shall be the servant of all" (Mark 10:43-44).

The number one priority of the Church is to serve—to meet the needs of people in "the name of Jesus." Leaders in the Church make a serious mistake when they entreat people to come and help them "build a great church," or "enhance the reputation of the church in the community," or "make the statistical records look good." These goals are worthy, but they are not the first priority. They come as by-products of spiritual vitality, which is evidenced by service, sacrifice, and tangible acts of love for others.

The Church must incarnate values and create spiritual assets. These values are found in God's Holy Word and these assets are our treasured heritage. They must be proclaimed, transmitted, modeled, and shared through preaching and teaching, evangelism, discipleship, and faithful stewardship of service. This is what makes the Church attractive to "investors."

Jesus taught us that life is spiritual and moral capital to be invested. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

The world is full of potential investors who are eager to rise to a challenge, to become involved in some meaningful purpose. The Church, rather than begging for help, must *create* a vision of possibilities for service that give life meaning and significance.

But being creative is more than being novel. There is nothing wrong with seeking new ways to do old things—sometimes this should be done and changes should be made. But change is superficial that does not dramatize and perpetuate some noble and more than passing ideals. Forging new terminology, changing the rhythm of the music, making our services more aesthetically attractive, may have prudential value and may be desirable. But they are inadequate for Christ to build His Church.

To be creative is to *perpetuate* value—Christ's values. Our confidence must be where Paul placed his—in the gospel. "I am not ashamed of the *gospel of Christ*: for it is the power of God unto salvation to every one that believeth" (Romans 1:16, italics added).

None of this should become an argument against bigness, nor interpreted to minimize bigness. The old dilemma of "small but holy" versus "big but unspiritual" is passé. The refusal to acknowledge advantages in bigness may be a mere rationalization for remaining small. The truth is, growth is imperative. Numbers are important because they represent persons. There are souls in goals.

Yet our *first* priority must be service, and God will give the increase. This doesn't mean we shouldn't plan and strategize for church growth. It is to say that our number one aim is not necessarily to be big but "to be creative, to create value—assets which are meaningful both to society and to investors."

Proper priorities exalt Christ.

In a spirit of prayer and faith, let us continuously realign our priorities in the light of Christ's model of service and of the Great Commission. If our goals are proper and our motivations cleansed by the Spirit of Christ, the Church will grow—for Jesus' promise is, "I will build my church."

But the Church must be relinquished to Him. □



# THE POTENTIAL FOR COMMITMENT

by C. NEIL STRAIT

In his book *What Ever Happened to Commitment?* Edward Dayton wrote: "America is suffering from a tremendous sense of loss—that numbing feeling that nothing or no one is worth being committed to. And if there is nothing worth being committed to, then there is nothing worth living for, and life is one big joke."

Not many would deny that commitment is a problem. That there are still exciting models of commitment in our world we do not want to ignore either. Sometimes they get lost as we bemoan commitment's low ebb. Maybe we need to survey the bright spots and pray that the bright spots build a fire of commitment in the soul of the world.

Bright spot number one: Experts see religion as becoming more important. George Gallup, Jr., in *Forecast 2000*, in which he looked at the future through the eyes of experts and people who are sensitive to the pulse of the world, drew this conclusion: "... 33 percent of [the] experts think that religion will become more important in the future." Here, perhaps, is the embryo of hope to spark commitment. For what they are saying, in part, is that the future problems and perils will require a faith for survival and understanding. It is a bright spot that we need to communicate.

Bright spot number two: Mature commitment is seen as a basic ingredient for survival. Again, in *Forecast 2000*, Gallup concludes, among other things, that a "mature commitment" is one of the basic in-



Harold M. Lambert

gredients needed to guide us into a safe future. Let us be encouraged that commitment is not an old theme. It is not outdated. Its potential is still with us.

Bright spot number three: Commitment is what the church knows best. The best-seller *In Search of Excellence* lists eight principles for successful businesses. One of them fascinated me—"Stick to the knitting." A company should remain with the business it knows best. The church must be encouraged to "stick to the knitting," for commitment has long been one of its heralded calls to man. Its mission is to call men to the Savior and to commitment to His kingdom.

Bright spot number four: A Gal-

lup poll reveals that 91% would welcome more emphasis on traditional family ties. George Gallup, Jr., and David Poling, in gathering material for their book *The Search for America's Faith*, uncovered this exciting statistic: 91% of those interviewed said they would welcome more emphasis on traditional family ties. It is an open door for the church to proclaim family values and to minister and promote commitment. It tells us a deep thirst is there waiting to be satisfied by the right message.

Bright spot number five: The church is geared for "Hi Touch" in a "Hi Tech" society. John Naisbitt's best-seller, *Megatrends*, has an interesting chapter, "From Forced Technology to High Tech/High Touch," in which the main thesis is that in a world of technology and computerization, people have a need for touch, friendship, and interpersonal happenings. Such findings should encourage the church to stay with its message of commitment to eternal values and to the needs of others.

These bright spots challenge the Church to voice its call to commitment as a preventive for the numbing indifference that sweeps the land. God calls His Church to minister to every age, and the challenge has never been greater. May a new wave of commitment sweep our churches, touching every pulpit and parsonage, and flow through the hearts of every church board member, and into the congregation, until every layman is touched with a new fire and zeal for God and truth. Then, let it sweep onward, into communities, into businesses, into secular avenues, until it becomes a mighty force, creating aliveness and alertness wherever it goes. Only then will we know the numbing has not become a paralysis. □

C. NEIL STRAIT is superintendent of the Michigan District and resides in Grand Rapids, Michigan.



# HERALD of HOLINESS

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### COMMENDS KNIGHT'S EDITORIAL

We want to commend the editorial by General Superintendent John A. Knight (February 15 issue). Unfortunately, it is true that we've relegated to God the job of blessing our plans. We need the constant reminder that we are serving God and He's not there to serve us.

*Jim and Janet Bobst  
 Grass Valley, California*

### DESTINIES LINKED

I enjoyed "One Baby the Abortionists Didn't Kill" in the last issue, as I do all of Dale German's articles. I first met Dale in 1975 when he pastored the Nazarene church in Show Low, Ariz. My family had just returned from Australia and I was a high school junior, immersed in Tibetan Buddhism and the occult and with little regard for the church.

Dale used to show me his filing

system, articles and sermons, suggesting that I might be a pastor and a writer some day. I laughed at him then, but 10 years later I *am* a pastor and will begin serving in the United Methodist church in Arizona this summer and *am* a writer, having published articles to my credit.

Dale, I hope you read this. I still had an Australian accent when you saw the pastor and writer in me. Now you are in Australia and I am a pastor and writer. Our destinies have been linked. Thanks, and God bless you.

*Jonathan Massey  
 Wilmore, Kentucky*

### UNFAIR JUDGING DEPLORED

I agree with your timely editorial "Extend What You Expect" (March 15).

Indeed, far too many Christians are guilty of judging others on the basis of rumor, prejudice, or exceptional behavior. Consequently, the

lives and influences of many potentially good Christians and church leaders have literally been ruined and lost from the church and from families.

Of course, the practice of bringing others to trial before all the evidence is in is not likely to be stopped anytime soon, but it certainly can be and needs to be brought under control. And that can surely be done by Christians and others simply by following the Golden Rule.

Improving the quality of leadership throughout the church, in both preachers and laity, could be one of the results.

*Charles C. Davidson  
 Brandon, Florida*

### SUGGESTION

I was blessed by the article "Global Christians," in the March 15 issue.

I have put forth every effort the past two years to be just that. Recently I wrote an article for our Naz-

(Continued on page 20)



by IVAN A. BEALS

# Liberty and God's Word—

F O R A L L M A N K I N D



Vivienne

For 100 years, hopeful throngs have beheld freedom's dream, seeing the Statue of Liberty as they entered New York Harbor. It symbolizes the chance of new life for every downtrodden person. The poem on the base of Liberty, written by Emma Lazarus, says:

*Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore,  
Send these, the homeless, tempest-tossed to me. . . .*

These precious words hearten those who have come from distant lands to enjoy America's treasured freedom. Millions have fled nightmares of starvation and oppression. Others come from supposed bulwarks of liberty, who have been mocked by rejection and abuse.

Now, only select groups of people are allowed through America's promising doors. Various nationals seeking entrance and citizenship face rigid quota limits. Increased restrictions have drastically cut the number of immigrants allowed. This curbs the broad invitation inscribed on the Statue of Liberty.

Though the bounties of America and other Free World countries elude many, God's saving truth stands. It offers redemption to a world of sin-battered people, with ailing bodies and broken spirits. It offers every believer release from evil bondage to become a citizen in the everlasting kingdom of God.

Jesus Christ, the Son sent from God, launched His earthly ministry to a needy world by reading from the prophet Isaiah:

*The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord (Luke 4:18-19, NASB; cf. Isaiah 61:1-2).*

When Jesus came, He called the Law, the Prophets, and other inspired writings "the Scriptures." As foretold by the prophets, Christ fulfilled God's Word. Jesus' life, death, and resurrection seal the divine promise of a Savior. That warrant of hope is given to whomever will receive it.

The holy Word of truth reveals: "This is how God showed his love among us: He sent his one and only

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IVAN A. BEALS is office editor of the Herald of Holiness at the international headquarters of the Church of the Nazarene in Kansas City, Missouri.

## LIBERTY AND GOD'S WORD— FOR ALL MANKIND

Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins" (1 John 4:9-10, NIV).

To those who believe on Him, Jesus says, "Then you will know the truth, and the truth will set you free" (John 8:32, NIV). The Lord was crucified, but by His death all peoples can receive God's redemption. His divine presence overshadows the majestic Statue of Liberty. The risen Savior stands at life's crossroads offering freedom to everyone—not just a favored few.

How this world's billions need to hear God's true message of love! Many don't even know about Jesus, the Savior sent. Yet, the Lord's invitation surpasses that chiseled on the Statue of Liberty. He says: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matthew 11:28-29, NIV).

God's Word ever offers us His love through Jesus Christ. Anna B. Warner simply put it:

*Jesus loves me! this I know,  
For the Bible tells me so.*

Little children's hearts thrill to those life-changing words. Even adults cling in faith to that shared reality. Divine love is the very breath of human life and liberty.

Such revealed love is the bedrock truth of the ages. Christians have spread hundreds of millions of Scripture portions in thousands of dialects in the past century. The spoken Word and its printed pages have reached the ends of the earth with hope. But knowing the truth is one thing—doing it is another.

For all the Bible's life-giving words, many reject God's love. His saving truth is denied because it condemns the ways of selfish people. They wallow in sin's bondage and doom. Despite God's revealed Word, an open sewer of wickedness oozes from our "enlightened" society.

But by faith in Jesus Christ, the Way, the Truth and the Life, the vilest person can escape the clutches of sin and death, gaining freedom in righteousness. The timeless Word of God offers everlasting life to all who will repent and receive it.

Nations may withhold citizenship from multitudes. Leaders may prevent the open spread of God's Word and hinder its study. But the Holy Spirit offers free access to divine love and truth. Whoever accepts Jesus as Savior will enter the kingdom of God, the true promised land.

God's liberating Word is for all mankind. Jesus really loves you and me—even as condemned sinners. The Bible tells us that though sin abounds, God's lavish stream of saving grace and truth persists. His convicting, convincing, and cleansing Spirit prepares us for the heavenly Kingdom.

Enter the haven of Christ's open, loving arms with joy. He welcomes us all to the land of glorious freedom! □



by WILLIAM FOLPRECHT

**I**t was late at night, and the patient was critically ill. The family, gathered around the hospital bed, had been given little hope by the doctors.

The pastor who had been called in the emergency suggested they all bow in prayer. But one of the family members, angry at the turn of events that had placed his loved one at death's door, blurted out, "It's too late for that now!"

The minister looked at him. "It's never too late," he said softly. "God hears us all the time. He's even on the night shift."

The "night shift"—that discouraging time of the human soul, when faith and strength are low, when things seem the darkest.

A hospital chaplain stopped at a nurses' station and asked to see a woman whose door was closed.

"Don't go in there," the nurse warned. "She's unconscious. She won't hear a thing you say."

"But I'm not going in just to see her," the pastor answered quietly. "I'm going in to speak to God."

He entered the room, found the patient unconscious, then prayed, being led to finish aloud with the Lord's Prayer. To his surprise, the patient suddenly joined in and whispered the closing words along with him.

Upon leaving the room he told the nurse what had happened. She shook her head. "I can't believe it!" she said. "That woman's been in a coma for four days!"

Jesus said that men ought always to pray and not to faint (Luke 18:1).

*WILLIAM FOLPRECHT is a free-lance writer residing in east Northport, New York. He is a member of a Presbyterian congregation in Huntington, Long Island, New York, and runs the chaplaincy program, with 42 ministers participating, at Huntington hospital.*



# IS ON THE NIGHT SHIFT!

Most of us Christians have a great deal to learn about prayer. Some of us are still like kindergarten children, spiritually speaking, when it comes to truly appreciating its value and power.

Frank Laubach, the missionary who began the worldwide literacy movement called "Each One Teach One" that more people might learn how to read the Scriptures, described some of his experiences with "flash prayers."

"There are many times in our busy lives when we cannot get down on our knees and pray," he wrote, "but we can send 'flash prayers,' brief petitions to the Lord when we have great need, no matter what the hour or the circumstances."

He tells of a time he was listening to a preacher struggling to get his message across to an indifferent congregation. Laubach sent a series of "flash prayers" to God to use His power to stir up the people.

"It was astonishing what happened," he wrote. "In a few minutes the preacher was reaching the people in a remarkable way. The whole atmosphere in the church seemed to have suddenly changed, as in Acts 4:31."

Prayer is often answered in strange and unexpected ways.

Teaching secondary school English years ago, I received a summons to see the principal after the class I was then teaching. As I walked down the hall I prayed that God would help me resolve the problem if it were a serious one.

Before I entered the principal's office I passed the teachers' mailboxes. There was a letter from Debbie, a former student.

She had graduated the previous June, was now in college, and had written a two-page letter telling me how grateful she was. As she put it, "All of us freshmen had to take an English test for placement in our initial classes. Only one other girl and I passed! And you helped me do it, Mr. Folprecht!"

I had a lump in my throat. You don't get many letters like that in a lifetime. Then I opened the door and walked in to see the principal.

He told me that a boy had accused me of unfairly failing him for the quarter because he had not turned in the required papers and book reports. The student claimed he had done all the work, which in truth he hadn't. To make it all the more involved, his father was one of the seven school board members, and he had just phoned the principal.

Since the principal had only newly arrived and did not really know me yet, I showed him Debbie's letter. "This has just come," I told him. "Perhaps this will give you some idea of my teaching methods and my handling of students."

He took the letter, read it, smiled, and then handed it back to me. In a few moments I left his office, and I heard no more about the matter.

My flash prayer on the way down the hall that God would help me resolve the matter had been answered in a manner I never could have hoped for. Debbie's letter, which had come just at the eleventh hour, had been His answer.

Prayer is the most potent weapon in the arsenal of the Christian. Paul urges us to "pray without ceasing" (2 Thessalonians 5:17).

We need prayer when we wrestle against discouragement, impatience, ingratitude, and fear. When these enemies of the soul attack, we need to remember that God is on the night shift. He neither slumbers nor sleeps (Psalm 121:3-4).

When the entire church begins to appreciate the fact that God hears and answers prayer, when a mighty multitude of believers raise their voices to the Majesty on high, things will begin to change on this earth.

Far too long we have left praying to preachers and those who attend midweek prayer meetings. Every follower of the Lord needs to learn to pray.

The Lord is not like an important executive in a large concern, whose secretary says, "He's busy now. Can you come back next week?" He's available at all hours, on all shifts.

Some thinkers claim that it is now one minute to midnight. The world may be in peril. Individuals may face dangers today and tomorrow. That's par for the course. The world is always in danger. "The times are always out of joint," to paraphrase Hamlet. And the church is always "just one generation from extinction," as someone once wrote.

Whether our peril is personal or national, disciples of Christ need to get on their knees and speak to God. Like an earthly father who will not ignore his child's request, our Heavenly Father will supply all our needs (Matthew 7:9; Luke 11:11).

It may truly be late at night, symbolically and spiritually speaking, but God is still on the night shift. He can meet all our needs. We should come to Him in prayer and faith. □



# NO PLACE TO CALL HOME

*In 1976, after several years of service in the federal government, James N. Purcell, Jr., a prominent Nazarene man, joined the Department of State. As he was promoted from one position to another, he became the director for the Bureau of Refugee Programs in 1982.*

*Subsequently, his wife, Jean, was asked to write this article about his work and how it affects her. Mrs. Purcell is active in Baltimore First Church of the Nazarene.*

by JEAN PURCELL

**T**hat there are an estimated 10 million refugees in the world boggles the mind. This does *not* include millions of drought victims and others displaced within their particular countries.

Because of their religious or political beliefs, refugees not only have no fixed address, they have no country to call home. They have fled across national borders to escape real and present dangers of persecution within their homelands. They possess few choices. Their futures, whether resettlement in other countries or remaining in refugee camps without citizenship, depend upon foreign governments and international commissions who meet to decide their fate.

When my husband entered the scene of this crisis through the U.S. Department of State, it was to be a temporary assignment. Because of his management skills, Jim was called on to organize a Bureau for Refugee Programs. This new bureau would direct and oversee the State Department's worldwide involvement with refugee issues. Jim was then to return to his position as executive director of the State Department's Bureau of Administration.

The temporary assignment has stretched into seven years. For four years Jim was the Refugee Bureau's senior deputy assistant secretary. For more than three years he has been its director. Rather than diminish, as was hoped, the task has multiplied as wars and other disasters continue to erupt around the world. He has been charged by our government to provide leadership on matters of national and international policy affecting millions of lives.

Hold a map of the world before you. Look at each continent and you will see places where governments either are creating refugees or receiving them. Refugees are fleeing across borders in the Middle East, Africa, Southeast Asia, Central America, Eastern Europe, and the Soviet Union. Areas giving safe haven or permanent resettlement

include Australia, Canada, Israel, Japan, Sudan, Thailand, and the United States.

Decisions to leave one's homeland and family ties are not made carelessly. To suddenly become a refugee is frightening indeed. There is little opportunity to transport belongings apart from what can be carried. Try to imagine taking off suddenly, leaving everything behind except what can be stuffed into your pockets or tied into a makeshift carrying bag. Imagine the separation from loved ones and familiar places, perhaps forever. There are no guarantees about anything, even the next meal or a place to sleep. Imagine, if you can, what that means to parents with little ones to care for.

Haven is sometimes sought via cars or boats, as in the flight from Saigon during the mid-70s. Most often, the unknown is covered on foot. The sick travel by wheelbarrow, pushed by a willing relative or neighbor who is also a refugee.

In the Sudan, Jim saw this often-documented way of moving the sick and dying. He mentioned it to me as we drove home from the airport after one of his many overseas trips. But he did not elaborate. Jim Kelley, a Refugee Bureau program officer, finished the story for me recently.

"I was with Jim when that happened," Kelley said. "I met Jim's plane in Khartoum, capital of the Sudan. We took a small chartered plane to Juba, then to Yei, in the south . . ."

Camerique

At Yei they visited a small dispensary that could have been transplanted onto a tennis court with room to spare. There were consultation, examination, and injection areas inside, and prenatal and child care education on the verandah outside.

It was a busy scene, with lots of people coming, going, standing, waiting. Jim and Kelley were inside when there was a renewed stir of activity, with people straining to see over the partitions. They turned, and looked toward the door



in time to see a thin, ashen woman brought in, covered by dirty rags, and obviously in much pain. Her frail body had been placed in a wheelbarrow in a desperate attempt to get her to medical help the only available way. Medical staff responded immediately, but her eventual recovery was doubtful.

Events such as this are part of a seemingly never-ending story. I often sense Jim's difficulty at putting into words what he has seen, heard, felt, and thought when he visits refugee camps. Severely sick children tear at the heart strings, and in wartorn Southeast Asia, many have amputated limbs and other wounds of war.

Jim and I rarely thought much about the world's refugee crisis before the bureau was established, apart from brief reminders in newspapers and on television. Now it is a vital part of our everyday lives. It is not surprising, either, that the U.S. is involved in this humanitarian endeavor. As a nation of immigrants we are committed to the principle of opportunity for those fleeing oppression. In the past 10 years the U.S. has become home for more than 1 million refugees—more than half of all the refugees who were permanently resettled throughout the world during that time.

To work for refugees from within a government structure is part of our call to be in the world, though not of it. Jim could not do from anywhere else what he is enabled to do for others in his government position. He did not plan it that way; nevertheless, at a critical time of deep searching and spiritual reawakening in his life, his government placed him where he is. We believe this was not by accident or human planning.

On the other hand, what government agencies cannot do, volunteer agencies and churches can do. There is a new move in the Church of the Nazarene to participate in church and volunteer efforts by which they can minister to the hungry and destitute people of the world. Funds for hunger and disaster relief pour in from unexpected places. Individuals and churches are sponsoring children. Recently, the first Compassionate Ministries Conference in Kansas City attracted more than 500 Nazarenes. Many of these were already involved in compassionate ministries, and the concern expressed during these meetings indicated the church is awakening and moving back to its founding principles of ministry to the poor.

Several years ago, on a quiet day at home, I was exulting in the beauty of God's world outside and the joyful presence of His Spirit within. It was one of those rare times when all of life seems in harmony—as it must have for Robert Browning when he said so long ago, "God's in His heaven / All's right with the world!" In the midst of my peaceful reverie God reminded me that all was not right with His world. He brought to me Jesus' words from John 12:25: "He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal" (NASB).

But on such a day as this, how could I not love my life? As I questioned God concerning this, He reminded me what days like this hold for refugees who have lost everything that constitutes happiness for

them. There are no perfect days for them, only a struggling existence.

If that seems morbid to you, I hasten to say to me it is not. I have become more sensitive to the suffering of people everywhere, and try to consider them in my lifestyle. How can I be at home in a world where there is hatred, manipulation, and disregard for human life and dignity?

To identify with Christ means to be out of step with the ways of the world. There is a sacred insistence to remember those who are perishing, those who do not have the basic protections we take for granted.

I have come to believe that God's Word, spoken through Isaiah before the birth of Christ, cautions us today. God spoke this warning,

*Is this not the fast which I chose,  
To loosen the bonds of wickedness,  
To undo the bands of the yoke,  
And to let the oppressed go free,  
And break every yoke?  
Is it not to divide your bread with the hungry,  
And bring the homeless poor into the house; . . .  
And the Lord will continually guide you,  
And satisfy your desire in scorched places,  
And give strength to your bones;  
And you will be like a watered garden,  
And like a spring of water whose waters do not fail (Isaiah 58:6-7, 11, NASB).*

Like the people of God in Isaiah's day we are called to a different kind of fasting and untried depths of humility.

Although I have not visited refugees in camps, I feel a kinship with them from sharing Jim's experiences and from praying for them. One of the most exciting things I have learned is that many refugees have come to know Christ because others who belong to Him have met them on their unexpected route of homelessness. In turn these refugees have immigrated, resettled in new homelands, and are missionaries, active laypeople, and evangelists in their adopted lands. They are communicating to other former refugees the reality of a living God who is personal.

Recently someone said to Jim, "Christ was a refugee." Joseph fled by night into Egypt with Mary and the infant Jesus to escape the wrath of a jealous king. Add "refugee" to the list of ways God, through Christ, has borne our sorrows.

Christ identified with every sorrow known to man. He was born to a people under Roman domination, the Jews. He was misunderstood. He knew hunger, weariness, rejection, slander, betrayal. Innocent, He was put to death on a cross. Yet every moment He was completely obedient to God, proving the love of God for every man, overcoming the world and death.

He has charged us with ministry to "the stranger in our land." To continue the work He began we must ask what He would have us do to help those who have no place to call home. We must take seriously Isaiah's injunction to fast and pray so we might divide our bread and "bring the homeless poor into our houses." □



# She Received Her Prayer Language

by WENDELL WELLMAN

**T**he television emcee was relating the story of a lady's receiving the baptism with the Holy Spirit. She cited as evidence the receiving of "... her prayer language." This, of course, was speaking in tongues.

The obvious implication was that speaking in tongues constitutes a higher form of praying. The emcee went on to suggest that one cannot pray effectively until he receives his "prayer language."

This brings to mind a number of interesting incidents.

The prophet Elijah comes to mind. He prayed literal fire down from heaven, and it consumed the altar and the sacrifice, totally discrediting the prophets of Baal. And he spoke in simple, fully understandable language.

Elisha, his successor, prayed a widow's son back to life, again with ordinary language.

George Mueller supported his chain of orphanages by prayer alone, with never a suggestion of the use of any other "prayer language."

The most ardent Charismatic would be hard pressed to cite examples that top these.

Two pertinent questions arise at this point:

1. Do we need another "prayer language"?
2. Was the gift of tongues given as an aid to prayer?

There is no scriptural sanction for the need of a special prayer language.

When Jesus' disciples asked Him to teach them to pray, He said nothing about another language. He gave them—and us—a model prayer in simple, everyday language. He cautioned against the use of "vain repetitions"—anything but the clear language contained in the model prayer.

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His own prayers are classic examples of the lesson He taught.

Those who promote tongues as "prayer language" contend that this is "praying in the Spirit." It is interesting that Paul speaks not only of praying in the Spirit, but of singing and preaching in the Spirit as well.

If praying in the Spirit means praying in tongues, does it not follow that singing and preaching in the Spirit means singing and preaching in tongues?

The second question concerns the purpose of the gift of tongues. If it is not a special "prayer language," what is it?

The tongues spoken at Pentecost were clearly designed to communicate the message to the assembled

multitudes. They all heard the message and *understood* it.

Paul tells the Corinthians that tongues are "for a sign" to unbelievers. This is the rationale for his requirement that an interpreter be present if anyone speaks in tongues in the public assembly. There is no mention of tongues as "prayer language." To set the record perfectly straight Paul says, "I will pray with the spirit, and I will pray with the understanding also" (1 Corinthians 14:15).

Few of us, the writer included, would deny the need of a more effective prayer life. But the answer is not another "prayer language." The answer is in a closer walk with God, resulting in a more effective use of our everyday prayer language.

Back to Elijah for a moment: he could pray a drought upon the land, and could pray an end to the drought—all without a special "prayer language." And we are assured by James that Elijah was a man just like us (James 5:17). The same effectiveness can mark our prayers, given the same close walk with, and faith in, God. □



# Holiness



Harold M. Lambert

## in Action

by BOB WOODRUFF

**H**oliness is doing as well as being. It is a way of living as well as a condition of the heart. While it is true we cannot act out holiness, still the experience of entire sanctification must alter our actions. 1 Peter 1:15 challenges, "Be holy in all you do" (NIV). This doing is the fruit of *being* holy through the miracle of God's grace.

Holiness in essence and holiness in experience bloom into holiness in action. This truth must grip our movement. A holy heart cannot ignore impure action. Once filled with the Holy Spirit, we will be His witnesses throughout the world. But the world cannot see our heart, nor will it read our well-defined doctrines. But the outgrowth of holiness—holiness in action—draws people. Holiness salt induces thirst. Holiness in action is the final test of the holiness people.

Holiness in action will affect various areas. Scripture tells us that the carnal mind is hostile toward God. Experience verifies that this spirit is also hostile toward *man*.

While the scriptural injunction to respect those who are over you in the Lord is not ignored, it cannot be kept. The spirit of hostility overrules the desire to function within the body according to scriptural principles.

But a holy heart is cleansed from this carnal spirit. Neither God's will nor His claims pose a threat to the sanctified. Other Christians and their successes breed no jealousy. Authority is no longer an object of scorn. While agreement is not always commanded, respect is. A holy heart can find the balance between total agreement and respect. A holiness church is one in which hostility has been washed away.

Holiness in action also exerts a positive force. Scripture advocates perfect love. Perfect in intent, this love keeps the Golden Rule. The sinner is enfolded in our love. Fellow Christians also sense the glow of perfect love when in the presence of a holy person. When this special love is operational, the church grows, for many long for an experience of just such love. Imperfect love manipulates; it wants people for what they can do for the church or for the leader. It seeks people only to fulfill goals. Perfect love

loves people as people. It sees them as created by God. It realizes that their life is a sacred gift.

Holiness in action is also strength to withstand impurity. An island of purity in a lower moral climate will be seen as a refuge to those struggling in the undertow. Paul said, "This is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thessalonians 4:3). Though the moral standard of Paul's time accepted, and even encouraged, loose living, the holy heart could abstain. This truth still anchors us today. The pull of our age will be lost upon the holiness person.

Holiness is the abundant life in its fullest. Those enjoying this life will reflect it in all their relationships to people. Holiness in action is the warmth that surrounds people when they are near the sanctified. A holy being should inspire radiance and glory. A holy life is a positive reflection of the Father's holiness. Such an aura of holiness extends beyond codes and creeds. Though these are needed, the real necessity of the holiness church is the holy glow among its people and in the midst of its worship. Just as God is holy, so let us be holy in all that we do. □

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BOB WOODRUFF is a Nazarene missionary to Australia, currently on furlough. He recently received his Ph.D. from the University of Queensland in Australia.

# A N AIDS VICTIM SAVED

by WILLIAM GOODMAN

Steve had acquired immune deficiency syndrome (AIDS). AIDS is an infection that ultimately destroys the body's immune defenses and makes a person victim to all sorts of illnesses. The individual who has the AIDS virus has it forever. Steve died a terror-ridden, grotesque death. He was a homosexual. He believed that his choice was normal and that he was acceptable in the sight of God.

Steve entered a rehabilitation center seeking a cure for alcoholism. Buried within Steve were anger and fear as a result of his homosexual drive and life-style, which contributed to his alcoholism. He had come to a decision to deal with the thing that drove him to alcohol. Like so many homosexuals, Steve had defended his life-style but in his final hours, Steve cursed it. He related unbelievable stories of filthy experiences that could only lead to a fierce disease. Steve told of the inner conflicts and social conflicts in his dark, deviant world.

There are an estimated 10 million homosexuals and 14 million bisexual people in our nation. The American Psychiatric Association won't condone or condemn homosexuality. Now comes AIDS, which attacks large numbers of homosexuals. Of 13,000 AIDS victims, 50 percent have died. The number of cases is expected to reach more than 40,000 by next year. This

disease costs about \$125,000 per victim from the time the symptoms first appear.

Steve chose the homosexual life-style. The American Civil Liberties Union says that's Steve's right, even though he may get AIDS and pass it on to others. The cost of dealing with Steve's disease was picked up by the Salvation Army and American taxpayers. Steve's family and friends abandoned him.

There is tension between the general public and the minority homosexual community. In our liberal democracy the emotional thrust is to protect the rights of homosexuals and find a cure for AIDS so that homosexuals can continue their life-style. Organizations all across the country have stepped up activities to protect liberal values and prevent moralists from "any terrible violation of civil rights that might come out of the AIDS plague."

In his weakened condition Steve proudly boasted of marching in homosexual parades. In an attempt to make it acceptable, he named celebrities and politicians who have admitted being deviant. Steve could not talk about a healthy relationship, respectability, or responsibility.

He knew that engaging in unhealthy, dirty activities would result in something bad. He also knew that he was personally responsible for the results of his personal freedom and choice. AIDS is not the only disease associated with the homosexual life-style. The trauma of parasites, viruses, and diseases of the deviant life-style is well established.

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AIDS is no longer, as the homosexuals call it, "The Gay Plague." It is an issue that harms our entire population. The virus has spread to heterosexuals and is spreading to babies of parents with AIDS.

A widening freedom from sexual condemnation has helped spawn AIDS. In a free, liberal society such as ours, excesses in sexual freedom can generate a plague so epidemic that everyone will pay for it. When the sexual preference of a minority conflicts with the health of the majority, it is time to talk about civil rights for a healthy, plague-free society.

The Christian Church in America is a recognized leader, with a strong, rational voice. The church has an unmistakable biblical injunction concerning homosexuals. The unnatural, unclean, unhealthy practice is condemned. God called homosexuality an abomination (Leviticus 18:22; 20:13). All attempts at peaceful coexistence with homosexuals cause medical and psychological chaos.

The church must continue to declare the evils of homosexuality. The church must also be ever ready to

offer an acceptable, victorious alternative to the homosexual. The alternative to homosexuality is not heterosexuality; it is being filled with God's love and the Holy Spirit. The church must also press for financial support for a cure for AIDS that will eventually affect all of us.

As Steve faced death and a hearing with God, he called on God for spiritual healing, and God came to him. 1 Corinthians 6:11 became an experience: "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God" (NIV). Steve didn't live the Christian life very long. The virus in his body killed him.

It is difficult to work with those involved in dirty, deviant activities, and it is frightening to be around those with the mysterious AIDS, but the reward of changed lives is worth it all. We have been delivered from our bondage to sin so that we can help others find deliverance also, whatever form their sin and bondage has assumed. □

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## CHAPLAINS AND CHANGED LIVES

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# Are Deathbed Conversions Cost Effective?

by JAY HAROLD KEISER

**C**ost effectiveness and cost containment are current catchwords in hospital administration. Do the personnel or procedure contribute to a shorter patient stay or provide operational revenue? Hospital chaplains must prove their worth today by evaluation and documentation if they want to keep their jobs!

Just before Easter my wife and I attended the regular midweek prayer meeting with a long Easter choir rehearsal following. On the way home we stopped to visit our neighbor and had a sandwich and a cup of tea. My snack was interrupted by the "beep, beep, beep" of my digital pager.

I hurried to the hospital. The nurses had a 73-year-old male patient sitting in a geriatric chair. He was a diabetic in the final stages of emphysema. One of his legs had been recently amputated at the

knee. Even with 6 liters of oxygen by nasal canula, he was non-communicative and gasping for breath. Occasionally he would raise both hands and yell, "Help me!" The nurses had told me he was afraid of darkness and dying.

"What can I do for you, Bob?" The answer was an alternate motion of making praying hands and pointing upward. "You want me to pray for you?" He nodded his head affirmatively. "Are you afraid of dying?" Again he nodded yes.

"Bob, are you spiritually ready to die?" He shook his head, "No!"

"Bob, I'm going to pray, but I want you to pray with me and ask God's forgiveness. God wants to come into your heart with His love and peace."

As I prayed, the patient began to make a prayerful mumbling. I couldn't understand a word he said, but God did. A smile came on his face, and I asked him to close our prayer by repeating with me the Lord's prayer. For the first time he spoke quite articulately, "Our Fa-

ther, which art in heaven . . .," followed by a strong "Amen" at the end. He reached out to shake my hand and thanked me several times for coming.

I helped the nurses get him back in bed and gave him a little relaxation therapy and another prayer. A nurse said, "Bob, you don't have to be afraid anymore. Jesus has just saved you." He was soon asleep.

The next day when I went to see him, I saw a happy man. The nurse reported that he had slept through the night. Later that day he suffered a respiratory arrest and slipped away to be with the Lord.

In the eyes of some, the chaplain just made the nurse's job a little easier, or helped a patient to relax. But we know there is more to ministry than that. Whether we are ministers or laypeople we need to be sensitive to the needs of our fellowmen. We who work with cost effectiveness know the value of the church's prayer potential and educational system that supports our ministries. □

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JAY HAROLD KEISER is a Nazarene chaplain and director of pastoral care at Robinson Memorial Hospital in Ravenna, Ohio.



# Church Planter EXTRAORDINAIRE

Hopes to organize five more churches on his district before he "hangs up his hat."

by NINA BEEGLE

**F**orty years ago a young district NYPS president planted his first church in Fayetteville, N.C. That church is still going strong, and so is its planter, Dr. Reeford Chaney, now Virginia district superintendent, who hopes to organize 5 more churches on his district before he "hangs up his hat." When he retires this year, he will have been responsible for the planting of more than 35 Nazarene churches.

"Back when I started," says Chaney, "there wasn't even a name for church planting. And when I telephoned my newly elected district superintendent to inquire about organizing at Fayetteville, he said, 'You know more about it than I do. You go ahead and organize it.'" Dr. W. B. Whitehead, still active in that church, was one of the charter members.

Some years passed between that church planting and the next. Reeford Chaney meanwhile had prepared for the ministry, pastored at Raleigh, and married Barbara Wall. Together they pioneered the establishing of the Church of the Nazarene in Hawaii, planting a church on the island of Maui. They recently made a nostalgic return to visit that church on their 30th wedding anniversary.

Returning to the mainland, they took First Church of the Nazarene, Mobile, Ala. During their tenure there, Mobile First Church sponsored the planting of a church in Grand Bay and the Mobile Parkview Church.

In 1964, Dr. Chaney was elected district superintendent of the Alabama District (which then included the Florida panhandle). The 16 churches planted during his 13 years in that capacity were (and are) monuments of the energy and creativity of this man. Churches were planted in a variety of ways.



Dr. & Mrs. Reeford Chaney

Several were begun with tent-revival campaigns in which people were saved and became the nuclei for new churches. These were in areas where no Nazarene families resided.

In Scottsboro, Ala., a church was begun because of one Nazarene businessman's wife. Services were begun in a day-care center, and on the day the church was organized the lady's husband, who was not a Nazarene when the work began, became a charter member along with her.

"I think the smallest number I ever organized was seven," Chaney recalls. "Two couples wanted to start a church in Atmore, in south Alabama near the Florida line. I told them I'd get down there as soon as I could and see what we could do. A few weeks later I went there to find they had purchased and renovated a house, making a sanctuary out of two rooms. They had fixed up the classrooms, put a sign out front, and had a pulpit, piano, and temporary seating. They said, 'We are ready for a pastor now,' so I organized that church. Though the quantity was small, the quality was excellent, and it has become a good church."

Dr. Chaney lists Panama City, Fla., as perhaps his most unusual church planting. He challenged the pastor, Roy Fuller (now superintendent of the Pittsburgh District), and his congregation to see what they could do to raise some money and start a new church. For some time they had talked about starting one on the east side, so he told them the district would match dollar for dollar what they raised. This allowed them to purchase some land, and when a house became available just behind the site, they purchased it for a parsonage. Mrs. J. W. Spiva, a lady in the church, drew up plans for a new church building. With the help of one of the laymen, a church was built and completely furnished with pews, songbooks, classroom chairs, even chalk on the chalkboards, ready for organization.

"On the Sunday we were to organize, I had no idea who would join that church," Chaney says. "I had not

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talked to anyone definitely about membership. It was adventuresome to say the least, and I never did it that way again, but I got up at the close of the service, prayed, and said, 'Now we are ready to organize Parkview Church of the Nazarene. All who would like to become charter members, please come forward.'" About 12 people flocked to the altar that Sunday to become charter members.

"To build the building, buy the parsonage, and get it all set up before you have a congregation is not a church planting method I would recommend," Chaney says in retrospect, "but we did succeed in starting a church there that Sunday afternoon. We visited Don Jernigan, the present superintendent, when we were there on vacation a year ago, and this church is still very much alive."

Roy Fuller recalls, "Dr. Chaney was never afraid to try different approaches to church planting. One of my fondest memories of him was in 1960 when I was a rookie pastor and he was pastoring one of the largest, most influential churches on the district. He came to my home mission church for a 'Doubling Campaign' and that Sunday we doubled the record attendance we had reached the previous Sunday. Bad back and all, Dr. Chaney slept on our old couch and walked miles and miles with me to help our church grow and reach out."

Of Chaney's Alabama District years, Terrell C. Sanders said, "His was a difficult assignment, but God helped him to bring a sense of unity and cohesiveness to that large district. He built a beautiful and adequate district parsonage at a very reasonable price. God helped him do the impossible in disentangling the district from the Millport Camp and establishing a great new camp strategically located near Birmingham. In addition to all this, he was planting churches across the state."

Chaney went to Virginia in 1977, where he has been superintendent to the present, and there he has organized 14 churches with 5 more as his goal before he retires in 1986.

Three years ago the Chaney family attended a church growth seminar in Niagara Falls, taking with them Clinton Dalton, a young man whose pastor, Charles Thompson, had urged to attend. When they returned to Virginia District the young man shared a startling experience with Dr. Chaney.

"When we got back from that conference, I began to pray about what the Lord seemed to be saying to me about church planting," Clinton said. "The message came very clear: 'I want you to plant a Nazarene church in Louisa.' I didn't even know there was such a place, and I had to get out a map to find it."

He obeyed the voice of the Lord and moved his family to Louisa, Va., where he bought a house and started a Christian bookstore in one room. He began church services in a fire hall until they bought acreage with the help of Richmond Southside Church. They put up the first unit of a building, debt free, and soon outgrew it. The young pastor will leave a good position at E. I. Dupont in Richmond this spring to become the full-time pastor of the new church.

"That was an unusual situation," Chaney says. "This pastor is not even licensed yet. He is a local preacher,

working on his Course of Study, but I have appointed him each year for the past three years. He has the love of the people and the respect of the community."

At Richmond West End, the latest (at this writing) to be organized, a pastor resigned a good church in Waynesboro to answer the call of God to start this new work in Richmond. That kind of daring has been happening throughout Chaney's history on the two districts he has served. Back in the Alabama District days, Don Jernigan, Sr., left Huntsville to begin a second church in the Birmingham area. Today, young Larry D. McKain leaves a healthy church in Waterloo, Iowa, to plant a church in Springfield, Va. Church planting seems to be in the air, wherever Chaney is.

Chaney attributes much of the church planting fervor on his districts to "the beautiful spirit of fellowship and oneness among the pastors on the district. Church planters are considered important, and they really are. They are encouraged by the support they get. I think we have a climate that helps toward church planting."

Camp meeting time on the Virginia District is a time for recognition of home missions and church planters. A special service is held in which pastors of churches planted that year are called forward. Then their congregations come up into the choir loft. It is a time of celebration and praise.

Audrey J. Williamson recalls how "enthusiastically happy" the Chaney family were when she first saw them in action in Hawaii in 1952. "That warmth and enthusiasm has characterized his work. But the most significant element in his success from my viewpoint is that he never seemed to be in a hurry. He has been a genius in timing—not too fast, not too slow!"

That seems to fit into Chaney's philosophy of church planting. "One thing we have to remember," he recounts, "is that it has to be God's timing. We have to let the Holy Spirit lead but be willing to step out and trust God when we can't see the end result—have some daring."

He has no one particular method that he expounds. "If a pastor is interested in church planting and preaches about it from the pulpit, and tries to share his vision with his people, he can plant churches. You can start with a layman. If someone on a church board wants to start a fellowship or Bible study or prayer meeting in a home, let it happen with a nucleus that becomes an organism of people who sense the leadership of the Holy Spirit and want to see something happen."

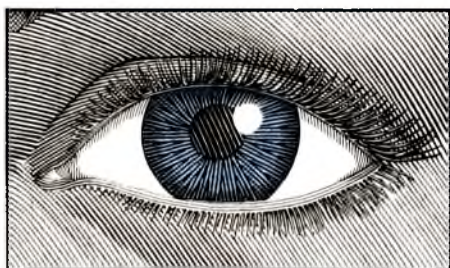
General Superintendent Jerald D. Johnson said, "Reeford Chaney has a capacity not only to inspire pastors to lead their congregations in mothering new churches, but to give them freedom in planning and developing new churches."

Whatever it is about church planting that Reeford Chaney does or excludes, it works. He has left a remarkable trail of churches and believers in his 22 years of superintendency and 46 years in active ministry in the Church of the Nazarene, and they all call him friend.

There are those who say that, if he hangs up his hat for retirement in August 1986, it will not be his church-planter hat. □



# God's Therapy —for— TURMOIL



by JOHN F. HAY

**T**he morning of March 8, 1985, started in much the same manner as any other morning. Breakfast had been finished, and Janet and I went into the family room with our cups of coffee. We retreated here each morning to share a few precious moments together. Little did we realize that before March 8 passed we would be caught in the clutches of cancer again. I say again, for in April 1978 Janet had undergone a modified mastectomy for cancer removal. In spite of the trauma, she has made a remarkable recovery and has adjusted beautifully.

For about six weeks there had been painless but persistent flashes of light in my peripheral vision. Intermittent at first, it was now constant. That morning I decided to call an ophthalmologist. Following a brief explanation of the symptoms, I was urged to see him immediately. The examination, that morning, revealed that a tumor was growing on the retina of my left eye, dangerously close to the optic nerve. This explained the flashes of light.

I was referred to the eye center in Indianapolis, since this was more than the ophthalmologist wanted to cope with. Following an afternoon of tests and probings, I was given the diagnosis. There was a melanoma in my left eye. The diagnosis was so devastating that I sat stunned and dazed for several minutes.

All of the doctors agreed that immediate action must be taken, but what course to follow caused some consternation. One reason for this was the rarity of this type of cancer of the eye. Also, as much vision as possible should be preserved while eradicating the tumor.

A decision was made to refer my case to a retina center in Dallas. Then there were further tests and studies to determine the best method to deal with the cancer.

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Finally, the call came from Dallas to be in the hospital on March 25, as surgery was scheduled for March 26. A firm decision had been made to implant cobalt behind the eye to radiate the melanoma. This meant two surgical procedures—one to implant the cobalt and another to remove it four days later.

During these days my emotions fluctuated from one extreme to another. First, there was anger at cancer, then calculated resignation to the dreadful disease. Uncertainty would finally lead to fear and frustration. At times hopelessness would wane and hope would build, only to banish again under the impact of what was happening. Seeking out examples of those who had experienced the same condition only deepened the depression. Most of all, I wanted an explanation for my condition. It would have been nice to have someone or something to blame, but there was none. It certainly was not God's fault. Again and again, I would try to discount the gravity of this life-threatening situation, but it was there. I was not afraid to die. I just did not want to die, and this seemed to occupy much of my thinking.

Oh, yes, I prayed and trusted, just as I had urged so many others to do. Sometimes I felt like expressing what I had heard a friend say in distress. At the urging of her husband to pray about her situation, she responded, "I was praying when I got in this mess."

Very early one morning I was struggling with my emotions and trying to pray. It all seemed so strange and senseless. If only I could find an anchor, for I was floundering. In desperation, I asked God to give me a word—any word. As I leafed through the open Bible, reading a passage here and then one there, I was captivated by Psalm 37. In fact, I read it five or six times and God began to speak through His Word. At last, there was a Word from the Lord.

It was through this experience that peace began to sweep over my troubled being. I sensed tense muscles relax and my muddled mind became calm. God was speaking and I certainly needed to hear Him.

I was reading God's prescribed therapy for turmoil. It would not be easy, but then, no therapy is. Actually, therapy is painful at times, but necessary unless we want to become emotional or physical cripples. God's therapy takes discipline and determination, but the outcome brings restoration. His therapy sounds almost trite, but it is truth that will turn turmoil into triumph.

The first two words of God's therapeutic plan for turmoil troubled me. God was saying in verse 1, "Fret not." But that is precisely what I had been doing. Didn't I have good reason to fret? However, God was saying, "You must stop all this fretting."

That took some doing, but then, after all, what was all my fretting and worrying accomplishing? Was I going to let worrying about cancer consume me the rest of my life? No! Not after that memorable morning!

To force oneself to stop worrying is a demanding discipline. But this is the first step in God's therapy for turmoil. It must be followed or turmoil will become torture.

Once worry is brought under control, trust must be exercised, genuine trust in God. There it was, God's



Word to me in verse 3: "Trust in the Lord." The truth was evident that trust had been paralyzed by this stroke of cancer. Only scriptural, spiritual therapy could restore this limp but vital part of me.

I really did not have to have all of the answers, but I must continue to trust in God. What good would explanations do, with a lack of trust in God? That's right, I must exercise trust in the Lord when circumstances do not make sense. I can, if I will. I did, and I do!

Now this is a vitally important therapeutic practice to follow continually. At times reason resists this, but He said, "Trust in the Lord." And His Word is more reliable than reason.

The exhortation of verse 4 to "delight thyself . . . in the Lord" sounds strange when you are in turmoil. But it was what I needed to hear. He did not say that we had to enjoy our plight, but to enjoy His presence.

No doubt, everyone associated with me could have said, "You are not much fun to be around anymore." What was there to be happy about? How could there be delight in anything?

But God was saying, "Do it. Delight yourself in Me." To be honest, that was a tough exercise, but to come out of my spiraling spiritual spin, things had to change. I began at that moment to express joy and appreciation for all God had done and was doing for me. To my amazement, there was more to glory in than to groan about.

This step of God's therapy must be followed or our misery and self-pity permeates the very atmosphere

wherever we are. Delighting in Him brings a different perspective to all of the unexplainable turmoil.

In verse 5, God was challenging me to take my hands off and turn it all over to Him: "Commit thy way unto the Lord." I thought I had, but I was trying to dictate the process of my perplexity to Him. He did not want or need my feeble, fumbling help. He wanted me to turn the entire situation over to Him.

So at His insistent invitation, I did. Well, the cancer did not disappear, but my floundering did. He was in charge of it all from that moment on. When I am tempted to take the load back, I'm reminded to follow His therapy and leave it all in His hands.

The final step to God's therapy is "rest in the Lord," so says verse 7. He was instructing me to put aside all my struggling and rest in Him. Now that sounds simple, but it takes some doing in sinister situations. However, the spiritual and emotional relaxation is worth all the effort.

When we rest our case in Him, He gives us spiritual rest. The struggle is over and there is calmness.

Thank the Lord for an effective therapy for turmoil. In fact, I was letting my turmoil render me ineffective for Him. I still read Psalm 37 often and exercise His prescribed therapy.

The cancer is receding and there is no indication of spread. God is good and His therapy has restored spiritual strength where there was temporary paralysis because of overwhelming turmoil. Really, for the shape I am in, I am super. □

## Book Brief

### BEACON BIBLE EXPOSITIONS VOLUME 5, ACTS



ARNOLD E. AIRHART  
*author*



**B**eacon Bible Expositions has been completed and is now available for the entire New Testament. Many of you purchased the set by subscription; others have more recently become acquainted with it, and it is for you that we present, as an example of its value for your personal study library, Volume 5: Acts.

Time and again, the church world turns back for another look at the Book of Acts. This is profitable, because both canonically and chronologically, the book falls in the strategic slot between the brief sojourn of the Son of God on earth and the powerful "apostles' epistles," which set the pace for the church age. We

must, and quite naturally do, look back often to our "roots" in Acts.

In the first line of his introduction, the author immediately ties together "Luke's two-volume work, commonly referred to as Luke-Acts . . ." While Luke's books are historical, Dr. Airhart explains that the thread of theological interpretation is woven through them. In Acts, Luke tells the story of "how the gospel got from Jerusalem to Rome," and by it establishes the connection between "Israel as the people of God, and the Church . . . as the new Israel, God's people worldwide."

*Beacon Bible Expositions* were written for laity: the Sunday School teacher, home Bible student, the lay pastor. Thus the writing, while thorough in its section-by-section exposition, is devotional—pleasant reading that teaches by weaving together smooth-flowing comments and deeper knowledge drawn from the author's store.

Division headings lend themselves to sermon preparation; for the devotional speaker or teacher, passages are explained or clarified in such a way that the bulk of research is done for you. Such passages as the signs accompanying Pentecost are carefully explained in a conservative manner in keeping with Nazarene belief.

Eventually you'll want the entire 12 volumes. Acts is an excellent starting place for your set. □

—Evelyn Stenbock

Beacon Hill Press of Kansas City  
304 pages. Clothboard. To order see page 23.

# the editor's STANDPOINT

## SHADOWED HISTORY

Through the kindness of friends, Walter and Barbara Herring, I toured Colonial Williamsburg a few months ago, during a visit to Virginia to speak at the district laymen's retreat.

I enjoyed the step back into America's past. Watching spinning wheels and blacksmith's forges in operation was intriguing. Film reminders of pivotal events in colonial history also fascinated me. Great characters and great actions took place in 18th-century Williamsburg.

Most of all, I appreciated a visit to the Bruton Parish church. In the boxed pews of this Episcopalian church, some of America's outstanding citizens worshiped. Names like Lee, Custis, Henry, Wythe, Jefferson, and Washington brought to mind volumes of history and biography I've been privileged to read.

From the old-fashioned pulpit, high above the pews, a succession of preachers sounded the bugle notes of spiritual and political liberty.

Someone asked about the small galleries near the lofted ceiling. "The slaves sat there," I replied. These

galleries cast a shadow over the illustrious past. Even at worship a sort of caste system was enforced. The rousing oratory in the church and the House of Burgesses about liberty and equality for all—how shallow that must have sounded to enslaved Blacks. Exclusions were made—dehumanizing exclusions—to every ringing slogan and impassioned motto that sent brave men marching off to war.

How deep are the currents of bigotry and prejudice that course through humanity's bloodstream! How slowly and dimly the vision of brotherhood forms in our hearts! How patently have our worst actions belied our best thoughts! Saddest of all is the concurrence of the church in the inequities and inhumanities that have dogged history like an inescapable shadow of shame.

In Christ, exclaimed Paul, "there is neither Jew nor Greek, . . . slave nor free, . . . male nor female; for you are all one . . ." (Galatians 3:28, NKJV).

"How long, O Lord, how long?" □

## THE CREATOR

Some scholars have argued that the God of the Bible is the product of human thought. He was imagined and described by some early Semites with a genius for religion. This is nonsense. There is no reason why Father Abraham and his children, left to their own resources, should have developed a concept of God radically different from their neighbors. God is not the result of Jewish genes or genius.

The God of the Bible is the Maker, not the made. And He creates, He does not merely fabricate. He did not merely rearrange material already existing. He freely willed into existence all that is. He created everything out of nothing.

This means that God is utterly distinct from everything. The universe does not emanate from Him as heat and light emanate from the sun. The Bible has no truck with pantheism. The rocks, flowers, suns, and clouds are not parts of God. When you wade into the ocean, a dry part of God is not dipping into a wet part of God. Water is water, people are people, and God is God.

The distinction of the Creator from the creation is at the heart of what Scripture means by holiness. Remove that distinction and you have replaced God with an idol.

Creation of everything out of nothing also means that God has absolute freedom over the universe. He calls it into being, forms it as He pleases, and directs it to the destiny He chooses. God cannot be imprisoned within the universe, as though He had no being without it. Neither can He be locked out of the universe, bullied from His own premises by a tenant named "Laws." What we call "laws of nature" are God's usual ways of sustaining the universe. God remains in charge.

This means that we are not at liberty to treat the world as we please. God gave man dominion over the earth to rule it in love, not to rape it in greed. Pollution of natural resources is defiance of God.

People are God's creatures. To abuse yourself or exploit others is a sin against God. We honor the Creator when we love and serve His creatures. □

Where the Spirit has His way the church will say little about Him, less about itself, and much about Jesus Christ. He is grieved when the focus of His work is shifted from the Savior to himself. Keep Christ central!

---

## A FAVORITE CHARACTER

One of my favorite Bible characters is Shamgar, who “delivered Israel” by killing 600 Philistines with an oxgoad.

For one thing, we know little about Shamgar. He is mentioned briefly in one verse of Scripture (Judges 3:31). He was “the son of Anath”—but who was Anath? That his weapon was an oxgoad suggests that Shamgar was a farmer, but even this is an “educated guess.” We are told nothing to indicate the level of his education, the extent of his wealth, or the background of his family—none of the things that people usually set great store upon.

I like that. It reminds me that a person doesn’t have to be well bred, well read, well heeled, or well connected to be used by God. Lots of wonderful people have advanced the cause of Christ without fanfare, people of obscure ancestry and limited resources, working faithfully and quietly from motives of love for God and people.

Shamgar’s weapon intrigues me. An oxgoad, should any city-bred readers not know, was a pointed pole

used to punch reluctant oxen to greater efforts. You can hardly imagine a cruder weapon. Even David’s slingshot seems sophisticated by comparison. Yet Shamgar terminated the careers of 600 marauders with that big stick!

Thanks, Lord—I needed that! I need to remember that God can save by many or few—or one. I need to remember that the “latest and best and costliest” in equipment is not indispensable to victory. Humble people, wielding simple weapons, are invincible in the will of God and the power of the Spirit.

The power of the Spirit—that is the key. Shamgar and his oxgoad would have been easy prey to the Philistine warriors apart from the Spirit’s power. But how good to know that the Spirit of God can and does use ordinary persons with modest resources as instruments of His purpose.

There is a place in Kingdom service—a very important place—for the uncrowned and unsung who will put what they are and have at the disposal of the Holy Spirit. □

## THE SPIRIT HONORS CHRIST

Jesus said, concerning the ministry of the Holy Spirit. “He will glorify Me, for He will take of what is Mine and declare it to you” (John 16:14, NKJV).

If the Holy Spirit is reticent about himself, as the words of Jesus suggest, who is prompting the church these days to preach and teach so much about the Holy Spirit? In many places the church is saying more about the Spirit than about Jesus Christ. Does this create a danger of perverting the gospel in the very name of Him who is given to supply the power by which the gospel of Jesus Christ is to be understood and proclaimed?

One of the surest proofs of the Holy Spirit’s presence and power is the faithful witness borne to Jesus Christ. In earlier days I often heard the phrase “Holy Ghost preaching.” Unfortunately, it was frequently a label for preaching marked by intense noise levels, ministerial gymnastics, and hobbyhorse sermons rather than biblical exposition of the meaning of Christ for human life.

Holy Ghost preaching is preaching that centers on the crucified and risen Christ. John the Baptist cried, “Behold! The Lamb of God who takes away the sin of the world!” (John 1:29, NKJV). That is Holy Ghost preaching. Peter exclaimed, “God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:36, NKJV). That is Holy Ghost preaching.

There is a place for doctrines of the Spirit, drawn from the Scripture that speaks of His person and ministry, His power and gifts. But a proper balance must be maintained, lest the doctrine of the Spirit supplant the message of Christ.

Where the Spirit has His way the church will say little about Him, less about itself, and much about Jesus Christ. He is grieved when the focus of His work is shifted from the Savior to himself. Keep Christ central! □



arene Midweek in Bedford along that line.

I have been making a study of the Unitarian Universalist church. They are mostly very well educated and very active in our government. Why aren't they classified as a cult? Why do some pastors on special occasions exchange pulpits with them? I suggest if, *Why I Am a Nazarene* is ever revised it would include a chapter on "Why I Am Not a Unitarian."

Mrs. Hazel M. Beall  
Lakewood, Ohio

#### URGES INSURANCE

I read the news item "Minister's Family Perishes in Blaze" in the 3-15-86 issue. Almost as sad as the loss of three lives is that this church and parsonage family were unprepared.

I've lived in parsonages for 15 years, some in dangerous disrepair. We went eight years with no insurance on our possessions and little

life insurance. We never had a church board inquire about these needs.

It's great the Illinois District is helping out now; how much better it would be if preparations were made. *Nazarene Manual* (par. 143.3) "... that he [the pastor] may be free from secular care and anxiety and may give himself wholly to the work of the ministry." Godly stewardship demands every parsonage be safe to live in and covered by insurance to replace the house and contents. Every pastor should have life insurance at least equal to one year's salary and his family be insured enough to have a proper funeral.

Linda Russell  
Covington, Georgia

#### INFALLIBILITY—A COMMENT

In the history of Catholic Christianity only two papal pronouncements have been declared infallible. (1) Mary was conceived without sin (1854), and (2) Mary was bodily assumed (1950). These decrees were

formal expressions of teachings that were already accepted (a precondition) by the faithful within the life of the Church.

Modern Catholic expressions or teaching are now a result of a "collegial" effort by the laity, deacons, priests, theologians, and bishops. The tenor established by Vatican II, of recent popes, and by almost all theological thinking is to avoid further infallible pronouncements, but rather to explore more deeply the truths acknowledged by faith by action of the Holy Spirit in the Church, to probe their fuller meaning, and to express them in concepts understandable to the modern world.

As most appropriately implied in your April 1986 editorial, modern Christian infallible teachings, whether Protestant, Orthodox, or Catholic, are evident today as more than statements of literal truths and, as such, should be subjected to reformation if necessary.

Stan R. Kowalski  
Brighton, Michigan

## HE WASN'T AFRAID TO WITNESS

by RONALD L. JORDAN

**W**e lived in one of the little row houses on the side of a West Virginia hill in Charleston. Our young family was typical of that day—struggling to make ends meet. After returning to civilian life following World War II, Dad worked hard for long hours for his wages. Mom cared for her four-year-old boy and would give birth to another child soon.

Church wasn't part of our lives. A neighboring family on the upper side of the row of houses were Christian people—fanatics it seemed back then. They always were going to church, having people over, singing, praying, and having a good time. More than once Dad called them up or went over and asked them to quiet down. I'm not sure it was just the noise that bothered him, but that's what he claimed.

Those neighbors must have begun to pray for our family. They asked if the four-year-old boy could go to Sunday School and church with them. My parents con-

sented but refused to go themselves. Soon this little boy was shaming his daddy for drinking beer, and started singing the simple Sunday School songs that relate the gospel message.

During a special Sunday School emphasis my parents accepted one of many invitations to attend. Dad negotiated with Mom: "I'll go to church if you promise me you won't go to the altar." That Sunday morning an invitation was given and Dad led Mom to pray at the altar! That was in 1947.

I was that little boy. The neighbors were E. Earl and Frances Jordan (no relation). "Little Earl" (my dad is "big Earl") wasn't afraid to witness to a young family who needed the Lord even though our family tried to make it hard on him by refusing his invitations to church and acting as though the noise from his house was bothersome. I am glad he was faithful to witness. As a result, my parents are Christians and are faithfully involved in Kingdom work, and my two brothers and their families are saved. Today I am in the ministry and most of my family is serving the Lord as a direct result of this man's faithfulness to love, pray, and witness.

On March 20, during heart surgery, E. E. "Little Earl" Jordan died and went to be with the Lord. He was 76 years old. I will always love him for being a faithful witness and living the Christian life. □

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

RONALD L. JORDAN pastors the Calvary Church of the Nazarene in Memphis, Tennessee.

# IN THE NEWS

## PEOPLE AND PLACES



Darrell and MonaGail Trotter



John and Patty VanDalsem

### CORRECTION

Our June 1 issue mistakenly identified the couples above. Their names appeared under the wrong photos. We apologize, and hope we have not caused any identity crises!

**Dr. Kent Hill** of Seattle has been appointed executive director of the Institute of Religion and Democracy effective this June. The IRD is an interdenominational research center based in Washington, D.C., that seeks to enhance church discussion of foreign policy issues. It is committed to defending Christian teachings and democratic values. Hill has been professor of history at Seattle Pacific University, Seattle.

Dr. Hill is a graduate of Northwest Nazarene College of Nampa, Idaho. He is the son of Dr. Double E. Hill, chair of the Division of Fine Arts at NNC. Hill



Gregory Dawson receives the oath of office for commissioning as a 2nd Lt. Staff Specialists Branch, U.S.A. from Chaplain Curt Bowers, April 28, at Kansas City. Dawson's home is in Burlington, Vt.

has a doctorate in history from the University of Washington. His specialties are Russian and East European History, Marxism, and church history. He was a Fulbright Scholar and has lived and studied extensively in Western Europe and the Soviet Union. He has been at Seattle Pacific University since 1980. He recently received the "Professor of the Year" award for 1986.

Hill is married to the former Jan Hurn, daughter of Rev. and Mrs. Ed Hurn. The Hills have two children, Jennifer and Jonathon. The Hills are active members of Seattle First Church.



**Jenny Hendrix**, daughter of Dr. and Mrs. H. L. Hendrix of Bartlesville, Okla., is 1 of 141 graduating high school seniors designated as a U.S. Presidential Scholar.

Selection is based on outstanding accomplishments in academics, leadership, involvement in school and community, and achievement in the arts and sciences. The independent judgment of the White House Commission on Presidential Scholars, with the concurrence of the president of the United States determines the final selection of one young man and one young woman from each state, the District of Columbia, and Puerto Rico. Jenny represented Oklahoma and received her medallion from the president as a part of the National Recognition Week in Washington, D.C., June 22-26. She also received a \$1,000 stipend from the Geraldine Rockefeller Dodge Foundation.

Jenny's father, a Nazarene elder, is chaplain and professor in the Religion Department of Bartlesville Wesleyan College. Jenny is a member of Bartlesville First Church of the Nazarene. She plans to attend Southern Nazarene University this fall as a fourth generation alumnus.

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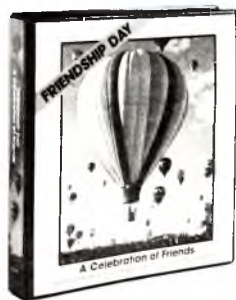
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### CORRECTION

Spring Sunday School emphasis figures listed in the May 15 edition should have included Colorado District as second place in attendance increase during the emphasis. Colorado District had an attendance gain of 1,466 over its 1985 average during the six-week emphasis.

—NN

### REV. CROW JOINS CHURCH GROWTH STAFF



Rev. Ken Crow has joined the Church Growth Division Research Center as Evaluative Research coordinator. The center has provided demographic and church-related data to the denomination since its inception, but Crow will add interpretive abilities. His first major assignment is to coordinate the Nazarene Listening Post, a survey of pastors and selected laymen to determine attitudes and needs of persons in local congregations.

Prior to accepting his new position, Rev. Crow served as professor of sociology at Mid-America Nazarene College.

Prior to accepting his new position, Rev. Crow served as professor of sociology at Mid-America Nazarene College.

Before this he pastored churches in Minnesota and Colorado and was a missionary to the Republic of South Africa from 1964 until 1973.

He holds the A.B. in religion from Bethany Nazarene College and the M.A. in sociology from the University

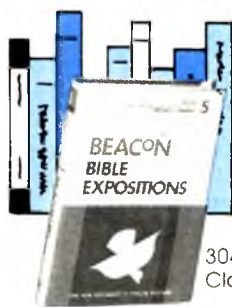
of Colorado. He is now writing his dissertation as a candidate for the Ph.D. in sociology at the University of Colorado.

He and his wife, Edythe, have three children, Greg, Angela, and Philip. Rev. Crow's three brothers are also active in the denomination. Walter is rector of European Nazarene Bible College, Charles is on the pastoral staff at Bethany First Church, and Richard is on missionary furlough from the Republic of South Africa.

—NN



Franklin, Ohio, resident Tod Eltzroth is one of the 20 disc jockeys to have some on-the-air experience in the new WNZR studio on the campus of Mount Vernon Nazarene College. Tod is a freshman religion major. WNZR moved from 540 AM carrier current to 90.9 FM the first week of May as they were recently granted their long-awaited license. WNZR will feature Christian music during the school year, September to May, 6 A.M. to midnight daily and 12 noon to 12 midnight Saturdays and Sundays. A new 300-foot tower transmits 100 watts of power. MVNC speech communications professor, Henry Smith, directs the radio effort.



## Book Briefs ORDER COUPON

See page 17 for description.

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## EVANGELIST'S SLATES

**ADAMS, MICHAEL D.:** Millinocket, ME, July 3-6; Reserved, July 8-13; Augusta, ME (ME District Camp), July 14-20; Reserved, July 22-27; July 29—August 3

**ARMSTRONG, LEON, LINDA & FAMILY:** Reserved, July 7-13; West Lafayette, OH (VBS), July 14-20; Fairmont, WV (First VBS), July 21-27; Chicago Heights, IL (VBS), July 28—August 3

**ATKINSON, DEAN & PAT:** De Ridder, LA (Kids' Crusade), July 21-27; Wright City, MO (VBS), July 28—August 3

• **BAGGETT, DALLAS W.:** Reserved, July 1-31

• **BALLARD, DON:** Reserved, July 8-13; Oxford, MS (Union), July 23-27

**BATERS, ROBIN:** Reserved, July 4-12

**BEELE, LOWELL E.:** East Ridge, TN, July 1-6; Reserved, July 22-27

**BELZER, DAVID A.:** Reserved, July 1-6

**BLUE, DAVE & DANA:** Orlando, FL (Conference), July 7-13; St. Marys, OH (NWOH District Camp), July 26—August 3

**BOCK, DON:** Lewisburg, PA (Youth Camp—CCCU), July 7-11; Hillsboro, OH, July 29—August 3

**BOONE, FORD L.:** Reserved, July 7-13

**BOQUIST, DOUG & DEBBIE:** Spring Hill, FL (Concert—a.m.), July 20; Orlando, FL (Orlando Central Concert—p.m.), July 20; Orlando, FL (Camp—Concert), July 21; Nacogdoches, TX (Youth), July 23-27; Loudonville, OH (American Baptist Conf. Sr. High Camp—Concert), July 31

**BROWN, ROGER N.:** Fairfield, IL (Springerton Holiness Assoc. Camp), July 17-27

**BUNNELL, DANNY & APRIL:** Oklahoma City, OK (Western Oaks Concert), July 6; Kansas City, KS (Metropolitan Concert), July 13; Overland Park, KS (Antioch—Concert), July 20; Ferguson, MO (St. Louis Ferguson—Concert), July 27

**BYERS, CHARLES & MILDRED:** Des Moines, IA (Iowa District Camp—Children's Work), July 21-27

**CANFIELD, DAVID B.:** Asland, KY (Ross Chapel Independent), July 18-20

**CARROLL, LARRY & ROBERTA:** Indianapolis, IN (Meridian Street), July 13

**CAYTON, JOHN, JR.:** Reserved, July 1-31

**CHAMBERS, LEON & MILDRED:** Summersville, WV (District Lay Retreat), July 18-20; Mooers, NY (Mooers Camp Mtg. Assn.—Independent), July 30—August 10

**COBB, BILL & TERRI:** Abertathy, TX (First), July 15-20; Butler, PA (Pittsburgh District Camp), July 26—August 3

**COFFEY, REV. & MRS. RUSSELL:** Reserved, July 1-9; Amsterdam '86, July 10-21; Pensacola, FL (Suwannee Holiness Camp), July 22-27; Reserved, July 29—August 2

**COVINGTON, NATHAN A.:** Tulsa, OK (Central—Supply), July 13; Atlanta, TX, July 15-20; SEOK District Youth Camp, July 21-25; Durant, OK (First—Youth RV), July 26-27

**CRANE, BILLY D.:** Concerts, July 1-8; Coolville, OH (Interdenominational Holiness Camp), July 10-20; North Vernon, IN, July 22-27; Camby, IN, July 28—August 3

**DELL, JIMMY:** Prescott, AZ (First), July 10-13; Carson, WV, July 20-27

**DENNISON, MARVIN E.:** Wolcott, VT (Family Crusade), July 1-6; Augusta, ME, July 8-13; Pittsfield, ME (ME District Boys/Girls Camps), July 21-26; Pittsfield, ME (ME District Boys/Girls Camps), July 28—August 2

**DOOLITTLE, KEVIN C.:** Buffalo, NY (Concert), July 12; Rochester, NY (Trinity—Concert a.m.), July 13; North Syracuse, NY (Community—p.m. Concert), July 13; Red Hook, NY (District Tween Camp), July 14-18; Watertown, NY (Concert), July 20; Brandon, VT (Leicester—Concert [Youth Emph.]), July 26-27; Johnson, VT (Itheal Falls Independent Camp), July 30—August 10

**DUNMIRE, RALPH & JOANN:** Estherwood, LA (Ebenezer Interdenominational Camp), July 4-13

**DUTTON, BARRY & TAVIA:** Sussex, N.B. (Canada Wesleyan Camp), July 4-13; Mayberry, Ont. (Canada Silver Lake Wesleyan Camp), July 25—August 3

**ESSELBURN, BUD—THE KING'S MESSENGERS:** Greentown, OH, July 27

**FADER, WES & MARY:** Upper Marlboro, MD (Southern MD Holiness Camp), July 12-20; Annapolis, MD, July 20

• **FISHER, C. WILLIAM:** Reserved, July 1-31

**FRANK, RICHARD A.:** Glen Allen, VA (Richmond Mount Zion), July 11-13; Washington, PA (Hart Avenue Miss. Serv.), July 16; Cincinnati, OH (Lockland—a.m. Service), July 20; Hurricane, WV (p.m. Service), July 20; Buckingham, VA (District Early Youth Camp), July 21-25; Greensboro, NC (First Missionary Serv.), July 30; Greensboro, NC (First), July 30

**FREELAND, RONALD E.:** New Albany, IN (Silver Heights Holiness Camp), July 23—August 3

**FREY, DONALD E.:** Muskegon, MI (First—Concert a.m.), July 6; Ashley, MI (Wesleyan Concert—p.m.), July 6; Grand Blanc, MI (E. MI Wesleyan Camp), July 12-20

**GARDNER, JOHN M.:** St. Croix, Virgin Islands Camp/Revival, July 4-27

**GREEN, JAMES & ROSEMARY:** Mercer, WI, July 15-20; Manning, LA (Jessup Camp), July 21-27; Madison, WI (WI District Camp), July 29—August 3

**HAINES, GARY W.:** Lincoln, NE (First), July 5-6; Grand Rapids, MI (MI District Camp), July 12-20; Olathe, KS (College), July 27

**HANCOCK, BOYD C.:** Reserved, July 1-17; Columbus, OH (Cent. OH District Camp), July 18-27; Reserved, July 28-31

**HAYNES, CHARLES & MYRT:** Carthage, TN, July 8-13

**HECKATHORN, JAMES R.:** Reserved, July 1-9; Amsterdam '86, July 12-21

• **HENDERSON, LATTIE V.:** Anniston, AL, July 12-20

**HIGGINS, CHARLES E.:** Fresno, CA (Cen. CA District Camp), July 8-13; Reserved, July 14-26; Marion, IN (NEIN District Camp), July 27—August 3

**HOOTS, BOB:** Reserved, July 1-31

**HUBBARD, JEFFIE A.:** Baker, LA, July 2-6; Baton Rouge, LA (First), July 9-13; Odessa, TX (First), July 23-27; San Angelo, TX (S.A. District Boys/Girls' Camp), July 29—August 1

**HUGHES, A. JOYCE:** Amsterdam '86, July 10-22

**JACKSON, PAUL & TRISH:** Reserved, July 1-11; Amsterdam '86, July 12-21; Reserved, July 22-31

**JAMES, RANDY & MARY JANE:** Reserved, July 1-6; NWIL District Girls' Camp, July 14-18; Memphis, TN (Calvary), July 30—August 8

**JEFFRIES, JEFF & JAN:** Calgary, Alta. (Canada, Calgary East Concert), July 6; Coquille, OR, July 13; Woodburn, OR, July 20; Hood River, OR, July 27

**JOHNSON, RONALD E.:** Walla Walla, WA (Alliance Church—Concert), July 6; Vancouver, WA (Clark Co. Holiness Camp), July 10-20; Montana and North Dakota (Concerts), July 23-30

**JONES, TERRY L.:** Arkansas and Indiana (Concert Tour), July 1-13; East Brewton, AL, July 16-20; Mount Enterprise, TX, July 23-27; Beebe, AR (Beebe Zone Camp), July 28—August 3

**JUSTICE, MEL & DONNA:** Marion, IN (NEIN Boys' Camp), July 7-11; Marion, IN (NEIN Girls' Camp), July 14-18; Napoleon, OH (VBS), July 21-27; Dayton, OH (Huber Heights—VBS), July 29—August 3

**KEENA, EARL E.:** Reserved, July 16, 18; Columbus, OH (Cent. OH District Camp), July 19-27

• **KNIGHT, JOHN L.:** Moravia, IA, July 8-13; Mangum, OK, July 23-27

**LAXSON, WALLY & GINGER:** North Little Rock, AR (God and Country), July 6; Marietta, GA (GA District Camp), July 7-13

**LECKRONE, LARRY D.:** Marion, OH (First Family Camp), July 1-6; Grand Rapids, MI (MI District Camp), July 11-20; Rexdale, Ont. (Canada District Camp), July 25—August 4

**LEPTER, DOUGLAS & SAMUELLA:** Cedarville, OH (SWOH District Boys/Girls' Camp), July 7-11; Mineral City, OH (Children's Crusade), July 14-20; Salem, OH (Children's Crusade), July 21-27

**LIDDELL, P. L.:** Mercer, WI, July 15-20; Nashville, TN (Immanuel), July 23-27; WI District Camp, July 28—August 3

**LOETSCHER, O'NEAL & LINDA:** Hot Springs, AR (Lockhaven—Supply), July 2, 6, 9

**MANER, ROBERT E., JR.:** Reserved, July 12-20

**MANLEY, STEPHEN L.:** St. Louis, MO (MO District Camp), July 7-13; Nashville, TN (First), July 14-20; Oskaloosa, IA (IA District Camp), July 21-27; Orange, CA (So. CA District Camp), July 28—August 3

**MATTER, DANIEL W.:** Fort Wayne, IN (Nease Memorial), July 20-27

**McFERRIN, RICK & LANETTE:** Indianapolis, IN (Lawrence First Missionary Ch.), July 7-13; Tilden, IL (Tilden Holiness Camp), July 17-27; Heber Springs, AR, July 29—August 3

**MEREDITH, DWIGHT & NORMA JEAN:** Reserved, July 1-6; 29-31

**MICKEY, BOB:** Colorado Springs, CO (Security), July 22-27; Cortez, CO (Children's Crusade), July 29—August 3

**MILLER, WALLY & CAROL:** Loon Lake, WA (Prime Time Camp), July 8-12

**MILLHUFF, CHARLES R.:** Nashville, TN (Interdenominational Seminar), July 11-12; St. Marys, OH (NWOH District Camp), July 28—August 3

**MILLS, CARLTON A.:** New Castle, IN (First), July 2; Georgetown, IN, July 5-11; Ashtabula, OH (Edgewood), July 13; Warren, OH (First), July 16; Warren, OH (Champion), July 17; Lexington, KY (Lafayette), July 19-20; Charleston, WV (Elk River—a.m.), July 27; South Charleston, WV (First—p.m.), July 27

**MOORE, NORMAN:** Church planting, July 1-31

**MUNCIE, ROBERT & JANE:** Martinsville, IN (First—Concert), July 6; Otisville, MI (Richfield—Concert), July 9; Rexdale, Ont. (Canada—Cent. Can. Dist. Camp), July 12-20; New Albany, IN (Silver Heights Holiness Camp), July 24—August 3

**MYERS, HAROLD L.:** Reserved, July 1—August 31

• **NAJARIAN, BERGE & DORIS:** Chanute, KS (Faith/Promise), July 23-27

**NEFF, LARRY & PAT:** Warren, MI (Warren Woods—Concert), July 13; Augusta, ME (D. Camp), July 14-20

**OVERTON, WILLIAM D.:** American Indian Crusade, July 1-6; Rapid City, SD (Wesleyan Community Chapel), July 8-13; American Indian Crusade, July 15—August 3

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**PAGE, MARK:** Cincinnati, OH (Special Services), July 8-13  
**PASSMORE EVANGELISTIC PARTY:** Colora. MD (Rising Sun), July 15-20; Newark, OH (First), July 29—August 3  
**PENDELETON, JOHN P.:** Oklahoma City, OK (Primera—VBS), July 14-18  
**PFEIFFER, DON, EVANGELISTIC TEAM:** SC District Camp, July 1-6; Springfield, OH (Freedom Rd. Fellowship Center), July 11; Bainbridge, OH (City Park), July 12; Columbus, OH (First), July 13; Pipestem, WV (Watermelon Park—a.m.), July 20; Belpre, OH (Homecoming—p.m.), July 20; Corbin, KY, July 26-27  
**PRINTUP, JUANITA:** Reserved, July 21—August 3  
**QUALLS, PAUL M.:** FL, GA (Wknd. Mtgs. and Concerts), July 1-31  
**RICHARDS, LARRY G.:** New Castle, IN (First), July 13  
**RICKEY, HOWARD:** Roseburg, OR (First Evan. in Residence), July 1-31  
**SMITH, HAROLD & ORPHA:** Hillman, MI (Maple Grove Brethren in Christ—VBS), July 14-18  
**SMITH, OTTIS & MARGUERITE:** Hadley, NY (Holiness Camp), July 21-27  
**SMITH, DUANE:** Andover, OH (Cherry Valley—Concert), July 1-2; Reserved, July 3-31  
**STANFORTH, KENNETH:** Santa Cruz, CA (N. CA District Camp), July 7-13; Norwalk, CA (Holiness Crusade), July 28—August 3  
**STARK, EDDIE G.:** Tabor, IA (Weaver Memorial—Kids' Crusade), July 5-6; Pella, IA (IA District Children's Camp), July 7-10; Shreveport, LA (Werner Park Kids' Crusade), July 14-20; Lewisville, TX (Kids' Crusade), July 21-27; Altus, OK (Kids' Crusade), July 28—August 3  
**STEVENSON, GEORGE E.:** Reserved, July 1—August 31  
**STRICKLAND, RICHARD L.:** Hendersonville, NC (Camp), July 3-13; Amsterdam 86, July 14-21  
**SWANSON, ROBERT L.:** Tuttle, OK (Children's Crusade), July 28—August 3

**TAYLOR, CLIFFORD E.:** Spokane, WA (NW District Camp), July 4-6; Naches, WA (Boys' Camp—NW District), July 14-19; Carson, WA (Camp), July 20-27; Carson, WA (Colbia River Kids' Camp), July 28—August 1  
**TAYLOR, MENDELL L.:** MI District Camp, July 12-20  
**TAYLOR, ROBERT W.:** Learn to Live Rally, July 8-13; Reserved, July 15-20; Learn to Live Rally, July 21-27; Learn to Live Rally, July 29—August 3  
**TOOLEY, JAMES:** Entiat, WA (Central WA Holiness Assn.), July 4-13; Harlem, MT (Evangelical—VBS), July 20-25  
**TRISSEL, PAUL D., SR.:** Reserved, July 1-31  
**VARCE, PAUL H.:** Reserved, July 21-27  
**WALKER, BRIAN & DEBBIE:** Grangeville, ID (Special Service), July 4-6  
**WELLS, LINARD O.:** Garland, TX, July 22-27; Reserved, July 29—August 3  
**WHITWORTH, ARTIE H.:** Albany, OK, July 18-20  
**WILLIAMS, E. VERBAL:** Amsterdam 86, July 12-21  
**WILLIAMS, LAWRENCE Z.:** Sherman, TX (Children's Crusade), July 7-13; Dodge City, KS (First—Children's Crusade), July 21-27  
**WISEHART, LENNY & JOY:** MI District Camp, July 12-20; WA District Camp, July 26—August 3  
**WOODWARD FAMILY EVANGELISM:** Veedersburg, IN (First), July 29—August 3  
**WOOTEN, D. J.:** Denton, MD (Ch. Christ in Christian Union), July 6; Seiford, DE (Etworth Christian Fellowship), July 13; Tilghman, MD (Methodist), July 18-20  
**WRIGHT, E. GUY:** Quick, WV, July 1-6; Orange, VA, July 8-13; Lanham, WV (Harmons Creek), July 15-20; Denver, NC (Evang. Free Methodist Camp), July 24—August 3  
**WYRICK, DENNIS E.:** Reserved, July 1-19; Frankfort, KY (Capital), July 20; Reserved, July 21-31  
 •designates retired elder

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 ●JUSTICE, MEL & DONNA. (C) 1618 Chapel St., Dayton, OH 45404

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 ▼MULLEN, DEVERNE. P.O. Box 453, Holland Landing, Ontario, CANADA L0G 1H0  
 ●MUNCIE, ROBERT & JANE. (C) Rte. 1, Box 17, Cory, IN 47846  
 ●MURPHY, MARK. (R) c/o 410 S. Clay St., Sturgis, MI 49091  
 ●MYERS, HAROLD & MRS. (C) 575 Ferris NW, Grand Rapids, MI 49504

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NAJARIAN, BERGE & DORIS. (R) c/o David Najarian, 6427 Woodland, Kansas City, MO 64131  
 ●NEFF, LARRY & PAT. (C) 625 N. Water St., Owosso, MI 48867  
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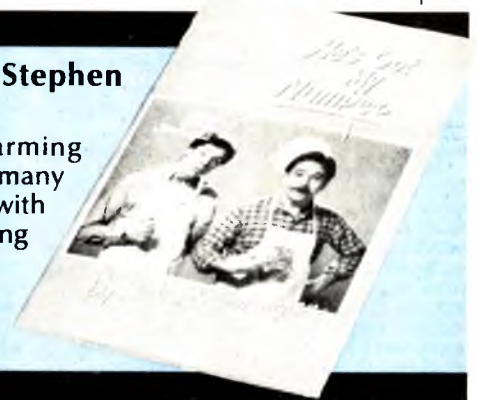
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Participants at the Church Growth/School of Evangelism seminars at Central Pennsylvania Pioneer Area were (front row, l. to r.) Dr. J. V. Morsch, seminar speaker; Paul Aldrich, trainer; Thomas W. Cahill, pioneer area leader; June Cole, personal evangelism coordinator/trainer; and Wayne Sharpes, trainer; (second row, l. to r.) Tim Eyring, trainee; Lemuel Rodgers, trainee; Lewis Grimm, trainer; and Eugene R. Burkhammer, trainer.

### PIONEER AREA GAINS WITH PERSONAL EVANGELISM THRUST

The Central Pennsylvania Pioneer Area held two Church Growth/Schools of Evangelism March 10-17. The Schools of Evangelism were taught by June Cole, regional coordinator for Evangelism Ministries. Guest speakers at the church growth seminars were Dr. Bill M. Sullivan, who directed the events; Dr. J. V. Morsch, superintendent of Central Florida District; and Dale Jones, senior statistician/analyst, Division of Church Growth. Trainers were from districts in Ohio and West Virginia and the Pittsburgh District. The Central Pennsylvania Pioneer Area is the "firstborn" of the Pittsburgh District and was organized as a pioneer area in January 1986.

The first seminar was held March 10-13 in Ridgway, in the northwestern part of the pioneer area, with plans to start a church in the nearby community of St. Marys. Twenty-two trainees from five churches participated.

Tuesday afternoon training teams conducted salvation evangelism surveys in the St. Marys community. "This became a genuine training experience since 74 percent of the community is Roman Catholic," reported T. W. Cahill, pioneer area leader. That evening the teams called on prospects and did an evangelism survey in the Ridgway community.

Results shared after Dr. J. V. Morsch's evening message showed that the gospel was presented 14 times with 5 professions of faith. In addition, 7 new prospects were discovered for the church. Three persons who heard the gospel presentation during the door-to-door survey were at church the follow-

ing Sunday and made public professions of their newfound faith.

"In the excitement and joy of this service," Cahill reports, "the Philipsburg church decided to conduct 13-week training sessions. Twelve enrolled for continuing training."

The second seminar was held March 12-17 at Johnstown in the southern part of the pioneer area. Nearly 60 attended the opening service on Wednesday evening to hear Dr. J. V. Morsch speak. The training teams called on prospects and conducted a door-to-door evangelism survey Thursday and Friday in the Johnstown and Windber communities. A Christian lady was led into the experience of entire sanctification, and 17 made professions of faith. The gospel was presented to 36.

Cahill says that the joy and excitement generated by reports at the close of the personal evangelism effort in Johnstown church prompted the decision to organize churches in the southern portion of the pioneer area for the 13-week training program.

"It is the goal of the Central Pennsylvania Pioneer Area to draw from all these training groups persons totally committed to personal evangelism who will develop a Pioneer Area Witness and Win team. This team would go to communities targeted for church planting and conduct salvation survey evangelism to help lay a solid foundation for a new work," Cahill reports.

"We also plan to develop a core group of personal evangelism trainers to go into local churches at their request and teach this exciting concept of evangelism."

This program can assist every local church to produce a core of evangelistic laypersons, trained to share Christ with their friends and neighbors. □

### A FIRST FOR SOUTHWEST LATIN AMERICAN DISTRICT

The newly organized Southwest Latin American District was honored to have Mrs. Lela Jackson as the speaker for its first missionary convention, held April 18 in the Chandler, Ariz., Spanish American Church. Mrs. Moises Esperilla is the district NWMS president.

Mrs. Jackson spoke on the theme "Compassion." Her messages in both the morning and evening services were inspiring. They challenged the people to look forward to a new year of service and growth.

A noon buffet luncheon was enjoyed by visitors and delegates in Chandler, Ariz., First Church social hall. □

—Mrs. Georgina Rico, reporter

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**KANSAS**—Aug. 1-2. First Church of the Nazarene, 1400 E. Kellogg, Wichita, KS 67211. Host Pastor: Gene Williams. General Superintendent: Dr. Charles H. Strickland.

**WISCONSIN**—Aug. 6-7. University of Wisconsin at Stevens Point, Stevens Point, WI 54481. Host Pastor: Mary Lou Rutgers. General Superintendent: Dr. Jerald D. Johnson.

**NORTHWESTERN ILLINOIS**—Aug. 6-7. District Center, Rte. 1, Box 181, Manville, IL 61339. Host Pastor: David Sorrel. General Superintendent: Dr. John A. Knight.

**INDIANAPOLIS**—Aug. 7-8. District Campground Tabernacle, 1 mile West of Hwy. 67 on Camby Road, P.O. Box 46, Camby, IN 46113. Host Pastor: John F. Hay. General Superintendent: Dr. Raymond W. Hurn.



U.S. Congressman Bart Gordon (Tennessee) is shown expressing best wishes to Rev. Carlos H. Sparks (Tennessee) on the 65th anniversary of the Portland, Tenn., church, June 1. The work was founded in Portland by Rev. E. H. Stout and Rev. Malcolm North and others in 1921. A photo-history of the church was published and offered at the June 1 event. The activities were a part of Tennessee Homecoming '86 Celebration. Greetings also came from Senators Albert Gore, Jr., and Jim Sasser. Sparks has been pastor since June 1978.



WEST VIRGINIA SOUTH—Aug. 7-8. Nazarene Camp Ground, Hwy. 41, Box 2176, Summersville, WV 26651. General Superintendent: Dr. Eugene L. Stowe.

SOUTH CAROLINA—Aug. 13-14. First Church of the Nazarene, 1105 Haywood Rd. (P.O. Box 5773), Greenville, SC 29606. Host Pastor: Ray D. Moore. General Superintendent: Dr. William M. Great-house.

VIRGINIA—Aug. 13-14. District Campground, one mile west of intersection of U.S. 60 and U.S. 15, Buckingham, VA 23921. Host Pastor: William C. Colvin. General Superintendent: Dr. Charles H. Strickland.

IOWA—Aug. 14-15. First Church, 3113 First Ave. S.W., Cedar Rapids, IA 52405. Host Pastor: Don Scarlett. General Superintendent: Dr. Eugene L. Stowe.

JOPLIN—Aug. 14-15. First Church of the Nazarene, 2000 Grand Ave., Carthage, MO 64836. Host Pastor: Joe Lee Tompkins. General Superintendent: Dr. Raymond W. Hurn.

TENNESSEE—Aug. 14-15. First Church of the Nazarene, 510 Woodland St., Nashville, TN 37206. Host Pastor: Millard Reed. General Superintendent: Dr. Jerald D. Johnson.

DALLAS—Aug. 15-16. Central Church of the Nazarene, 7979 E. R. L. Thornton Freeway, Dallas, TX 75228. Host Pastor: Robert G. Snodgrass. General Superintendent: Dr. John A. Knight.

## DISTRICT ASSEMBLY REPORTS

### SOUTHERN CALIFORNIA

The Southern California District elected Rev. B. Maurice Hall, pastor of Santa Ana First Church, district superintendent. It was voted to divide the district at the 1987 assembly into two districts, names and boundaries to be determined during the present year.

Great Commission Awards were presented to Noe

Guevara, Costa Mesa Hispanic, Div. I; Filipo Robertson, Long Beach Samoan, Div. II; and Maurice Hall, Sana Ana First, Div. III.

Nineteen churches received Great Commission Fellowship Awards: Anaheim Korean, Anza, Bloomington, Brawley, Chino, Chula Vista Korean, Downey Telegraph Road, Escondido First, Hesperia, Huntington Park, Norco, Palm Springs, Pomona First, Poway, Redlands, San Diego First, San Jacinto, Santee, and Stanton.

Reports showed 51 churches with an overall gain in membership; 36 with an increase in Sunday School attendance of 5% or more, and 41 with 10% giving for missions, placing them on the Stewardship Honor Roll.

Dr. Raymond W. Hurn ordained Randell E. Beckum, Philip M. Corbin Sr., Elmer Lyle Gillett, Brett Wesley Toole, and Oscar Noe Aguilar.

## NAZARENE CAMP MEETINGS

SACRAMENTO—Aug. 18-24. Diamond Arrow Camp Grounds, 15742 N. Bloomfield Rd., Nevada City, CA 95959. Special workers: Chic Shaver, William McCumber, and Bill and Terri Cobb. Walter M. Hubbard, district superintendent.

NORTHWEST INDIANA—Aug. 19-23, evenings; Aug. 24, A.M. and 4 P.M. First Church, 2734 S. Washington, Kokomo, IN 46902. Special workers: Richard Strickler, evangelist; Thomas M. Hermon, district superintendent.

MINNESOTA—Aug. 20-24. Camp Koronis—Lake Koronis Assembly Grounds, Paynesville, MN 56362. Special workers: Leon Wyss, evangelist; Cornerstone Trio, music. Russell Human, district superintendent.

NORTHWEST—Aug. 29—Sept. 1. Pinelow Camp, Loon Lake, WA 99148. Special workers: Nelson Perdue, evangelist; Lennie Spooner, music. Walter E. Lanman, district superintendent.

SOUTHEAST OKLAHOMA—Sept. 3-6, evenings; Sept. 7, 5 P.M. First Church of the Nazarene, 8th

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and Trugeon, Henryetta, OK 74437. Special workers: Dr. Eugene L. Stowe, speaker; Tom and Karen Sykes, musicians. Wendell O. Paris, district superintendent.

LOS ANGELES—Sept. 9-14. First Church of the Nazarene, 3700 E. Sierra Madre Blvd., Pasadena, CA 91107. Special workers: Dr. Charles H. Strickland, speaker; Ron Johnson, singer. Paul Benefiel, district superintendent.

## MOVING MINISTERS

DARRYL J. BOGATAY from Fredericksburg (Va.) First to Teays Valley (Wash.) First

PHILLIP L. BOWER from Kettering (Ohio) First to Somerset (Ky.) First

DONNIE BROWNING from Mobile (Ala.) Riverside to Delmer First (Nancy, Ky.)

HARLAN D. BUETTNER from Choctaw, Okla., to Cozad (Neb.) First

REX DEAN CLARK from Tahoe North (Carnelian Bay, Calif.) to associate, Marysville, Calif.

NATHAN L. DARLING from Kansas City, Mo. to Crawford (Neb.) First

TIMOTHY S. DIXON to Welch (W.Va.) First

DANIEL D. DUNLOP from Broken Arrow, Okla., to Marion (Ohio) First

DON FOX from Hallwood First (Marysville, Calif.) to Poway (Calif.) First

NELSON GOODLETT to Summersville (W.Va.) First

\*CORRECTION FROM May 15 edition: DAVID W. GRAVES to Marion, Ohio, instead of Marion, Ind.

TERRY HELMAN from Columbus (Ohio) Northland to Lexington (Ohio) First

KYLE J. LONG from Temple (Tex.) First to Tucson (Ariz.) First

JAMES E. McCORMICK to Bluefield (W.Va.) First

DAVID McGARRAH from Gooding (Idaho) First to Coolidge (Ariz.) First

TODD C. PIERCE from Mason (Mich.) First to Fredericktown (Ohio) First

W. L. (Bill) RHOADES from Bowling Green, Ky., to Georgetown (Ky.) First

DAN D. SCHAUBERT from Aberdeen (S.Dak.) First to Valley Shepherd Fellowship (Mesa, Ariz.)

R. E. WESLEY from Somerset (Ky.) First to New Philadelphia (Ohio) First

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REV. WILLIS and NANCY ZUMWALT, Taiwan, Furlough address: 5311 Callister Ave., Sacramento, CA 95819

\*Specialized Assignment Personnel

## ANNOUNCEMENTS

**Ardmore, Okla., First Church** will celebrate its 60th anniversary July 25-27. All former pastors and friends are invited to attend and take part in the celebration. For further information contact the church at 621 Cottonwood, Ardmore, OK 73401.

**Tulsa Central Church** will celebrate its 50th anniversary August 23-24. The Central Church family invites all former pastors, members, and friends for this special occasion. Those unable to attend are encouraged to send letters of greeting. Dr. Raymond W. Hurn, general superintendent and former pastor, will speak in the Sunday morning worship service. For more information, write Central Church of the Nazarene, 7291 E. 81st St., Tulsa, OK 74133, or call 918-252-5483.

The **Fitzgerald, Ga., church** will celebrate its 50th anniversary August 29-31. General Superintendent Charles H. Strickland, who helped begin the church, will be guest speaker. The Fitzgerald church family invites all former pastors, members, and friends to this special occasion. Those who cannot attend may send greetings to P.O. Box 443, Fitzgerald, GA 31750, or phone 912-423-2398.

**Manhattan, Kans., First Church** will celebrate its 50th anniversary August 31. All former pastors, members, and friends are invited to attend or send letters of greeting. Dr. R. J. Cerrato, district superintendent, will bring the message at the 10:50 morning worship service, and former district superintendent, Dr. Ray Hance, will speak at the three o'clock celebration service. Special music will be provided for both services. A dinner will be held at one o'clock at the Community Center in Manhattan. For further information, contact Pastor Charles Ice, 1000 Fremont, Manhattan, KS 66502, or call 913-539-2851.

The **St. Croix Falls, Wis., Calvary Church** will celebrate its 50th anniversary August 31. Services will be held at 11 A.M. and 3 P.M. and a singspiration at 7 P.M. Sunday School will be at 10 A.M. as scheduled. A dinner will be served at noon and an anniversary salad supper at 5:30.

## RECOMMENDATIONS

Due to my wife's health and my deep love and genuine concern for holiness evangelism, after five happy years as superintendent of the East Tennessee District (at the close of our assembly on July 25) I plan to return to the evangelistic field for revivals, camps, holiness conventions, etc. My doctor gives me a clean bill of health. Praise God! Doyle C. Smith, Rte. 2, Box 120, Wrightsville, GA 31096 (after 8/1/86).

ALLISON WILSON was granted registered song evangelist status at the district assembly. I am pleased to recommend her to churches for revivals, one-night concerts, and assistance with children's and youth campaigns. She is a talented singer and displays a beautiful spirit. Contact her at P.O. Box 339, Archer, FL 32618, or phone 904-495-9029. —Jonathan T. Gassett, North Florida district superintendent.

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

## VITAL STATISTICS

### LONG-TIME CHURCHMAN DIES



Dr. Ralph Edward Barton, retired dentist, age 90, passed away at his home in Riverside, Calif., February 18, 1986. He was a member of the Riverside Arlington Church.

Funeral services were conducted February 20 at the Garden of Prayer Chapel in Riverside with Pastor Larry Brook officiating, assisted by Rev. A. J. Edwards and Rev. Dale B. Worcester. Burial was in the Olivewood Cemetery in Riverside.

Born in Croydon, N.H., December 21, 1895, he had moved with his mother and her family to Southern California as a youth. He had received his bachelor of arts and doctor of dental surgery degrees in 1919 from the University of Southern California. He prac-

ticed dentistry for 45 years in Santa Monica, Calif. He was received into the membership of the Church of the Nazarene at Santa Monica under the ministry of Hugh C. Benner in 1933, coming from a Methodist background. He had served for a number of years on the District Advisory Board of the Southern California District and later the Los Angeles District. He also served for a number of years as a trustee of Pasadena College.

He served as a delegate to the General Assembly six consecutive times from 1944 to 1964.

At the time of his retirement from dentistry, he had taken his dental equipment to Swaziland, South Africa, where he spent three months offering free dental services to the people and instructing the medical mission personnel in dental therapy, leaving the equipment for their use.

He was preceded in death by his first wife Joyce Irene in 1933. He was married to Christina Mae Hsilar on April 1, 1934, in Santa Monica, Calif.

He is survived by his wife, Christina; and four children, Dorothy J. Worcester of Parker City, Ind.; Bernice I. Hart, of Upland, Calif.; Dr. David R. Barton of Riverside, Calif.; and Mary E. Fairbairn of Camarillo, Calif. He also leaves 11 grandchildren and 4 great-grandchildren.

### DEATHS

AMBER B. CLOUD, 86, Apr. 6, Alhambra, Calif. Survivors: nephews and nieces. Ministry: missionary work.

MRS. IDA LEE COMER, Mar. 5, Richmond, Calif. Survivors: daughters Wanda G. "Bonnie" Gough, Joyce Moffett, and Sonia Frusza; 10 grandchildren;

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10 great-grandchildren; and 3 great-great-grandchildren; and 3 sisters.

MICHELE FREY, 12, Dec. 30, Macungie, Pa. Survivors: mother Dottie, father Frank, sister Melissa.

REV. CLARENCE J. HAAS, 84, May 3, Louisville, Ohio. Survivors: wife Aura; sons Clyde and Gene; and four grandchildren. Ministry: Flushing, Vermontville, and Jamestown, N.Y.; Columbiana, Uhrichsville, Akron, Warren, Barberton, and Rush, Ohio.

REV. ARNOLD B. HILLIARD, SR., 63, May 16, Ridgeway, S.C. Survivors: wife Sara Bass Hilliard; sons Arnold B., Jr., H. Darnell, and Wayne Lester; daughters Ms. Elizabeth Hilliard, Mrs. Vivian Evan, and Mrs. Leila Phifer; six grandchildren; and one sister.

MRS. ARTIE B. WILKES JOWETT, 88, May 10, Nampa, Idaho. Survivors: sons Robert, Dr. Truman, and Rev. Charles; daughters Margaret R. Zahra and Patricia Tate; 16 grandchildren; 10 great-grandchildren; and 2 brothers.

IRA EARL LEEWRIGHT, 83, May 16, Holdenville, Okla. Survivors: son Earl Levon Leewright; daughter Louise Talbert; 11 grandchildren; and 15 great-grandchildren.

REV. J. T. MYERS, 95, Mar. 20, Danville, Ill. MRS. J. T. MYERS (CONNIE), Apr. 6, Danville, Ill. A nephew is the only surviving relative. Ministry: Indiana, Illinois, evangelism, and radio ministry.

MABEL CONSTANCE BREMSETH SATHER, 90, Oct. 15, Vancouver, Wash. Survivors: son Cameron; daughters Ora Bone and Ardis Mae Bartole; six grandchildren; and nine great-grandchildren.

PAUL A. SCOTT, 62, Apr. 21, Sumner, Wash. Survivors: wife Josephine Glein Scott; sons Jon Paul, missionary, and Cameron; daughters Linda Setterberg, Leslie Huffman, and Candace Ramsey; nine grandchildren; his parents; one brother; and two sisters.

MORRIS EDWARD SPRUILL, 82, Mar. 30, Woodbury, Tenn. Survivors: wife Margaret Elizabeth Thompson Spruill; son Howard; daughters Sarah Gray and Jean Milburn; 12 grandchildren; and 15 great-grandchildren.

#### BIRTHS

to JIM AND BECKY (GREEN) BEALS, Kansas City, Mo., a girl, Sarah Jo, Oct. 25

to JERRY AND REVA (HOLLAND) FINKBEINER, Nampa, Idaho, a girl, Corban Je-Re, Jan. 3

to RANDY AND BOBBI (KINSEY) FRANCHINI, Anaheim, Calif., a girl, Melissa Mary, Apr. 28

to REV. MARK AND SUE (BORGESON) FULLER, Arlington, Tex., twin girls, Kelly Sue and Courtney Lynn, Feb. 12

to REV. STEPHEN AND ELAINE (PEEPLES) GREEN, Cincinnati, Ohio, a boy, Michael Stephen, Feb. 4

to GREG AND SHARON (AMBURN) HARPER, West Point, Ga., a boy, Jeremy "Brett," May 20

to PAUL AND DONNA (RUTLEDGE) HINES, Phoenix, Ariz., a boy, Philip Andrew, Nov. 19

to TERRY AND DEANNA (KRIEGER) LEMON, Anaheim, Calif., a girl, Jill Christine, Apr. 25

to MICHAEL AND SHEILA (BRAY) McSWAIN, Cincinnati, Ohio, a girl, Marie Senise, Feb. 26

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*Stephen L. Manley, speaker*



# NEWS OF RELIGION

## PHONY O'HAIR PETITION RUMOR CONTINUES DESPITE NRB AND FCC EFFORTS.

Persistent, false rumors concerning a petition to limit religious broadcasting continue to uncover an issue settled 11 years ago, according to Ben Armstrong, executive director of National Religious Broadcasters.

In response to this revival of rumors, the Federal Communications Commission released a public notice on November 7, 1985, reiterating that it is not considering, or has it ever considered, a petition by Madalyn Murray O'Hair, or anyone else, to ban religious programming.

In 1974 and 1975 National Religious Broadcasters led a nationwide campaign to counter a petition filed with the FCC by Jerry Lansman and Lorenzo Milam. The petition sought, among other things, to "freeze" applications by religious institutions for TV or FM channels reserved for educational stations. The Lansman-Milam petition, which was identified then as RM 2493, was rejected unanimously by the FCC in August 1975. □

**SALVATION ARMY ELECTS WOMAN GENERAL.** Commissioner Eva Burrows has been elected as the 13th general of The Salvation Army. She is the youngest person (56) ever to be elected to the position and the first woman to be elected to the office since Evangeline Booth in 1934. General-Elect Burrows will take office July 9, succeeding retiring General Jarl Wahlstrom. □

**RELIGION CALLED BASE FOR DEMOCRATIC GOVERNMENT.** The Brookings Institution, a Washington-based "think-tank"—one of the nation's largest and most prestigious—reports that the stability and future strength of America depends on religion. The 389-page report, "Religion in American Public Life," says that without religion "democracy lacks essential moral support."

Citing three years of examination and analysis of society, the report concludes that secular value systems cannot hold society together, adding that "government depends for its health on values that come from religion. Human rights are rooted in the moral worth with which a loving Creator has endowed each human soul." □

**RELIGIOUS ORGANIZATIONS RECEIVE MOST OF CHARITABLE GIVING.** Religious groups are the undisputed winners in the quest for charitable contributions, receiving 72 percent of all money donated, according to a new study conducted for the Rockefeller Brothers Fund. The study, conducted by the polling firm of Yankelovich, Skelly, and White, found that 81 percent of Americans believe people have a responsibility to give what they can to charities. Americans contribute an average of \$650 each year to charity, and many would give more if asked.

The study, based on interviews with 1,100 adults, found that 38 percent of respondents thought they should give more than they now do to nonprofit organizations. Nearly one-quarter of those polled (23 percent) said they "didn't get around to it," while 14 percent claimed they were "never asked." Nearly three out of every four persons interviewed said they had donated to a religious charity during the previous year. □

**GOSPEL OF JOHN PUBLISHED IN WEST AFRICAN LANGUAGE.** The Gospel of John, the first complete book of the Bible in the Fulfulde language of West Africa, has been published by the International Bible Society. The Gospel was translated into Fulfulde by Rene Vallette of France, and Hammadoum Tamboura and Houseyni Tamboura, both of Upper Volta. Fulfulde is a tribal language spoken by approximately 300,000 people in the Ivory Coast, Ghana, Upper Volta, and Mali.

Vallette and his wife, Phyllis, are affiliated with Wycliffe Bible Translators. International Bible Society is a principle publisher of tribal language translations produced by Wycliffe. Brief Scripture selections were published in Fulfulde in 1934. □

to RON AND BRENDA (HARDAWAY) MON-TAGUE, Anaheim, Calif., *a girl*, Rachel Elyse, Feb. 13  
to CHRISTOPHER AND REBECCA (ROWLAND) NOWLIN, Santee, Calif., *a boy*, Jeffrey Jon, Feb. 3  
to JOHN AND SHELA (CAREY) SCHNEIDER, Lowell, Mich., *a girl*, Linsey Jenean, Feb. 6  
to BOB AND WENDY (WALKER) SHRAUNER, Kansas City, Mo., *a girl*, Lindsey Michelle, May 7  
to JAY AND LORI (HENDRICKS) STEWART, Meeker, Okla., *a girl*, Chelsea Lynn, Mar. 2  
to BOB AND TERRI (BOND) VALES, Stickney, Ill., *a boy*, Matthew Robert, June 18, 1985  
to MIKE AND DEE (EVANS) ZIMMER, Orlando, Fla., *a boy*, Shane Michael, Apr. 29

#### ADOPTIONS

by REV. MARK L. AND CYNDI (LOUGHNER) BROWN, Raleigh, N.C., *a boy*, Philip Joseph, age 10, and *a girl*, Amber Lynn, age 8, Apr. 2  
by MARK AND KAREN (MCLEAN) SPANGLER, Columbus, Ind., *a girl*, Brittany Nicole, born Apr. 27, adopted Apr. 29

#### MARRIAGES

DENISE ROCHENBACH and JAMES ROBERT DEPASQUALE at Pasadena, Calif., May 31, 1985

SARAH MORRIS BOZZARD and FREDERICK ALBERT SMITH at Vancouver, B.C., May 10

#### ANNIVERSARIES

NICK AND VERA CHRISTAKIS of Lake Station, Ind., celebrated their 50th wedding anniversary June 28 at the Hobart, Ind., Ridge Road Church. The Christakis were married June 27, 1936. They have a son, two daughters, and six grandchildren.

BEN AND BERNICE (BOBBY) MORGAN celebrated 50 years of marriage and a combined 102 years of ordained ministry May 11. They were married May 1, 1936, at Seattle Central Church. Bobby began preaching in 1929 and was ordained in Seattle in 1934. Ben served at Carson, Wash., 1934-36. He was ordained in Portland, Oreg., in 1936.

The Morgans served as copastors of the Fairbanks, Alaska, Church of the Nazarene in 1940. Their varied ministry included use of a small ship, "North Wind," for youth work and interdenominational retreats. They also served churches in Ketchikan, Juneau, Skagway, and Anchorage, Alaska.

The anniversary celebration was held at Galilean Chapel, Ocean Shores, Wash., with special guest, Free Methodist Bishop Warren, the preacher at their wedding.

DR. ASA HILL SPARKS AND PANSY VIOLET

(COOPER) SPARKS celebrated their 50th wedding anniversary Sunday afternoon, Apr. 27 at the Nashville College Hill Church. The event included repeating their vows. Dr. H. H. Hendershot was the minister; Roy Paul Gomer, best man; and Earnestine Richardson was matron of honor.

Their children, Dr. Asa Howard Sparks, Mrs. Martha Trau, and Dr. Jonathan Sparks, were present for the occasion.

#### 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.

**GENERAL SUPERINTENDENTS EMERITUS:** D. I. Vanderpool, 9204 N. Olive Ln., Sun Lakes, AZ 85248; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, Le Rondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106; George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206

# 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.

**How can we claim that God made Adam immortal and that man's immortality was lost due to sin? Genesis 3:22 seems to contradict this belief.**

That man's immortality (i.e., deathlessness) was lost due to sin is the clear implication of such scriptures as Genesis 3:3; Romans 5:12-17; 1 Corinthians 15:21-22; and James 1:15. Sin brings death.

The fruit of "the tree of life" evidently had power to inhibit decay and sustain physical existence indefinitely. Since God was unwilling for man to bear "a confined soul" in an ageless body, He barred man's access to "the tree of life." Now man's physical state would not contradict but reflect his spiritual state.

The tree of life is regained as the cross of Christ, which brings eternal life to believers, including their resurrection from death. ☐

**Our pastor referred to the Holy Spirit as God's agent on earth. With respect to John 14:16 would this also be true of Jesus?**

An agent is generally defined as "a person or thing that performs an action or brings about a certain result." The person may be "empowered to act for another."

Since the Holy Spirit is a person who acts and produces certain results (conviction of sin, the new birth, the sanctification of believers, the empowerment of the church's witness, etc.), He may be termed an agent.

Yes, Jesus Christ could also be called an agent. The Gospel of John emphasizes the fact that the Son was "sent" by the Father to accomplish a

saving mission. In this respect, the Son is the agent of the Father, and the Spirit is the agent of the Father and the Son.

In turn, Christians are agents of the Spirit. He sends them forth to do the work for which they are called (see, e.g., Acts 13:4).

That Son and Spirit are termed agents does not deny their coequality and coeternity with the Father. ☐

**How many general superintendents in the Church of the Nazarene have not been citizens of the United States? Our church is an international church, but I fear "international" has not been reflected in the Board of General Superintendents. Is there a reason for this?**

Thus far all our general superintendents have been North Americans by birth and U.S. citizens. The reason is simple; thus far only these men have received enough votes to elect them to the office.

Any elder between 35 and 67 years of age, who has never surrendered his or her credentials for disciplinary reasons, is eligible for election, wherever he or she is from.

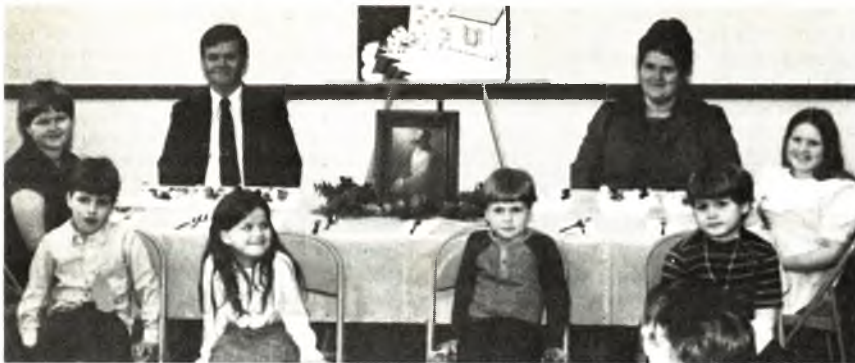
A change in the national origin and citizenship of a general superintendent is a matter of time—until some non-U.S. elder gains sufficient "exposure" and influence to attract the number of votes required for election. ☐

**In John 16:7, Jesus said that the Counselor (Holy Spirit) would not come unless He left. With respect to John 20:22, can we believe there are other Holy Spirits?**

The words of Jesus, "Receive the Holy Spirit," in John 20:22, refer to the same divine Person called "the Counselor" in John 16:7 and elsewhere. There is one Holy Spirit.

John 20:22 is best understood as an *anticipation* of the Spirit, not an *impartation* of the Spirit. It was an "acted" promise that had its fulfillment at Pentecost. ☐





The Muncie, Ind., Riverview Church recently had a 12-week Lighthouse Theme to bring people to Christ. A bus ministry was started with Bob and Judy Jefferies as directors. In that period about 24,000 calls were made. Pictured are Bob and Judy with their six children who invited and brought in 78 new people of the 80 who attended in six weeks.

## NEWS OF EVANGELISM

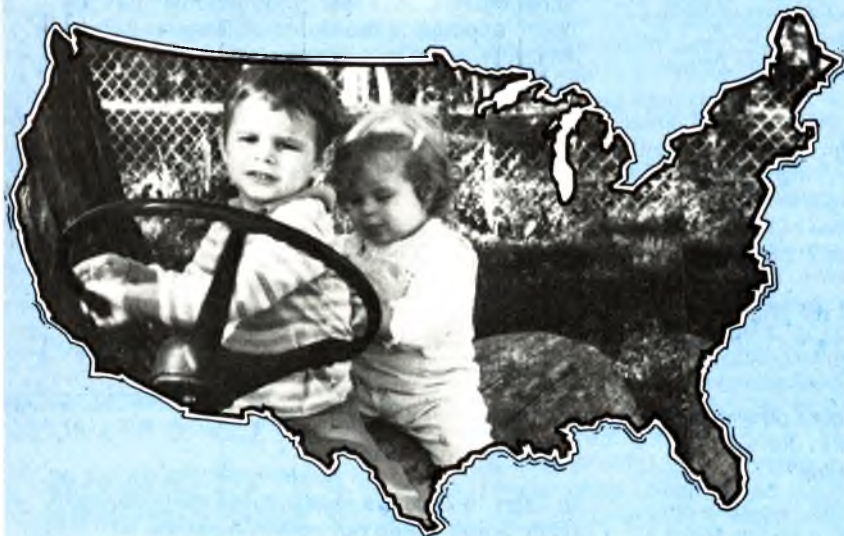
### CHILDREN INCLUDED IN REVIVAL

The Downey, Calif., Telegraph Road Church recently held revival services with Evangelist Ken Staniforth and Song Evangelist Mark Anderson.

In addition to Rev. Staniforth's expositional preaching from the Old Testament, each service included a children's sermon. "The response was tremendous," reports Pastor Tim Smith. "Many children were saved, and several prayed for sanctification."

According to Pastor Smith, 35 people found help at the altar, including 12 who were saved and 4 who were sanctified. "It was a tremendous deepening revival," said Rev. Smith. ☐

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## BRAIN TUMOR

by Marjorie Jantz

Inoperable ... disabled ... never drive again ... never play his silver trumpet ... never preach again ... never direct a choir again!

The full impact of the doctor's words didn't penetrate my mind until I sat alone at my desk at 2:30 A.M. that awful day, going over thousands of dollars of hospital and doctor bills. The regular household expenses were stacked there too. What a formidable mountain! I could never climb it!

I buried my head in my hands and cried. I prayed. Our income had been zero for several weeks already.

I walked into the bedroom, sat on the side of the bed, and held the head of my very ill husband. Once adorned with beautiful, curly hair, his head was now bald, scarred, and badly burned from many radiation treatments.

"Lord, he is only 58 years old, too young to have his career end. Too young to be physically disabled. Lord, for 33 years we have devoted our lives to traveling around the world, playing, singing, and preaching in revivals. How can this be happening to us?"

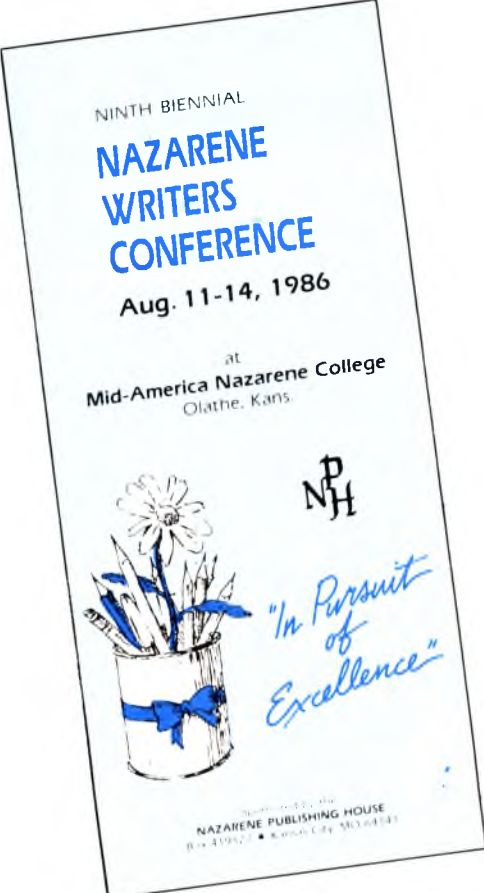
Somehow I must accept the fact that I must be Calvin's total support now—physically, as well as emotionally and financially. House payments, utilities, taxes, insurance, the daily expenses of living go right on. An evangelist's income ends the moment he steps off the platform of his last revival effort. The general church can offer him nothing but his credentials. Even while he is working he pays his own travel expense, insurance, housing—everything—out of the love offerings he receives.

Calvin was the strong one, the decision maker. He was the breadwinner. Car fixer. Shoulder to cry on. Repairman. Bookkeeper. Bill payer. Now he can be none of these.

Evangelist, look at your wife, your children, your home. A cozy picture. But it can be shattered in one moment if you have not made provision for such a casualty as ours.

It can happen to you, too. ☐

Churches, help your evangelists. You can assist an evangelist with such expenses as medical and/or health insurance and other forms of continuous aid. The Adopt an Evangelist program is designed with this in mind. Write Evangelism Ministries, or call on our toll-free WATS line (800-821-2154) for more information.



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The Mount Shasta, Calif., church has won four generations of one family to Christ and the church. Three were baptized in May 1985, and 7 were baptized March 1986—10 from one family! Pictured (back row, l. to r.) are Lou O'Connell, P. J. Husebo, Don Husebo, Pastor Bruce Maier, Edna Husebo, Gina Husebo, Pat Lichlighter, and Betty Luddington; (front row, l. to r.) Kenny O'Connell, Dawn Husebo, Val O'Connell, and Patty O'Connell.

## MEMO

### to church board members:

The Board of Pensions and Benefits USA desires to help keep you informed as you seek to fulfill your responsibility in the area of pastoral compensation, employee benefits, relevant tax regulations, etc.

This issue offers you the opportunity to request any brochures you desire, at no cost. Just check the appropriate box(es).

All MEMOS listed are revised periodically to keep up-to-date with tax law changes.

- ☐ MEMO No. 1, "Housing for Your Pastor: Parsonage or Housing Allowance?"
- ☐ MEMO No. 2, "Church Employees or Independent Contractors?"
- ☐ MEMO No. 3, "The Local Church as Employer—What Are the Tax Implications?"
- ☐ MEMO No. 4, "'Basic' Pension Plan for District-Credentialed Laymen"
- ☐ MEMO No. 5, "Minimizing Income Taxes for Church Employees"
- ☐ MEMO No. 6, "Annual Wage Statements for Church Employees"
- ☐ MEMO No. 7, "Payroll Tax Procedures for Congregations"
- ☐ MEMO No. 8, "Double Tax Benefit for Home-Ownning Clergy Revoked by IRS"
- ☐ MEMO No. 9, "Workers' Compensation Laws and the Local Church"
- ☐ MEMO No. 10, "Can Ministers Opt Out of Social Security?"
- ☐ MEMO No. 11, "Unreimbursed Auto Expenses"
- ☐ "Basic" Pension Policy Summary
- ☐ "Minister's Parsonage Allowance, Social Security, and Automobile Expenses"
- ☐ Information on Group Term Life Insurance for Church Employees
- ☐ Information on Supplemental Retirement Program for Church Employees: TSA \_\_\_\_, KEOGH \_\_\_\_, IRA \_\_\_\_
- ☐ Information on Long-Term Disability Income Protection for Church Employees
- ☐ Information on Accidental Death and Dismemberment Insurance for Church Employees

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Clip this column and return to:  
Board of Pensions and Benefits USA  
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The storm-strewn Sikeston, Mo., Eastside Church

### NAZARENE CHURCH DESTROYED BY TORNADO

The Sikeston, Mo., Eastside Church was totally destroyed by one of several tornadoes that ripped through extreme southeast Missouri May 15. Rev. James Mapes, pastor of Eastside, reports that his church was hard-hit by the strong winds, which caused extensive damage to the town of about 17,000.

"The church looks like someone took a giant mixer and just mixed it up," said Rev. Hiram Sanders, Missouri district superintendent, after a visit to the

boothill community to see the damage. He added that the church was insured.

The parsonage next door, where Rev. and Mrs. Mapes were at home, was undamaged.

"We were calm through the storm," said Rev. Mapes. "My wife and I were lying in the hallway praying while the tornado passed, and it just seemed like the presence of the Lord was there. But I'm not in a hurry to go through it again any time soon."

Hundreds of homes and businesses were destroyed by the strong winds, which killed at least five persons and

knocked out power and telephone service for days in the area. No Nazarenes are known to have been injured; although six Nazarene families lost their homes to the storm, with the homes of seven other families sustaining damage. □


—NN

### UPDATE ON KOREAN INJURIES

A student at Korea Nazarene Theological Seminary was killed and several other Korean Nazarenes injured when they were struck by a drunken driver following an evening session of the Nazarene District Assembly in Korea in March 1986. Another student, a polio victim, has undergone corrective surgery for a leg injury and is expected to have another operation soon. Other students who were injured have been released from the hospital and are improving. The names of the students were not available.

In early April, three Nazarene pastors on the Korea Yongnam District were injured in a traffic accident. Two of the pastors remain hospitalized. Rev. Lee Nyum suffered severe head injuries, but may be released in the near future to rest at home. Mr. Shin, a district-licensed pastor, is out of a coma and is recovering from brain surgery. Doctors anticipate Mr. Shin will be hospitalized for at least six months. The extent of his injury is still unknown, although he does recognize his family and the missionaries. □

—NN



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## OWENS APPOINTED DIRECTOR OF NATIVE AMERICAN MINISTRIES



Rev. Denny Owens, president of Nazarene Indian Bible College, has been appointed director of Nazarene Native American Ministries by Rev. Michael Estep, Church Extension Ministries director, with approval of the Board of General Superintendents. In this position Rev. Owens will serve as the chairman of the newly created Nazarene Native American Council.

The council is being created to design and implement an overall strategy to evangelize Native Americans in the United States and Canada and to bring them into the experience of entire sanctification.

Dr. Julian Gunn and Rev. Johnny Nells, superintendents of the Southwest Indian and Navajo Nation districts, respectively, have been appointed to the council. Three council coordinators are yet to be named.

Rev. Owens is a graduate of Bethany Nazarene College (now Southern Nazarene University) from which he also received the master of arts degree. He has done graduate work at the University of San Carlos, Visayan State University, and Chapman College.

He was a missionary to the Philippines for 12 years and served as superintendent of the Eastern Visayan District and as president of Visayan Nazarene Bible College. Prior to this he pastored churches in Texas, Nebraska, California, Oklahoma, and Colorado.

Rev. Owens has broad multicultural experience and has served on numerous district boards.

He and his wife, Betty (Cherry), have three children, Douglas, Ann, and Jane. □

—NN

## NAZARENE LEADERS INVOLVED IN STATE DEPARTMENT CONFERENCE ON S. AFRICA

General Superintendent Dr. Eugene L. Stowe; World Mission Division Director Dr. Robert Scott; and Los Angeles District Superintendent Dr. Paul

Benefiel, a member of the World Mission Department; represented the Church of the Nazarene at a day-long meeting at the State Department in Washington to discuss the volatile situation in South Africa, June 2. They were among a group of about 300 Protestant, Roman Catholic, and Jewish leaders who received invitations from Secretary of State George P. Shultz to attend the conference titled "The Church as a Force for Peaceful Change in South Africa."

"We felt it was very important that we attend, in light of all of our denomination's work in Africa," said Dr. Stowe.

Secretary Shultz spoke about 30 minutes on efforts being made to defuse the situation in South Africa and responded to questions. Dr. Stowe said Shultz emphasized that the United States is unalterably opposed to apartheid and that it is just a matter of time before it is eliminated.

"Mr. Shultz seemed sincerely interested in enlisting the Church as an agent in a peaceful settlement in South Africa," added Dr. Stowe.

"The very fact that our State Department puts a high priority on the Church's role in finding a solution to the South African problem was encouraging to me. It seems to indicate that the government recognizes that we are more than just bystanders and that involvement and work within our sphere of influence possibly can bring about a Christian solution to the problem." □

—NN

## PRAYER PARTNERS TOP 10,000 MARK

The goal of 10,000 Prayer Partners to join in daily intercession for the work of the Church of the Nazarene has been exceeded. As of the end of May the total number of Prayer Partners was 10,314.

The Board of General Superintendents has called on Nazarenes around the world to join them in daily intercession for a mighty outpouring of the Holy Spirit in genuine revival, for a renewed commitment to Christ and His Great Commission, and for a worldwide harvest of souls and New Testament church growth. □

—NN

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## PROGRESS REVIEW

### U.S. DISTRICTS SHOW GOOD MEMBERSHIP GAINS IN EARLY ASSEMBLIES

Eight districts during April and May have reported membership gains of 3% or more according to the general superintendents in jurisdiction:

District	District Superintendent	Gain
Central Florida	James V. Morsch	10.4%
Southern Florida	Robert H. Spear	9.6%
San Antonio	James Blankenship	6.1%
Hawaii Pacific	Darrell B. Teare	6.0%
West Texas	Gene Fuller	4.9%
Alabama North	B. J. Garber	4.0%
E. Latin American	Jose Cardona	3.4%
New York	Dallas Mucci	3.0%

The official statistics will be released by the General Secretary's Office in November 1986.

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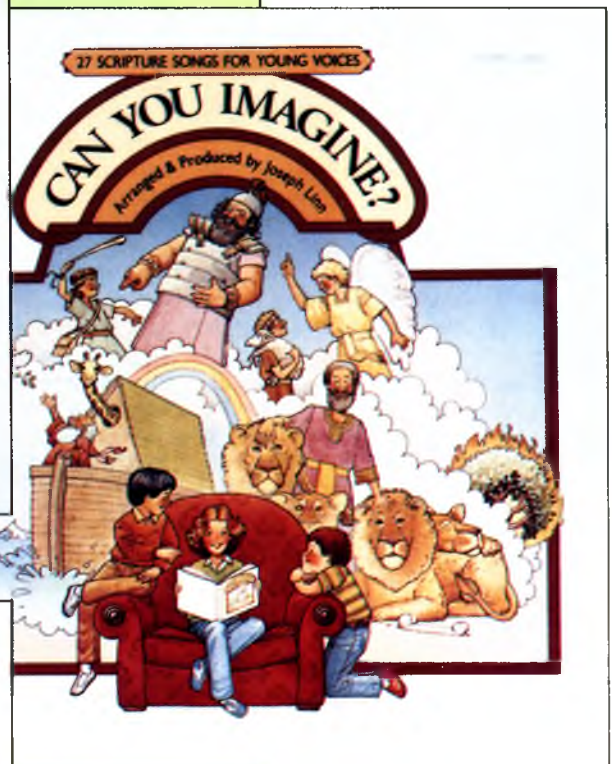
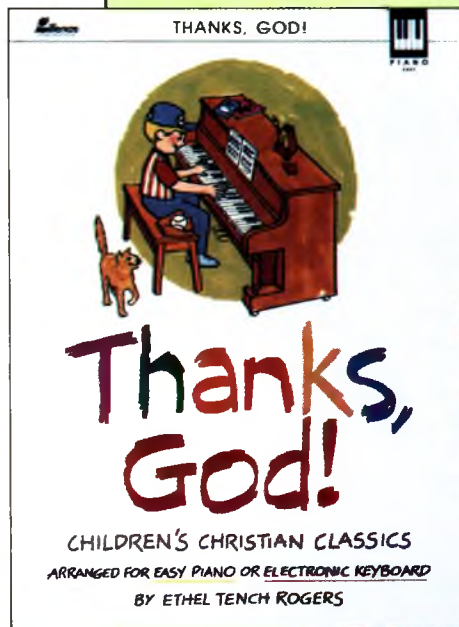
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