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NEW, HOPE

*The rainbow arched
across the sky, and I,
so beaten to the ground,
Gazed upward
and new hope I found.*

*Did God design
this perfect masterpiece
of colors rare
Just to reassure me
that He is there?*

*Beyond the clouds
the bow soon fades away
but while it was near
I released to God
my every doubt and fear.*

—BONNIE R. BENEDIX
Orlando, Florida

HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 15, 1986



KEEPING LABORERS IN THE HARVEST

by General Superintendent Eugene L. Stowe

One Million Nazarenes by 1995."

What an exciting vision to be realized. What a challenging goal to be achieved. It is not an impossible dream. It is a base minimum if we take seriously Christ's commission to "go and make disciples of all nations" (Matthew 28:19, NIV).

To reach this goal we must expand our missionary horizons. By 1995 we must enter 20 new fields. This will require the enlisting of more than 200 new missionaries.

In the United States and Canada we will need 900 new pastors to serve the new churches that must be organized if the church "at home" is to show commensurate growth. Jesus spoke of this critical need in Matthew 9:37-38: "The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest" (NASB).

But not only must new workers be recruited, but present workers must be kept in the harvest as well. We must frankly face the realities of the number of pastors who are leaving the ministry. A few years ago sociologist John Koval reported that one out of four Roman Catholic priests and one out of eight Protestant clergymen were seriously thinking about resigning from the ministry. Every year a number of Nazarene preachers opt out. Some have health problems that make this necessary. Others have equally critical situations that necessitate their dropping out. Under such conditions there may be no alternative to leaving the harvest.

But some pastors quit the ministry for reasons that are not so irremedial. "Burnout" has become the general term often used to describe problems that prompt resignation. A study has been made of 276 active pastors and 240 former pastors on "Why Men Leave the Parish Ministry." Three major trouble areas emerged:

(1) *Conflict with the congregation* (such as unwarranted criticism, too high an expectation for minister and family in their personal lives, apathy and lack of cooperation on the part of church leaders).

(2) *Distortion of the role of pastor* (too much time spent in administration and in smoothing the feathers of church members, too little time for study and personal contact).

(3) *Personal problems* (such as a sense of personal and professional inadequacy, insufficient training, and family problems). Interestingly, financial needs did not seem to be a major factor in pastoral dropout.

The Pastoral Ministries section of the Church Growth Division is now giving serious attention to several of these areas. Professional Nazarene counselors are available to pastors who need their services. Continuing education programs are being offered.

The last General Assembly ordered a commission on The Calling of the Pastor "to study the process of calling and renewing the call to the pastor of a local church." Surveys have revealed that one of the greatest stress points of Nazarene pastors (and their families) is the public congregational vote on the renewal call. The trauma associated with being voted out is undoubtedly a contributing factor to the decision made by a number of pastors to leave the ministry. This commission will carefully study this whole problem and will hopefully propose some solutions.

What a tragedy it is when a man or woman answers the call of God to the ministry, sacrificially prepares to enter the harvest, renders faithful service in reaping, and then prematurely leaves the ministry at a time when workers are so desperately needed.

Let every loyal churchman

1. Pray daily for his pastor.
2. Encourage the pastor with assurances of full support.
3. Work untiringly with the pastor to gather in the greatest possible harvest of souls.

This will contribute meaningfully to keeping ministerial laborers in the harvest. □

Blessed Assurance

*"The Spirit himself testifies with our spirit
that we are God's children" (Romans 8:16, NIV).*

by NORMAN STYERS

One of the most important contributions John Wesley made to our understanding of God's work in us is the doctrine of *assurance*.

This doctrine means that we can not only be saved, but can know with certainty in our hearts that Jesus saves us *now*. We often take this for granted, and yet there were in Wesley's day, and still are today, many who thought that even those leading the holiest lives, and most clearly under the guidance of the Holy Spirit, could at most only hope that they would be saved.

This is true to the extent that our salvation will not be completed until we share in the glory of heaven; we are all still "on the way." Yet Wesley insisted that all Christians could—and must—share now in the promise: "The Spirit himself testifies with our spirit that we are"—even now—"God's children" (Romans 8:16, NIV).

This scripture points out that assurance, like faith, is a gift of the Holy Spirit, who unites His testimony to ours. Also like faith, assurance is neither a matter of the head alone nor of the heart alone, but of both together.

Many who originally opposed Wesley's doctrine of assurance accused him of making it exclusively a matter of the heart. His teaching would, they feared, lead to all sorts of bizarre results, encouraging believers to follow their own visions and fancies, and putting their own feelings above the Word of God. This danger was known as "enthusiasm," and it has not died out even today.

But Wesley was suspicious, as we should be, of "spirituality" that is not firmly founded upon the Word of God, or that exalts ecstatic manifestations at the expense of holy living.

The opposite danger is that of making religion simply a matter of the head, in which faith is merely a list of things to be believed, and holiness nothing but ethical living. We like to believe that our emphasis on heartfelt religion makes us immune to this danger, but often, when we believe ourselves safe from some temptation, it comes to us again in another form.

For example, sometimes when a seeker is at the altar, a well-meaning worker will show him a verse like 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Have you confessed your sins?" the worker asks. "Yes," replies the seeker. "Then what does the Bible

say that God has done?" the worker continues. "That He has forgiven me," the seeker says. And so the seeker is encouraged to reason: If I confess, God will forgive; I have confessed; therefore, I am forgiven.

Logically, that form of reasoning is impeccable. But it reduces salvation to a contract; it encourages confession from the top of the head and not from the bottom of the heart. In trying to found the seeker's faith on the Word, the worker encourages him to "sign on the dotted line."

How much better it would be to encourage the seeker to keep on praying until he has prayed through, until the Spirit himself assures him that he is a child of God, until his conversion works its way into his heart as well as his head.

It's good to be sure. □



I Rest

*"Reach down," I cried, "Dear Jesus,
and take my trembling hand.
The path I tread is lonely
and I do not understand
the landmarks on the road ahead;
they're hidden from my view."
Then Jesus whispered softly,
"Fear not. I'll carry you."
So now, though darkness deepens,
I am divinely blessed,
for come what may, within His arms,
I rest . . . I sweetly rest.*

—ALICE HANSCHKE MORTENSON
Racine, Wisconsin

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TRUSTING

Thank you for that excellent article "Healing and God's Will" in the April 1, 1986, issue!

So many people are being misled these days, believing that "God wants perfect health for all His children."

Peg Rankin in her great little book on this subject, *Yet Will I Trust Him*, says this: "We like to think that God is there to deliver us out of the crises of life, but then when He doesn't, we're stuck with a problem . . . the reason we're not finding victory in these crises is that we're fighting the sovereignty of God, God's right to do anything He wants to do, any way He wants to do it, anytime He wants to do it, for any purpose He wants to accomplish."

How great it is to live totally trusting the sovereignty of my Lord, knowing and accepting His will, whatever that is.

*Nelson E. Bradford
Plymouth, Michigan*

SALEM FIRST DESCRIBED

"My Church" editorial (April 15, 1986) eloquently described my feelings about my church and pastor. Really, I thought I was reading about Salem, Oreg., First Church with Pastor and Mrs. Tom Wilson! You so accurately portrayed their combined gifts and the privilege of worshiping with a dynamic, growing fellowship. Thanks for unknowingly printing my personal expressions!

I'm delinquent in thanking you for your pithy, prodding, and probing bi-

monthly remarks. I read them first. I appreciate the mix of compassion, confrontation, humor, and reflection.

I applaud the lessening number of mediocre sermon rewrites sent under the guise of articles. Either you or your contributors are improving. No doubt both. Long may you reign.

*Marcia Olsen
Salem, Oregon*

REVERSE SITUATION

In Africa 80% of children coming up through the Nazarene church are saved and become Nazarenes. Our general funds provided Christian education for these children. Praise God! Alabaster helped.

In America 20% of the children in Nazarene churches are saved and become Nazarenes. **80% are lost.**

(Continued on page 20)

TO LOVE

IS TO LISTEN



by C. JEANNE SERRÃO

I work in a church office. One would think that if any working condition would be loving and Christian, a church office would be! And the working conditions are ideal in many ways—no smoke, no foul language, and pleasant, God-committed people to work with. But even here I see, creeping in, the isolation typical of our age. We are so busy we lack time to listen to each other's joys, sorrows, and problems. Many times we are quicker to give advice than to **REALLY** listen. Paul Tournier, a Christian doctor and psychologist, in his enlightening book *Learn to Grow Old*, says, "Really to love is to listen." When we begin to think about this, love becomes an action we may not always have "time" for.

But why is listening so important in really loving someone? Think about your own life. When do you feel loved? Is it when you feel that someone respects you for the person you are? How do you know when they respect you? When they listen to you; that's when you "feel like a person." The development of our "person" takes place in an atmosphere of love and respect, and listening is the key to this atmosphere.

Let's explore this concept of respect a little further. Do any of these situations sound familiar? I call them subtle signs of disrespect. The first is simply not listening. As a nonlistener we seem to say, "Nothing you

say makes sense or is important enough for me to waste energy on listening."

A second situation is crushing the spontaneity of a person because he does not express himself the way you think he ought. Maybe he was too loud, or used inappropriate language. He embarrassed you and at that moment your feelings were more important than his feelings. That doesn't sound like Christ's love to me; does it to you?

A third situation concerns our speaking to children, the elderly, and persons judged by society to be lower in status than we are. Many of these people are addressed in a tone of voice and with language usually reserved for pets. Just by the tone of our voice we can say to someone, "You are inferior to me, you cannot understand the important things in life."

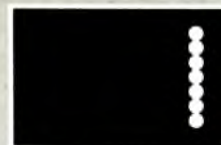
Perhaps the most depersonalizing situation is when one is never asked for his opinion or has involvement in the decision-making processes that concern him. When this happens over and over again, a person is soon convinced that his opinion does not matter and he is, in a sense, not an "important person"—not respected. Could we go further and say, not *really* loved?

To show Christian love, which must include respect for one another, takes time and attention to how we are actually responding to the persons around us. It is easy to fall into the thinking of our society, which assumes that people are to be used and regulated for the greatest production of wealth. When we treat people this way the development of persons is stunted, God is grieved, and the whole of humanity is deprived of what those persons have to offer. When we really love, when we listen with respect, persons can develop as God intended, and we obey the second greatest commandment: "You shall love your neighbor as yourself" (Matthew 19:19, NKJV).

Who, in your circle of responsibility, is unloved by you—not listened to, not considered a person? Is it your employee, your coworker? Is it your wife, your husband, your children, your parents, your grandparents? These "loved ones" tend to be the very ones we take for granted and cease to listen to. It's not too late to start today to create an atmosphere of love and respect in which your loved ones can grow and develop as persons. As Paul Tournier says, "Really to love is to listen." □

C. JEANNE SERRÃO, a graduate of Nazarene Theological Seminary, is a free-lance writer residing in Kansas City, Missouri.

CHRISTIANITY ISLAM



by RAY HENDRIX

I'll be honest with you. The first time I met him I knew I was in for quite a discussion. He came to my office in the middle of a very stressful week. He requested (really demanded) that we talk.

I have grown to love and respect Iza Stanboli. He was born in Turkey in 1921. His parents were dedicated Muslims. Iza finished his military duty and then went to Damascus. He tried to go on a pilgrimage to Mecca in Saudi Arabia, but that didn't work out because just prior to leaving he met a Christian who persisted in telling Iza that the only way to salvation was through Jesus Christ. You would have to know Iza in order to appreciate how persuasive he can be—so he argued back, trying to persuade this Christian acquaintance that Islam was the one and only true way.

"One day," says Iza Stanboli, "I was reading in the first Psalm and was deeply convicted. Something within me told me I was in deep need of salvation. I feared that I was the 'chaff' and that I would eventually be 'driven away.'"

Iza agreed to attend a meeting at the local Church of the Nazarene in Damascus. When he went, he heard a powerful message in his own language, Turkish. "Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—for whom I am the worst" (1 Timothy 1:15, NIV).

Iza testifies, "I felt the warning voice of the Savior, and I knew I should obey. Trembling under the power of God, I got to my feet and began to pray, 'Dear Savior, I come to You heavy laden with my sin. Will You please accept me and save me?' Suddenly a peace which was beyond human expression filled my heart."

Iza Stanboli knew something had happened in his life. His foul language disappeared, his tobacco and al-



Iza Stanboli

cohol problems also were things of the past. He had been miraculously delivered. But being a Christian proved costly. Iza was persecuted. He was beaten and left for dead several times. He was ambushed by five Islamic ex-friends and seriously injured. On another occasion, a Turkish boy lured Iza into a factory, where he was taken into a dark room with no windows. Two big men came into the room and began beating Iza without mercy, and in their frenzy yelled out, "Beat him to death. Let his Jesus come to deliver him if there is such a person."

"Meanwhile," Iza relates, "I kept pouring out my soul in prayer to the Lord. Suddenly the owner of the factory burst into the room and stopped the brutal assault. With black eyes and bloody head and feet, I returned to my house. But this was only the beginning of the persecution I suffered because I had decided to become a Christian. Words nor time permit me to explain the brutal persecution my family and I have suffered."

Well, Iza Stanboli felt a call to preach. He completed his ministerial studies in the Fitkin Memorial Bible College (a Nazarene educational institution) and then was appointed to reopen the Church of the Nazarene in Jerusalem, which had been closed during the Arab-Israeli war. He met Lucy, a charming Nazarene young lady. They got married and then were reassigned to Beirut. Due to troubles there, Iza and Lucy went back to Jerusalem to pastor. For five years they had a "blessed honeymoon there" while pastoring. "God gave us a baby boy whom we named Robert. Then eleven months later we had twins, Richard and Mary," recalls Iza.

Soon after, the Stanbolis were sent to Latakia, Syria, to open the Arabic and Armenian churches. They built wooden benches, and in a small building soon were teaching over 80 children about Jesus in Arabic, while 30 children learned of Christ in the Armenian Sunday School. Several Arabic young men were saved and they too started Bible classes.

"But the enemy of our souls," says Iza, "was fighting against us. While we were on an evangelistic tour a terrible automobile accident took place. Lucy's left hip was broken and she suffered many permanent internal injuries. Our four-year-old son, Richard, incurred such serious head injuries that he went to be with God. Lucy remained in the hospital for over six months, I received

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

permanent neck injuries, and Robert lost too much blood from his injuries. But we will never, never forget the help of our dear Christians who opened their hearts and pockets for the doctor and hospital bills. I will never forget a doctor from London who was a guest in our home in Jerusalem who wrote us saying that the hospital costs would be paid in full after Lucy got well. The needs were big, but our Heavenly Father is much greater than we think."

Iza Stanboli, a beautiful, dedicated, energetic, ordained elder in the Church of the Nazarene, now resides in Pasadena, Calif. He calls me often and writes me consistently. Iza does not take "no" for a final answer. It's a cultural thing, really. It was his idea to begin a radio ministry in the Turkish language for purposes of reaching Turkey with the gospel. Remember my article about "Let's Talk Turkey"? Well, at this writing, 60 programs have been completed and a six-month trial contract has been signed with the very powerful Trans World Radio station in Monte Carlo for the transmission of these five-minute daily programs that Iza Stanboli is producing in the studios of Pasadena First Church, financed from money coming from the WORLD MISSION RADIO/MEDIA account.

A few weeks ago I spoke at a district NWMS workshop in Georgia. I shared the story of Iza Stanboli, and immediately the NYI Council decided that they wanted to help sponsor the airtime costs of the Turkish broadcasts.

As a result of my article several weeks ago about the Turkish program, several individuals and churches have sent special offerings to the WORLD MISSION RADIO/MEDIA account.

Hey, folks—God is working, He really is! But you need to know some frightening things. Islam grew 500% last year alone. There are 300 Muslim mosques in the United States alone, and those buildings all used to be old evangelical buildings of sister denominations that moved to the suburbs. Islam is dangerous to Christianity. Some of you will want to argue with me about this statement, but in many cases, Islam is a greater threat to Christianity than Communism.

What do you know about Islam? It's a complicated religion when you look at it from our perspective. But with a little help from readings and letters from my friend, Franklin Cook, here are some things you should know about Islam:

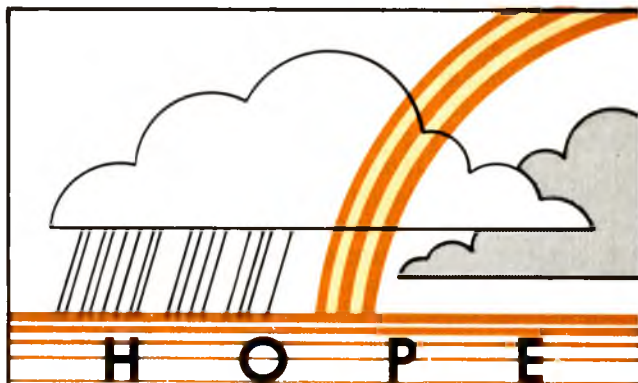
1. Islam was founded by a person. It began about 1,400 years ago. Muslims point back to a specific prophet of God, Mohammed.
2. Islam commissions disciples. They are very evangelistic and aggressive in their approach to world evangelism, far more so than Christians or even Communists.
3. Islam feels they have an exclusive claim on truth. There is a strong conviction that the Islamic message is the one and only message of God. Remember that Mohammed is considered *the* prophet of God.
4. Finally, one practical argument used many times is that the revelation of God to Mohammed came in approximately A.D. 600, so while Muslims look to Abraham, Isaac, Jacob, and Jesus as great prophets, they can claim that historically the Is-

lamic revelation is a later revelation. All of these are very difficult arguments to contend with unless dealt with on the basis of education, cultural knowledge, dependence on divine guidance, and reliance upon former Muslims like my dear friend Iza Stanboli to preach, teach, and educate a spiritually hungry world.

We may never establish a Church of the Nazarene in Turkey, but we do have a mandate to let the world know about Jesus.

In October 1985 Iza Stanboli went back to Turkey for a visit. In a letter to me, Iza said that he had a delightful trip. He visited and preached the gospel of Jesus Christ in some mosques where some old Muslim friends invited him to speak. Things are not good, though. Iza writes, "Political unrest and economic instability have decreased tourism to Turkey. The Turkish Christians are being arrested and their Bibles are being confiscated. Missionaries are outlawed and prohibited from distributing literature or preaching."

How shall they hear? You know how! Will we do it? You know we will! So come on, folks, the game is tough and bruising, but right now the score is CHRISTIANITY, 1 and ISLAM, 0 (at least as it pertains to Iza Stanboli). The time out is over; it's back to the playing field! □



H O P E

*See the rainbow
O'er the clouds and through the rain;
Trust that broken wings
Will fly again.
Torpid seeds
Will waken to the touch of spring;
Under silent snows, the creeks
Still running sing.
Diamonds pierce
The curtain of the midnight sky;
Travail and bitter pain portend
The newborn cry.
And shall I not—
As God's great purposes unfold—
Endure the fire, and in His time
Come forth as gold?*

—E. RUTH GLOVER
Pasadena, California



Perhaps the most bitter-sweet experience of my life has been the opportunity to conduct three oral history interviews with Dr. Howard Hamlin as his health failed under the onslaught of terminal cancer. One of our church's outstanding laymen, I knew Dr. Hamlin as my Sunday School teacher. He passed away on May 24, 1983, a few days after our last interview, and now worships more perfectly at the feet of his Master.—Steven D. Cooley

My dad and mother had been converted in a Methodist camp meeting in Lincoln, Nebr., and then started looking for a church home. They kept going from church to church. They were also sanctified and they could not find agreement about the doctrine, so they'd try somewhere else. On Sunday afternoon, they would hitch the driving horses up, put the family in the buggy, and start down the streets of Lincoln to see if they could find a new church.

Less than a year later, in 1913, they ran across one of those old-fashioned tent meetings with straw on the floor and plank benches. So Dad said to Mother, "Let's go in and see who they are and what they are preaching." That afternoon Rev. Minnie Ludwig, one of our famous pioneer preachers, was there with her husband. They sang and played the guitar together. After the meeting Minnie said, "Now if any of you believe what I've preached this afternoon, we'd like to have you stay and talk to us after the service for we are organizing the first Church of the Nazarene here in Lincoln, Nebr., today." Dad nudged Mother and said, "I think we've found our church home," and she nodded assent and we joined the church that afternoon.

They had gone quite a while without finding a

Church Planting with Chester White Hogs

by HOWARD HAMLIN
as told to STEVE COOLEY



church they could feel at home in, but Dad was persistent and it paid off. The Lincoln church started with a lot of enthusiasm. They started street meetings and jail services and all those things that we did in those days for evangelistic outreach. The Lincoln church has become one of the strongest on the Nebraska District.

Three or four years after that, we moved down to Beatrice, Nebr., about 70 miles southeast of Lincoln. Dad always liked to do a little farming along with his contracting business, so he chose to raise thoroughbred Chester white hogs. He bought a place out near the edge of town where we had a number of acres and raised hogs and also went ahead with his contracting business.

The passion of Dad's heart was, "I cannot live in a town without a Church of the Nazarene; I must have a church here." And of course, as you said earlier, this was right at the dawn of the Nazarene church. This was only less than a decade after we had organized. We had no real organization out in the hinterlands. Our church was made up of widely scattered individual churches with very little semblance of district organization.

Dad did not know the channels through which to get a church started, so he decided to just pray about it. Dad would hitch the team up to the wagon and go into town for a load of feed for the hogs, and he'd tie the reins around the dashboard and sit there with his head in his hands praying for a Church of the Nazarene. Until one day he suddenly woke up to the fact that the horse had just slowed down, slower and slower until now they had stopped entirely. He was sitting right in the middle of main street praying and the horse was just enjoying a good rest.

It was on this day that Dad went on up to the hitching post by the feed store, tied up the horses, and walked down Main Street where he saw an empty store

STEVE COOLEY is a graduate student at the University of Chicago and formerly served as archivist at Nazarene international headquarters in Kansas City, Missouri.

building. It seemed to him that a voice said, "George Hamlin, this would be a good place to build a Church of the Nazarene." And Dad said, "Lord, how do I go about it? You know I don't have any money." But He said, "You have some Chester white hogs out there that would make awfully good collateral."

And so Dad never hesitated; he just walked on down to the corner to the Harbine State Bank, went in and saw the president, and told him who he was and what he wanted to do and that he had hogs for collateral. He wanted a loan of \$500. They gave it to him and Dad went down and leased this storefront, and then he knocked some benches together and rented an old piano and got in there and cleaned the place out.

Now all he needed was a preacher. So Dad began to pray again, "Lord, where will we find a preacher?" And it seemed that God said to him, "Why don't you try your old pastor from Lincoln, Q. A. Deck, and see if he'll come down." So Dad wrote him a letter, and he said he'd come. They got out some simple advertising, I don't know exactly what it was—I suppose a sign on the front—and they started the meeting. Dad led the singing and was janitor; he saw that the place was cleaned and swept out at nights.

A mighty revival broke out in that little room and it spread to the unsaved in a remarkable way. Some of those people later became quite prominent in the church. For instance, three Nazarene ministers of note were converted in those meetings: V. W. Littrell, L. D.

Meggers, and missionary Velma Mischke who spent 30 years in Africa.

V. W. Littrell later told me how he had come to town on Saturday night, like farm kids would, you know, itching for something to do and to see if he could find any excitement anywhere. Just wandering down Main Street he came suddenly on this revival. People were standing and singing, so he slipped in on the back row. He was completely unchurched and knew nothing about it, but he said, as the preacher was winding up his message, he thought he was going to faint. Littrell said he then got this horrible feeling that he was out of control, and he gripped the seat in front of him until his knuckles were white trying to keep from passing out. He said, "They asked us all to stand and they sang a song. I tightly closed my eyes, hoping that this feeling would go away. Suddenly I felt a great big hand on my shoulder and looked up into the eyes of Uncle George (my dad), weeping and inviting me to an altar of prayer. And then he said, 'He beat me on the back until I prayed through that night.'"

To me this seems so typical of that era; of laymen picking up the challenge and going beyond what you would usually think of them doing. And of course, with all of your boards and your organization today, it's more difficult. But this was one way in which God used laymen to get things started and moving during those early years. They organized that church and it has been a strong, sturdy church. It is still there in Beatrice. □

NAZARENE ROOTS

A PASSIONATE SENSE OF MISSION



Myrtle Mangum

"And to her was given the gift of prophecy."

Thus aptly inscribed is the graduation picture of Myrtle Mangum in the Pasadena College yearbook of 1920, for she had proven her mettle after a decade of preaching and teaching ministry.

A native Texan, Myrtle Mangum was converted and sanctified in 1907 under the preaching of B. F. Neely. Ordained by Dr. Reynolds in 1910, she offered herself for ser-

vice on the mission field in 1912 with three years' experience as an evangelist and two as a pastor. Her application to the General Missionary Board listed "preaching and singing the gospel" as her special gifts. With Lela Hargrove, her companion in evangelism in Arkansas and Texas, Miss Mangum sailed in 1912 for India, where she taught at Hope School in Calcutta, helped establish the Nazarene work with Leoda Grebe in Kishorganj (in present-day Ban-

gladesh), and contributed frequently to *The Other Sheep*.

After five years on the field, declining health forced Myrtle Mangum's return to America and prevented the resumption of her missionary service, but she remained active in deputation work. Then "providence led her to Pasadena University to finish her college work," states the copy editor of the 1920 student yearbook. She taught missions at Pasadena College, later earned advanced degrees in theology, and taught the blind.

Miss Mangum married Dr. Robert White, an English professor at Pasadena College, in 1927. He too was an ordained elder, and until his death almost 30 years later, they intertwined their careers, active together in both education and the preaching ministry, sharing their last assignment as copastors of the church in Alpine, Tex. After her husband's passing, she continued in the ministry until 1962.

The widely varied career of Myrtle Mangum White testifies to the passionate sense of mission that motivated the early Nazarenes, and reflects the conviction that the "spirit of mission"—whether expressed in home missions, foreign missions, or education—is indivisible.

"And to her was given the gift of prophecy"—true of Myrtle Mangum White and many others.

(Myrtle Mangum correspondence with the General Board of Foreign Missions, 1912-26; *La Sierra*, 1920; *The Other Sheep*, 1912-1917.) □

STAN INGERSOL, Archivist

The Victorious Plus

by JOHN W. MAY



An automobile, no matter how beautiful it may be, is useless if it doesn't run. An electric range can not function unless it is connected to power. A watch is only an ornament if it doesn't keep time. A law is only high-sounding legislative wordage if it cannot be enforced. A philosophy is only a dream until it becomes part of us. Sanctification is only a beautiful thought unless it works in everyday life.

It is one thing to experience entire sanctification as a second work of grace but quite another to maintain it. Continuity in holy living is not automatic but it is necessary. It is vital to apply spiritual rules for life on a day-to-day basis.

Consecration brings all that we are to focus on the will of God for and in us, and it must function in the continuous present. It is maintained every day with each new experience that comes into our lives, and provides a victorious plus within us. Paul said, "I die daily."

It is important to know we have put all things on the altar, but just as important to keep them there. Many have gotten into trouble by forgetting the promises they made to God as seekers after holiness.

"I used to feel that way, but I've outgrown it" is a legitimate statement regarding personal opinion but not moral conviction. Too often it signifies a spiritual breakdown. Opinions change, life has everyday adjustments, but consecration is to be kept up to date.

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As time passes, the unknown bundle must remain on the altar. It is illustrated by John Wesley preaching five times a day as an itinerant evangelist. It is P. F. Bresee "keeping the glory down." It is Uncle Bud Robinson keeping a lisping but dedicated tongue on the altar. It is D. I. Vanderpool exulting in spiritual "rivers, rivers, rivers" across many years. It is R. T. Williams living out the designation, "A man sent from God." It is Edward C. Oney organizing more than 80 Nazarene churches. It is contemporary ministers and laypeople keeping alive the heritage that has been handed down to them by these and other worthies.

What cannot be consecrated must be committed, and this also requires action. As another holiness plus, commitment concerns not only a passing moment but also a passing lifetime.

However attractive detours might be, we must stay on the highway of holiness. Others may seek other roads, but we must be committed to our spiritual course. We must not seek the easy path, only His presence with us on the road we travel.

On the flyleaf of Harmon Schmelzenbach's Bible were written these words: "Lay any burden upon me, only sustain me: send me anywhere, only go with me; sever any tie, but that one which binds me to thy service and to thy heart." This kind of commitment is the satisfying plus in holy service.

Whether it is in Africa or Alabama, Tennessee or Timbuktu, holiness people are to be committed to the preservation of what Wesley called "the grand depositum," holiness in heart and life.

The privilege of proclamation is imperative but also fragile. Like a muscle, we will either use it or lose it. Whatever the cost, the holy heart must keep its commitment vows. It must maintain the willingness to accept whatever difficult situations in life God allows. It resigns itself to God's time-table, His plan, and His leadership. It remains committed not only to a cause but also to a position and a place. To be where God wants us, when He wants us, and how He wants us is to find real joy and fulfillment in holy living.

Conquest, a third victorious plus, is the outgrowth of consecration and commitment. Holiness is service-related. It is disturbing to hear that only 5 percent of church people ever win a soul to Christ. One wonders what the percentage is in holiness churches with their discipling, revivalism, and any other evangelistic thrusts.

Does anything happen in the flurry of activities in the average church? Is anyone saved or sanctified in the multiplicity of meetings? Is the kingdom of God on earth enlarged? I firmly believe in the mission and methodology of evangelism, and I know that genuine revivals are both available and experienced in the holiness church.

No matter how many seminars we sign up for, we are not salesmen until we sell. No matter how many courses we take, our knowledge is not successful until we put it to use. No matter how many motivational clinics we attend, they are of little value until we are personally motivated.

There is a burning excitement about spiritual conquest. To be there when someone prays through is to

feel like we have been saved or sanctified all over again. It requires, however, an evangelistic persistence. The holiness message is safe for posterity only as long as holy conquest is sustained.

Consecration, commitment, and conquest are action words and without exercise they soon die. True holiness requires holy activity. These provide the victorious plus in sanctification and service. ☐

Because You Gave... EVANGELISM CONTINUES

by NINA BEEGLE

The front-page news story was headlined, "JOHN DOE'S LIFE TURNED AROUND: RECEIVED CHRIST IN HOME."

An unlikely story, you say. And you're right. You never saw anything like that in a newspaper. That would be an unusual news headline, even in one of our own religious publications. Though you hear about them only occasionally, souls are coming into the kingdom of God through the Church of the Nazarene every day.

Sometimes your budget dollar pays dividends in the most unobtrusive ways. The portion of it allotted to Evangelism Ministries is continually translated into souls about whom you may never hear.

This happens in three ways: through public evangelism, through process evangelism, and through personal evangelism. Personal evangelism has recently mushroomed across the church. Part of this is attributable to the work of Evangelism Ministries' four regional personal evangelism coordinators and its program director, all of whom conduct Schools of Evangelism in their respective areas. Let's consider three:

In Enid, Okla., Ruth DeLong, southwest area coordinator, is summoned to First Church for a three-day School of Evangelism. The entire Northwest Oklahoma District is invited, and laypeople from First Church offer scholarships to area pastors who would like to attend.

First Church folks are challenged by their pastor with the slogan, "85 in '85," and when the School of Evangelism (personal evangelism clinic) is over, they have 12 laypeople and 4 staff persons trained to present the gospel to people in community homes as a means of reaching 85 people for Christ in one year.

In this instance, results were fantastic. But Pastor Dan LaPaglia does not want the idea conveyed that it all comes easily. Victory came after doing battle against the enemy—who hates personal evangelism—and at the end of 1985, Pastor LaPaglia and the people of Enid First Church of the Nazarene presented 88

souls to the Lord and the Northwest Oklahoma District. And across the district, other souls receiving Christ as a result of the School of Evangelism brought the total to 108.

In Traverse City, Mich., June Cole held a personal evangelism clinic, sponsored by the Church Growth Division, for the new North Michigan Pioneer Area. June is the northeast personal evangelism coordinator. Thirty trainees participated, including 21 pastors. Among those who assisted as trainers, calling in homes with trainees, was Rev. C. Neil Strait, superintendent of the Michigan District. Rev. Strait is a personal evangelism enthusiast.

During the clinic, 60 people heard the gospel in their homes. The next Sunday five new people attended the services at Traverse City Church of the Nazarene. That, of course, is just the beginning. The 21 pastors who go back to their churches to train their people, and those 9 layperson trainees who impact their neighborhoods in other cities, are an ongoing force that has no stopping place.

In Colorado Springs, students at Nazarene Bible College built bridges of friendship in the community and interceded in prayer, preparatory to the coming of Beverly Burgess, program director for Evangelism Ministries, and Ruth DeLong. For the past 15 years, Evangelism Ministries has held such personal evangelism clinics at the college.

Two hundred students turned out for the training this time. That means that 200 prospective pastors and Christian workers have been trained to skillfully present the gospel and draw the net to lead people to a decision for Christ in their homes. The effectiveness of this method was demonstrated in the statistics that resulted.

Calls were made in 66 homes. Of these, 43 people allowed the trainer and trainees to present the gospel. Professions of faith were made by 33 of those who heard the gospel. The thoroughness built into the presentation prohibits easy-believism, and immediately follow-up with Nazarene *Basic Bible Studies* encourages growth. These are not decisions to be written off when the evangelists leave.

The portion of your General Budget dollar allotted to Evangelism Ministries provides essential helps to our evangelists—discipleship materials, personal evangelism materials and training, and research services. These ministries seldom make headlines, but they are undercover agents that help the church move onward! ☐

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

"Because YOU GAVE..."

A CARING, SHARIN

I knelt at the altar that Sunday morning in my slippers, slacks, and an old flannel jacket. My husband knelt beside me in blue jeans and a shirt the pastor had given him a few hours earlier. My tears of defeat and loss overwhelmed me. I sought comfort from my Lord at that altar where I had found peace many times before, but I could not pray.

The pastor must have sensed our helplessness and inability to pray, for I heard him explain to the congregation our need. Compassionately and earnestly he related how our home had burned and how everything we had acquired in 12 years of married life was gone. He then asked if some concerned individuals would come and kneel beside us and help us pray. I cannot explain the deep feeling of gratitude and hope I experienced when I felt that first hand touch my shoulder as people began to kneel beside me that morning. The pastor began to pray and his people joined him. The very roof of the building must have quivered with the heartfelt prayers being spoken in our behalf.

When the prayers were over and I was helped up from the altar, I was still exhausted and bewildered,

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by JODI REETER SCHULTZ

but I knew the Lord was right beside me. I had a new blessed assurance that the Lord Jesus Christ would see me through.

Later that same morning a dear friend quietly slipped a large bill into my hand. There were offers of lodging, furniture, and other items. The following Sunday evening the church announced a get-together in our behalf following the service. In the fellowship hall that night, those same people who had prayed for us put their love and concern into action. As we walked in the door we were overwhelmed with gratitude. My nine-year-old daughter let out a cry of delight as she viewed the display that faced us. There were stuffed animals and dolls and games. One special friend had handmade a lovely doll for my daughter, while still another had made a doggie of yarn. She was given clothing, balloons, and even a skateboard. Another dear friend gave her a Raggedy Ann doll to replace one that she had sent to me when Rachael was born.

For my husband and me there was a money tree, as well as various other gifts to begin our life again. I will never forget how touched and thankful I was when I found the beautiful new crocheted cape that one very dear friend had made me. My old borrowed flannel jacket was replaced by my treasured cape, never to be worn again.

When the time came to return to the destroyed home to see if anything was salvageable, love prevailed



G CHURCH FAMILY

again. A dedicated Nazarene friend stood by my side digging through the rubble. My husband's brothers, also raised in the Nazarene church, were there. Still another Nazarene lady was caring for my daughter. I will never forget that day. We found pieces and fragments of everything I held dear. When I cried or needed to talk, my Christian friends and family were there. They went through the deep dark valley with me. By my side they suffered through the smell of smoke that burned the nostrils; the poisons in the air that made lungs hurt and eyes swell; and the black soot that penetrated everything in sight, turning clothing into rags and staining skin so that one washing would never remove it. These people were truly a blessing in my troubled life that day.

The very night of the fire the Nazarene parsonage family took us all in. We were welcomed, even with the black soot and horrible smell all over us. I remember being offered a bath and finding on the side of the tub a little tube of fragrant bath oil just for me. My daughter was given clean pajamas and put to bed. The pastor's daughter shared some toys, a purse, and some tennis shoes with Rachael. We were fed and allowed to use the washer and dryer to try to salvage the clothing we had on, which, we found out, could not be saved. This is why my husband came to church that Sunday in the pastor's shirt. The shirt was given as part of their gracious hospitality that night.

In Philippians 2:4 and 5, we are encouraged to look to the interests of others and to have a Christlike attitude. This commission was fulfilled beautifully by this church family who loved and cared for us. The pastor was Warren Foxworthy, and the precious people are the Bellaire Church of the Nazarene, Houston, Tex.

For a while we stayed in the home of the Nances, a devout Nazarene family. I remember times of holding hands around the kitchen table and praying together. I remember loving arms holding me as I cried in despair, and their assurance of the Lord's love for me. For a time following the fire I was ill. I remember their concern for me during this time. They never ceased loving or encouraging me.

Two months after the fire we accepted an invitation to live with friends until we knew where we were going. You see, my husband is an ordained elder in the Church of the Nazarene. He had recently finished a master's degree, and we were waiting to be placed in another church home when the fire occurred. During the short time we spent with our friends we were ministered to by another group of Nazarene people. Although we had no job, and were of no financial help whatsoever to these people, they took us in and loved

us. The services were uplifting and encouraging. The musicians were wonderful and the sermons fed my hungry soul. Many times we were given food and money, and often taken to dinner. We had no financial income, but we had spiritual and material income from this wonderful group of Nazarenes. The pastor was Robert Lewis and the church family was the Lake Jackson Church of the Nazarene, in Lake Jackson, Tex.

Before long we were called to pastor a church on the Mississippi District. We moved all our belongings to our new home in a small U-Haul trailer. After we arrived our daughter slept on a cot and we slept on the floor. Only the Lord knows our feeling of deep gratitude for having a home of our own again, even without furnishings.

One week after we arrived in Mississippi, our new church sent us to the district preachers' and wives' retreat. It was a happy and uplifting time for us as we met our new district family. As we all gathered in the tabernacle on the lovely campground that day, I had no idea what was about to take place. The district superintendent, J. W. Lancaster, stepped to the pulpit and began relating our story of the fire. Hands went up all over the tabernacle pledging money on our behalf. Each church on the district was giving to us out of their love and concern. My husband received books from fellow pastors. The women of the Hattiesburg church made us two beautiful quilts. We received enough money from the churches to put a down payment on furnishings for our parsonage. A member of the Tupelo church gave us a new living room suite. We were truly blessed by these wonderful people.

As I draw my story to a close, I must tell you of one more group of people who shared gifts of love with us a few weeks after our arrival in Mississippi. Our own little church family gave us a "welcome" shower. I opened many beautifully wrapped gifts of towels, baking dishes, and even a lovely picture. Many times since then our own precious church family has seen to it that our needs are met. As I look around my lovely parsonage home I am thankful for the loving touches our own congregation has added. Through the Lord's leading, my husband, Robert A. Schultz, is the pastor of this church in Greenville, Miss.

I give my Lord the glory for bringing us through this difficult experience. Jesus gave me the assurance that we would make it through. I am grateful to the Nazarene people who allowed themselves to be used by the Lord on our behalf. You have given, in love and with joy, the widow's mite as well as the king's ransom. You have been a caring and sharing church family indeed!



THE DISCIPLINE OF WAITING



by RANDY BYNUM

Waiting—in line at the post office, in traffic during rush hour, for an appointment at the doctor's office, for a friend to come as promised—is required of all of us, and yet is extremely difficult to do with patience. With crowded conditions from population growth, and with an increasingly hectic lifestyle, we 20th-century folk are perhaps called upon in daily living to wait on one another more than others in the past, and yet are at the same time less disposed to do so.

One day recently in the marketplace, a lady came barging through the milling crowds, roughly bumping me and everyone else in her path aside. She was angrily muttering to everyone as she made her way through. Though her hurry may have been justified, her selfishness and disrespect left a trail of angry people behind her. She set me thinking about the discipline of waiting. There are many positive benefits to be gained from waiting, if we allow ourselves to be shaped by its discipline.

Patient waiting builds character if we remember that who we are and become is more important than what we do and accomplish. Doing more in a shorter time, though often expedient and necessary for some

who would tend to laziness, does not of necessity give one more value as a person.

Waiting patiently demonstrates respect for others in our crowded and rushing world. It can build bridges of positive relationship to others, in contrast to the barriers that can be erected by selfish demanding.

Patient waiting is good for physical and mental health. Fretfulness and anger take their toll on physical and mental well-being, from frustration, to headaches, to ulcers.

Ways can be found to use constructively our times of waiting. An acquaintance of my father would take a *Reader's Digest* in the car with him to read while waiting for the red light. Another man I heard of said to his wife, as she came out of the beauty parlor where he had been waiting for her, "Did you know that there are 2,573 bricks in this wall?" Humorous extremes, of course. A good book to read, however, some minutes of meditation and prayer, a closer look at God's handiwork in our world that we have been too busy to notice, a word of friendship or of witness to another person near us, can turn waiting into a positive benefit rather than a waste of time.

There is a dimension of waiting, though, that goes beyond the daily delays of a few minutes or a few hours. We may find ourselves called upon to wait days,

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months, or even years for an anticipated event. Waiting can seem endless when it stretches out much longer than we had ever expected—for the “right person” to come along, for a child, for a change to better living conditions, for a loved one to be saved.

Waiting is not new to the human scene, however. Noah waited seven long days inside the ark with family and animals for the first drop of promised rain to fall. Israel continued to groan under Egyptian oppression for years while they waited for God to prepare their deliverer. During the period of the Judges, Israel often waited decades for a deliverer from their enemy neighbors. Samson’s mother waited for a child (and perhaps later decided that waiting had not been so bad after all!). Samuel’s mother waited for a child. The Israelites waited 70 years for return from captivity, and centuries longer for their promised Messiah.

They learned, as we must, that God is never late, never too slow. Waiting patiently allows us to get in

step with His timetable for Kingdom events and for our lives as part of His kingdom. It lets us flow with the strong, steady current of His Spirit, instead of the chaotic rush of the spirit of the age.

My favorite example of patient, constructive waiting is expressed by the hymn:

“Waiting on the Lord for the promise given;
waiting on the Lord to send from heaven . . .
waiting in the Upper Room . . .”

The early disciples waited until the Father’s promise had been poured out upon them. The power and presence of the Holy Spirit are worth waiting for. The promises of God are worth waiting for. Answers to prayer are worth waiting for. It is worth the patience to be in the flow of God’s timing.

I must add, if these thoughts are helpful to you, then my waiting here today at the Custom’s Office has not been in vain. □

Beyond Spiritual Gifts

In two previous articles I discussed the modern Charismatic movement. The heart and soul of the movement is its emphasis on tongues as the evidence that one has been baptized with the Holy Spirit. A relatively new emphasis is on tongues as “prayer language.”

But just where does the gift of tongues, and other spiritual gifts, fit into the divine scheme of things?

The definitive teaching on the gifts of the Spirit is found in 1 Corinthians 12–14. Chapter 12 enumerates the various gifts and clearly states that they are imparted to Christians solely at the discretion of the Holy Spirit.

The crucial question is this: are spiritual gifts—tongues in particular—the be-all and end-all of Christian experience? It would appear so if we are to believe the Charismatic leaders, but quite the contrary if we believe the apostle to the Gentiles. He concludes chapter 12 with this significant advice: “covet earnestly the best gifts; and yet shew I unto you a *more excellent way*” (italics mine).

To introduce this more excellent way, Paul makes a startling suggestion. He implies that it is possible to have all the spiritual gifts—tongues included—and yet be lacking in divine love. If such is not possible, Paul is guilty of rhetorical sophistry—using an argument that has no foundation in fact.

by WENDELL WELLMAN

Chapter 13 puts the whole issue of spiritual gifts in proper perspective. As important and desirable as they may be, there is something above and beyond all the gifts. It is divine, or perfect, love. Without this love, Paul assures us, the gifts are without real value.

Perfect love is the true evidence that one is filled with the Holy Spirit. It is the one thing that cannot be counterfeited.

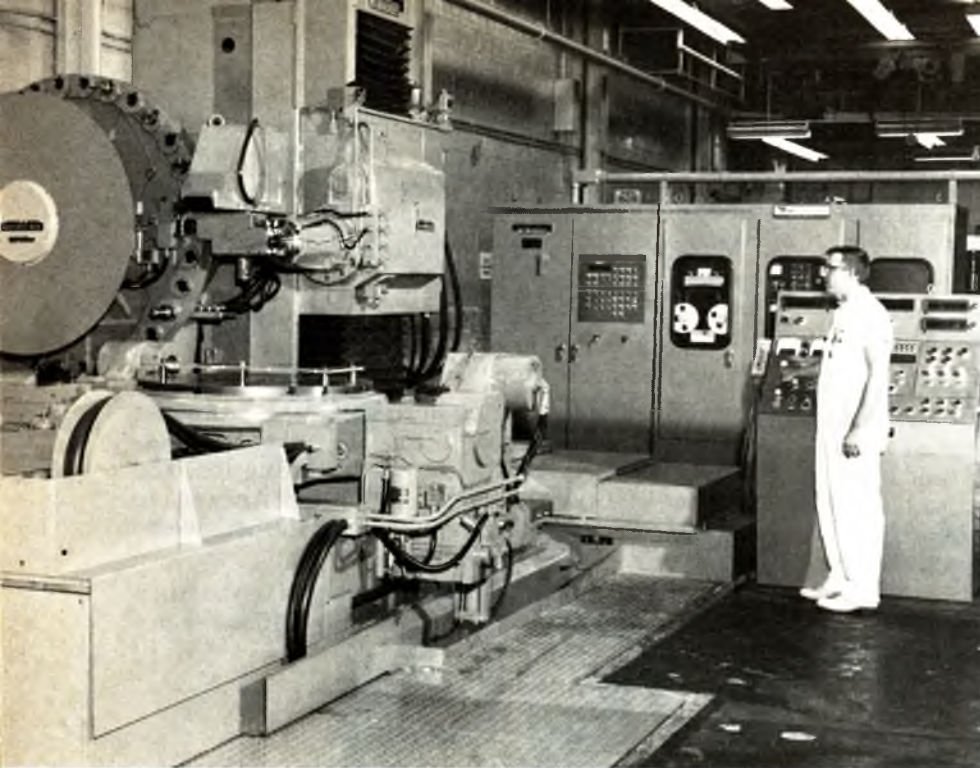
Tongues, or glossolalia, can be counterfeited. Tongues speaking is by no means confined to the Christian church. The phenomenon is known in other religions and cultures. How, then, can one be certain that the tongues being spoken are genuine, and not a counterfeit? The same is true of healing and other spiritual gifts. They do not constitute unmistakable evidence of the Holy Spirit’s baptism, since they can be counterfeited.

Perfect love, on the other hand, cannot be counterfeited. The man who tries to fake it soon gives himself away. He stumbles in his efforts to be long-suffering and kind. He seeks his own way in spite of himself. Jealousy rears its ugly head, try as he might to hold it down. He is all too easily “provoked to wrath.” Perfect love, he soon discovers, is an obstacle course he can’t quite negotiate!

However highly we prize spiritual gifts, they will not be around forever, Paul tells us. Tongues, prophecy, and the other gifts will disappear from the scene, but perfect love, along with faith and hope, will abide forever.

These are above and beyond spiritual gifts. □

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Union Carbide

The Potter Is a Programmer

by JACK CONN

I walked into the machine shop and stopped by a large machine. There were five sets of red digital readout lights ablaze on the control console. Two sets danced like digital clocks gone wild as I watched the giant five-axis computer numerically controlled (CNC) machining center. Two of the machine slides were moving rapidly, and the blinking lights monitored their positions in inches. There was the constant hum of dozens of large electric motors and the muffled rumble of the mammoth air-conditioning system for the building. Rows of machines stretched away on each side of the aisle. The familiar pungent odor of coolant fluids and cutting oils permeated the air. These were sights and sounds that for more than 35

years had been a large part of my working life, and I must shortly bid them farewell. I saw those years bring many changes—changes from manually controlled machines to such marvels of industrial technology as CNC machines. Computer numerically controlled machines are fascinating marvels of modern technology.

A five-axis machining center moves a revolving cutter, or the part being machined, through five separate directions or planes of motion. These are two horizontal motions (east or west and north or south for simplification), vertical, revolving about a fixed center, and tilting from horizontal to vertical. On this machine all five axes can be programmed to move simultaneously. Movements in five axes are somewhat hard to comprehend. The machine controller is a computer programmed to move the various axes to machine a part. The program is prepared by a programmer. Simple parts are sometimes programmed by the machine operator. Manual control of machine tools—the old potter concept

—is rapidly being replaced by computers.

The metal chips flew as I watched the whirling cutter move across the part. I was reminded that God shapes and molds lives. "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it" (Jeremiah 18:1-4). The Divine Potter or Craftsman has now also become a Programmer if we transfer the imagery to our world of modern industry. In a spiritual sense, God's desire is still to transfer the divine image to fallen mankind.

The rough stock yielded to the passing cutting tool. A part was taking shape. The part had originally been only a concept in the mind of a designer and programmer. Now it was becoming a reality. I was reminded that the Christian's life as it is shaped and formed is the product of an Infinite Mind. Every movement of the machine had purpose. I was intrigued by the part being formed even though long accustomed to the unusual in machining. It was asymmetrical. You might think the part odd. We're so used to the symmetrical.

Symmetry is defined as, "Similarity of form or arrangement on either side of a dividing line or plane." A wheel is symmetrical—it's the same all around the hub or center. The Bible has beautiful symmetry. It revolves about one central figure—the Lord Jesus Christ. Evangelical faith produces many common characteristics in believers. We are, however, individuals and as God's program shapes each of us He can, and does, insert a few changes in the program here and there that are different from others. God wants individuals, not just stereotypes, to love and serve Him. The 12 apostles were so different yet totally committed to one Lord. There is still room for asymmetry in the Christian life.

God has a plan, a program for

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each life. The Potter is not dead. He has the additional role of Programmer. As the divine program is implemented, Christian growth and perfection in love emerge. One peculiarity of CNC machines is that electricity coming from a power plant will not effectively operate them. The power is too "dirty." Have you ever thought electricity could be dirty? Conventional electrical power systems abound with fast-changing voltage drops, rises, transient spikes, and other noise signals attributable to frequency changes. Control information in a machine is transferred from one position to another in the control circuits by fast risetime trigger pulses as machining proceeds. The disturbances in conventional power can duplicate the trigger pulses and cause erratic operation of the machine. "Clean" power is needed. The desired electrical power is obtained by driving a flywheel motor-generator with conventional power. Energy stored as inertia in the mass of the motor-generator set provides the reserve energy to maintain normal clean power output during disturbances in the unconditioned power system. For the Christian the power that enables the trans-

formation that reflects God's design is clean power in the person of the Holy Spirit. A principal meaning of the word *holy* is "clean." The clean power supply was given at Pentecost. "But ye shall receive power, after that the Holy Ghost is come upon you . . ." (Acts 1:8).

One of the great dangers to our civilization is the technological advancements in weapons of warfare without a corresponding advancement in social or moral responsibility—what Jesus Christ taught. Few if any minds can comprehend or even try to comprehend the destructiveness of thermonuclear or laser weaponry.

Another danger of this age of technology, and perhaps greater, is the subtle erosion of spiritual values. Technology is forcing us to rethink some of our traditional positions, or lack of positions, on social issues and life-styles. Forty years ago there was no need to have a stated church position on homosexuality or abortion. Such issues, though no doubt present, were not openly discussed as they are today and required no confrontation.

And what about some ramifications of television viewing? Does watching programs sponsored

by the alcoholic beverage industry contribute to higher viewer ratings and encourage their continued sponsorship (and corresponding sales) even though we do not buy their products?

The home video movie is a completely new challenge posed by high technology. Does not a portion of the purchase or rental fee of video movies go to the producers, be they in Hollywood or elsewhere? If so, what is the difference in discriminating and selective viewing of a movie at home or in the theater? Do closed doors at home lead to indiscriminate viewing that would not be indulged in by Christian people in a public theater?

It's traumatic but technology is tearing at our traditions. We're being forced to fast, pray, and seek God's design and program for us in our time. We cannot retreat to the past. Indeed, who would want to in these challenging and exciting days of space travel, medical breakthroughs, and robotics? But we must know the Programmer's plan and feel the Potter's touch for spiritual living with high technology and move with it. If not, we'll be left in the backwash of modern technology or be destroyed by it. □

Book Brief

QUESTIONS YOU SHOULDN'T ASK ABOUT THE CHURCH



STEPHEN M. MILLER
editor



This penetrating book is a collection of articles on questions that *are* being asked about the church. It is a very readable paperback, with an optional leader's guide covering the 13 chapters.

The book flows smoothly, giving an enlightening view of many unexpressed questions most Christians think about on occasion. The lead article, a reprint from *Leadership Journal*, is an interview with the perceptive Elton Trueblood, who answers the first question: "Is Our Church Stuck in the Mud?" by showing that in a healthy church, laymen are groomed to minister.

All 13 chapters are good, and although not all of the contributors are as creative as the titles might indicate, their material is solid food for thought. Seven of 13 are reprints from writers of other denominations, giving a broad perspective from the church at large. Other titles are:

- "What's So Special About the Church?"
- "Wesley Who?"
- "Is God on Stage?"
- "Hey, Does Anyone Know Where We're Going?"
- "Who Says I Have to Join the Church?"
- "Who Took My Tithe?"
- "So What If the Poor Don't Feel Comfortable?"
- "Does God Require Overtime?"
- "Why Have a Revival When the Sinners Won't Come?"
- "Is Ministry a Nice Word for Manipulation?"
- "Who's the Minister Around Here, Anyway?"

The book stands alone as thought-provoking reading, but I'm really excited about the helps in the leader's guide. Any class could wake up and be a lively share group with a teacher willing to follow the simple directions to prime the pump. These are honest questions people really *are* asking, and between the book and a wise leader, they'll find some answers here. □

—Evelyn A. Stenbock

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

the editor's STANDPOINT

THE REDEEMER

God who created all things is sovereign over them and independent of them. But He is utterly free to involve himself with His creation. According to Scripture, He continuously creates, sustaining in existence what He has made. He is the life of nature and humanity.

God, the Sustainer of the universe, is also the Redeemer of His creation. The Bible has no illusions about the mess we are in. God pronounced a value-judgment on His original handiwork—"It is very good." That judgment is no longer valid. Man and his world are marred, jarred, and scarred by sin. Things are now very bad, filled with violence, illness, and death.

The holy God has refused to abandon and destroy a sinful creation. At measureless self-sacrifice, He has involved himself with a fallen world in order to redeem it.

In the Old Testament the focus of God's redemptive involvement is the Exodus. There God acted to rescue a gang of slaves from their bondage. He adopted them

as His people. Despite their repeated failures, He used them as a chosen instrument to supply the world its Bible and its Savior.

In the New Testament the Creator's involvement has its focus in Jesus Christ. The life, death, and resurrection of Jesus, what today's theologians call "the Christ-event," is God's way of saving His ruined world. Just as there is no other God, so there is no other way of salvation. Christ or chaos are the only options mankind has.

The God of the Bible, the Creator and Redeemer of mankind, revealed in Jesus Christ and proclaimed in Holy Scripture, is the one, true, living God. We did not invent Him; He created us. That we try to change Him is our folly; that we let Him change us is our glory.

His name is love, His word is truth, and to know Him is to experience eternal life. He can be known! He does not hide from us in contempt for our sins. He comes to us in Jesus Christ to be our Redeemer. Freed from our slavery, we are adopted into His family. That is the Good News! □

CARRY ON THE WORK

One measure of greatness is the capacity to attract and enlist others in one's own cause.

General Charles Gordon, brave and brilliant soldier-politician of Great Britain, inspired courage and commitment in others. After Gordon was shot and beheaded at Khartoum, Emin Pasha, governor of Equatoria, wrote: "The work that Gordon paid for with his blood, I will strive to carry on, if not with his energy and genius, still according to his intentions and with his spirit."

A greater than Gordon began a work that He "paid for with his blood." Into His mission of redeeming the slaves of sin, Christ poured His life blood at Calvary.

That mission continues, as the risen Christ utilizes the Church and the Bible, in the power of the Spirit, to reach lost people with saving truth. The church is summoned to the task, responsible for striving to carry forward what has been thus far so nobly and expansively advanced.

To succeed, the church must live and work "according to his intentions and with his spirit." Only a Christlike church can persuade others to follow Christ. Unless the aims and spirit of Jesus are enfolded by His disciples, the world will be unimpressed by their message. His love must shine through the work and witness of the Church. Otherwise, men and women will turn away in cynicism and disgust when the Church speaks.

Fortunately, we can do what Emin could not do, pursue our mission with the very energy of our Exemplar. Our Lord's life on earth was spent in the power of the Holy Spirit. That same source of spiritual energy can be ours in overflowing measure. Spirit-filled Christians can carry on the work of Jesus Christ.

In the face of the world's need, and moved by the Savior's love, we should resolve to carry on, in the Spirit's power, the work Jesus paid for with His blood, expressing in our lives His intentions and spirit. A people so committed will be invincible, as church history demonstrates. □

Only a Christlike church can persuade others to follow Christ. Unless the aims and spirit of Jesus are enfolded by His disciples, the world will be unimpressed by their message.

WELCOME EVERYONE

One of the fascinating traits of Jesus Christ was His perfect ease in any company. No one was too high, no one was too low, for Him to company and converse with. He shared His great truths and spent His vast love with men, women, and children from all levels of society. Everybody was somebody to the Lord.

Stuffy human pride, acting from deep insecurity, often finds this breadth of sympathy impossible to accept or express. A rusty piece of doggerel tags Boston as a place where the Lodges speak only to Cabots and Cabots speak only to God (or is it the other way around?). I read something in Sholom Aleichem's memoirs that tops the Cabot-Lodge connection. In a Russian town where he spent boyhood years, lived a certain fellow "so conceited it was beneath his dignity to talk to himself." That reminds me of a thoroughbred dog I once heard of who would chase only pedigreed cats.

On a farm in north Florida, owned by my father-in-law, I used to feed watermelons to the livestock. Every crit-

ter on the place seemed to enjoy it. Feeding time was a democratic picnic. Cows, hogs, chickens, and even the dog, would bunch together to get the melons. The one exception was the mule. She would stand apart, staring in haughty contempt at the other animals, sullenly refusing to eat until I tossed a melon to her as she stood a few yards away from the rest. No wonder the Psalmist said, "Be not as the mule!"

Like Jesus, we should take a genuine interest in all kinds of people. I like the J. B. Phillips' paraphrase of Romans 12:16—"Don't become snobbish but take a real interest in ordinary people." People are people, whether rich or poor, learned or ignorant, Jew or Gentile—all come from Adam and all need Christ. The church should make them all welcome in His name and spirit.

Ho! Everyone who thirsts,
Come to the waters (*Isaiah 55:1, NKJV*).

Thirst is no respecter of race, class, or situation, nor is the great Thirst-Quencher. □

LOVE CONQUERS HATE

George Gaines is 72 and crippled. In spite of constant, severe pain he carries on a ministry of preaching and writing that has proved to be amazingly productive. His special ministry is to prisoners on death rows in America's prisons.

In a recent letter to me he related a thrilling story that I must share with you.

David Campbell was a death-row prisoner, "a guard-hating, guard-fighting inmate." He got a letter from Brother Gaines, in which Gaines said, "I love you." For the first time in his life someone had told him that he was loved! Made aware of God's love, he was soon saved there in prison.

A week later one of the guards tried to provoke him into fighting. David refused, saying, "I won't fight you except with my Bible—I've been saved." Another guard, surprised by his refusal to fight, asked, "David, what's wrong with you?" His simple reply was, "I've been saved." As a result, that very guard knelt in David's cell and gave his heart to Jesus Christ.

As Paul once declared, the Word of God cannot be locked up! Even in prison and from prison it will prevail against sin and bring people to Christ. Thank God for those who are expressing love to the lost of the earth, and are being used by God to reach others for the Kingdom.

In prisons and elsewhere are multitudes of hurting people who don't know that God loves them because people haven't loved them. A love so deep and strong that it took Christ to the Cross to die for our sins is too exciting to ignore. We must make people aware of His love, and we can only do this when they are convinced of our love.

John Henry Jowett said, "The gospel of a broken heart demands the ministry of bleeding hearts. . . . As soon as we cease to bleed we cease to bless." Compassion and sacrifice are vital to the mission of winning people to Christ. Only those who love enough to get involved and share the hurts will exert an influence that persuades sinners to trust in Christ and be saved. Lord, help me to be such a person! □

Sad harvest! The general funds provided no Christian schools for elementary education for our children. They were "left for the wolves." The tender plants were ignored. Why can't we wake up *now*?

Naomi York
Losantville, Indiana

GAVE UP MOVIES

I was reared in the Nazarene church and educated at BNC. I've grown to appreciate the church and its doctrine more and more. Raised in the parsonage, I was taught all the things we were to do and not to do. As I grew into high school I was permitted to make decisions of my own . . . I decided going to movies was not bad, so I probably averaged two or three a month for several years. After high school I went to work for Halliburton Services (oil field work). I was a Christian and growing, but I was still going to movies. . . . The "four-letter words" I was hearing from my fellow workers were the same words I was paying to sit and listen to each time I went to a movie.

I then decided to quit going to the movies. My wife and I got together with other couples in our church and rented videos, which have all the same words. We decided to quit that also.

A few years ago I heard one of our generals preaching against movies because our money supported Hollywood. I feel in this day of diversified businesses, support has nothing to do with it. The real meat of the issue should come from Job 1:1 . . . he feared God and shunned evil. I feel we should be more concerned with shunning evil as did Job and the support of those types of industry will care for itself.

Marvin Ferguson
Bethany, Oklahoma

THREE GIANTS

I owe so much to three giants from Colorado! I was saved, at 14, in a revival meeting in eastern Colorado conducted by District Superintendent D. I. Vanderpool. When I attended Pasadena College he was my pastor at Bresee Avenue Church. How he did preach! When

he was a general superintendent he dedicated our baby daughter Rebecca Lynn.

While still at Bresee Avenue Church, R. J. Plumb became my pastor. He was chairman of the district Board of Orders and Relations when I was licensed to preach. At his recommendation I was given one of George Coulter's "great opportunities"—a home mission church on the Northern California District.

Before entering the ministry I was Sunday School superintendent of a small church on the Los Angeles District. A. E. Sanner, the district superintendent, met with us when we needed a pastor. I mumbled to myself, "I know what that gruff, determined old boy will do—he'll shove someone down our throats, like it or not." Was I wrong! Love almost dripped from his fingertips, he was so gentle and kind. I was knocked off my little pedestal and have never forgotten his Christlike spirit.

I am now retired after 27 joyful years of pastoral ministry in California.

Harold W. Beeson
Fresno, California

ON THE RIGHT TRAIL

by D. J. SCARDIGNO

Rain fell heavily that stormy Saturday afternoon. Who would ever think a gray day like this would turn out so bright?

In late afternoon we received an awaited phone call. Scott wanted to talk!

My acquaintance with Scott began while he was lying unconscious in the I.C.U. ward of a Connecticut hospital. A pastor called long distance, asking me to visit Scott at the request of his sister. Her concern was well-founded. The near fatal accident left everyone in the family grasping for hope. It had taken two hours to pry Scott out of wreckage a sanitation truck had created in seconds. Now was the time to be praying.

Daily visits to pray with Scott left me with a sense of grief, but the knowledge that many people throughout New England were praying heightened my awareness of divine intervention. God was hearing prayer for Scott's salvation and recovery.

D. J. SCARDIGNO is a Nazarene elder currently residing in St. Augustine, Florida.

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

I waited eagerly for his return to consciousness. When that day finally came, he was not interested in the message I longed to share. His response was, "Thanks, but not now." I asked myself, If not now, then when? I prayed, "Lord, please use the card I left him!"

Daily visits continued through weeks. A change began to take place in Scott's spirit. His thoughts no longer ranged over the mountain trails he had skied. He could no longer ignore the deepest issues of life. His fast-paced athletic life-style was at a standstill.

Scott lost his spleen to the accident, and a stainless steel rod supported what was left of one femur. Other complications raised fears for his life and left him in deep depression. Unanswered questions mounted. His circumstances grew as dismal as the overcast sky.

Now Scott's hospital room became God's sanctuary, his bed an altar of offering. While the attending nurse flashed in and out of the room, my newfound friend prayed for and found salvation. New life was being fused through the simple prayer of a broken young man. After a few weeks of shared friendship and the prayers of faithful people, Scott found the Lord.

Scott's testimony is a blessing to all who know him. He recently graduated from Point Loma Nazarene College. He has just returned from distributing Bibles behind the Iron Curtain. His life is dedicated to helping young people find the "right trail." □

IN THE NEWS

PEOPLE AND PLACES

Darrell W. Swank of Grand Forks, N.Dak., was graduated from the University of North Dakota School of Medicine May 23 in Grand Forks. Swank was awarded the Upjohn Achievement Award given by the Upjohn Company to an outstanding senior student. He also received the Charles and Emma Bollinger Memorial Scholarship.

He received his bachelor of arts degree from Mid-America Nazarene College in 1976 and his doctor of philosophy degree in biochemistry in 1982, from the University of North Dakota.

Swank will do his residency in pathology at the Mayo Graduate School of Medicine, Rochester, Minn. He is married to the former Tavia Davidson and has a baby daughter. His parents are Mr. and Mrs. J. Grant Swank, Sr., Denton, Tex. □

PERSONAL EVANGELISTS TRAINED ON MICHIGAN DISTRICT

On March 14-15 the Michigan District sponsored an Evangelism Conference in Grand Rapids, Mich., to motivate and inspire their people to share Jesus Christ. "Sharing the Bread of Life" was the conference theme.

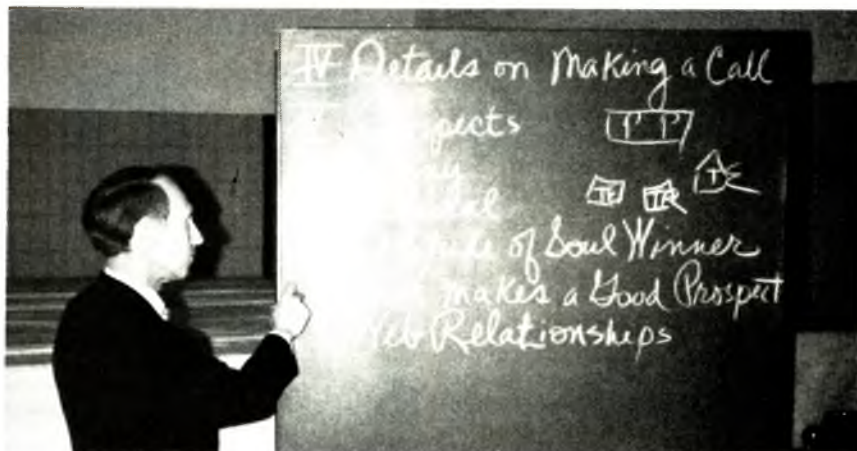
Dr. Charles (Chic) Shaver, professor of evangelism at Nazarene Theological Seminary, keynote speaker, relayed the story of his own struggle with sharing the gospel. New converts who had been won to the Lord through personal evangelism shared their testimonies in the seminars.

In three related seminars, Mrs. Linda Emptage directed a session for children's workers, Mr. Bob Kring led a session for youth workers, and Dr. Shaver taught the seminar on personal evangelism.

Ten teams of personal evangelists practiced what they had learned by going out into the community Saturday afternoon to share the gospel. Two people gave their lives to Jesus Christ that day. The following Sunday, a lady

to whom the gospel had been presented on Saturday gave her life to Jesus Christ at the altar of the local church. Out of 10 calls, three persons accepted Christ.

As a result of the conference, several district churches plan to incorporate a personal evangelism program into their ministries. Total attendance for the conference was 127. □



Dr. Charles Shaver explains to the class what makes a good prospect for a personal evangelism call.

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CONTACT '86 is a part of YOUTH IN MISSION, the summer ministries program for college/career young adults sponsored by NYI Ministries. The "Sunshine Gang" is the name given to the five teams of young people who will be ministering to children in neighborhood backyards and church services across the U.S. and Canada in the CONTACT program.

CONTACT participants were involved in the YOUTH IN MISSION Training Camp at Camp Taconic, the New York District Campgrounds near Red Hook, N.Y., June 15-24. During their training they worked with Steve Pennington who created PRO KIDS and is involved in family oriented ministry across the nation. He helped them develop a week of "Sunshine Club" children's evangelistic programs. Upon departure from Training Camp, the five teams were assigned to the Canada Atlantic, Hawaii, Minnesota, Wisconsin, and Pittsburgh districts to minister in a different church every week. They will return to their homes or schools on August 18.

Each day the CONTACT team in-

CONTACT '86

CONTACT NO. 1 CANADA ATLANTIC DISTRICT



Carol Johnson
ONC



Rhonda Robert
MANC



Jeff Giles
SNU

Michelle Wable, NNC (no photo available)

vades a neighborhood, setting up stage equipment in a backyard or park area. All the children in the area are invited to come and participate, primarily through the canvassing efforts of the local church. Each "Sunshine Club" lasts for one hour. The children hear songs, skits, and stories that emphasize God's love for them. The next day they return—bringing their friends. The week is topped off by a great "Sunshine Club" rally at the church on Sunday morning. Through the efforts of the CONTACT team, the local church makes new contacts of families in the community.

YOUTH IN MISSION participants are chosen from hundreds of applicants across the United States and Canada, involving college and career young adults in summer ministries in local churches, inner-city locations, children's ministries, music groups, and world mission evangelism. They give of themselves and their summer to serve others. For further information contact Dale Fallon, program coordinator, YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131. □

CONTACT NO. 2, PITTSBURGH DISTRICT



Denise Campbell
PLNC



Robin Robison
MANC



Scott Mehlhoff
MANC



Charlene Ewer
NNC

CONTACT NO. 4, MINNESOTA DISTRICT



Cindy Depugh
MVNC



Tom Greene
TNC



Joy Reed
Circleville
Bible College



Laurie Sanders
NNC

CONTACT NO. 3, WISCONSIN DISTRICT



Cindy Bowen
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Howard Estelline
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Jeremi Heiney
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STUDENTS TAKE WORK BREAK IN CHICAGO

While most students were celebrating the spring break of school at the lake, 14 high school students from Kankakee, Ill., First Church, took a work break to minister at the Chicago Blue Island Church with its new pastoral couple, Brian and Joan Wilson.

During Easter week, March 29—April 5, the 14 painted the entire sanctuary, made repairs and painted in Sunday School rooms, and painted trim on the parsonage. They passed out 2,000 fliers, printed in Spanish and English, telling about the Church of the

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Applying the carpet to that same brick wall.

paint and equipment for the project and paid for the 2,000 fliers that were printed.

The new Spanish church now has an attendance of 10, and in less than two months the English congregation has increased its average attendance from 27 to nearly 40.

"These kids were such a blessing to us," said Pastor Brian and Joan Wilson. "We have begun two Sunday morning worship services as a result of the tremendous response from the distribution of the fliers—one in Spanish and one in English, alternating with the Sunday Schools. We're also beginning Bible studies for the Spanish on Tuesday nights, and continuing English Bible studies on Wednesday nights. We are really encouraged."

Brian and Joan went to Blue Island in March 1986 to lead the established English congregation in beginning a ministry among the Spanish community. □



Dinners and snacks were eaten in the church basement. It also received a new coat of paint.

the boys in the homes of church families.


Kankakee First Church provided



Kankakee, Ill., First Church youth pastor, Rev. Dave Clark, helps prepare for carpeting an old brick wall in a Sunday School room.

Nazarene, what it believes in, and the times of services.

They did their own cooking in the church basement facilities. The girls slept in the parsonage basement, and



Book Briefs

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Stephen M. Miller, Editor

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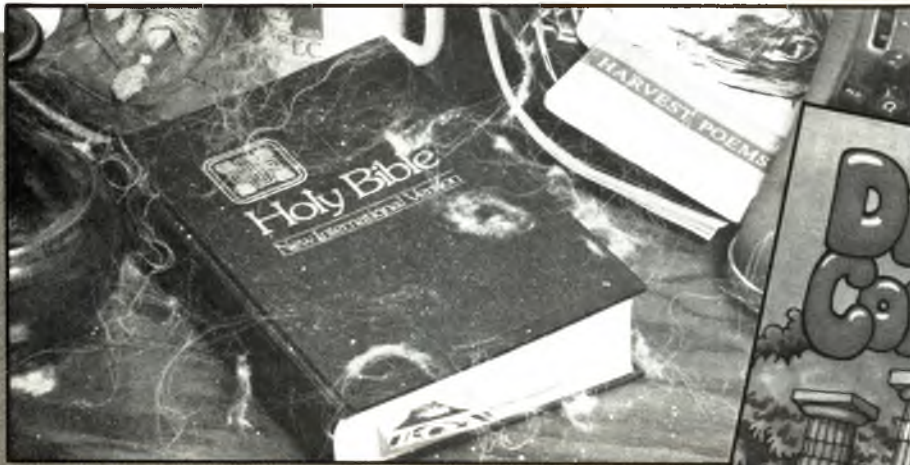
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Pictured at the committee meeting (l. to r.) are: Betty Fuhrman, Book Program coordinator; Dr. Wesley Tracy, editor, *Preacher's Magazine*; Dr. T. Crichton Mitchell, Nazarene Bible College; Rev. John M. Nielson, Eastern Nazarene College; Dr. Neil B. Wiseman, Nazarene Bible College; Dr. William Miller, Nazarene Theological Seminary; Dr. William M. Greathouse, general superintendent; Dr. Ray Dunning, Trevecca Nazarene College; and Dr. Richard Taylor, professor emeritus, Nazarene Theological Seminary. Dr. Wiseman was asked to serve as facilitator.

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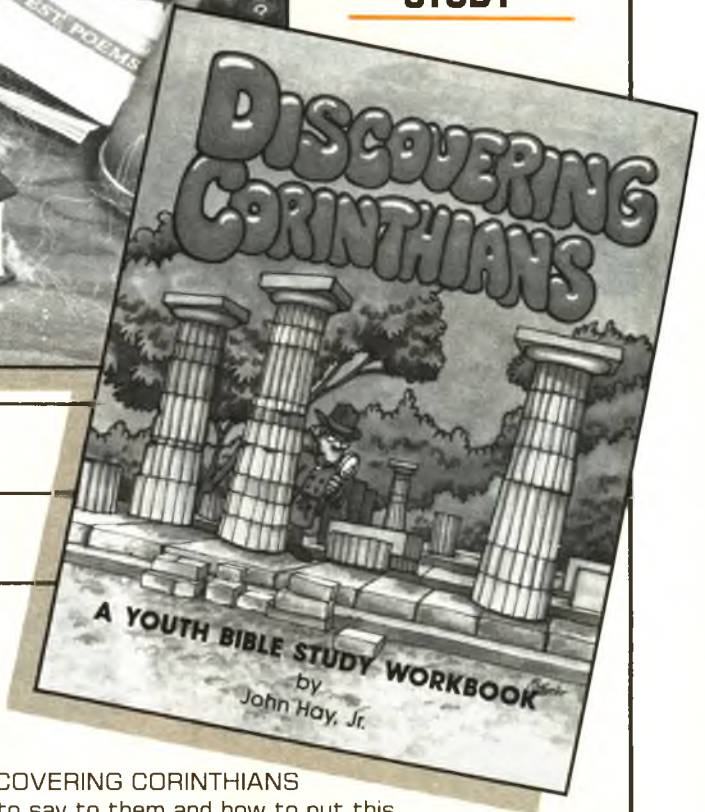
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NPH ANNOUNCES NEW HOLINESS PROJECT

A special ad hoc committee, created to lay the groundwork for a new publishing project, met for the purpose of selecting key biblical texts relating to the doctrine of holiness.

In the orientation period, Bud Lunn, manager of the Nazarene Publishing House, told the group there is a great need for a book, tentatively titled *Great Holiness Texts*, to assist pastors in developing messages on the holiness passages of the Bible, exegetically, expositively, and homiletically.

Advance lists from colleges and seminary professors were used as the basis for the text selections. Writers will be selected soon. □

DOANE SUFFERING FROM FOOT PARALYSIS



General Board member Leon Doane, 51, is suffering from the loss of control and feeling in his right foot following recent hip replacement surgery. The former director of Stewardship at Nazarene headquarters had surgery on his left hip, March 26, and returned to the hospital for replacement of his right hip, May 20. (The surgery was to redo hip replacements performed 11 years earlier.) It was during the May surgery that the sciatic nerve was damaged, resulting in severe pain and loss of control and feeling to his right foot. (The sciatic is a sensory and motor nerve running through the pelvis and the upper leg.)

"My doctor is optimistic, but he is making no promises," said Mr. Doane. "I make regain use of my foot in a year, six months, or six weeks." He added that there is a chance that he may never regain use of the foot.

Mr. Doane is still not on a full schedule at Idaho First National Bank in Boise where he is an executive. He is using crutches to walk.

Mr. Doane is a member of the Board of Regents at Northwest Nazarene College and is active in the local and district as well as general church. He and his wife, Doris, are members at Boise First Church. □

—NN

FAR EAST MILITARY RETREAT HELD

Rev. Denny Owens, president of Nazarene Indian Bible College, was the speaker for the Far East Nazarene Military Retreat, May 9-11. It was conducted at the Keystone Church of the Nazarene in Okinawa.

Chaplain Curt Bowers, director of Chaplaincy Ministries, was the retreat leader. Rev. Levi Johnson, pastor of the Keystone church, was the retreat coordinator.

Approximately 150 attended the Sunday morning worship service. Keystone Church of the Nazarene is a vibrant congregation serving the military

community on the strategic island of Okinawa. Rev. Owens brought the retreat members back to the roots of the church and faith in Christ. □



The Far East Nazarene Servicemembers Retreat culminated in worship at the Keystone church in Okinawa.



Denny Owens, president of Nazarene Indian Bible College, speaks to the assembled retreatants.



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August
Selections

Ltc

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—*C. S. Cowles*
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At the *Los Angeles district assembly*, District Superintendent Paul Benefiel reported four new churches during the past assembly year: Culver City, Santa Maria Spanish, Santa Monica Spanish, and Rosamond. Two new churches became fully organized: Baldwin Park Spanish with Rev. Alberto Guang as pastor, under the sponsorship of Rev. Eugene Mingus and the Baldwin Park Church; and the Pasadena Evangelical Church, with Rev. Jamil Fakhoury as pastor, under the sponsorship of Rev. Jerry Appleby and the Pasadena Bresee Church. The total raised for all purposes by the churches was \$9,889,448, a per capita giving of \$758. The churches received 1,026 "New Nazarenes" into membership with a district gain of 2.85% in membership and an average attendance in morning worship of 12,018. General Superintendent Jerald D. Johnson ordained Mario Alvarado, Enrique Cainglet, Douglas Ernest, Sung Dae Kim, Ron Salsbury, and Dennis Solis as elders; Jamil Fakhoury and Young Hoon Lee had their credentials recognized; and Maureen Box and Susan Burson were ordained deacons. Dr. Paul Benefiel is shown (*far l.*) presenting Great Commission Leaders Awards, Group III, to Ron Salsbury (for Rev. Ronald Benefiel) of Los Angeles First; and Group II, to Rev. Larry Wylie of Ridgecrest (*far r.*); and Group I, to Rev. Andrew Cone and Rev. Greg Haleblain, of Montebello (English and Armenian).



Dr. Benefiel also presents Citation of Merit Awards to (*l. to r.*) Rev. Jerry Appleby and Rev. Jamil Fakhoury (*left photo*), and to (*l. to r.*) Rev. Alberto Guang and Rev. Eugene Mingus (*right photo*).



Three new churches were reported at the *New York district assembly*: Emmanuel Fellowship, Far Rockaway, and Monmouth. Also 11 church-type missions were presented. Dr. John A. Knight, general superintendent, ordained James I. MacPherson, Donald M. Minter, George V. Rauchfuss, and Ann C. Rearick. Pictured (*l. to r.*) are those who received the Church Planting Awards during the district assembly: Rev. Stephen Dillman, pastor of the Edison church, who sponsored the Monmouth, N.J. church, pastored by Rev. Emery Cook; Rev. Ben Martino, pastor of Emmanuel Fellowship; Rev. Wenton Fyne, pastor of Far Rockaway, sponsored by the Long Island Pioneer Area; Rev. Danny London, representing Maranatha Church, who sponsored Emmanuel Fellowship; and Dr. John A. Knight, general superintendent. Superintendent Dallas Mucci completed the first year of an extended term.

PENSIONS REMEMBERED IN WILL

Pensions and Benefits Services USA has received a gift of over \$114,000 from the recently settled estate of a widow of a Nazarene minister.

For over 50 years this couple was active in the ministry of the Church of the Nazarene. He served as pastor and evangelist, and she as a pastor's wife and deaconess.

Shortly after the minister's death, his widow sent a letter to Dr. Dean Wessels, director of Pensions and Benefits Services USA, indicating that the bulk of her estate would be willed to the department since there were no living children.

Dr. Wessels states that although the Pensions and Benefits Fund is the primary source for pensions, it has been supplemented over the years by gifts, donations, gift annuities, wills, and legacies.

The Board of Pensions welcomes all such considerations. Any person interested in remembering an area of the Church of the Nazarene in a will, may request information from the office of Life Income Gifts Services, 6401 The Paseo, Kansas City, MO 64131. □

PEREA APPOINTED EVANGELISM COORDINATOR FOR MEXICO THRUST

Rev. Carlos Perea, regional evangelist for the Mexico and Central America Region, has been appointed evangelism coordinator for the Mexico City Thrust to the Cities campaign. The appointment was made by Rev. Michael Estep and Rev. Jerry Porter, Mexico and Central America regional director with approval of the Mexico City Thrust Steering Committee.

Effective June 1, 1986, Rev. Perea is responsible for directing the evangelistic program for the thrust. This will include organizing 500 Bible studies before January 1, 1987, and recruiting 100 lay pastors to train in preparation for the 1987 Thrust to Mexico City.

Rev. Samuel Ovando, manager for the Mexico branch office of the Mexico and Central America Region, has been named administrative coordinator for the Mexico Thrust effort. □

—NN

WEST VIRGINIA SOUTH CREATES CHICAGO THRUST COMMITTEE

West Virginia South District has named a Chicago Thrust to the Cities Committee to create support and increase awareness for the Chicago Thrust campaign. The committee, with Rev. Merlin Provance as chairman, was

appointed by District Superintendent C. Harold Smith.

"West Virginia South is the first district to establish such a committee to support the evangelistic outreach to Chicago," said Rev. Michael Estep, who directs the Thrust to the Cities program. "We hope other districts without world class [refers to size] cities will begin to feel responsible for helping other districts in the overwhelming assignment of evangelizing their metropolitan areas."

Several churches and districts from other parts of the United States have pledged \$100,000 to start new churches in Chicago. □

—NN



Pictured is Rev. Lewis P. Grimm (l.), wife Shirley, and Russ Emery (r.), with Mrs. Margaret Emery in the hospital. Russ Emery is Margaret Emery's son. Mrs. Emery, 82 years of age, had been a Christian for nearly two years. When she became ill she wanted to unite with the Church of the Nazarene. She gave clear testimony to the saving grace of God. Mrs. Emery was too sick to come to the West Mifflin, Pa., Terrace church. February 16 in the hospital, Mrs. Margaret Emery became a new Nazarene—the first time she had belonged to any church.



Pictured receiving the Great Commission Leaders Awards at the *Sacramento district assembly* are (l. to r.): Harold Bonner, of Auburn, Group III; Warren Benoit, of Portola, Group I; and Charles Plumb, Jr., of Lodi, Group II. Dr. Walter M. Hubbard, district superintendent, giving his 10th report, reported all budgets paid and increases in all areas. He was reelected to a four-year term. Dr. Charles H. Strickland ordained Donald Paul Buerer.



At the *Louisiana district assembly*, two pastors received the Great Commission Leaders Award. Pictured (l. to r.) are Dr. John A. Knight, general superintendent; Group II, Rev. Dale Martin, Alexandria First Church, with a combined percentage increase of 32.3%; Mr. J. T. Henderson, receiving the plaque in the absence of Rev. Herschell Patterson, Ellis church, Group I winner with a combined percentage increase of 14.8%; and District Superintendent Ralph E. West, who completed the third year of an extended term.



Two pastors qualified for the Louisiana District "The Winner's Circle" and were presented with a plaque and porcelain eagle sculptured by a famous Italian sculptor. To qualify for "The Winner's Circle" a church must have a net gain in membership of at least 25. Pictured (l. to r.) are Dr. John A. Knight, general superintendent; Rev. Wayne L. Quinn, Shreveport Huntington Park Church (net increase 31); Rev. Dale Martin, Alexandria First Church (net increase 25); and District Superintendent Ralph E. West.



Pictured (l. to r., front row) are Dr. Eugene L. Stowe, general superintendent, with the winners of the Great Commission Awards at the *San Antonio district assembly*: W. E. Rhodes, San Antonio Tezel Oaks, Div. I (tie); Randall Wyles, Austin South, Div. III; Tim Brumbaugh, Austin First, Div. I (tie); Harold Quarles, Midland First, Div. II; and District Superintendent James R. Blankenship. Other pastors and churches receiving Great Commission Fellowship Awards (l. to r.) are Rick Power, Georgetown; Dale Yates, Temple First; Juan Perez, Brownsville; Will Stemen, San Marcos; Will Heizer, McAllen; Robert Jackson, San Angelo First; Doug McVay, Harlingen; Harry Evans, Austin Grace; Jay Bybee, Odessa First; Darrel Miley, San Antonio First; Kirby Choate, Brownwood Bluffview; and Earl Rice, Del Rio. Dr. James R. Blankenship, district superintendent, was reelected to a four-year term. Three new churches were organized: Austin Oak Hill, Georgetown, and Brownsville First. There was a 6 percent gain in church membership, with a record number of new Nazarenes, 240. Dr. Eugene L. Stowe, general superintendent, ordained Gary Hocker and Juan Perez.

FOR THE RECORD



At the *Mississippi district assembly*, District Superintendent Bill Lancaster, completing the first year of an extended term, reported two new churches: Brookhaven Faith and Waynesboro Trinity. General Superintendent Eugene L. Stowe ordained Gregory Beaty, Gary Houston, Randall Witbeck, and Dianne Adams. The credentials of Warren Bass were also recognized. Shown (*l. to r.*) are District Superintendent Bill Lancaster; the Great Commission Leader Award recipients: Group I, Rev. Charles Johnson, Meridian Fitkin; Group II, Rev. Loren Schaffer, Columbus First; Group III, (not pictured) Rev. Milton Turney, Gautier Metro; and Dr. Eugene L. Stowe.



Pictured (*l. to r.*) are the recipients of the Mississippi District Citation of Merit Awards: Rev. C. B. Carleton, Brookhaven Faith; Rev. Charles Johnson, Meridian Fitkin; and Rev. Donald Boyd, Quitman.



At the *Central California district assembly* Dr. Charles H. Strickland and District Superintendent Wil Spaite presented awards. Pictured (*l. to r.*) are: Rev. Art Moore of Oakdale church, who received the Church Planting Award for cosponsoring the new work at Oakhurst; and Rev. Irving Sullivan, of Bakersfield First, Group III; Rev. Ralph Slayton, Los Banos, Group Ib; Rev. Winey Jones, Jr., of Fresno Emmanuel, Group Ia; and Rev. Jerry Morris, of Clovis First, Group II, who received the Great Commission Awards. District Superintendent Wil M. Spaite has completed three years of an extended term. This year, Oakhurst Oak Park Mission was organized. Dr. Charles H. Strickland, general superintendent, ordained Joseph McMahan, Daniel Minjares, and Rob Songer.

DISTRICT ASSEMBLY INFORMATION

KANSAS CITY—Aug. 20-21. College Church of the Nazarene, 2020 E. Sheridan, Olathe, KS 66062. Host Pastor: Paul G. Cunningham. General Superintendent: Dr. William M. Greathouse.

MISSOURI—Aug. 20-21. First Church, 4000 W. Ely Rd., Hannibal, MO 63401. Host Pastor: Wayne LaForce. General Superintendent: Dr. Raymond W. Hurn.

GEORGIA—Aug. 21-22. Atlanta First Church of the Nazarene, 1600 Agape Way, Decatur, GA 30035. Host Pastor: Pal Wright. General Superintendent: Dr. Eugene L. Stowe.

NORTH CAROLINA—Aug. 21-22. First Wesleyan Church, 1915 N. Centennial St., High Point, NC 27260. Host Pastor: Mike McClure. General Superintendent: Dr. Charles H. Strickland.

NORTHWEST INDIANA—Aug. 22-23. First Church, 2734 S. Washington, Kokomo, IN 46902. Host Pastor: Verdean Owens. General Superintendent: Dr. Jerald D. Johnson.

SOUTHEAST OKLAHOMA—Sept. 4-5. First Church of the Nazarene, 8th and Trudgeon, Henryetta, OK 74437. Host Pastor: Ark Noel, Jr. General Superintendent: Dr. Eugene L. Stowe.

SOUTHWEST OKLAHOMA—Sept. 4-5. Calvary Church of the Nazarene, 3100 N. Rockwell, Bethany, OK 73008. Host Pastor: Ron Greeno. General Superintendent: Dr. Raymond W. Hurn.

WEST VIRGINIA NORTH—Sept. 5-6. First Church of the Nazarene, 475 Colliers Way, Weirton, WV 26062. Host Pastor: Wesley B. Frederick. General Superintendent: Dr. Charles H. Strickland.

DISTRICT ASSEMBLY REPORTS

OREGON PACIFIC

At the Oregon Pacific district assembly, District Superintendent Gerald E. Manker was reelected to a four-year term. He reported 728 new Nazarenes received during the year, with district membership totaling 14,171. Since 1979, he said, the Oregon Pacific District has planted 26 new churches, and those churches have received over 900 new Nazarenes. One new church, Eugene, Ore., New Covenant, was organized during the past year.

Dr. Jerald D. Johnson, general superintendent, ordained Joseph E. Hand, Bradley Edgbert, Timothy H. Shook, Keith Duane Schwanz, Charles R. Carey, Billy H. Grigory, James D. Miller, Charles G. North, Roy L. Bearden, and Ronald N. Halvorson.

Great Commission Fellowship Awards were given to 12 churches. Great Commission Awards were given to the Junction City, Portland Columbia Ridge, and Bend churches. Nazarene Bible College gave a Citation of Merit Award to alumnus Pastor Ron Halvorson of Creswell.

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CAPT DUDLEY C. HATHAWAY, CHC, USN, from Senior Chaplain, Naval Station, Box 139, San Diego, CA 92136-5139, to Command Chaplain, Naval Air Station Miramar, San Diego, CA 92145-5000.

CHAPLAIN (MAJ) LAWRENCE R. FENTON, USA, 361-A Fitch Avenue, Monterey, CA 93940, to HQ 4th TRANSCOM, APO, New York 09451-4006.

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STEPHEN D. CECIL from Kempton (Ill.) First to Inver Grove Heights (Minn.) Grace

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E. EUGENE FRAME from Richfield First (Davison, Mich.) to Oskaloosa (Iowa) First
WILLIAM B. HARDESTY from Marietta, Ga. to Atlanta (Ga.) Brookhaven
L. DALE HORTON from Eureka (Calif.) First to Wasilla (Alaska) First
GORDON S. INGLE from Chelsea (Okla.) First to Grace First (Edmond, Okla.)
DANIEL L. JUSTICE from Pioneer (Ohio) First to Laingsburg (Mich.) First
DONALD P. KAUFFMAN from education, Winnipeg, Man., to Trenton (N.J.) First
M. NEAL KELLAM from Cuba (Ill.) First to North Pekin (Ill.) First
E. WAYNE KNOX from Fremont (Calif.) Central to Winston (Oreg.) First
RICHARD R. KYLLO from Vinita (Okla.) First to Mannford (Okla.) First
BRUCE B. McDUFFIE to Pageland First (Sumter, S.C.)
R. TROY MACKEY to Tipton County, Brighton, Tenn.
DANIEL J. MINJARES from Waterford (Calif.) First to Corcoran (Calif.) First
C. EDWIN MORSE to Guthrie (Okla.) First
THOMAS J. STINSON from Cumberland (Ky.) First to Augusta (Ky.) First
RONALD L. TOLLE from Felicity (Ohio) First to Bakersfield (Calif.) Brentwood
WAYNE L. WESTFALL from Sturgis, Mich., to Bay City First (Essexville, Mich.)

MOVING MISSIONARIES

REV. STEVE and JOAN DOERR, Zambia, Field address: Box 20181, Kitwe, Zambia

REV. JAMES and DIANA DUFRIEND, Australia, Stateside address: P.O. Box 1225, Globe, AZ 85501

REV. GARY and LINDA GLASSCO, Papua New Guinea, Field address: P.O. Box 376, Mt. Hagen, WHP, Papua New Guinea

DR. KEITH and JANA MCKIM,* Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

REV. JOE and ALICE MURUGAN,* Caribbean Projects Coordinator, Field address: 11410 N. Kendall Dr., Suite 107, Miami, FL 33176

REV. ELMER and DOROTHY NELSON, Paraguay, Field address: c/o Harris, Casilla 2200, Asuncion, Paraguay

REV. HERBERT and ALYCE RATCLIFF, Bermuda, Field address: P.O. Box 22, Flatts, Smith Parish, Bermuda

MR. JERRY and BRENDA RICE,* Mexico Seminary, Field address: Apartado Postal 27-425, 06760 Mexico D.F., Mexico

REV. LYNN and SHEARON SHMIDT, South Africa, Furlough address: 17360 Grove Rd., Nashport, OH 43830

REV. JOHN and LAUREL SLUYTER, Ecuador, Furlough address: 398 Deer Park Ave., Babylon, NY 11702

REV. DARYLL and VERA STANTON, South Africa, Furlough address: 3711 Washington Dr., Lapeer, MI 48446

REV. KEN and CAROLYN WADE, Botswana, Field address: c/o Willard, P.O. Box 970, Gaborone, Botswana (Southern Africa)

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

REV. KEN and MONA WILLIAMS, South Africa, Furlough address: 2618 Hill, Hannibal, MO 63401
REV. MERRILL and JAN WILLIAMS, Philippines, Furlough address: 4017 Westridge, Oklahoma City, OK 73122

*Specialized Assignment Personnel

ANNOUNCEMENTS

Victoria, B.C., First church will be celebrating its 40th anniversary on Canadian Thanksgiving weekend, October 10-12. All former members and friends are invited to attend.

Special speaker will be Dr. Edward Lawlor, general superintendent emeritus. Events will include a Banquet of Celebration (Friday night), Evangelistic Rally (Saturday night), and services of worship and praise on Sunday. Dr. Lawlor was the superintendent of the Canada West/Pacific District when the church was reorganized, after its initial beginning in 1912 (by Dr. Phineas Bresee).

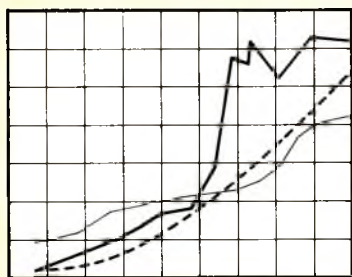
Dr. Arnold Airhart began the celebrations of the 40th anniversary June 8. He was the evangelist in the tent-meetings that led to the organization of the church in the summer of 1946.

R. Riley Coulter is the present pastor. Phone 604-479-1733 for information.

The Bertrand Church of the Nazarene in Niles, Mich., will celebrate its 35th anniversary August 3. All former pastors, members, and friends are invited. District Superintendent C. Neil Strait will be the speaker in the morning service.

For more information, contact Pastor Jerry Radabaugh at 616-684-2115 or Riley Shackelford at 616-684-4095.

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RECOMMENDATIONS

G. STEWART McWHIRTER, commissioned evangelist, resumed his slate effective June 1986. During a brief time McWhirter helped start the Clarksville Fellowship Church of the Nazarene on the Southwest Indiana District. McWhirter has served in the field of evangelism for 26 years. He may be contacted through Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131.

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

VITAL STATISTICS

MOTHER OF MRS. HURN DIES

Mrs. Marjorie Ethel Kirkpatrick, 98, mother-in-law of Dr. Raymond E. Hurn, died May 31 at a Hutchinson, Kans., hospital following a stroke about a week earlier. Funeral services were held June 3.

Her husband, Walter, died December 28, 1964.

Survivors include a son, Walter Meredith, Nickerson, Kans.; two daughters, Melba Lackamp, Hutchinson, and Madelyn Hurn, Colorado Springs; 9 grandchildren; 17 great-grandchildren; and 1 great-great-grandchild.

Mrs. Kirkpatrick was a member of Kansas City First Church.

—NN

BERTIE WAGNER CARPENTER, 86, Feb. 6, Cleveland, Ohio. Survivors: sons Joseph Eugene, Paul, and Glenn; daughters Edna Walker, Colleen Wagner, Ruby Layne, and Phyllis Jackson; 38 grandchildren; 35 great-grandchildren; and 2 sisters.

MRS. DAPHANA LITTLE DAVIS, 58, Apr. 19, Dallas. Survivors: husband Charles; daughter Charla; son Charles; two grandchildren; four sisters; and five brothers.

EARL FAIDLEY, 91, May 10, Temple, Tex. Survivors: son Allan Faidley; daughters Ruth Maddux, Eunice Hunter, Phyllis Louck, Pearl Wilder, Edith Ludwig, Edna Tatum, and Marilyn Horton; 25 grandchildren; and 21 great-grandchildren.

VIOLA SOUTHWELL FRIESEN, 90, May 12, Custer, Okla. Survivors: daughters Marie Tharp, Helen Roberts, Blanche Dodson, Violet Smith; sons Kenneth, Robert, Wayne, and Warren Southwell; 21 grandchildren; 20 great-grandchildren; and 1 great-great-grandchild; stepdaughters Martha Franklin, Helen Ballew, Elsie Sain; stepsons Menno, Harry, Albert, Wes, and Arney Friesen; 37 step-grandchildren; and many stepgreat-grandchildren.

MICHAEL R. GOAD, 32, Apr. 27, Oklahoma City, Okla. Survivors: wife Betty; his mother, and a grandmother.

REV. DANIEL FRANKLIN HARVEY, 90, Mar. 20, Banning, Calif. Interment: Whittier, Calif. Survivors: wife Gracie; sons Manson, Deloy, and Eddie; daughters Geraldine King and Deanie Benton; 17 grand-

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NEWS OF RELIGION

POPULATION GROWTH OUTSTRIPS EVANGELISM, SAYS MISSIONS RESEARCHER. The world's population explosion is outstripping evangelism efforts in the world's urban areas, according to missions researcher David Barrett. Barrett, editor of *World Christian Encyclopedia* (Oxford), notes that 17 of the world's 25 largest cities will have primarily non-Christian populations by the turn of the century. Nearly all of those cities are strongholds of Islam, Hinduism, or other non-Christian religions.

Barrett's study focused on cities with more than 1 million people. "Cities are the great phenomenon in the Third World and the 20th century," he says. "The Third World is largely non-Christian. Therefore, its cities are going to be largely non-Christian."

In 1950, only 7 of the world's largest 25 cities were predominantly non-Christian. Today, however, the world's cities are growing by more than 80,000 non-Christians daily. By the year 2000, 3 Islamic cities are expected to join the world's top 25: Karachi, Pakistan; Baghdad, Iraq; and Dacca, Bangladesh.

Barrett suggests "megaministries" geared to reach 100,000 to 1 million people per day as the way to reach urban areas. Such ministries would combine radio, television, films, and Bible distribution, and would focus on areas where there is no Christian witness. □

SUNDAY CLOSING LAWS RETAINED IN BRITAIN. Despite support from Prime Minister Margaret Thatcher, a measure to repeal Britain's Sunday closing laws has failed in Parliament. By a vote of 296-282, the House of Commons voted down Thatcher's "Shops Bill," which would have removed all restrictions on Sunday commerce.

National religious leaders sent every member of Parliament letters, urging them to "preserve the traditional character of Sunday." Some retail associations and labor unions joined a campaign to "Keep Sunday Special."

Some 68 members of Thatcher's Conservative Party deserted the prime minister on the vote, but the final margin of defeat came from the Northern Ireland delegation. That group of 14 Unionist Party members voted against the blue law repeal, temporarily abandoning their boycott of parliamentary voting, which protests a recent Anglo-Irish accord. □

NEW SOVIET LEGISLATION BETTER FOR CHURCHES. Changes in Soviet legislation relating to religion will have a positive impact on church life, according to the Journal of the Moscow Patriarchate.

A policy called The Rights and Responsibilities of Religious Associations defined "religious association" as "citizens of a region" rather than simply as a local group of 20 adult citizens. This means that a group could constitute itself even if spread over a considerable area in a rural district, so long as they met older established requirements of number and age.

The most significant change may be the recognition of congregations as legal bodies. The new legislation allows churches to own property, rather than merely lease it from the state. Buildings and articles used in worship fall under this definition of property.

The new legislation also allows a religious community to "invite clergy to conduct services and prayer meetings openly." This freedom to invite nonlocals to conduct religious services may be especially helpful to Baptist or Pentecostal groups who wish to invite foreign visitors to participate in their services. □

children; and 26 great-grandchildren. Ministry: Twentynine Palms, Calif., and Tolleson, Ariz.

MRS. FLORENCE JONES STAGGS, 86, May 27, Gentryville, Ind. Survivors: husband James; daughters Mrs. Margaret Eskridge, Lorraine Nord; son Ullis; six grandchildren; five great-grandchildren; one great-great-grandchild; five stepchildren; four sisters; and one brother.

MRS. EVELYN M. YOESSEL, 52, June 1, Olathe, Kans. Survivors: husband Rev. Gerald; daughters Mrs. Rene McFarland, Brenda, and Denise; sons Michael and Robert; one grandchild; one brother; one sister; and both parents.

BIRTHS

to KENT AND DEBORAH (FOSTER) BRITTON, Danville, Ill., a girl, Sarah Elizabeth, May 14

to REV. DON AND CHRIS (UNDERWOOD) CARLSON, Garnett, Kans., a boy, Robert Arthur, May 26
to JIM AND DIXIE (WIECZOREK) COUCH-ENOUR, Vicksburg, Mich., a boy, Austen James, May 1

to REV. JOCQUE AND JUDY (STEIGLEDER) DEALE, Broadview, N.Mex., a boy, Jeremy Andrew, Oct. 1

to REV. DOUGLAS M. AND SHERRY DOWNS, Ashtabula, Ohio, a boy, Ryan Douglas, Apr. 9

to MICHAEL C. AND CHERYL (CRENSHAW) DUGAS, Arnold, Mo., a girl, Laura Michelle, May 21
to CLIFFORD AND MYRA (MOORE) FISHER, Kansas City, Mo., a girl, Alicia Durae, May 25

to GREG AND MARY BETH (LEATHERMAN) HOLLENBERG, Swaziland, a boy, Stephen Michael, June 1

to KEN AND STARLA (HAND) HORTON, Tyler, Tex., a girl, Stacy Ann, Apr. 1

to RODNEY AND KAREN (VAN NOTE) KOCHENDORFER, Overland Park, Kans., a boy, Michael Lee, May 29

to DAVID AND REBEKAH (POWELL) MILLER, Jacksonville, Fla., a boy, Nicholas David, May 13

to HOWARD AND MARSHA (BRODIEN) NELSON, Pompano Beach, Fla., a boy, Chad Ryan, Apr. 7

to REV. ROGER C. AND LYNETTE (DERING) OUTLER, Hebron, Ind., a boy, Christopher Chandler, May 13

to GARY AND WENDY (GOULD) RAY, Kent, Wash., a boy, William Daniel, Apr. 4

to JOHN AND DEBBIE (ZURCHER) REINICHE, Goshen, Ind., a girl, Heather Nicole, May 30

MARRIAGES

KAREN ANN SCOTT and SAMUEL PAUL BROWN at Sunderland, England, Sept. 14

ANNIVERSARIES

REV. AND MRS. DRELL H. GOFF (ALFREDA) celebrated their 50th wedding anniversary May 29. They were married May 29, 1936, at Olivet Nazarene College; Rev. Clive Williams officiated. A surprise celebration was given by the Keystone Class, and their son came from Wheeling, W.Va., as a surprise.

Rev. Goff is interim pastor of Orlando, Fla., Emmanuel Church, and also serves with the Hotel Ministry at Disney World, Orlando.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—

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

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

Did Jesus have a dual nature (God and man) or a single nature? We are divided here on the exact meaning of the *Manual's* term God-man.

Article of Faith II on "Jesus Christ" clearly states that "two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person very God and very man, the God-man."

Two natures, one person, is the historic, orthodox understanding of Jesus Christ as the incarnate Word.

Throughout the life of Jesus it is the "one Person" who acts. That the natures are *united* means that Jesus does not act at times as God, at times as man, but always as the God-man.

Certainly, we are in the realm of mystery and faith here, but the Church was compelled to affirm "the two natures united in one Person" by its understanding of the total witness of the Scriptures to Jesus Christ. Certain passages clearly affirm His deity. Other passages, with equal clarity, reveal His humanity, yet the subject of His words and deeds is always the one Person, Jesus Christ. □

What is the church's position on the following:

(1) Jesus the man became Christ on His death/resurrection ; (2) Jesus was not filled with the Holy Spirit/God's Spirit until His baptism; (3) Jesus at conception/birth always had God's Spirit with Him?

To answer by the numbers: (1) Jesus was the Christ prior to His death and resurrection. Peter confessed Him as the Christ before these events and Jesus affirmed that a revelation from the Father underlaid the confession (Matthew 16:15-17).

He was the Messiah throughout His life, embarked upon His messianic ministry at His baptism, and climaxed that ministry by His death and resurrection. (2) Jesus was filled with the Spirit from His birth, but the Holy Spirit "came upon" Him at His baptism in the sense of anointing Him for the public ministry He was about to launch (see Luke 4:18-19). Which also answers (3).

This is my understanding of the matter. "The church's position," to my knowledge, does not exist. □

Revelation 22:18 warns against adding to or taking from "the words of the prophecy of this book." Does this mean not to change any words of the Bible? Or does this just apply to Revelation? Some newer versions read very differently from the King James Version, and some words are left out entirely.

The writer of Revelation was referring specifically to that book. In principle, however, the warning can be extended to the entire Bible. Men should not add to or subtract from the written Word of God.

In any translation an exchange of words is necessary. To translate from Hebrew or Greek into English requires changing words. The task is to keep the meaning intact.

Most King James Bibles have many words in italics. This is done to indicate places where the translators found it helpful to *add* words not contained in the original languages, in order to make the English translation as clear as they could.

The test of any translation, along with readability, is accuracy—fidelity to the text and meaning of the material being translated. This rests upon the prior task of establishing, as accurately as possible, the original text, by collecting and comparing the copies in existence.

If no changes, no omissions, no additions to the King James Version were allowable, obviously it could not be revised or replaced by a newer version. This is what a number of devout people would have preferred. □

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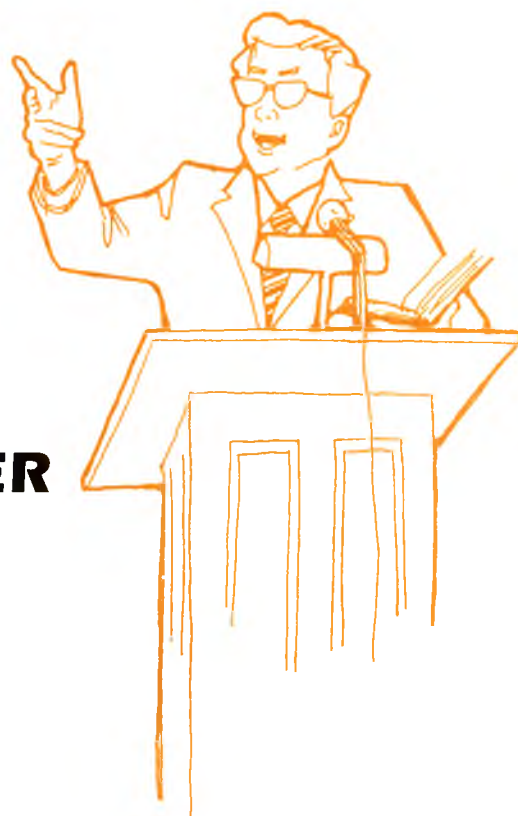
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special music) since we both have excellent music programs and talented singers. The choirs from both churches were combined into one big revival choir, and they sang each service. In addition, each service included two special songs, one from each church." During the week, the two pastors shared platform duties.

Sunday morning worship services were the only ones that were not combined. Evangelist Blythe preached at Calvary Church at 9:30, and then drove to Elk River Church to preach at eleven o'clock.

Rev. Blythe preached on the pitfalls of the Christian life, and challenged the people to place God first. "The altars were lined with seekers almost every night," reports Rev. Snodgrass. "Though a 'count' of seekers was not taken, people testified nightly to being saved, sanctified, and drawing closer to the Lord."

The closing service climaxed with Pastors Ellis and Snodgrass baptizing nine people who testified to God's saving power in their lives.

Both pastors report a new spirit of unity and cooperation between their congregations as a result of this combined evangelistic thrust. ☐

NEWS OF EVANGELISM

FORMER DRUG RUNNER FINDS "ULTIMATE HIGH"

Over 12 years ago, a man left his home and family in Tuttle, N.Dak., to run drugs from South America into California. After smuggling narcotics for several years, this 40-year-old man found the Lord and returned to his family in North Dakota. Because of his history, townspeople and even church people were hesitant to accept him back into the community. As a result, he soon became discouraged and backslid.

During the Tuttle church's recent revival with Evangelist Tim Driskell, this former smuggler made a renewed and stronger spiritual commitment.

Pastor Dick Mottram also reports that five other people received spiritual help during the special services, two of whom were saved and three sanctified. ☐

CHURCHES SHARE REVIVAL

Rev. Charles Ellis, pastor of the Charleston, W.Va., Calvary Church; and Rev. Robert E. Snodgrass, pastor of the Charleston Elk River Church, recently discussed some innovative methods of evangelism. As a result, the two churches shared a two-week revival with Evangelist Ellis Blythe.

Pastor Snodgrass reports, "Both churches put their total revival budgets into the meeting, and shared expenses. We scheduled the first week at Calvary Church because it has a smaller sanc-

tuary. We hoped to begin with a warm, close fellowship and then move to the larger sanctuary and continue to build on the spirit already developed."

Pastor Ellis adds, "We decided to use local talent from both churches (for the



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REVIVAL IN THE LOCAL CHURCH



FOLLIS ELECTED SUPERINTENDENT OF CANADA WEST DISTRICT

Rev. Glenn Follis, 52, pastor of Edmonton Southside Church, has accepted the call to serve as superintendent of the Canada West District, according to Dr. William M. Great-house, presiding general superintendent. He was elected by the Canada West district assembly on the sixth ballot, June 12. He replaces Dr. Alexander Ardrey who recently accepted the assignment as Evangelism Outreach coordinator for Christian Life and Sunday School Division.

Rev. Follis is a graduate of Canadian Nazarene College and was ordained in 1958. He has pastored at Edmonton Southside since 1973, prior to this he pastored churches in Chilliwack, Olds, Edmonton (Calder), and Queen's Park—all in Canada. He has served on a variety of district boards and is a member of the CNC Board of Governors.

He and his wife, Hertha, have four children: Lori, Kim, Michael, and Stephen. □

—NN

LEONARD CALLED TO HUTCHINSON FIRST CHURCH



Rev. Larry Leonard, 34, has received and accepted the call to become pastor of Hutchinson, Kans., First Church. The church extended the call following a vote of 190 yes and 1 no, Sunday, June 8. He succeeds Rev. Bob Broadbooks who recently accepted a call to Denver Lakewood Church.

Rev. Leonard has served as Nazarene Youth International Ministries director since 1981. Prior to this he pastored Tulsa Regency and Nowata churches on the Northeast Oklahoma District. During this time he served on the Executive Committee of the General NYI Council for two years as a representative of the Bethany region. Other posts held included district secretary, district NYI president, member of the Ways and Means Committee, and the Board of Orders and Relations. He is a 1975 graduate of Trevecca Nazarene College.

During his four-and-a-half years at Nazarene headquarters, Rev. Leonard was responsible for the development of World Youth Congress '83, the 1985

NYI Convention and has laid groundwork for Nazarene Youth Congress '87. Also, the new comprehensive NYI program, *TOTAL*, was developed under his leadership.

Rev. Leonard and his wife, Gay (nee Lynch), have one son, Jonathan. Their first Sunday at Hutchinson will be August 3. □

—NN

BARROS ELECTED TO NTS FACULTY



Dr. Jorge Barros, 51, Publications International coordinator for the Church of the Nazarene, has been elected to the faculty of Nazarene Theological Seminary by the NTS Board of Trustees, according to seminary president Dr. Terrell C. (Jack) Sanders, Jr. Dr. Barros replaces Dr. Paul Orjala who is leaving NTS next spring to accept an appointment as missionary to France. Dr. Barros, who will be associate professor of missiology, will begin the new assignment January 1, 1987.

"I think Dr. Barros will bring a new perspective to missions education at NTS," said Dr. Sanders. "He became a Christian as a result of the Nazarene mission program and is a product of our Cape Verde Seminary and NTS. His broad experience as an educator, radio speaker, and editor has uniquely qualified him for this position."

Dr. Barros, who is fluent in four languages, is a graduate of Seminario Nazareno de Cabo Verde and holds the M. Div. (magna cum laude) and D.Min. degrees from NTS. Since 1973 he has served at Nazarene headquarters in Kansas City, first as administrative coordinator of Portuguese Publications (1973-1982), and as Publications International coordinator (1982 to present).

He has been the speaker on the Nazarene Portuguese radio broadcast since 1972. His responsibilities have also included editing the Portuguese *Herald of Holiness*, the first Nazarene Portuguese hymnal and *Manual*, and serving as translator and editor of a number of holiness works. He is accredited by the American Translators Association. Many of his articles; a sermon collection; a book, *The Seed and the Wind*; and portions of several other books, have been published.

Ordained in 1963, Dr. Barros pastored on the Cape Verde district from 1961 until 1973. From 1967 to 1973 he was dean and professor at Seminario Nazareno de Cabo Verde.

He and his wife, Manuela, have two children: Paulo Jorge and Helena Augusta. Mrs. Barros is the editor of Portuguese Adult Sunday School materials for the Church of the Nazarene.

Dr. Barros will serve on the NTS missions staff with Dr. Charles Gailey, professor of missiology. □

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Kentucky District, I have appointed Rev. Ted Holstein (formerly superintendent of the Wisconsin District) as superintendent of the Kentucky District, effective June 22, 1986.

—Jerald D. Johnson
General Superintendent

HOLSTEIN NEW DISTRICT SUPERINTENDENT OF KENTUCKY



Rev. J. Ted Holstein, 59, superintendent of the Wisconsin District since 1979, has been appointed superintendent of the Kentucky District by Dr. Jerald D. Johnson, general superintendent. The appointment was made in consultation with the Kentucky District Advisory Board and district officers and with unanimous approval of the Board of General Superintendents. The appointment became effective June 22, 1986.

Ordained in 1952, Rev. Holstein has pastored churches including: Roanoke, Va., First; Springfield, Ohio, High Street; Salem, Ohio, First; and Akron, Ohio, West. He also pastored churches on the Chicago Central, Northwest Illinois, and Florida districts. He served as a representative of the Central U.S.A. Region on the General Board from 1983 to 1985.

He holds the A.B. and Th.B. from Olivet Nazarene College and the M.Div. from Nazarene Theological Seminary.

He and his wife, Geneva, have three children: Kenneth, Sandra, and Linda.

The Kentucky district assembly had earlier elected Dr. B. G. Wiggs, Southwest Indiana district superintendent, and Dr. Jack Archer, General Board vice president, but both men declined the call.

Dr. Aleck Ulmet resigned as superintendent after serving 13 years in Kentucky. He was first elected to the post July 11, 1973. □

—NN

1986-87



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