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HERALD OF HOLINESS

LET US PRAY

O God,

As the people called Nazarenes fast and pray on Pentecost Sunday, May 26, may we be in one accord in our deep concern for a modern-day Pentecost in the church. We earnestly pray, "Come, Holy Spirit, we need Thee!"

Cleanse us with Pentecostal fire from all that would hinder the free flow of Your blessed Spirit through us. Fill us afresh with Pentecostal power. Let us come down from our upper rooms with divine enablement to meet the awesome challenge of our day.

As thousands of us gather in Anaheim for the General Assembly, may we impact the whole Southern California area with holy love and holy lives. Let the Sunday services in the great stadium be a genuine celebration of Christian holiness.

Then grant us the clear leadership of the Holy Spirit in the business sessions of the conventions and assembly. Give spiritual discernment to find Your divine will in the important decisions that will be made. Keep us from compromising our God-given, time-tested doctrinal and ethical heritage. May we remember that it is necessary not to change that which it is not necessary to change.

Help us to find the most effective ways to "go and make disciples" in the power of the Spirit. Then send us out into the world not only to be different from that world but also to make a divine difference in that world.

In Jesus' name, Amen.

THE GENERAL SUPERINTENDENTS



THE CHALLENGE OF PRAYER

by General Superintendent Orville W. Jenkins

IT IS CLEAR to all who read that the outpouring of the Holy Spirit upon the 120 gathered in the Upper Room in Jerusalem at Pentecost, as recorded in Acts 2, occurred following 10 days of prayer and tarrying. The same Pentecostal power wrought by the Holy Spirit then is still available today to all believers who will but tarry and pray.

Prayer is still our great access to the throne of God. Observe Jesus in His prayer life while on this earth. He prayed in the early morning hours, He prayed late at night, and He prayed at special times. References are made to His spending at least three nights in prayer.

In speaking of the place of prayer, He advised His disciples, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). There are at least three kinds of solitude in prayer: (1) the solitude of time, when we become oblivious to the clock; (2) the solitude of place, when isolation affords us the quietude that real intercession demands; (3) and the solitude of spirit whereby we totally concentrate on our audience with God in holy communion, conversation, and listening.

Jesus prayed in the face of great crises during His lifetime—His wilderness temptation experience; before

choosing His 12 disciples; before feeding the multitude and in Gethsemane's garden before His betrayal and subsequent arrest, trial, and crucifixion.

It is also interesting to note that Jesus prayed for others by name: "Simon, Simon, behold, Satan hath desired to have you . . . But I have prayed for thee, that thy faith fail not" (Luke 22:31-32). Jesus also prayed with others, and His greatest victories came after He had prayed. The Holy Spirit came upon Him after He had prayed. His transfiguration occurred following prayer. All of this points out the close connection between the deep and continual prayer life of our Lord and the presence and blessing of heaven that rested upon Him during His earthly life and ministry.

We too must be men and women of prayer, for prayer is our access to the mercy seat and the throne room of heaven. At this Pentecost Sunday when Nazarenes around the world respond to the call to prayer made by the Board of General Superintendents, let us all enter in wholeheartedly, and in humility, faith, and obedience, seek the face of God in true supplication. We believe that God wants to bless and own the forthcoming General Assembly! We believe that the next 10 years can be freighted with revival power and divine blessing and growth if only we will pray until God's Spirit fills and possesses us! Let us pray! □

APPLICATIONAL HOLINESS:

Anaheim '85

by BILL PORTER

THURSDAY MORNING prayer meeting at Casa Robles was about to begin. Retired Nazarene missionaries and 12 Work and Witness guests from North Church, Sacramento, were sharing different prayer requests. First one request, then another, was made covering all the world areas where many had served God and the church. Then one request caught every ear. "I'd like for us to remember the General Assembly and auxiliary conventions coming up, that the Holy Spirit will be free to work in every

heart to make us sensitive to one another. We must especially realize that all the world areas will be represented with their different customs and standards."

Behind the request was the awareness that in America we are blessed in greater measure materially than any nation, and we could possibly go to extremes with our personal liberties to the detriment of our holiness witness. Our preoccupation with appearance, position, and individual roles are examples that should be considered.

Immediately the verses in Galatians 2 came to mind, where Paul confronted Peter about being accountable to all the Body of Christ. Paul told Peter that his actions spoke louder than his words (2:14). Paul chose his words carefully and patiently as he called attention to Peter's inconsistency.

How does all this apply to those of us who will be a part of the largest gathering of holiness people ever assembled, in Anaheim, Calif., come June 1985?

May I suggest:

We are to be accountable to one another. No one has the right to live as he pleases. We are obligated to embrace a life-style that consistently conforms to the gospel and takes into consideration different life-styles in our nation and throughout the world areas.

No one is exempt from upholding a life standard marked by God's holiness. For most of us, the difficulty is not in knowing how or where to walk. Our problem is



H. Armstrong Roberts

simply that of choosing to walk in the way we know we should.

Our commitment to the truth must be applicational. We cannot merely hold truth in our heads, it must reach our hearts. The doctrine of holiness is at its best when those who are strong make a careful allowance for other members of the Body of Christ. We have little justification to talk about truth until we're ready to apply it to ourselves.

John Henry Jowett states in his daily meditation book, "My liberty may

trip someone into bondage. If life were an affair of one my liberty might be wholesome, but it is an affair of many and my liberty may be destructive to my fellows. I am not only responsible for my life, but for its influence. When a thing has been lived there is still the example to deal with."

We are members one of another. As holiness people we are not islands. Persons, even at General Assembly, will not excuse us if we are insensitive to the faith and practice of others.

Every visitor at the General Assembly is a vital part of my life. I must never shut them out of my heart. How will they be influenced by my example? "If meat make my brother to offend, I will eat no flesh while the world standeth" (1 Corinthians 8:13). □

SHIELD ME

*Shield me from those
Who think they know in full,
Yet do not understand, even in part.*

*Draw me to those
Who don't pretend to know even in part,
Yet love in full.*

—VIVIAN STEWART
Oklahoma City, Oklahoma

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Letters

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

GAMBLING DEFINED

I appreciate very much the article by Morris Chalfant on gambling in the February 1 issue. It was well written and an emphasis that needs to be made. However, in his article, and in many other such articles, the definition seems incorrect to me. Gambling is referred to as "an effort to get something for *nothing*." What is wrong with that? All have received free gifts though nothing has been done to merit it. According to the dictionary, gambling involves taking a risk. If it has not cost something, how can it be gambling? What has been risked? Gambling is involved only when something has been given in expectation that by chance a lot more will be received in return.

The wrong in gambling is based on wrong stewardship of money. Unless money is given, stewardship is not involved.

Howard S. Sylvia
Avon Park, Florida

OPIATE HIGH

I want to respond to your editorial "Let the Fire Burn."

Karl Marx was absolutely correct when he said "religion is the opiate of the people." Looking in Webster, "opiate" is defined as "something that induces rest or inaction." Many seem to have taken the opiate and the result is a soft, smooth, easy religion. Just enough to keep us thinking we are spiritual but not enough to make us powerful—just enough to induce rest or inaction.

Jesus, however, is not an opiate. Marx didn't say He was. Religion is the culprit. It's quite easy to be religious and all the while miss Jesus. Jesus is Lord! And the sooner we get back to that, the sooner we can get off our "opiate high."

Gary Skagerberg
Longview, Washington

RESTITUTION BRINGS JOY

I just read the article "Is Restitution Still Important?" by J. Walter Hall, Jr. (Feb. 1, 1985), and was reminded of the joy I received when I tried to restore something from before the time I was a Christian. As a 10-year-old, I had stolen some candy from a small store across the street from where I lived in Houston,

(Continued on page 18)



by RONALD G. YOUNG

THE CHIPPEWA DIVIDEND

CAN'T BE LATE FOR WORK! thought Joan as she hurriedly dressed. Racing through Joan's mind were mixed thoughts. What duties will the operating room bring today? The Chippewa program begins tonight. How many children will I have? Am I the right person for the job? After arriving at the hospital, Joan slipped into her scrub suit to begin her day as an operating room nurse.

At break time Joan's thoughts drifted again to the Chippewa program. She remembered the months of planning that had followed the church's decision to minister to the preschool child. She had seen the challenge of working with this group and had consented to be in charge. The Chippewa materials had been ordered and the Wednesday night total family ministry emphasis had been selected as the best time. The pastor had promoted the new ministry. Her thoughts were abruptly brought into focus as a fellow worker asked, "How are things at your church?"

"Tonight we're starting a new program for preschoolers," Joan responded.

"Would my four-year-old girl be allowed to attend?" asked Mrs. J.

"Oh, yes!" Joan answered excitedly. "But remember this is my first night."

"You know, Joan, I attended church when I was growing up," said Mrs. J.

"You did?" questioned Joan.

"Yes. As a teenager I went regularly to my church in the town where I lived in Connecticut," continued Mrs. J.

"You mean you attended every Sunday morning?" asked Joan.

"I went more often than that. I went to youth fellowship on Sunday nights and to the midweek activities," said Mrs. J. "When my husband and I were married and moved here, we joined a church and attended for some time. After our daughter was born, we gradually stopped attending and finally got out of the habit com-

pletely. I want to get my daughter back into church. What other church activities do you have for her?"

"Well, we have Sunday School on Sunday morning and extended session, or children's church, for her age-level during the worship service," answered Joan.

"You mean your church has all that to offer?" asked Mrs. J. "It sounds great! I have a bowling commitment tonight, but my husband will bring our daughter to your Chippewa group."

That night Joan was in the Chippewa room, waiting with keen anticipation. At a quarter past seven the children began to arrive. In walked Mrs. J. with her daughter. "I wanted to see for myself. May I stay and watch?" she asked.

The session went smoothly; each child learned the Bible verse: "I am . . . wonderfully made" (Psalm 139:14). At the close of the evening, Mrs. J. said to the pastor, "I'm so pleased with this preschool program. I'm happy my girl could be here. I'm going to talk to my husband about coming on Sunday."

During the next two months, the family attended church with some regularity. The pastor called in their home. Then the time for revival arrived. On the closing Sunday morning, Mrs. J. responded to the invitation and gave her life to Jesus Christ.

Are there eternal dividends in children's ministries? A church in Poughkeepsie, N.Y., and an operating room nurse, Joan Young, think so. This family might not have been reached if there had been no program for the children. Thank you, Nazarenes, for your faithful support to General Budget funds that make the Chippewa ministry possible. □

RONALD G. YOUNG is pastor of the Poughkeepsie, New York, Church of the Nazarene. This information was submitted by Children's Ministries of the Division of Christian Life and Sunday School.

"Because YOU GAVE..."

SMILE POWER

*Hearts have a way of opening
To human warmth, as bud to sun.
A smile can unlatch doors shut tight
And locked (or so it seems) and one
Who has lost faith finds faith reborn—
A green shoot sprung, a flower unfurled,
A tree in leaf, bird-song spilled forth—
And, suddenly, a lovely world!*

—MARIE DAERR BOEHRINGER
Shaker Heights, Ohio



Filled Means Complete

by JOHN W. MAY

THE NEW TESTAMENT scriptures clearly call for the fullness of the Spirit in the lives of believers. At least six times from the Book of Acts on, the words "filled with the Holy Ghost" are used. Other variations are in the same vein. Paul expressly urged the Ephesian church to be filled with the Spirit, and wrote to the Colossians about completeness in the Lord.

Basically, *filled* means "complete"; both words coming from the same root meaning. To be sanctified wholly means to be complete in the Lord. It does not mean absolute, angelic, or even Adamic perfection, but Christian completeness.

Cleansing by the Holy Spirit is complete. If we believe that God is able to "forgive us our sins," we must also believe that He is able to "cleanse us from all unrighteousness" (1 John 1:9). Gradual sanctification is a misnomer; spiritual growth is not. The experience of entire sanctification is obtained by crisis, but it is maintained on a continuing day-to-day basis. We must not confuse purity with the progress toward maturity.

The demand for holiness would throw us all into a state of consternation if we did not believe in the omnipotence of a holy God and the power of the cleansing Blood. Is it possible that God can forgive us for sinning but cannot keep us from sinning?

Recently a TV minister stated that he sinned every day. I think I know what he meant, and I think he is a

better man than his doctrine. If we define sin as *any* transgression of the law of God, he is correct. If we define sin as a *willful* transgression of a *known* law of God, it is a different matter. We must allow for mistakes and errors. We must allow for spiritual growth.

A child that remains the same year after year as it was at birth can never fill a viable place in human society. Although a loving burden, it must be carried by others as long as it lives. As stubbed toes, skinned knees, and sore elbows go with life, so we grow spiritually as we learn to pray effectively and serve usefully. If we are not better Christians today than we were a year ago, we have stopped growing. Backsliding is not a part of Christian growth but learning to live clean and holy lives is.

As the Blood brings forgiveness, it also brings cleansing in a second definite work of grace. Through His death and resurrection Jesus made it possible to be delivered from the deeds, dominion, and degradation of sin, both in act and in principle.

To be filled with the Spirit means completeness. It means to be totally filled with His presence and totally purged by His power. It is to make replete, cram, fill up, furnish completely, imbue, and satisfy.

I once heard a converted Jew refer to himself as a completed Jew. His hunger for happiness was satisfied, and his search for satisfaction was over. So it is among those who are truly sanctified. One of the characteristics of the period between the crises of conversion and cleansing is the feeling of desiring something more. It is not conviction of guilt but conviction of need. The fullness of the blessing is the answer to that desire.

The Holy Spirit comes in His fullness in one marvelous crisis and proves His continued presence in day-to-day confrontations and conflicts in life. There is no lack of power available to believers to live the kind of life the Bible portrays. There is no lack of grace to those who need it. There is no lack of courage available to carry on in life or to carry out His will.

Although we have this treasure in frail containers, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Corinthians 4:8-9).

To be filled with the Spirit also means to be controlled by the Spirit. We live by the Spirit, learn of the Spirit, and are led by the Spirit. It is a law of love and not tyranny. Paul wrote that if we are led of the Spirit, we are not under the law of a polluted nature; instead we bear the fruit of His nature (Galatians 5:18-23).

A startled and dismayed pastor once heard a layman say as he went out the door, "Pastor, I resign." When the pastor inquired about it, the layman replied, "Yes, I resign as the ruler of the universe."

In the experience of Christian holiness we do, in fact, go out of business and operate under a new owner. We find delight in doing His will and dismay at the thought of getting out of His will. That is what Paul meant when he said, "For the love of Christ constraineth us" (2 Corinthians 5:14).

Being filled is not at all the elevating of self to the throne in a "holier-than-thou" attitude, but Christian completeness in heart and life, "that ye might be filled with all the fulness of God" (Ephesians 3:19). □

JOHN W. MAY is superintendent of the Eastern Kentucky District and lives in Mount Sterling, Kentucky.

TAKING THINGS FOR GRANTED

RICHARD WHATELY once said, "It is generally true that all that is required to make men unmindful of what they owe God for any blessing, is that they should receive that blessing often and regularly." For those living in the United States, one of the many "blessings" is a fairly unrestricted access to church attendance, and in turn, the gospel message.

Having this opportunity to study God's Word and enjoy the fellowship of other believers, we are in danger of taking it all for granted. The point is reinforced when we examine the living conditions of people in other countries.

One of the reasons the Church of the Nazarene is committed to world evangelism is the knowledge that not everyone everywhere has easy and open access to the "good news" that Christ proclaimed. And as Dr. Phineas F. Bresee said well and often, "We are debtors" and must do all we can to share this life-changing message.

The church's efforts take many forms. Around the world, one of the most effective means of reaching people with the gospel comes through WORLD MISSION RADIO. Our financial and human resources do not allow us to put missionaries everywhere there are needs.

Through WORLD MISSION

RUSSELL D. BREDHOLT is president of Atlantic Communications, Orlando, Florida. He serves as a consultant to Media Services, International Headquarters, Kansas City, Missouri.

by **RUSSELL D. BREDHOLT**

RADIO broadcasts, the Church of the Nazarene is able to reach millions of people with the message of full salvation who otherwise may never know of the love and redeeming grace of our Lord.

Some people question the effectiveness of radio as a medium for proclaiming the gospel. After all, look at what radio has become in the United States! But while it may be time, temperature, and entertainment for us, outside of North America radio is a lifeline, the most valuable source of information on a variety of subjects, including religion.

A radio is an important item for an individual or family in the Third World. After all, there are few daily

newspapers, and television broadcasts in most countries are controlled by local governments. So while the price of a transistor radio has come way down, its value has greatly increased.

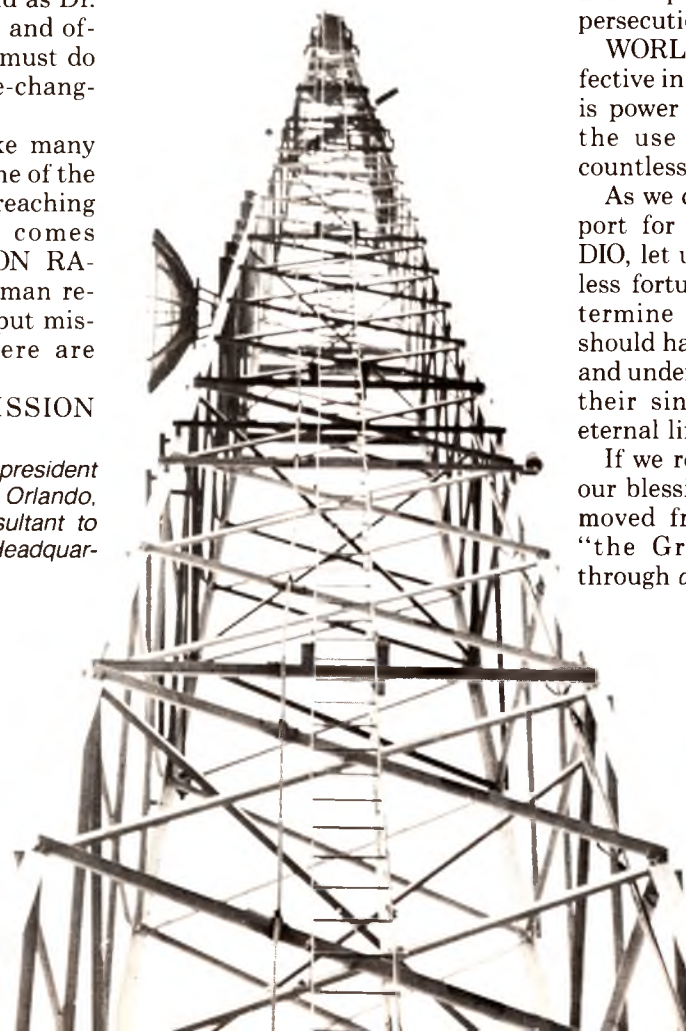
In China, for example, 8 out of 10 families own radios capable of receiving shortwave. If you wonder whether the broadcasts are getting through, take a look at the mail many Christian broadcasting stations receive. HCJB, in Quito, Ecuador—one of the many stations carrying programming produced by the Church of the Nazarene—received in one year more than 170,000 letters from people all over the world who had listened to its broadcasts.

Believers who have escaped from Communist China and Russia tell repeatedly how radio broadcasts had helped to sustain them during persecution.

WORLD MISSION RADIO is effective in its outreach because there is power in God's Word. Through the use of radio broadcasting, countless lives have been saved.

As we consider our levels of support for WORLD MISSION RADIO, let us think in terms of those less fortunate than we. Let us determine that people everywhere should have an opportunity to hear and understand that Christ died for their sins that they might have eternal life.

If we remember often how great our blessings really are, we will be moved from within to carry out "the Great Commission" and through *all* means, save some. □



A Great Gathering— The General Assembly

by BENNETT DUDNEY

GENERAL ASSEMBLY! What is it and what is the significance of this gathering of Nazarenes from around the world?

The date: June 19-29, 1985. The place: Anaheim, Calif. Activities will include three major conventions prior to the general sessions. The Nazarene Youth International, Nazarene World Mission Society, and Christian Life and Sunday School conventions will be held simultaneously on June 20, 21, and 22. The General Assembly will begin with Sunday services, June 23, which will be attended by an estimated 40,000 persons.

Who attends the General Assembly and the conventions? There will be delegates representing every area of the Nazarene world. The number elected from each district and/or area depends upon the membership of the district and/or area as outlined in the *Manual*. There is an equal number of elected lay and ministerial delegates. Delegates are also elected to serve at the three conventions as prescribed by the *Manual*.

This 21st General Assembly will have approximately 865 delegates, 331 of whom will be from areas outside the United States. Although the Church of the Nazarene was founded in the United States, it has worked in various world areas from the beginning. To accommodate these delegates and representatives, there will be simultaneous interpretation enabling persons from all language groups to participate in the discussions, voting, and inspiration of the occasion.

The General Assembly is the highest legislative body of the Church of the Nazarene. The business of the General Assembly is established in the *Manual*, paragraphs 305-305.13. As part of its responsibilities, this General Assembly will elect six general superintendents. These men, who occupy the highest position in the church, are elected by the General Assembly to

serve until the next General Assembly. The six general superintendents now serving are Dr. V. H. Lewis, Dr. Eugene L. Stowe, Dr. Orville W. Jenkins, Dr. Charles H. Strickland, Dr. William M. Greathouse, and Dr. Jerald D. Johnson. Four of these men will have a "yes" or "no" ballot to extend their term of service. Dr. Orville W. Jenkins and Dr. V. H. Lewis will be retiring. These two vacancies will be filled by an open-ballot election. All elders between the ages of 35 and 68 and who are in good standing are eligible. The General Assembly also elects the general treasurer, the general secretary, and the editor of the *Herald of Holiness*.

The General Assembly will also elect the members of the General Board, which meets annually to transact the business of the church between General Assemblies. The membership of this board is equally divided between lay and ministerial members. Nominations come from various geographical regions. The number of nominees allowed per region is determined by the membership of the region.

The General Board has various responsibilities, which include planning, budgeting, and reviewing the work of the church, and selection of certain executive personnel in consultation and cooperation with the Board of General Superintendents. The General Board is divided into five departments in order to properly care for the work. These departments are: Finance, Christian Life and Sunday School, Church Growth, Communications, and World Mission. These departments are related to the five divisions, which directly supervise the work of these respective areas in the international church.

Much of the business of the General Assembly will be handling the many memorials (resolutions, recommendations) that originate with the districts, boards, and other groups. These recommendations are referred to committees of the General Assembly, which are made up of the delegates. These committees study the memorials and then bring their recommendation for action to the General Assembly. Changes are not easily made in the church. This is good, for it protects the

BENNETT DUDNEY is Publications Services director for International Headquarters of the Church of the Nazarene in Kansas City, Missouri.



21st GENERAL ASSEMBLY AND INTERNATIONAL CONVENTIONS

JUNE 20-28, 1985

•
ANAHEIM CONVENTION CENTER
ANAHEIM, CALIFORNIA

church from overreacting to pressure from various sources. Changes in the constitution can be made only with a two-thirds vote of approval by the General Assembly and then approval by two-thirds of the Regular and Mission districts.

Anaheim, Calif., June 1985, will be a time of inspiration as delegates, visitors, and friends from around the world gather to hear the reports of what God is doing through the membership of the Church of the Nazarene. There will be preaching, singing, praying, and anticipation of God's continued leadership.

New friends will be made as various cultures and language groups meet as redeemed members of the

Body of Christ. New challenges will be presented, discussed, and adopted as plans for the next quadrennium are established.

Nazarenes of all nationalities will be praying together for the guidance of the Holy Spirit as delegates elect the general superintendents, General Board members, and representatives to the various societies, committees, and boards, and as proposed changes in the organizational structure of the Church of the Nazarene are discussed and acted upon so that the church may continue to serve effectively the growing membership.

Will you join in prayerful support? ☐

NAZARENE ROOTS



THE LEGACY OF BISHOP C. P. JONES

As a little boy in the cotton belt of Mississippi, it was my privilege to hear Bishop C. P. Jones, that saint of God who led the Church of Christ (Holiness) U.S.A. This denomination of about 13,000 flourished across the state of Mississippi, with other churches in several of the major Northern and Western cities. Moreover, Bishop Jones was a songwriter whose songs continue to live and touch the lives of thousands of people. Many of these, including "Deeper Deeper" and "Washed in the Blood," can be found in our own *Praise and Worship* hymnal. The Church of the Nazarene has also benefitted from the several ministers who came from Bishop Jones to provide a core of Black pastors.

Rev. Boyd Procter of Richmond, Va., was one of these. Rev. Procter and his little mission of less than a dozen adults and children joined the Nazarenes in the 1940s. Step by step, this work prospered. They purchased an old school building for \$3,000 to which they would later build additions and renovations. Then, in 1963, while spending a time of prayer and visitation in the home of a parishioner, Rev. Boyd died of a heart attack. God called him home in the midst of ministry to that family. Rev. Boyd's church is today



(Above) A meeting of Nazarene Black ministers in 1957. (Below left) D. A. Murray and friends in Winesboro, La. (Above left) Rev. and Mrs. Boyd Procter

one of the strongest Black churches in the Nazarene movement.

Elder D. A. Murray was another fine minister who came to us from the work of C. P. Jones. While in retirement in Winesboro, La., he met the Kennison family, who had also attended one of the C. P. Jones' congregations, but had moved and now had no church home. Elder Murray started a Bible class and prayer time for this family in his own home. It was my privilege to later organize this into a church in October of 1958. Elder Murray labored there and succeeded in getting a good congregation started. [Constructed from a document by former District Superintendent Warren Rogers, 1972.]

There are currently 100 Nazarene congregations with a predominantly Black membership. More than 5,500 Blacks worship in these and other Nazarene churches. ☐

STEVE COOLEY, Director of Archives

Christ the Light

by RAY HURN



ONE DAY JESUS APPEARED in the Temple courts, and the people gathered around Him. Teachers of the Law and some Pharisees brought a woman whom they had caught in the act of adultery and made her stand before the group. The law demanded that she be stoned to death. They asked Jesus to accuse her, setting a trap. Jesus refused to let the secular, wicked thinking of these people establish His agenda. He simply forgave the woman and told her to leave her life of sin, and then He said to them all, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (John 8:12, NIV).

Here is the great challenge of every Christian worker: How can we get people to see the light of Christ and turn from darkness to embrace the penetrating light of the gospel of Jesus?

When Christ healed the man who was born blind, He emphasized the compelling reasons for church extension again when He said, "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world" (John 9:4-5, NIV).

When Jesus preached His famous Sermon on the Mount, He characterized Christians as being "the light of the world." This light, He said, is for the purpose of "shining." It is not to be placed under a bowl, but it is to be put on a lampstand to give light to everyone. Then Jesus said, "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:16, NIV).

RAYMOND W. HURN is director of Church Extension Ministries at International Headquarters of the Church of the Nazarene in Kansas City, Missouri.

Before we can seriously consider how the light of the gospel penetrates darkness, we must be convinced that there is an unrelieved darkness of moral and spiritual disobedience that needs to be eliminated. Every nation on earth has its own national challenge of darkness of mind and spirit. The 5 million Arabs in the U.S.A. are testimony to the opportunity of bringing Christ to the Muslim mind. This is practically impossible in other nations of the world where the Muslim religion predominates. Our friends in the Netherlands have watched church members leaving established churches literally with their Bibles under their arms in disappointment with church liberalism and failure to preach the true gospel.

In America unrelieved darkness cries out at us from almost every daily newspaper headline, yet we are "lulled" into inactivity by some national polls that tell us that "roughly 9 in 10 state a specific religious preference," or "one fourth of the population claims to lead a highly Christian life," or "7 in 10 Americans claim membership in some church or synagogue." These are conclusions drawn after the sampling of a few hundred Americans.

While helpful in understanding the current mood or preference, opinion polls sometimes give us the impression that most of the people are very religious. This, of course, is negated by the reports that only 3 out of 10 have a great deal of confidence in organized religion. Or if you read the hard research on known religious groups, you discover that more than one-half of the U.S. population is not claimed by any Christian group, a total of more than 114 million persons.

The vulgarity and callousness of our American society finds witness in shocking events such as these: A lifeguard let a young man drown in a swimming pool

because, he said, "It wasn't my territory." Two men stood on a bridge watching an elderly woman drown because they said the water was too cold to go in after her (reported in Ann Landers' column). Muggings, beatings, harmful invasion of privacy, are often observed by onlookers who do not find it possible to interfere. It is into such a society that Christ intends that His gospel light be injected, to dispel the darkness and bring the light of the gospel into human hearts.

It is common knowledge that for the last decade or so, almost all mainline denominations have lost members. The numbers are often reported. One religious leader looked on in dismay and after careful research concluded that more than 400 churches in one state would be closed by the year 2100. He was, of course, appealing for a more aggressive evangelism to balance the denomination's contextual factors of aging members, smaller families, inability to incorporate different kinds of people, and other negative factors.

In direct contrast to this negative picture, the newly planted churches must have a lot of the spirit in one of the gospel songs of my boyhood. One of the verses said:

*Walking in sunlight, all of my journey,
Over the mountains, thro' the deep vale!
Jesus has said, "I'll never forsake thee."
Promise divine that never can fail!*

This spirit attracts the unchurched person. If we have Christ shining in our own hearts, His praises are a good atmosphere for extending the light of the gospel. In missionary rallies we love to sing, "Send the light, the blessed gospel light," or "We've a story to tell to the nations / That will turn their hearts to the right / . . . A story of peace and light."

While we truly believe that "the whole world was lost in the darkness of sin," and that "the Light of the world is Jesus," we need also to face the reality that Haldor Lillenas meant home fields, too, when he wrote,

*Church of God, awaken; heed the Lord's command.
Tell the blessed story of the Cross.
Fields are white for harvesting on every hand.
Tell the blessed story of the Cross.**

In Scripture and in our hymnody we find the most compelling reason of all for the extension of the church of Jesus Christ. The light of the gospel is given to us, and it is given to penetrate the darkest cesspools of sin, to bring the glorious sunlight of Christ's love.

In 99 different places during July and August 1984, local churches attempted to penetrate the darkness of unbelieving hearts around them by carrying out extension Vacation Bible Schools. We had hoped for 75 in our 75th year and were overjoyed at the 99 that utilized this one simple tool to "extend" new work. We don't know for sure how many attended extension revivals. What we do know is that several dozen churches reported efforts to "extend the light" through an extension revival effort in a community at a physical distance from the local church. This, too, brings "The Light" to penetrate the darkness. □

*"Tell the Blessed Story," by Haldor Lillenas. Copyright 1920. Renewed 1948 by Nazarene Publishing House. Used by permission.

Tomorrow

*I said
tomorrow
when things are better,
then I'll be happy.*

*I said
soon
there will be more money,
I'll have this or that,
then I'll be happy.*

*I said
next year
when we've passed this crisis,
when things settle down,
then I'll be happy.*

*He said
today
is the day the Lord hath made,
Rejoice and be glad in it.*

*He said
today
seek first the kingdom of God
and all these things shall be added.*

*He said
today
I want to give you My steadfast love
that you may rejoice and be glad
all your days.*

*Then
you will truly be happy!*

—JOHN R. MAXWELL
Independence, Missouri

"WE BELIEVE IN THE HOLY SPIRIT" —OR DO WE?

H. Armstrong Roberts



by ARTHUR M. CLIMENHAGA

THE APOSTLE PAUL commanded the Ephesian church, "Be filled with the Spirit." To the church at Thessalonica he wrote, "Quench not the Spirit." The Bible is full of truth concerning the Holy Spirit.

And yet! The Apostles' Creed contains 10 articles on the person and work of Christ, and only 1 on the Holy Spirit. One feels sometimes that the proportion of 10 to 1 just about represents the interest in the doctrine of the Spirit in the history of Christian thought. Too often the person and doctrine of the Holy Spirit is one of the most neglected in the Christian faith. While our sermons may deal with experience, emotion, and ecstasy, how often do we get down to the foundation of doctrinal truth concerning the Holy Spirit? With the exception of a few great hymns on the work of the Holy Spirit, even our hymnody shows a lack in this area.

Such neglect is disturbing when we remember that the Holy Spirit is the ultimate fact of our Christian Revelation, the unique force in our Redemption. Two things mark off our Christian faith from the world religions: (1) the claims of Jesus

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Christ to be the Redeemer of the world; (2) the place of the Holy Spirit as the Agent of that Redemption. Thus John Owens, writing concerning the doctrine of the Holy Spirit, says that it is "the touchstone of faith, the one article by which the church stands or falls." Thomas Arnold spoke of it as "the very main thing of all. We are living under the dispensation of the Spirit; in that character God now reveals Himself to His people. He who does not know God, the Holy Ghost, cannot know God at all."

As Samuel Chadwick, that great English Methodist and noted holiness teacher and preacher of years gone by, said, "The Holy Scriptures declare Him to be the revealer of all truth, the active agent in all works of redemption, and from first to last the instrument of grace in the experience of salvation. In Him, and through Him, and by Him, is the power that saves. Illumination and conviction, repentance and regeneration, assurance and sanctification are all the work of God the eternal Spirit. To the church He is the source and supply of wisdom and power. The church is the Body of Christ, indwelt and controlled by the Spirit. He directs, energizes, and controls."

Now if it is only too true that the church is often guilty of thinking about the Holy Spirit in a ratio of 1 to 10—or less—what can be said of us in the more routine affairs of our daily living? While most of us are not like the theologians whose interest lies in the more detailed doctrinal facts of the Holy Spirit, what of the proportion of our interest in

the practical outworkings of the Spirit in our lives?

Once a year, 1 Sunday out of the 52, is called "Whitsunday" and is specially designated as the Sunday set aside to remember the Holy Spirit. Can it be that it will be said of us that our interest in the work of the Holy Spirit in our lives is only in a proportion of 1 in 52? If this be true, we are missing the imperative of Paul's commands: Be filled; quench not the Holy Spirit!

Thus, so that we may know what the Holy Spirit should mean to us and so that we may check ourselves in relation to that meaning, we ask, "What image is aroused in my mind when I use the personality words, the Holy Spirit?" Were we to ask that about Jesus Christ, the answer would be easy. We know Jesus in human terms and human forms: a babe in the manger, a boy in the home, a man—serving, loving, hated, followed, despised, and in the end hounded to the very Cross. We can think of Him: despised, rejected of men, a man of sorrows and acquainted with grief. We can paint our pen-portraits of Him, the pictures that hang on the walls of our homes and our churches.

But when it comes to the person of the Holy Spirit we cannot do that. The nearest thing in human terms that we can find to picture the Spirit is a dove. See the dove descending on Jesus at His baptism, the only medium of expression that seemed to fit the narrow confines of human understanding as to the presence of the Spirit on that scene.

There is, however, one other picture form for the expression of the Holy Spirit in the Scriptures: FIRE! Think of those Old Testament stories that picture the presence of the Spirit of God:

- Moses on the backside of the desert drawing near to the bush, burning and yet not consumed.
- Elijah on Mt. Carmel calling on God for the fire to descend and consume the sacrifice.
- Isaiah in the Temple, seeing the smoke that filled the Temple, and in the presence of that picture of the Spirit of God,

crying aloud his own sense of unworthiness; and then the angel with the coal from off the altar—the Spirit says, "your lips are cleansed!"

Then come in awe to the New Testament and the culmination of all that went before and read the story of the outpouring of the Spirit on the Day of Pentecost. What does it say? "And when the day of Pentecost was fully come . . . there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:1, 3). John the Baptist's statement of Jesus comes sharply to mind, "He shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

We believe in the Holy Spirit, or do we? Have we been so "filled," so baptized that the sense of the "fire" of God's presence burns in our hearts? If so, let us not quench His living presence within. As the late Bishop Myron Boyd so wonderfully said it, "Just as the fluid in the eye keeps the dirt out of the eyes, so the constant cleansing presence of the Holy Spirit will keep the filth of the world out of the cleansed heart."

Such a belief in the Holy Spirit will bring us to the place where we will earnestly desire to deal with the old nature within by seeking the baptizing, infilling Holy Spirit. Such a belief will lead us on in the Christian walk so that we will avoid quenching the life of the Holy Spirit within. We will keep from putting out the fire of the Holy Spirit by stirring up the embers of our witness for the Lord (Acts 5:32), by fanning the flames of our prayer life in the Spirit (Romans 8:26), by keeping the love flame of the Spirit burning bright (Ephesians 4:30-32).

The love flame of the Spirit is the only thing that will solve all of the problems that face us in our intricate society. It is the only thing that will oil the wheels of a church organization and make it run smoothly. It is the only thing that will give adequate direction to a full life in the Lord. No wonder our fathers pled that we seek that "perfect love" of the Holy Spirit.

We believe in the Holy Spirit, yes, we do! And because of that we

pray in the immortal lines of that great hymn writer, Isaac Watts:

*Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning pow'rs;
Kindle a flame of sacred love
In these cold hearts of ours.*

*Look! how we grovel here below,
Fond of these earthly toys;
Our souls can neither fly nor go
To reach eternal joys.*

*Dear Lord, and shall we ever live
At this poor dying rate?
Our love so faint, so cold to Thee,
And Thine to us so great!*

*Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning pow'rs;
Come, shed abroad a Saviour's love,
And that shall kindle ours.* □

LIKE HIM, AT LAST! 1 John 3:2

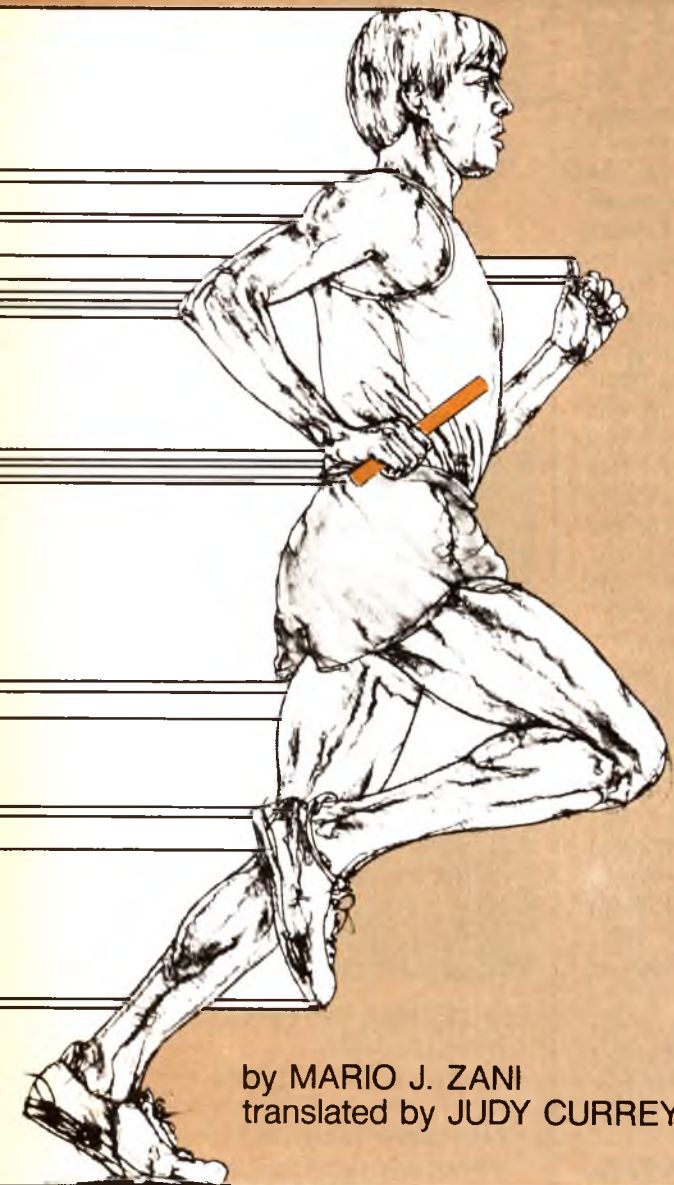
*Oh, what will it be
to be like our Savior!
Completed in Him,
all earthiness gone!
Never again
to be tempted by Satan,
alive in God's presence,
away from all wrong,*

*Oh, what will it be
when the pearly gates open
and glories of heaven
burst on our sight,
escorted by angels,
to glorious rapture,
after the risks
of the perilous night?*

*Oh, what will it be?
There are no words equal
to tell of the joy
o'erwhelming the soul,
when someday I'll stand
complete in His presence,
and like Him at last,
I, too, shall be whole!*

—ALICE HANSCH
MORTENSON
Racine, Wisconsin

The Watchword: **PRESS ONWARD!**



by MARIO J. ZANI
translated by JUDY CURREY

THE QUESTION IS," wrote General Superintendent Charles H. Strickland, "have we worshiped the monument to past history, or have we renewed our sense of mission as a holiness movement?"

Undoubtedly, this renewal should be our preoccupation at the celebration of any anniversary. Especially

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when 25 years will pass between one celebration and the next.

Every country, for example, celebrates its independence year after year. As responsible citizens, we pause in front of the monument to our forebears, recite our history, and we analyze the present in order to launch ourselves successfully into the future. If in our country's past there have been errors, we shall try not to repeat them; if there were defeats, we shall try to be triumphant; if injustice has been done, we shall see that it is not repeated; if there were victories, we shall double our efforts to preserve them. Such an attitude requires honesty and sacrifice, love and devotion, loyalty and service.

And an occasion like this—the 75th anniversary of the Church of the Nazarene—requires an honest evaluation of all its aspects, individual and collective: as a church at the local, district, and general levels.

Perhaps we could compare the mission of the Church of the Nazarene to a relay race. This athletic contest, in which runners of the same team are substituted at previously set intervals along the track, illustrates two truths. The first is that we have received the message from people who are no longer running in this life, since they are with the Lord. The second truth is that they expect—having given us their legacy—that we will run our course faithfully in order to leave the same message in the hands of those who will run after us.

Let us not deceive ourselves; the race is not easy and, therefore, it requires strategy, preparation, total participation, and constancy. Certainly, we are often tempted to quit, if we do not review our history, or if we lose sight of the vision, or if we believe that we are alone in this mission. In a relay race, only one person attains the goal, but the entire team receives a prize. That is, although the previous runners do not have the satisfaction of crossing the finish line, the triumph is for all when the time comes to distribute the prizes.

Those who have gone before "gave themselves totally so that we might be what we are today," wrote General Superintendent V. H. Lewis. They are now, if we interpret correctly the Epistle to the Hebrews, our "cloud of witnesses" who encourage us by the example of work and dedication demonstrated in their lives.

Let me share with you a personal word of testimony. In 1972, my wife and I were called to pastor the world's southernmost Church of the Nazarene (in Comodoro Rivadavia, Patagonia, Argentina). Due to the country's political situation, only seven members had remained in the church (two families, to be exact); the church was not self-sustaining; the nearest Nazarene congregation was 187 miles away; and, all in all, the picture before us was bleak. Nevertheless, when we accepted the challenge, we knew that the Lord had a ministry for us there, and that the church was putting in our hands—with total confidence—a place to spread the message of holiness. We were not alone!

In time, this small congregation afforded us the greatest satisfactions of our ministry. It grew spiritually and numerically. Out of it, and our ministry, came two young men called to the ministry who are now

serving as pastors in Chile (Juan) and Argentina (Franklin). In addition, each believer felt the responsibility to evangelize and minister to the community. The distance from our families, friends, and even customs was hard to bear, but the rewards were great. Our home districts were with us in prayers. Our congregation became a new family. We trusted Him, who, in the power of the Spirit, had set us apart for that glorious task.

What did we learn from this? Simply, that it was worth the effort to obey the Lord and be faithful to our motto. It is impossible to describe how satisfying that is. Still, we must always be alert in the present, because each day brings us new challenges that demand our participation and effort. We cannot rest on our laurels—at any level! Today, God is calling us to work in our family; in our society; in our nation; in our local church; in our district; in the general church; among our colleagues and friends; and wherever else God wishes.

"Let us spread . . . oh Nazarenes, the message of full salvation in the power of the Spirit! Let us rouse ourselves, oh men and women of God, and pay the full price of devotion to see the vision become a spiritual reality that keeps on growing!" said General Superintendent W. M. Greathouse. If all of us take part faithfully in the task to which Jesus Christ has called us through our church, we shall undoubtedly celebrate with satisfaction—in 25 years—our 100th anniversary. I have personally determined to be at that celebration if God gives me life and health. The watchword is: Remaining faithful to Christ . . . press onward! □

HE SHALL COME AS THE RAIN (Hosea 6:3)

*Has the brook dried up in Cherith?
Is there neither dew nor rain?
Are the cruse and cupboard empty?
Does no oil or meal remain?*

*Get you up into the mountain,
Put your face between your knees,
Lift your eyes with expectation
Toward the vast and stretching seas.*

*Send your faith—your willing servant—
Seven times to scan the skies;
In the empty, brassy heavens
See the little cloud arise.*

*Hear the sound of rain abundant—
'Tis God's pouring-out begun;
Turn you to the greening valley,
Gird, oh gird your loins . . . and run!*

—RUTH GLOVER
Pasadena, California

Book Brief

LORD, I'M NOT SMART ENOUGH Prayers of a Young Mother

CAROLINE GILROY
author



THE AVERAGE WOMAN of just about any age would pick up this book and browse a bit if she saw it on a store rack. To explain this title, here are a few lines lifted from the book:

*Lord Jesus, help us mothers everywhere.
Teach us, Lord, teach us,
for we humbly admit that we are not smart
enough to do this job alone!*

The 28 short chapters are drawn from anybody's home—Caroline's, in truth—and they have almost a "Family Circus" appeal. For example, Mom tells the kids that the secret of eating hot soup is to scoop out spoonfuls from the edges of the dish, where the soup

has had a chance to cool. "But, Charity, Lord—she sometimes has problems understanding these scientific facts." Charity asks, "Mommy, where are the edges?" The drawing on the page shows a totally innocent look on the little girl's face.

We follow the Gilroys through the trauma of the first day of a new year of school, the struggle of wearing glasses for the first time (all the kids will laugh), the unique Mother's Day gifts, specially chosen. And the lost "Black Bottom Crest," a sports award that becomes a matter for serious prayer.

Obviously it's a perfect book to use as a small gift for any woman. It has good potential, too, for readings at a banquet or as human interest material for a speech or sermon. To me the section most appealing is the one titled "The Chatter of My Child." Mother walks along daydreaming; Charity chatters about a sparrow singing, a butterfly, flowers that smell good, and a robin struggling with a worm. And she wakes Mom up chattering about enjoying God's nice world, saying, "We'd better take care of it."

I like that. Such homey inspiration makes it my kind of book. □

—Evelyn A. Stenbock

Beacon Hill Press of Kansas City
64 pages. 5¼" x 7½". Paper. To order, see page 23.

the editor's STANDPOINT

A MIGHTY BAPTISM

John the Baptizer identified Jesus as the Messiah promised through the centuries to Israel. "I baptize you with water," John said, "but he shall baptize you with the Holy Spirit."

This promised baptism was experienced by the first followers of Christ 10 days after the ascension of their risen Master. On the Day of Pentecost, a Jewish festival, the Christ poured out upon them the Holy Spirit in a manner and measure unprecedented.

According to Scripture, the first effect of that baptism with the Spirit was the empowerment of those disciples as witnesses for Christ. The Holy Spirit, Jesus had taught, "will testify of me." The Spirit's witness to Jesus was borne through disciples. He spoke through them, and His testimony was powerfully convincing. Indeed, 3,000 persons were converted to Christ that very day.

We learn from the unimpeachable statement of Simon Peter that this baptism had accomplished another tremendous result. The hearts of the receptive disciples

were "purified by faith." Purified from what? As Christ clearly affirmed, sin is the defiler of the inner life (Mark 7:20-24).

Three things mar fallen mankind—sin in their hearts, clay in their feet, and, to borrow a phrase from Samuel Young, wood in their heads. Only the resurrection will remedy our physical debilities. Time and education are needed to overcome our ignorance, and this process will not be completed until the resurrection also.

But there is a present deliverance from sin available to Christ's followers. "The blood of Jesus Christ," as an atoning sacrifice, "cleanses us from *all* sin." That atonement purchased our complete forgiveness. It provided, also, a total inward cleansing from sin. The heart, as the residence of the Lord, can be purified.

The Holy Spirit is Jesus' way of living and reigning in the hearts of Christians. Poured out in Pentecostal fullness, the Spirit cleanses, energizes, and sustains us. Pentecost was a great day and is a grand experience! □

GUIDANCE THROUGH COUNSEL

The Bible says, "In the multitude of counsellors there is safety." In fact, this statement occurs twice in the Book of Proverbs (11:14; 24:6).

This does not mean that a majority opinion is always wise. It does not mean that we should get a consensus of what others think before we ever act in a matter. And it certainly doesn't mean that when we act in accordance with majority viewpoints that we can put the responsibility for our decisions and actions upon someone else.

When personal opinion and individual responsibility are given their due and full recognition, however, it still remains true that in the multitude of counselors there is safety. Other things being equal, a group of thinkers is likely to come closer to the whole truth than an individual thinker. Shared viewpoints will not be as likely to overlook or exaggerate phases of problems or aspects of decisions as will an individual viewpoint.

The Lord sometimes guides us by the wise and kind

counsel of interested friends. Talking over problems with those who care and pray is often the prelude to discerning God's will. You should think for yourself and make your own choices in issues of vital concern to your personal life. But before you finalize the decisions, take into consideration the judgment and wisdom of family and friends. Do not be enslaved to their opinions—nor to your own—but be guided by both.

How many make a multitude? I don't know. The wisdom of the counselors is more important than their number. One wise man's counsel is worth more than the advice of a hundred fools. But a number of wise, thoughtful, experienced advisers provides a greater safety than does a single counselor.

Many persons could have been spared headstrong decisions with disastrous consequences had they listened to these ancient proverbs. A good rule for any of us to follow is to choose counselors wisely and listen to them carefully. They can be one of God's ways of guiding our steps in the right paths. □

We don't need power for sitting around. All we need for that is a seat. But if we are going to address ourselves seriously to the task of world evangelism, we need more than people, talent, education, and money; we need the mighty presence and power of the Holy Spirit.

OUR POWER

Power can be defined as the ability to achieve a purpose. The purpose of the Church is to proclaim throughout the earth the gospel of Jesus Christ. The power by which this goal is achieved is the indwelling and outworking Spirit of God, who fills, purifies, and energizes believers.

The Holy Spirit, by His action within and upon human life, brings our various talents and abilities to their full and fruitful development. He works through them as the instruments of His ministry. The power to evangelize, however, is not inherent in our talents and abilities, but in Him. Often He has chosen to confound the wise and proud by doing extraordinary tasks through very meagerly endowed workers.

The church is always in danger of trying to substitute human resources for divine power. Talent and training are important, but unless they are baptized with the Spirit they are impotent to achieve the church's purpose. Brilliant and gifted people, who are not Spirit-filled, can utterly fail in the work of God. The Spirit is

indispensable as the source of our power and, therefore, the secret of our success.

The power of the Holy Spirit, however, is not automatically conferred. The Holy Spirit came at Pentecost to fill a praying, expectant, and organized company of believers. Indifference is a barrier to His power. Selfishness is a barrier to His power. He is power for a task, and unless we are committed to that task we will not receive that power.

We don't need power for sitting around. All we need for that is a seat. But if we are going to address ourselves seriously to the task of world evangelism, we need more than people, talent, education, and money; we need the mighty presence and power of the Holy Spirit.

We are responsible for committing ourselves to the task and for trusting ourselves to Him. He is more faithful than we, and can be counted on to possess us, cleanse us, and speak through us the message of Jesus Christ. He works through a concerned, obedient, believing church. Let us be such a church! □

EVEN KING KONG

Not long ago I preached for five nights in Marion, Ohio. In the congregation was a lad who likes to draw. After service one night he presented me with three pictures he had sketched while I preached.

In the first a church appears, with three cars parked outside and five people leaving the building. On the right side stands a huge ape, identified as King Kong, who towers above the cross-topped roof.

In the second sketch cars and people are gone but King Kong remains, his huge hands on the church roof. Lettered beside the drawing is the caption, "Even King Kong wants to go to heaven."

In the third picture King Kong has lifted off the roof, which is lying in one piece beside the building. On the opposite side King Kong is shown on his knees, his hands clasped in prayer.

Of course, I can't know exactly what was passing through that little fellow's mind—probably not much of my sermon! But he was expressing, it seems to me,

some rather significant ideas. For one, that God loves all His creatures. For another, that there is a better world to which wise people—and even smart animals—aspire. Somehow, in his thinking, the destiny of people and animals is interwoven. And even the most fearsome creature is capable of being changed and gentled by the gospel message proclaimed in the church.

Paul speaks of creation groaning in travail, awaiting release from its bondage to decay, a liberty that will accompany the completed redemption of God's children (Romans 8:18-23). All nature has been involved in mankind's rescue from sin. There will be "a new heaven and a new earth" in which righteousness dwells forever (2 Peter 3:8-15).

Will animals share the renewed earth with redeemed humanity? I don't know. But if so, beasts and people will live in harmony with one another and with God. Such is divine grace! The curse will be lifted from all creation, and peace, freedom, and holiness will be complete and endless. □



WHEN THE PEOPLE PRAYED—

A S E Q U E L

by RONALD E. CORBIN

TWENTY MONTHS after surgery and almost dying, and recovering only because of the prayers of the people of El Paso, Texas, and of others around the world, people are still praying, and God is still answering those prayers.

While God, in answer to prayer, had saved my life, He had not promised to heal me at that time. I was to go through 20 months of continual pain and frequent hospital visits.

On December 27, 1983, I went to the doctor. He examined me and told me I would have to resign my church immediately. My health was so bad, he said, that if I didn't resign immediately I wouldn't live very long. He then said that I would never pastor again, and that there was a good chance that I would never be able to work again.

I resigned my church, and my wife, Joyce, began

RONALD E. CORBIN is now pastoring the Ojai, California, Church of the Nazarene.

looking for a job. She could find nothing in El Paso that would pay enough for our family to live. But God was working through some relatives, and through friends we had not met yet, to open doors. A teaching job opened up in Banning, California, for Joyce.

The good people of the Banning Church of the Nazarene opened their hearts to us and not only helped Joyce find a job but helped us find a house and then helped us move into that home. God was answering prayer almost faster than we could pray.

I went to a surgeon and after an examination he put me in the hospital for 22 days. There was no improvement. I now had no choice, and surgery was scheduled.

The chance of surviving surgery was not good. I told my children the dangers, then my mother and brother. On the night before surgery, Joyce and I planned my funeral. It was all in God's hands.

The surgery was to last four hours, and a six month stay in the hospital was a possibility. But the people were praying and God was answering. Instead of four hours, surgery took two hours. Instead of six months in the hospital I spent six days. The first thing the doctor told me was that I was well and could pastor again as soon as I had recovered from the surgery. What an answer to the prayers of God's people all over the country!

My recovery is almost complete. The doctor says that I am now ready to resume the calling that God has given to me. I will be pastoring again very soon.

God has worked in wonderful ways in my life these past two years. He has worked because people prayed, people I have never met, people in a church I was pastoring, people in a church we would be attending, people across this nation. It's great to be a part of the family of God, a family that knows how to pray. □

SET ASIDE

*Set aside but not forgotten,
Shut away by God's own hand;
The door will open when He's ready,
I need not fret or understand.
Finding pleasure in His presence,
Seeking comfort in His Word;
Though my wings are clipped and broken,
My soul soars upward like a bird.
Precious is each moment with Him
In quiet worship and sweet rest;
A time of seeking . . . growing . . . trusting,
Though imprisoned, I am blest.
In His timing He will free me,
By His touch I'll be made whole;
But never will I doubt His wisdom,
He knows what's needful for my soul.*

—BONNIE ROBBINS BENEDIX
Orlando, Florida

Announcing



**SIXTH INTERNATIONAL
LAYMEN'S CONFERENCE**

Fort Worth, Tex.

July 1 through 5, 1987

Tarrant County Convention Center



Bud Tollie
Chrm., Sixth Laymen's Conference



Chuck Watson
*Vice-Chairman,
Sixth Laymen's
Conference*

INTERNATIONAL

A Time of Fellowship, Per

IN THE EARLY 1960s, a group of Nazarene laymen, basically members of the General Board, felt the need for a national conference of laypersons in the Church of the Nazarene. The expressed purpose was to be a coming together of Nazarenes and their friends for Christian fellowship and spiritual inspiration. It was also to be a means of personal, family, and occupational or professional enrichment through personal contacts, seminars, and general sessions for every-

one. Organizationally it was loosely structured so as not to become a legal or legislative body.

Initially it was agreed that the Laymen's Conference would never serve as a promotional or fund-raising vehicle for church programs. It was conceptualized as a time of sharing the different aspects of everyday living from a Christian perspective and nurturing of fellow-laymen in the biblical beliefs, doctrines, and standards of the church. These guidelines have not changed over the 20 years and will be the basic principles for the Sixth Laymen's Retreat in Fort Worth. Dr. Gordon Olsen financier and real estate developer from Eugene, Oreg., was elected to serve as chairman for the first conference in 1966 and was reelected to this position for the second conference also held in Hollywood, Fla., in 1970. The two conferences proved to be unusual spiritual experiences, and the sentiments of the approximately 3,000 registrants were that this should be a regularly scheduled occasion for laymen (every four years) between general assemblies.

Dr. J. Wesley Mieras, a prominent layman and lawyer in California, was elected chairman for the third conference to be held in 1974. On May 22, 1973, however, Wes and all his



1

2



3



1. The Diplomat Hotel in Hollywood, Fla., was the setting for the first three conferences.

2. Get acquainted and social moments are important events.

3. In 1970 the mobilization of the laity in the mission of the church was stressed.

4. The conference went truly international in 1982; Toronto was the setting.

NAZARENE LAYMEN'S CONFERENCE

Enrichment, and Adventure in Spiritual Renewal

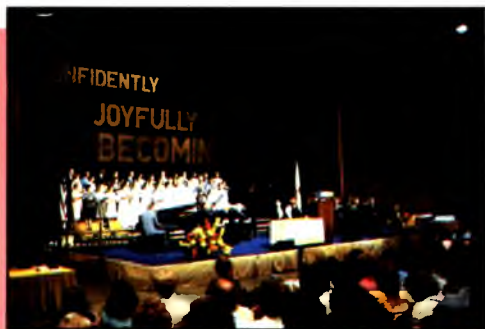
family, with the exception of one daughter who was in Pasadena, were killed when their plane crashed on landing in Cottage Grove, Oreg. Wes was never known to evade a call to serve or shirk a responsibility. Despite a highly successful law practice, he took valuable time for many church obligations on both the local and general levels. He left all of us an example of commitment and unswerving loyalty to God and our church.

Vernon Lunn, senior vice-president of Alexander Hamilton Insurance Co., was then elected by the Laymen's Committee composed of laymen serving on the General Board, lay executives of the World Headquarters, and two laymen-at-large. He carried this responsibility for the next three conferences. The third conference (1974) was again held in Florida, but the fourth in 1978 with a registration of 3,600 moved to San Diego. In 1982, the Fifth International Laymen's Retreat met in Toronto, rallying around the theme "Laymen . . . uniquely called."

Subsequent to that retreat, Vernon Lunn relinquished his responsibility, and Lester Tollie, Jr., known to all as "Bud," was elected chairman for the Sixth International Laymen's Retreat.

Bud is a second generation Nazarene and is president of Tollie Freightways, Inc. He and his family are members of the Central Church of the Nazarene, Lenexa, Kans., where he serves on the board and is chairman of the Finance Committee. He is also active in various lay capacities in the Kansas City District. Professionally, he is past president of the Kansas Motor Carriers Association and serves as an officer in the Interstate Carriers Conference.

His wife, Nancy, is an active church person and has served in various capacities, especially in the area of NWMS and Women's Ministries. He and Nancy have three children: Kimberlee, Lesilee, and "Chip." The daughters are graduates of Olivet Nazarene College and Mid-America Nazarene College respectively, and Chip is an active elementary school student.



Laymen's Conference is a time of sharing the different aspects of everyday living from a Christian perspective and nurturing fellow-laymen in biblical beliefs, doctrine, and standards of the church.



Gordon Olsen
Chrm. of first two conferences, 1966, 1970



J. Wesley Mieras
Elected chrm. of third conference, 1974



Vernon E. Lunn
Chrm. of the third, fourth, and fifth conferences 1974, 1978, 1982

Prayer and praise is what the conference is all about.



It is Bud's desire that the retreat in Fort Worth be patterned along the same guidelines as established in the previous gatherings. He also believes the chairman should serve for one conference only, and then another elected to assume this responsibility. Since the International Laymen's Retreat seems to have become a permanent institution in the church, he would like to see a set of bylaws and some sort of organizational structure developed.

Serving with Bud Tollie in this sixth retreat is Chuck Watson, vice-chairman. Chuck is director of Personnel Training for American Airlines and is located in the Fort Worth area. These retreat leaders have emphasized that this is the first gathering where there are *unlimited* accommodations and at fair prices. They would like to see Nazarenes around the world make this their priority for 1987. An exciting time of fellowship and personal enrichment is promised, but most of all a challenging adventure in spiritual renewal.



REGISTER NOW

OFFICIAL REGISTRATION

Sixth International Laymen's Retreat

Mr ☐
Mrs. ☐
Miss ☐

(last name please print)

(first name)

Address _____ Phone () _____
City _____ State _____ Zip _____
District _____

Conference Registration Fee
of \$40 per person required.
Amount attached: \$ _____

☐ Check here if Advance
Registration Fee has
already been submitted

Age Group

☐ Under 25
☐ 26 to 40
☐ 41 to 55
☐ Over 55

☐ Married
☐ Single

Make all checks payable and mail to:

International Laymen's Retreat • 6401 The Paseo • Kansas City, MO 64131.

(Hotel information will be available late 1986)

A Bible Story for the Piano

by CHARLES SEIFERT

PIANO MUSIC has great moments of inspiration. There are a number of piano pieces that are based on sacred and biblical themes. Just as hymns and gospel songs minister to us spiritually, certain musical masterworks can inspire the heart of the Christian believer. Music brings new spiritual meaning to our favorite Bible stories, such as the dramatic encounter of David and Goliath.

In my first year of teaching music, I purchased an album of music that contained "The Battle Between David and Goliath." The composer, Johann Kuhnau, published this masterpiece in 1700 as the first of a series of pieces based on Old Testament stories titled *Six Biblical Sonatas*. These pieces are some of the earliest and greatest keyboard music having a program or story, and were written for people to play in their homes on the harpsichord, the forerunner of the piano.

Johann Kuhnau, 1660-1722, began his career as a lawyer. In 1700 he became music director of the University of Leipzig, Germany. Kuhnau served as organist at the famous Thomaskirche, where J. S. Bach followed him as organist and later composed some of his greatest music for the church.

The eight sections of "The Battle Between David and Goliath" give us a musical picture of each part of this exciting Bible story. The first part begins with "The Boasting of Goliath." This music reflects the bragging of the grotesque giant who kept the Israelites at a stalemate.

The next section, titled "The Trembling of the Israelites at the Appearance of the Giant and Their Prayer to God," reflects the fear they must have felt. Against a background of hesitant repeated chords

comes their prayer for deliverance to God in the melody of a chorale tune by Martin Luther called "Out of Despair I Call to Thee" (1525). The people of Kuhnau's day would recognize the melody, and this would help them relate to the Bible story told in music.

The third section reads "David's Courage and His Desire to Blunt the Pride of the Frightening Enemy, Together with His Confidence Placed in God's Aid." The music is in triple time and reflects the boyish confidence of youth unspoiled by doubt and despair.

"The Battle Between One and the Other and Their Contest" starts with music that suggests the mounting tension as the two opponents meet. Then these words of description appear above the notes in the score: "The stone which he throws with his sling sinks into the forehead of the giant." A rapidly ascending scale ends with a turn that sharply tells us the stone has hit its

mark. The fall of the stricken giant is musically represented by a descending passage that gives us a picture of Goliath struggling to keep from collapsing to the ground.

After David slays Goliath with his own sword the retreat of the Philistines and their pursuit by the Israelite army is depicted by music that has the two hands literally chasing each other over the keyboard.

The rest of the music invites us to share "The Concert Given by the Women" in honor of David. These women met the returning army with singing accompanied by drums and string instruments. The beating of the drums is skillfully imitated for the keyboard with a fanfare alternating with the drum motif. "The Common Rejoicing of the People" closes the sonata with joyful and lilting music in celebration of God's deliverance of His people.

This story from the Bible has been a source of inspiration and instruction to me personally. When seemingly impossible situations present themselves, God gives victory through faith in Jesus Christ. Defeat was turned into victory when David obeyed God and put his faith in Him alone. □



CHARLES SEIFERT is a professor of music at Eastern Nazarene College in Quincy, Massachusetts.

Tex. It was only about \$2.00 worth then, but the Lord brought it to my mind one Sunday when I was preaching in my first church in Red Rock, Tex. I attempted several times to locate the owner, whom my whole family knew quite well, but had failed. Upon finally seeing him, I offered him \$5.00 (inflation costs) for what I had stolen. He thanked me and asked me to place it in the offering plate in the church I pastored. My burden was lifted and joy came. Yes, I really believe that restitution is still important.

Joe Atkinson
Hollis, Oklahoma

SERVE EACH OTHER

"Strong-Willed Wife" by Mary Ann Howard (Feb. 15, 1985) merits a clarifying reply.

Citing Ephesians 5:22-24, Howard testifies to the joy of sacrificing her own desires for those of her husband, admonishing all wives to do likewise if they want to save their marriages: "Our responsibility as wives is to check our own behavior" (a personality lobotomy of sorts). She completely ignores, however, Ephesians 5:25, which says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." It seems to us that both husband and wife are to serve each other and not one more than the other.

The marriage relationship is a union of a woman and a man, not of a woman to a man (or a man to a woman, for that matter). Why should the very reason most men are attracted to a particular woman, her behavior, be eradicated the day of the wedding? Men and women are

different, thank God, but different does not imply hierarchy or inequality.

Jim and Linda Wilcox
Yukon, Oklahoma

HERALD "NEAT"

I have read your magazine a number of times during the past few years, and I have enjoyed doing so. It is really neat to have a Christian magazine that keeps you updated on different activities as well as sharing interesting stories and articles.

I am a high school student who is quite busy, but when I get the chance to read this magazine, I can see what is going on in the church and I can also receive some spiritual insights.

I really want to thank you for publishing this magazine.

Beckie Campbell
Everett, Washington

Cleansing Came to Maureen

by BESSIE ROBBINS

MAUREEN was president of the Missionary Society in the church my husband pastored, and a very faithful one. She and her husband were in every service, paid their tithe, gave offerings, testified to being saved and sanctified, and she taught a Sunday School class.

It was no small thing, then, when she burst into a morning prayer meeting at the church during a revival, with a radiance we had never seen on her face before, exclaiming, "Oh, people, I have something to tell you! The Lord has shown me that I was not sanctified. He showed me my heart and I could not believe the things that were there." She proceeded to tell us how God had shown her the uncleanness of her heart, the pride, jealousy, etc., and how she had asked Him to cleanse her heart, and He had done it! She was so excited and aglow!

There is no way to describe the transformation that took place in Maureen. Numbers of times before I had asked her to call with me on families we were trying to reach, and just as often she had an excuse for not doing it. Now she urged me to call her anytime and promised to go. She confessed that she had dodged this task because she did not want to go into the homes that might not be clean, kneel on dirty floors, and have children touch her with unclean hands. This was no problem now.

BESSIE ROBBINS is the wife of a retired elder and lives in Kankakee, Illinois.

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

Not only was Maureen transformed, but revival came to the church as a result of her witness, the restitutions she made, and the burden she had for the lost. Our living quarters were in one end of the tabernacle church. As our prayer group was praying around the altar one morning during this same revival, Maureen asked me to go with her into our living room. She was weeping and asked permission to use the phone. When her next-door neighbor answered the phone, Maureen said, "Oh, Honey, get on your knees and let me pray for you." She had been witnessing to her neighbor, and she led her to the Lord right there. She became a real worker in the church.

I went with Maureen to call in a home where my husband and I had visited many times with no apparent results. When the lady of the house came to the door, Maureen began to weep, put her arms around her, and said, "Oh, I am so sorry. It was all my fault." We learned that the family had formerly attended our church, and had been involved in it, but had left because of some problem between these two women.

There was such a spirit of revival that people we did not know began to inquire about the happenings in our church. Total strangers began to attend, and people would stand on the outside during services, trying to figure out why crowds were coming to a church on the "wrong side" of town, and to a totally inadequate building. The very atmosphere of the services was charged with the presence of God. It was the greatest revival that we have witnessed in 45 years in the ministry. It followed some fasting and intercessory prayer and the obedience of one honest believer who was not afraid of what people would think. I firmly believe that is still the way revival comes. □

IN THE NEWS

PEOPLE AND PLACES



William H. Bray has completed the doctor of ministry degree, in Christian parenting, from Phillips University Graduate Seminary, graduating April 28. His doctoral thesis is titled "A Wesleyan Approach to the Nurture of Christian Faith Through Parenting, Informed by the Faith Development Theory of James W. Fowler."

Dr. Bray has been pastor of Stillwater, Okla., First Church since February 1981. Before that, he pastored the Marshall, Tex., Fairview Church, where

he served as NYI president of the Dallas District. Dr. Bray is a graduate of Mid-America Nazarene College (1974) and Nazarene Theological Seminary (1978). He and his wife, Judy, have two children, Krista and Brandon.



Rev. Vern Carpenter, senior pastor of Casper, Wyo., First Church, was honored at a special meeting at the Hall of Justice and was presented with a "Citizen of the Year" plaque for 1984. Carpenter was named Citizen of the Year for Casper, a city of 70,000 people, located in the center of Wyoming.

Carpenter had pioneered a police chaplaincy program for the largest law enforcement agency in the state. He was sworn in by the city council as the first police chaplain in the city's his-

tory. He now has five deputy chaplains under him. The police chaplaincy Manual, which Carpenter compiled, is being used by other agencies throughout the state.

He has pastored in Casper since July 1983.

Howard L. Myers, a member of Long Beach, Calif., First Church, has been awarded Rockwell's top engineering honor for 1984 during "National Engineers' Week" February 1985. Rockwell, which employs 17,000 engineers, gives this coveted award to the most outstanding engineer in each of their 14 divisions. Howard received his award of "Engineer of the Year" from the Space Operations Division. He was picked for this tribute "for distinguished, sustained contributions in the field of systems engineering, missions and operations analysis leading to the establishment of definitive space station operations requirements."

In addition to being an outstanding space engineer, Howard has been an outstanding member of Long Beach First Church for over nine years. He serves as head usher, and he and his wife, Marie, are involved in their adult Sunday School class. Howard and Marie have five grown children and two grandchildren.

• INTERNATIONAL MEMBERSHIP SUNDAY • INTERNATIONAL MEMBERSHIP SUNDAY • INTERNATIONAL MEMBERSHIP SUNDAY

**75,000 NEW NAZARENES
750,000 TOTAL MEMBERSHIP**

INTERNATIONAL MEMBERSHIP SUNDAY

May 26, 1985

To reach the Year of Church Growth goals, each church is requested to receive 10 new Nazarenes or 10% of their present membership.

IT'S EASY TO REPORT

- **PASTORS**—Before 5 p.m. on May 26, report to your zone chairman your Sunday School attendance and the number of new Nazarenes during the Year of Church Growth from September 1, 1984, to May 26, 1985. (Actual year extends on to August 31, 1985.)
- **ZONE CHAIRMEN**—Phone zone figures to the district chairman by evening, May 26.
- **DISTRICT CHAIRMEN**—Phone district figures to the Kansas City Division of Christian Life and Sunday School by noon (CDT), June 4.

YOU CAN MAKE THE DIFFERENCE

• INTERNATIONAL MEMBERSHIP SUNDAY • INTERNATIONAL MEMBERSHIP SUNDAY • INTERNATIONAL MEMBERSHIP SUNDAY

YOUTH IN MISSION ALUMNI LUNCHEON SET

Some youth have spent a summer as an "Ambassador." Others have served in the Student Mission Corps, or on a Church School's VBS team, or as a Contact member, or in the musical group Discovery, or as a basketball

player for AIM, or on a Mission to the Cities team, or with other groups sponsored by Youth in Mission.

Dale Fallon, director of Youth in Mission, has announced that all who have been involved in one of the summer ministries programs are invited to an alumni luncheon in Anaheim, Calif., June 20.

The program will include visual highlights of past Youth in Mission participants, inspiring words from Larry Leonard, Youth Ministries director, and a special guest performance by Discovery '85.

The Anaheim Quality Inn is the setting for this luncheon in the Orangewood rooms 1 and 2. The time is 12 noon, and the cost is \$12.00. Tickets must be purchased in advance by June 1. They are available from:

Dale Fallon
YOUTH IN MISSION
6401 The Paseo
Kansas City, MO 64131



Jerry Cohagan (l.) and Steve Hicks

Quintet, Eon Trotman, and Steve Higgs.

The comedy duo of Hicks and Cohagan will serve as the masters of ceremony. Their humorous and witty sketches will be interspersed throughout the event.

The concert starts at 10 p.m. in the main auditorium of the Anaheim Convention Center. Seating is available on a first-come, first-served basis. A \$1.00 donation is requested at the door.

*The moving Dramatic
Musical about
America's most
beloved gospel song
writer.*

The Fanny Crosby Story



Presenting...
Janet Maish Thomas
as Fanny Crosby
and

D. Paul Thomas
the Narrator and Ira Sankey

•
HEAR SUCH HYMNS AS:

Blessed Assurance
Near The Cross
Tell Me The
Story of Jesus
Safe in The Arms
of Jesus
To God Be The
Glory

and many, many more!

Presented At
General Assembly 1985
ANAHEIM
CONVENTION CENTER

Saturday, June 22
at 2 P.M. and 9:30 P.M.

Sunday, June 23
at 2 P.M.

HICKS AND COHAGAN TO "MC" YOUTH CONCERT IN ANAHEIM

One of the highlights of the General NYI Convention in Anaheim will be a late-night concert on Friday, June 21, sponsored by Youth Ministries.

Musically, the evening will feature recording artists Judy Cochran Reynolds, the Contemporary Christian

21ST GENERAL ASSEMBLY BUMPER STICKERS



The general officers of the church, Dr. Norman Miller, general treasurer (l.), and Dr. B. Edgar Johnson, general secretary, place the first General As-

sembly bumper sticker on a car window. The colorful bumper stickers (SI-3) are available from Nazarene Publishing House, free of charge. □

Nazarene
General Assembly

JUNE
20-28

ANAHEIM, CALIFORNIA / CONVENTION CENTER

SI-3



Two Special General Convention Events

Sponsored by:
**Continuing Lay Training and
Christian Musicians International**

Christian Musicians Luncheon

Friday, June 21, 1985; 12:30 P.M.

Hilton Laguna Room

Special Guest, *Eleanor Whitsett*, General Assembly Organist

Price: \$13.00 per person. For a ticket, send your check

(payable to *Continuing Lay Training*) to:

CMI Luncheon

Continuing Lay Training

6401 The Paseo

Kansas City, MO 64131

Life of Haldor Lillenas

Portrayed by Singer Paul Pitts

Friday, June 21 at 9:30 P.M.

Convention Center, California A & B Rooms; Admission Is Free

The concert is open to all teens and youth groups, NYI delegates, and everyone interested in a delightful night of Christian entertainment and inspiration. ☐

SHOEMAKER TO SPEAK TO PROFESSIONAL YOUTH MINISTERS IN ANAHEIM

A breakfast get-together has been planned by Youth Ministries for professional Nazarene youth ministers attending the General NYI Convention as delegates or visitors. The event will be held at the Quality Inn, Orangewood Room 1, Friday, June 21, at 7 a.m.



Norm Shoemaker



Steve Pennington

Norm Shoemaker, pastor of the Conejo Valley, Calif., church and long-time youth worker, will be the guest speaker. Entertainment will be provided by Steve Pennington, popular puppeteer and magician from Nashville.

The cost is \$8.00. Only a limited number of tickets will be sold at the

convention. Those wishing to attend are encouraged to purchase their tickets in advance, by writing by June 1 to Youth Ministries, 6401 The Paseo, Kansas City, MO 64131. ☐

NAZARENE MINISTER AUTHORS BOOK ON THE CONVERSION OF NAZI WAR CRIMINALS

Rev. Frederick Grossmith, pastor of the Hart Memorial Church of the Naz-

arene in Broomhill, Scotland, has just released a book concerning the conversions of some of the Nazi war criminals who were tried at Nuremberg.

Titled *The Cross and the Swastika*, the book was drawn from a Pentagon report written by American Army Chaplain Henry Gerecke, who ministered to the war criminals on trial in Nuremberg after World War II.

According to the report, Ribbentrop, Field Marshall Keitel, Admiral Raeder, and Albert Speer were converted to Christianity in prison. (Speer himself is the writer of the foreword to the book.)

In an article in the *Glasgow Evening Times*, Rev. Grossmith told a reporter that he had heard of Rev. Gerecke's ministry to the Nazi many years ago and that a book about the chaplain's ordeal with the prisoners became an obsession.

"The American government told Mr. Gerecke to keep quiet about what he'd done with the criminals. They wanted the world to see that the bad guys got their deserts. They didn't want to hear about spiritual victories," said Rev. Grossmith.

"But Mr. Gerecke wrote a report of his experiences with the war criminals and became official historian of the U.S. Army Chaplains' Department. I was shown the report by a chaplain working in that department now."

The newspaper article adds that Independent Television is negotiating to make a program based on the book.

Rev. Grossmith is the author of two other books, including *Dunkirk—A Miracle of Deliverance*, published in 1979. Also, he is the author of a portion of the devotionals in the current edition of *Come Ye Apart*. ☐

—NN



Book Briefs ORDER COUPON

See page 15 for description.

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The dedication service of the Berachah Industrial Home for the Redemption of Erring Girls, May 14, 1903.



Workers, girls, and their babies in the parlor at Berachah in 1906

NAZARENE ARCHIVES RECEIVES COLLECTION ON BERACHAH HOME

A simple newspaper clipping sent to Nazarene Archivist Steve Cooley more than two years ago has resulted in the acquisition of the first sizable collection of one of the "rescue homes" operated in close affiliation with the denomination.

The whole process began when Mrs. Arlita Hallam, the wife of a Nazarene home mission pastor, mailed a copy of a news story from the *Fort Worth Star-Telegram* to Nazarene Archives in late 1982. That article told of the "adoption" of the cemetery that once served the Berachah Industrial Home for the Redemption of Erring Girls by a sorority at the University of Texas at Arlington (UTA).

The sorority had undertaken a cleanup program of the cemetery after it was uncovered on UTA property in 1981. The interest in the project eventually resulted in the placement of a historical marker by the state of Texas to commemorate the home that was established in 1903 by Rev. J. T. Upchurch to serve homeless girls and unwed mothers and their children. The home was closed in 1935.

This information so interested the Nazarene archivist that he wrote to UTA about the cemetery. He received several photos of Berachah along with a suggestion that he contact Rev. J. Lewis Ingle, a retired Nazarene minister who now serves in the Dallas District office. Rev. Ingle, whose father-in-law, Rev. Frank Wiese, was superintendent of the home in its later

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Price subject to change without notice

years, provided the Archives with an almost complete set of *The Purity Crusader*, the official newspaper of Berachah. It had served as a fund-raising tool to keep patrons informed of the work at the home during its heyday.

Rev. Ingle also put Mr. Cooley in touch with Mrs. Richard B. Hartin of Garland, Tex., who donated a number of record books to UTA, which were duplicated, with the copies being sent to Nazarene Archives.

"The Berachah records and the issues of *The Purity Crusader* are important because they constitute the first sizable collection of information on any of our rescue homes," said Mr. Cooley. "They will help us to fill in a missing piece of the history of our beginnings in Texas and provide us with some never-before available information on the 1908 Union at Pilot Point."

Names included in the *Crusader* read like a "Who's Who" in the Church of the Nazarene in Texas. These include Uncle Bud Robinson, Rev. Mary Cagle, and Rev. C. W. Ruth—to name a few.

"There may have been as many as a score of rescue homes operated by individual Nazarene churches and districts from coast to coast at one time, but

there have been almost no complete records on these operations, with the exception of these materials from Berachah."

Most of the rescue homes affiliated with the denomination were apparently closed by the 1930s. The home at Pilot Point, Tex., had the longest tenure, continuing to exist into the early 1970s. □

—NN

SERVING THROUGH CIVIL AIR PATROL

Gary Sanders, recently endorsed for Civil Air Patrol, expressed in his report to Nazarene Headquarters, "I received my appointment from Civil Air Patrol National Headquarters December 24, 1984. . . . I wish I could express to you how fulfilled I feel. I have presented two moral leadership classes. In the not-too-distant future I will be taking emergency service classes, CPR, and then going to Huntsville, Ala., to tour Redstone Arsenal.

"The last two weekends in April I gave two moral leadership classes and conducted two church field services in an encampment. In May I will attend the chaplains' staff college at Offut AFB in Nebraska and will participate in a graded disaster relief."

Many challenges are associated with an appointment in the CAP. Presently 35 active CAP chaplains are endorsed by the Church of the Nazarene, seventh in number of all denominations who endorse CAP chaplains.

Dedicated volunteers of the Civil Air Patrol are an integral part of the Air Force. As the official organization of the Air Force, CAP makes major contributions, including search and rescue, disaster relief, youth development, and fostering a greater appreciation for aerospace capabilities among the general public.

The CAP occupies an important place in the annals of aerospace development in the United States. From its inception in 1941 to the present, the history of CAP is one of selfless and dedicated service. From the coastal patrol missions of World War II to the search and rescue operations of today, CAP members have consistently demonstrated the highest standards of professionalism.

Pastors can extend their ministry in the community by receiving an appointment as a CAP chaplain. Only duly ordained or appointed clergy are authorized to serve. A college degree and a theological seminary degree or their equivalent are required for appointment as a CAP chaplain. In exceptional cases a waiver can be granted to clergy who do not have a seminary degree but who do have a college degree and present a résumé of practical ex-



The 22 Spanish-singing members of the Indianapolis First Church 66-voice sanctuary choir, directed by Mr. William Morris, recently visited the Dominican Republic for the second time. Eighteen months ago they sang to standing-room-only crowds on the North District. Their music and message resulted in many new converts. This visit to the Central District drew another standing-room-only response. People were saved as others were blessed of God. The choir was invited to sing on a popular TV program Sunday afternoon. The invitation also included an interview of Rev. Marshall Griffith, mission director for the Dominican Republic and Rev. Marcos Hatchett, superintendent of the Central District. The TV program has a listening audience of 1,600,000. The choir presentation and the TV interviews have given the Church of the Nazarene in the Dominican Republic the best nationwide exposure to date.

perience beyond their college degree. Waiver chaplains will be appointed in the grade of First Lieutenant.

If you are interested in serving your

community and nation through CAP, write or call Chaplain Curt Bowers, Chaplaincy Ministries director, Church of the Nazarene. □



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OUR COLLEGES AND SEMINARIES



BNC ARCHIVES NAMED

President John A. Knight recently announced the naming of the Bethany Nazarene College archives.

Upon recommendation of the president, the Board of Trustees, in its spring meeting, voted unanimously to name the archives in honor of Dr. Fred Floyd. The archives will be known as "The Fred Floyd Archives of Bethany Nazarene College." Dr. Floyd served BNC as a member of the faculty for 39 years.

Dr. Paul Gray, former chairman of the Division of Religion and Philosophy, is serving as the archives director.

SPECIAL FINE ARTS PROGRAM AT CNC

The Music Division of Canadian Nazarene College set a goal to purchase *The New Groves Dictionary of Music* during this year at a cost of \$2,000.

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During the year, special presentations have been made to the college and the community at large to raise contributions for this project.

March 8, Prof. Carole Pollard and the Fine Arts Class sponsored the first Annual Fine Arts Exhibition. Five of the class members were featured to dis-

play a variety of art forms: painting, ceramics, and wood carving.

As a part of the exhibition evening, the class sponsored a concert by the "Winnipeg Brass Quintet," a gifted professional group. The quintet donated their time and talent to this effort without charge.

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TNC ALUMNI AWARDS

The Trevecca Nazarene College Association presented "T" Awards to Rev. Robert S. Mitchell, outstanding minister, and Mr. Wendell L. Poole, outstanding layperson.

A 1961 graduate, Rev. Mitchell has pastored the Erin, Tenn., church for 22 years. He earned a master's degree from Austin Peay State University in 1964 and served for many years as guidance counselor at Houston County High School. Bob's wife, Emmaline, is librarian of Tennessee Ridge Elementary School in Houston County.

Mr. Wendell Poole, a 1961 graduate, has been named "Salesman of the Year" and member of the "Million Dollar" Sales Group with Virco Manufacturing Corp., builders of school furniture. He has served his alma mater as an administrator, president of the Alumni Association, member of the Board of Trustees, president of the Trevecca All-Stars, and as a member of the Board of Directors of the Alumni Association. Wendell, JoAnn, and their two sons, Kyle and Kendall (sophomore at TNC), attend the Hermitage, Tenn., church. He serves on the local church board and on the Tennessee District Advisory Board.

MVNC BOARD OF TRUSTEES APPROVE NEW BUDGET

The Board of Trustees met at Mount Vernon Nazarene College March 6-7.



Canadian Nazarene College a cappella choir, from Winnipeg, Man., toured the Nazarene Publishing House during their recent visit to Mid-America Nazarene College. Professor John Pfautz was in charge of the group.



Future ministers from Olivet Nazarene College toured Nazarene Publishing House, International Headquarters, and Nazarene Theological Seminary. Dr. C. William Ellwanger (back row, l.), ONC faculty member, accompanied the group to Kansas City.

The college operating budget for 1985-86 was approved. The expense budget is projected at \$8,097,301 for the fiscal year beginning July 1. The increase of 5.7 percent over the current year is the largest in a number of years.

The tuition for the 1985-86 school year will be \$3,630, while the total cost, including tuition and room and board, of \$5,994 is among the lowest for any private college in Ohio.

The budget anticipates an enrollment in the fall of 1985 of 1,075. Income from the church is projected at \$1,200,000.

Regent's Hall, the new classroom building, was completed at a total cost of \$1,409,000. Dr. Stanton Parry, vice president for finance and management,

announced the building will be completed without any debt. Classes were held in the building at the beginning of second semester and it will be dedicated at the 1985 commencement exercises.

The Buildings and Grounds Committee reviewed preliminary plans from Harden and Reid Architects, Newark, Ohio, on the proposed chapel/auditorium/fine arts building. Location, size, and design concept were approved.

The chapel/auditorium will seat over 2,000. The total structure will be about 54,000 sq. ft. with almost 19,000 sq. ft. in fine arts, including classrooms, offices, and recital hall. The building will be of colonial external design and lo-

cated in the northwest corner of campus, facing Martinsburg Road.

Dr. Robert Lawrence, vice president for academic affairs, announced Wayne A. Yerxa will join the MVNC faculty as an assistant professor of business administration. Yerxa, who is completing his M.B.A. in finance and accounting at Suffolk University in Boston, has had experience as a tax examiner for the Internal Revenue Service, as credit representative for the Mobil Oil Corp., and since 1981 has been the manager of the bookstore at Eastern Nazarene College.

He has been a part-time instructor in business administration at ENC. He earned his A.B. degree from Eastern Nazarene and his M.Div. from the Nazarene Theological Seminary. □

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MINISTRY TO NAZARENE SERVICE PERSONNEL

The Board of General Superintendents has declared Servicemen's Ministry one of the church's top priorities for 1986. In keeping with this renewed outreach to our "forgotten military flock," a 10% missions special has been approved to appoint a Servicemen's coordinator to Europe by August 1985.



Rev. Don Hannah has been selected to go to Germany under the supervision of Chaplaincy Ministries. His primary mission is to form Nazarene Servicemen's Fellowships around our military posts in Europe. These fellowships will be a catalyst for evangelism in the military. In order to place a coordinator in Eu-

rope, approximately \$15,000 must be raised by August 1985. Churches wishing to give toward this 10% missions special can send their checks, payable to Norman O. Miller, to Chaplaincy Ministries, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. □

FOR THE RECORD

NAZARENE CAMP MEETINGS

CANADA ATLANTIC—July 20-28. Big Lake Campgrounds, Oxford, Nova Scotia. Special worker: Joseph Kanzlmar. William E. Stewart, district superintendent.

INTERMOUNTAIN—July 21-18. First Church of the Nazarene, 600 15th Ave. S., Nampa, ID 83651. Special workers: evangelists, Stuart McWhirter

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and Wilbur Brannon; singer, Bill Green. Hoyle C. Thomas, district superintendent.

EASTERN KENTUCKY—July 22-27, morning and evening; July 28, 10:30, 2:00, and 7:00. Mount Hope Camp, Rte. 1, Box 242, Flemingsburg, KY 41041. Special workers: the Pfeifer Evangelistic Party. John W. May, district superintendent.

IOWA—July 22-28. Nazarene Camp Grounds, 2251 Fuller, West Des Moines, IA 50265. Special workers: evangelists, Charles Millhuff and Mendell Taylor; singers, the Speer Family. Forrest E. Whitlatch, district superintendent.

SOUTHWESTERN OHIO—July 22-28. District Center, Rte. 3, Box 320 A, West Harrison, IN 47060. Special workers: evangelists, Bob Hoots and William Varian; singers, David and Dana Blue. Harold B. Graves, district superintendent.

WASHINGTON—July 26—August 4. Nazarene Campground, 200 Nazarene Camp Rd., North East, MD 21901. Special workers: evangelists, Stephen Manley and Morris Weigelt; singer, Roger Brown. Roy E. Carnahan, district superintendent.

CANADA PACIFIC—July 28—August 4. Camp Charis, R.R. 1, Rosedale, British Columbia. Special workers: speakers, Arnold Airhart, Elva Bates Morden, Charles J. Muxworthy, district superintendent.

NORTHEASTERN INDIANA—July 28—August 4. District Center, 1950 S 350 E, Marion IN 46953. Special workers: evangelists, W. E. McCumber and Ken Pearsall; singers, Gerald and Janice Grindley. Bruce T. Taylor, district superintendent.

NORTHWESTERN OHIO—July 28—August 4. District Center, 272 Jack Oak Point Rd., St. Marys, OH 45885. Special workers: evangelist, Bill Varian. Singers, Paul and Martha Eby. M. V. Scutt, district superintendent.



At the recent South America Regional Conference for mission directors in Quito, Ecuador, the Nazarene Amateur Radio Fellowship members present decided to start a communications net between South American missionaries. Ted Hughes, CE3HEW, was designated as the net coordinator. Pictured are the South American ham radio operators: kneeling is Stephen Heap; (front row, l. to r.): Wes Harris, Al Wilson, Juanita Porter, Ted Hughes, and Ellen Bustle; (back row, l. to r.): John Sluyter, Al Swain, Bill Porter, Jerry Porter, and Louie Bustle.

PITTSBURGH—July 28—August 4: Sunday, a.m. and evening; weekdays, evenings only. District Center, 177 North Rd., Butler, PA 16001. Special workers: evangelists, Jorge de Barros and Charles Milhuff; singer, Dan Steele. J. Roy Fuller, district superintendent.

CHICAGO CENTRAL—July 29—August 4. District Center, Aroma Park, Ill. Special workers: evangelists, Nelson Perdue and Dr. Orville W. Jenkins; singers, Bob and Becky Gray. E. Keith Bottles, district superintendent.

INDIANAPOLIS—July 29—August 4. District Campgrounds (1 mile west of Hwy. 67 on Camby Rd.), P.O. Box 46, Camby, IN 46113. Special workers: evangelists, P. L. Liddell and Jim Diehl; singers, Jim and Rosemary Green. John F. Hay, district superintendent.

SOUTHERN CALIFORNIA—July 29—August 4. Point Loma Nazarene College, 3900 Lomaland Dr., San Diego, CA 92106. Special workers: speaker, Dr. Edward Lawlor; singer, Ron Lush. Robert H. Scott, district superintendent.

KANSAS—July 31—August 3, evenings; August 4, afternoon. First Church, 1400 E. Kellogg, Wichita, KS 67211. Special workers: singers, Wally and Ginger Laxson. Speaker, general superintendent. R. J. Cerrato, district superintendent.

MOVING CHAPLAINS

CH. CLAUDE L. CHILTON, USAF, (Ret), from 3135 N. 47th St., Phoenix, AZ 85018, to 13215 N. 56th Ave., Glendale, AZ 85304

MOVING MINISTERS

J. MICHAEL CLYBURN from missionary to Battlefield Parkway (Fort Oglethorpe, Ga.)

CECIL F. COOK from Piqua, Ohio, to Mattoon (Ill.) First

DAVID L. COTTAM from Cleo Springs, Okla., to Hooker, Okla.

A. BRUCE CROSBY from Sumter (S.C.) Boulevard to Shawmut (Ala.) first

THOMAS G. FELDER from associate, Covington, Ga., to Manchester (Ga.) First

KELLY E. GREEN to Brandford, Ohio

THOMAS G. LEGG from Clermont, Fla., to Lawrenceville, Ga.

RONALD L. MILLER to Minong, Wis.

R. MARK MONTGOMERY from student, Nazarene Theological Seminary, Kansas City, Mo., to Milan, Ill.

DARRELL R. POEPELMEYER from Nazarene Theological Seminary, Kansas City, Mo., to DeKalb, Ill.

LAVAL G. SUITER from Minong, Wis., to Menominee, Mich.

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REV. KENNETH and SUSAN BLISH, Ecuador, Furlough address: 8 Wesley Dr., Akron, NY 14001

REV. JOHN and AMY BUBBICO, Zambia. Resigned—New Permanent Address: 120 E. Manana, Clovis, NM 88101.

REV. HARRISON and DORIS DAVIS, Japan, Retired, Home address: 2-17-6 #4 Umezono, Sakuramura, Mihari-gun, Ibaraki-Ben 305, Japan

REV. REX and BETTY EMSLIE, Southern Africa, Retired, Home address: 439 Kirkness St., Sunnyside, Pretoria, Republic of South Africa

REV. TERYL and KATHLEEN KETCHUM, Mar-

tinique, Furlough address: c/o Mr. David Bennett,

1011 26th N.E., Olympia, WA 98506

REV. ROBERT and ROSA McCROSKEY, JR., Indonesia, Field address: P.O. Box 75, Yogyakarta, Indonesia

MISS AVINELL McNABB, Swaziland, Furlough address: 216 N. Arch, Little Rock, AR 72205

MRS. VELMA MISCHKE, Republic of South Africa, Retired, Home address: c/o Santa Anita Convalescent Hospital, 5522 Gracewood Ave., Temple City, CA 91780

DR. ROBERT and PEGGY PERRY, Swaziland, Temporary Furlough address: c/o Jed William, 760 Fitzpatrick Rd., Nashville, TN 37214

REV. JERRY and TONI PORTER, Costa Rica, Furlough address: c/o Lewis R. Dubs, R.D. 8, Box 87, Day's Bill Rd., York, PA 17403

DR. EVELYN RAMSEY, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

MR. LYNN and SHEARON SHMIDT, Southern Africa, North, Furlough address: 17360 Grove Rd., Nashport, OH 43830

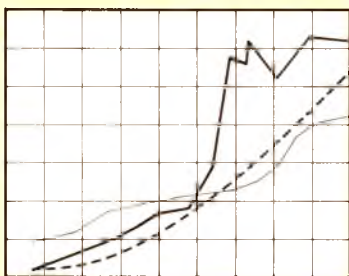
DR. DAVID and ALBERTA STEPHENSON, Southern Africa, North, Furlough address: P.O. Box 23764, Oklahoma City, OK 73123

REV. THOMAS and BETH WALTERMIRE, Malawi, Furlough address: c/o Oscar Stockwell, 373 Nasau Dr., Springfield, MA 01129

VITAL STATISTICS


PASTOR'S SON DIED IN ACCIDENT

Seven-year-old Timothy D. Power, son of Rev. John M. Ill and Maxine Power, was killed instantly March 15 when he stepped into the path of an 18-wheeler. The accident occurred as the boy was returning home from school and was crossing high-



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way 54 in front of the Wheatland, Mo., Church of the Nazarene.

Funeral services were held March 19 at the Wheatland church, conducted by Dr. D. Martin Butler, Nazarene Theological Seminary; Joplin District Superintendent James Hester; and Dr. Mark R. Moore, director of Education Services. Burial was in the Dooley Bend Cemetery in Wheatland.

Besides his parents, Timothy is survived by his grandparents, Rev. and Mrs. John Power, Jr. of Williamsburg, N.Mex.; Mr. and Mrs. Lloyd Bialack of Arcata, Calif.; and Mr. and Mrs. Thomas Losey of Auburn, Wash.

Rev. Power is a graduate of Point Loma Nazarene College and NTS. His wife, Maxine, was secretary to Dr. Mark Moore in Education Services while John was at NTS. Rev. Power has pastored the Wheatland church since 1983.

DEATHS

EARL J. CHERRY, 66, Dec. 27, Riverside, Calif. Survivors: wife Elizabeth Eastis; daughter Mary Lou Watts; Son Richard, stepdaughter Gina Roberts; stepsons Lloyd, George, Ron, Don, Darrell, and Frank Eastis; 5 grandchildren; 13 stepgrandchildren; 1 sister; 2 brothers.

VAN (V. O.) HARROD of Olton, Tex., 78, Mar. 12, Lubbock, Tex. Survivors: daughters Mrs. Kenneth (Vanita) Merrill, Mrs. George (Marjorie) Biggs, Mrs. Ed (Betty) Stille, Mrs. David (Joyce) Duncan, and Mrs. Dennis (Jackie) Fowler; son Duane; eight grandchildren; three great-grandchildren; one sister; one brother.

MRS. INEZ T. HOWISON, 91, Feb. 4, San Antonio, Tex. Interment: Vancouver, Wash. Survivors: daughters Barbara E. Haddock and Emma T. Wilson; sons Benjamin J. and Allen P.; 13 grandchildren; 21 great-grandchildren; three great-great-grandchildren; 1 sister.

LILA FAYE KOKORIS, 48, Dec. 4, Puyallup, Wash. Survivors: husband Jim; sons Jeff and Greg; two granddaughters; her parents; one sister.

MABEL VIDEON LONG, 94, Jan. 13, Archer, Fla. Survivors: daughters Dorothy, Edna, and Lenora; son Horace; 18 grandchildren; 27 great-grandchildren; 6 great-great-grandchildren.

CLIFFORD A. "BILL" SILVERTHORN, 82, Mar. 28, East Liverpool, Ohio. Survivors: wife Hazel Allen Roach; daughters Mrs. Reid (Viola) Densmore, Mrs. Donna Miller, and Mrs. Louise Sweesy; sons Frank J., Robert E., Clifford A., Jr., and Clyde C.; stepdaughters Mrs. Wilbur (Eileen) Purinton, Mrs. Tony (Hazel) Flara, Mrs. Howard (Shirley) Gibbs, and Mrs. Donald (Verna) Thorne; stepsons Richard C. Roach and Robert V. D. Roach; 17 grandchildren; 19 great-grandchildren; 20 stepgrandchildren; 20 step-great-grandchildren; 1 sister.

HAZEL G. SNYDER, 79, Dec. 12, Paris, Ill. Survivors: daughters Wanita Keenan, Wilma Jean Sterling, Betty, Lela Southard, and Beulah Kemp; sons Charles, Jr., Carl, and David; 23 grandchildren; 24 great-grandchildren; 1 great-great-grandchild.

WALTER OSCAR TAYLOR, 91, Apr. 4, Tuscaloosa, Ala. Survivors: wife Mrs. Ivah Ramsey; five grandchildren; six great-grandchildren; six stepgrandchildren; two brothers; two sisters.

NEWS OF RELIGION

MOON CAMPAIGNS TO ALIGN HIMSELF WITH EVANGELICAL CHRISTIANS. The Unification Church of the Rev. Sun Myung Moon is in a campaign to present itself as just another mainline evangelical denomination. The group has been mailing "information" packages containing books and videotapes to ministers along with a letter that says they want to "lay to rest once and for all the misunderstandings some people have about the teachings of the Unification movement."

The National Association of Evangelicals has taken the Unification Church to task for efforts allegedly being made by the "Moonies" to solicit support from evangelicals by saying that they have the support of the NAE.

The NAE did file a friend-of-the-court brief in the tax case of Moon, but NAE officials say that their involvement was based solely on principle, not due to any sympathies for Moon or his faith.

The Korean-born arms manufacturer is currently serving 18 months in Danbury, Conn., prison for income tax evasion.

Some of the organizations believed to be funded by the Unification Church include:

- National Council for the Church and Social Action
- International Cultural Foundation
- Coalition for Religious Freedom
- New Ecumenical Research Foundation
- International Religious Foundation
- Alliance for the Preservation of Religious Liberty
- CAUSA Ministerial Alliance
- International Relief Friendship Foundation

SUCCESS FOR CITIZENS AGAINST PORNOGRAPHY. A Sacramento, Calif., based nonprofit organization, Citizens Against Pornography, helped persuade over 50 stores in the area to discontinue sales of pornography. The success has followed an effort by the members of CAP to educate the public about the damaging influence of pornography upon society.

March 7, David Woodel, president of CAP, and Rev. Bill Powers, pastor of the Roseville, Calif., Granite Bay Church (and a member of the Board of Directors of CAP) were guests on the local NBC affiliate's talk show, "Look Who's Talking." They were able to share the truth about pornography with a large secular audience.

ANOTHER "LOST TRIBE" WANTS TO MOVE TO ISRAEL. A community of Burmese Jews living in India has expressed an interest in settling in Israel. The Jews, who trace their lineage to the lost tribe of Manasseh, call themselves the Tribe of Mazourah and are said to number many thousands. These Jews live in Manipur, near the India-China border, and claim to have migrated to Burma from China many centuries ago.

Interest in lost Jews returning to Israel heightened recently when Ethiopian Jews fled their homeland with Israeli assistance. The arrival of Ethiopian Jews has sparked debate in Israel's religious community regarding the personal status of the immigrants. Some Jewish leaders have ruled that no conversion process is necessary for Ethiopian Jews, while others demand a symbolic conversion ceremony to eradicate any suspicion of illegitimacy in the Ethiopian community.

The Burmese Jews would face similar problems, due in part to many mixed marriages.

"Showers of Blessing"

PROGRAM SCHEDULE



May 26
"Divine Empathy"

June 2
"Unshackled!"

by W. E. McCumber, speaker

NATHAN DANIEL WHITE, infant, Dec. 13, Eugene, Oreg. Interment: Sublette, Kans. Survivors: brothers Jared and twin, Matthew; parents Lynn and Carol; four grandparents and a great-grandfather.

BIRTHS

to CLAY AND KRISTEN (SANFORD) BIRDSONG, Rowlett, Tex., a boy, Andrew Clayton, Feb. 16

to DON AND CHARLENE (ROBINSON) CLEVENGER, Dubuque, Iowa, a boy, Justin Arthur, Jan. 22

to GEOFF AND KATHLEEN DE FRANCE, Colorado Springs, Colo., a boy, Keith Alan, Feb. 21

to REV. STEVEN AND TERESA (BILYEU) GILLIHAN, Clearwater, Kans., a girl, Meghan Kara, Oct. 14

to DAN AND VERA (SOWDER) KELLER, Edmond, Okla., a girl, Anna Rebecca, Jan. 28

to REV. LARRY AND LISA LACHER, Portland, Tex., a girl, Cassandra Jean, Mar. 19

to MAURICE AND KAREN (SANFORD) MOON, Oklahoma City, Okla., a girl, Dana Denise, Mar. 13

to BOB AND SUSIE (WHITE) RISOR, Vancouver, Wash., a boy, Ryan Lee, Mar. 20

to REV. JAY AND CYNTHIA (ROGERS) SCHLENNER, Grove City, Ohio, a boy, Joel Michael, Feb. 16

to MARK AND LINDA (GOINS) SHUTTLESWORTH, Cottondale, Ala., a boy, Zachary Dale, Feb. 10

to REV. TIM AND JADONNA (DODDS) TROUT, South St. Louis, Mo., a girl, Julia Iree, Mar. 21

to REV. KEVIN M. AND KAREN (MICHAEL) ULMET, Frankfort, Ky., a girl, Carrie Michelle, Mar. 27

to KELLEY AND TRUDY (MOLES) UNDERWOOD, Cincinnati, Ohio, a girl, Jessica Kay, Jan. 4

to REED AND SUSAN WATERS, Fairfax, Va., a girl, Stacey Renee, Jan. 7

to ROGER AND SUSIE (POWELL) WESTMORELAND, Yukon, Okla., a boy, Jordan Lee, Mar. 16

to REV. LYNN AND CAROL (SCHMIDT) WHITE, Harrisburg, Oreg., twin boys, Matthew David and Nathan Daniel, Dec. 11

to RICHARD AND BRENDA (LOGHRY) WISE, Woodward, Okla., a boy, Scott Tyler, Feb. 19

ADOPTIONS

by REV. C. DALE AND EMMALYN (CARTER) GERMAN, San Ramon, Calif., a boy, Lauren Dale, born Jan. 8, 1984; adopted Sept. 12, 1984

MARRIAGES

VALERIE WEATHERLY and RICHARD SOWDER, JR., at Harrah, Okla., Feb. 16

JUDY WITT and JERRY SPRINGER at Bethany, Okla., Mar. 23

JOAN BENEDICT GREAVES and DANIEL ANTHONY DONNARUMMO at Greentown, Ohio, Mar. 29

SHARON CHRISTINE HALL and ROBERT ARTHUR LOWDEN at Langley, British Columbia, Mar. 30

ANNIVERSARIES

REV. AND MRS. H. O. BRUNKAU of Bethany, Okla. celebrated their 70th wedding anniversary March 24. They were honored by Pastor Ponder Gilliland in the morning worship service at Bethany First Church.

A reception was given at the Brunkau home for the family and out-of-town relatives. The Brunkaus have three daughters, nine grandchildren, and seven great-grandchildren.

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Office: 6401 The Paseo, Kansas City, MO 64131. Jerald D. Johnson, Chairman; Charles H. Strickland, Vice-Chairman; William M. Greathouse, Secretary; V. H. Lewis, Eugene L. Stowe, Orville W. Jenkins.

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.

Will those who die in infancy or childhood enter heaven as infants or children? If so, will they grow up there? Or will they arrive in heaven full-grown?

I don't know. I think everyone in heaven will be full-grown, but I can't prove it—yet.

How would you feel about a pastor dressing as a clown, face covered with a grease paint, to preach his sermon, while other "clowns" do cartwheels on the platform?

I prefer professional performances. I don't care to hear clowns preach or to see preachers clown. □

I hear many Nazarenes use the phrase "saved and sanctified" in their testimonies. I find it confusing. Is this usage in harmony with Scripture? I don't think it is. Please comment.

Since you have already answered your question, you may not want mine, unless it confirms yours.

The answer, it seems to me, is yes and no. In Scripture, salvation and sanctification have broad meanings. Both are what some exegetes call "eschatological" terms—they refer to the whole work of salvation and sanctification, all the crises and processes that will be completed in "the end" when Christ comes and when we enter into our eternal destiny.

But popular usage seldom corresponds strictly to technical usage. The people you hear are not speaking as exegetes or theologians. "Saved and sanctified," for them, is verbal shorthand for two experiences they have received by faith. By "saved" they mean they have been "justified by faith"—or to use other terms for facets of that

experience, converted, born-again, forgiven. By "sanctified" they mean that sometime later they discovered inward sin and sought and found cleansing from that "inbred sin" from God. He purified their hearts, filled them with His Spirit of love, resolving their inner warfare in peace.

In what they intend, by language used imprecisely and popularly, they are being biblical. □

Please explain why the Roman Catholics worship Mary, and when and how this practice began.

Undue veneration of Mary, if not downright worship of Mary, goes back as far as the second century, when unbiblical legends about Mary arose and gained circulation.

Within modern times some of the more radical notions of Mary-worshippers were frozen into official doctrines by papal declarations. In 1854 the immaculate conception of Mary—that she was without original sin from her conception—was declared "revealed dogma." In 1950 her bodily assumption into heaven was affirmed, and in 1964 she was given the title "Mother of the Church." She has been exalted by many as a Co-Redeemer with Jesus Christ.

Centuries of belief and practice antedate these formal pronouncements. None of the doctrines that establish the veneration or worship of Mary have any basis in Scripture, only in tradition. Indeed, they are contrary to Scripture. There she appears as a humble and obedient servant of God, and the devoted mother of Jesus. No titles are given her, no powers ascribed to her, that warrant making her an object of worship. Tragically, millions pray to her who never call upon the name of Jesus.

Roman Catholic theology has distinguished between worship (*latría*), which is given to God, and veneration (*dulia*), which is given to saints. In popular thought and practice, however, the distinction gives every evidence to having broken down. □

THE CHURCH SCENE



INNOVATIVE OUTREACH BRINGS GROWTH TO DIAMOND JUBILEE CHURCH

Organized as a "nontraditional, experimental" congregation in October 1983, the Open Fellowship of Houston, Tex., celebrated its first anniversary with outstanding outreach growth. District Superintendent D. W. Thaxton organized 29 persons, 18 Nazarenes and 11 "body life" (associate) members, into an official Church of the Nazarene with Terry Curtis as pastor. One year later on its first anniversary celebration, 109 persons were present, 66 of them new to the Church of the Nazarene.

The Open Fellowship is committed to discovering, developing, and implementing innovative methods for urban outreach, focusing on reaching the growing, "turned off," unchurched segment of the metropolitan area, as well as those who have suffered the ravages of divorce.

The evangelistic outreach of the



Groups meeting at the Houston Open Fellowship church

Open Fellowship is structured around the principles in the denomination-wide study text, *The Master's Plan for Making Disciples*. Eleven persons have just completed a 40-week, on-the-job training in the evangelistic use of small friendship groups. A new training segment has begun with 14 more persons.

Two friendship groups were begun in February 1984. At that time, the attendance at these through-the-week groups averaged in the low 20s. By the October anniversary Sunday, the two groups had multiplied to 5 with weekly attendance in the mid-60s.

Evangelist Gary Haines recently conducted evangelistic services. "The Open Fellowship," he declared, "is a New Testament church in real life action." □

NEWS OF EVANGELISM



YOUTH FREED FROM ROCK INFLUENCE

The **Fredonia, Kans., church** revival with *Evangelist O'Neal Loetscher* reached the lives of people of all ages, especially the senior high age. Two boys were saved and one was sanctified.

One young man was a victim of Satan. The church had been praying for him. One day while driving in his pickup truck, listening to rock music, he envisioned flames flaring up from the front of his truck, and was convicted that he was headed for hell. He came to the meetings and was saved, and later sanctified. He told how the devil was living in his room and in the rock tapes he listened to and how God had delivered him.

Pastor Delbert Hart says, "We praise God for this one soul and the many others who sought Christ during our revival." □

REVIVAL TUNE-UP

Enid, Okla., First Church has experienced what the pastor calls a "revival tune-up." Pastor Daniel LaPaglia reports that a revival last October has received new impetus from a recent visit by *Evangelist Norman Moore*. Members of the church have been involved in a prayer program that includes special days of prayer and updated prayer lists.

According to Pastor LaPaglia, Enid First Church had been participating in the prayer emphasis nearly a year when *Evangelist Jimmy Dell* came to Enid in October 1984, for a revival meeting. Over 250 seekers received



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spiritual help at the altar during the meeting. Several testified to being physically healed, and one said he had been called to preach.

The effects of the revival have continued. Church attendance has shown an increase of 20 to 30. Fifteen were born again in the church's regular services during January and February. Thirteen have joined the church, and financial income has grown proportionately.

The congregation's interest in evan-

gelism has been broadened and strengthened by the recent revival meeting. An average of over 200 attended the special services February 20-24, 1985. Besides six new converts during the meeting in which Evangelist Norman Moore preached, the church also experienced what the pastor calls "the inward healing."

"This last revival was more for the Body of Christ," Pastor LaPaglia said. The congregation has set a goal of winning 85 people to Christ this year. □



Shown is the new church sanctuary at DeRidder, La. The new structure has 6,880 sq. ft., will seat 380, and has four overflow rooms that double as classrooms. The educational unit has 4,800 sq. ft., with classrooms, offices, rest rooms, nursery, library, and fellowship hall. The total plant is appraised at \$460,000 with an indebtedness of \$149,000. The congregation did all of the finishing work and much of the framing construction. Rev. Don R. Reed has been the pastor for five years. He and Mr. David O'Neal were the contractors for the entire plant. Dr. B. Edgar Johnson, general secretary, was the dedication speaker. Rev. Ralph E. West, district superintendent, and Mr. Creighton Pugh, city mayor, also participated in the ceremony. Pastor Reed presented a plaque to Mrs. Donna O'Neal, naming the fellowship hall in honor of her father, Rev. B. R. Smith, founder of the Church of the Nazarene in DeRidder.



The Goose Creek, S.C., Calvary Church dedicated its new sanctuary Sunday, March 24. A new structure was added to the existing building, turning the old sanctuary into a fellowship hall. The new sanctuary is square-shaped with the platform in one corner, and fanned seating that will accommodate 300. It has blue carpet and blue padded pews with a cherry wood finish. The property with its new addition has been appraised at \$428,500. Dr. D. Moody Gunter, district superintendent, brought the dedicatory message. Steven J. Callis has pastored Goose Creek Calvary Church since July 1981.



YOUR PENSIONS AND BENEFITS FUND IN ACTION

Your Pensions and Benefits Fund dollars make possible the "Basic" Pension Program for retired ministers and widows of ministers. The response to your faithful payment into this Fund is illustrated by the following expression of gratitude received recently from the wife of a retired elder in the Southwest.

Dear Brother Wessels,

Words seem inadequate to convey our appreciation to the church for providing us the pension. I wish you could have seen my husband's face, with tears flowing down his cheeks, as I read your letter to him while he held the checks, and heard him say, "I never thought I would be on the receiving end of this. Well, praise the Lord—Let's give it all back through this little local church."

Of course, it was a complete surprise to him as he is not fully aware of business transactions and our many debts since the stroke. To me, it is an answer to prayer and another reminder that we serve a God who supplies all our needs.

Gratefully yours

The "Basic" Pension Program, as well as related services, are made possible through the Pensions and Benefits Fund received from local churches on participating U.S. and Canadian districts.

Service operations are also aided by gifts, donations, gift annuities, wills, and legacies. No General Budget monies are received for the funding of pension programs and services. Your church's payment of its fund amount is essential to keep your Pensions and Benefits Fund in action.

**"HONORING THE TRUST"
and
"SERVING THOSE
WHO SERVE"**

Pensions and Benefits Services



CHURCH OF THE NAZARENE 21st GENERAL ASSEMBLY & CONVENTIONS

HOUSING RESERVATION FORM JUNE 20-28, 1985

The Anaheim Visitor and Convention Bureau is serving the church by handling all housing reservations for both delegates and visitors. Requests have been granted according to request and availability. Several thousand housing requests have been received and processed. However, the Anaheim Convention and Housing Bureau and the local hotels have provided sufficient rooms exclusively for the 21st General Assembly of the Church of the Nazarene.

A list of hotels/motels in the Anaheim area that still have vacancies during the dates of General Assembly appear in this housing information. The rates that appear are for the double occupancy rate. The Anaheim Housing Bureau is the only one authorized to process reservations for the General Assembly. Please do not contact hotels directly, for this will only delay the process. There is plenty of housing available in the Anaheim area.

General Arrangements Committee
B. Edgar Johnson, Secretary

1st Choice _____

2nd Choice _____

Number of Adults _____

Number of Children (under 18) _____



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Conestoga Hotel	\$64
Disneyland	\$86
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Grand Hotel	\$66
Inn at the Park	\$64
Howard Johnson	\$68
Hyatt Anaheim	\$65
Sheraton Anaheim	\$65
Anaheim Stadium Travelodge	\$65
Anaheim Travelodge	\$54/\$68
Candy Cane	\$48/\$50
Cavalier Motor Lodge	\$42/\$44
Convention Center Inn	\$48/\$58
Fantasy Motor Inn	\$45/\$50
Harbor Inn Travel	\$48
Marco Polo Motel	\$44/\$46
Mecca Motel	\$50
Penny Sleeper Inn	\$42/\$46
Rip Van Winkle	\$44/\$48
Saga Motel	\$52/\$58
Sandman	\$50

Name of Occupant(s) (PLEASE BRACKET THOSE SHARING)	Room Type	Rate Range	Dates	
			Arrival	Departure

CONFIRM RESERVATIONS TO: (Only one confirmation will be sent for each reservation)

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Starving children from E. Africa are fed.

AFRICA FAMINE UPDATE

Dr. Steve Weber and Rodney Adkins, from the office of Nazarene Compassionate Ministries, recently conducted a needs assessment survey trip of several of the famine-stricken countries of Africa.

Nazarene Hunger and Disaster dollars are flowing directly into Ethiopia and Northern Kenya through Nazarene-sponsored projects with field supervision being provided by missionary Harmon Schmelzenbach. He reports that thousands of children are being assisted. Additional projects are being jointly funded by Nazarene Hunger and Disaster dollars and several other agencies with on-site personnel.

Moçambique is the highest priority project because of the relative lack of media exposure. The Church of the Nazarene in Moçambique is currently providing absolutely essential feeding and clothing distribution under the direction of Dr. Richard Zanner, regional director of Africa. To date, more than 200 tons of food commodities have been purchased and sent to Moçambique with Nazarene Hunger and Disaster funds. Food is being provided primarily in the Gaza and Maputo provinces directly under Nazarene supervision.

Negotiations are currently underway with Chad and the Central Africa Republic for the beginning of Nazarene

Relief efforts in these famine-stricken countries.

Donations to the Hunger and Disaster Fund are 10% approved special giving and should be sent to Dr. Norman O. Miller, general treasurer, for the Nazarene Hunger and Disaster Fund.

—NN □

THOUSANDS ENROLL IN SUNDAY SCHOOLS DURING SPRING EMPHASIS

CL/SS Division Director Phil Riley reports that 28,016 persons enrolled in Nazarene Sunday Schools during the "Room for You" emphasis, March 3—April 7. As usual, Easter, with a Sunday School attendance of 560,396, was the Sunday with the largest reported attendance.

The top five districts in new enrollments for the drive were:

DISTRICT	TOTAL NEW ENROLLEES
1. Michigan	1,241
2. Central Florida	1,190
3. Washington Pacific	1,034
4. Southwestern Ohio	884
5. Eastern Michigan	798

The total number of new enrollees from the fall 1984 and spring 1985 Sunday School drives is 61,174 (U.S. and Canada).

—NN □

NAZARENES REPRESENTED AT HOUSTON '85

Nazarenes from across the nation represented the denomination last month at Houston '85, the first major convocation on ethnic ministry in history. Dr. Eugene L. Stowe, general superintendent, and Dr. Raymond Hurn, Church Extension Ministries director, were among the many Nazarenes who attended and participated in the four-day assembly, which began April 15.

Almost 700 persons registered for the convocation with about 900 persons attending the plenary sessions.



Pictured (l. to r.) are New York District Superintendent Dallas Mucci; Dr. Clarence Jacobs, pastor of Brooklyn Miller Memorial Church; Dr. Eugene L. Stowe, general superintendent; and Rev. Samuel Wilson, pastor of Springfield Gardens, N.Y., church.

Forty-seven different denominations and/or Christian organizations participated in the meetings.

At least 67 Nazarenes from many different ethnic backgrounds were present; these included Anglo-Euro-American, American Indian, Korean, Mexican, Cape Verdian, Armenian, Puerto Rican, Belizean, Ethiopian, Afro-American, Italian-American, Jamaican, Samoan, Syrian, and Uruguayan.

Nazarenes led several of the 50 workshops in ministry to ethnics and were active in much of the convocation program. Also, Dr. Hurn presented the Nazarene model that is being used successfully to plant ethnic churches in America.

Church growth specialist, Dr. C. Peter Wagner, professor of church growth at Fuller Theological Seminary in Pasadena, Calif., told the convocation that the Church of the Nazarene ranks high among U.S. denominations leading the way in ethnic church ministries. He added that the key to ethnic evangelism is new church planting.

—NN □

NAZARENES WED SOCIAL WORK AND EVANGELISM

The Church of the Nazarene will witness the official launching of the Association of Nazarenes in Social Work (ANSW), at the group's first conference, June 21-22, in Los Angeles.

The ANSW is a group of social workers and other interested professionals who meet regularly to help the church integrate its evangelistic thrust with the needs of society. The goal of the new organization, sponsored by Church Extension Ministries, is to wed evangelism and social service.

The organizational conference for the ANSW will be held at Azusa Pacific University beginning at 1:30 p.m. Friday, June 21, and continuing through a banquet with Dr. John Perkins Saturday evening. Dr. Perkins is the son of a Mississippi sharecropper and president emeritus of Voice of Calvary Ministries, an organization that has pioneered efforts in community development and racial reconciliation through the church.

Workshops will include such subjects as beginning a social service agency, assessment and treatment of depression, prevention of sexual abuse of children, healing and homosexuality, social work as ministry, promoting a healthy identity for adolescents, and interracial intervention.

For more information or registration, contact ANSW c/o Church Extension Ministries at headquarters.

—NN □



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