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JUL 15 '85

HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 15, 1985



JOY IS CONTAGIOUS

by General Superintendent Jerald D. Johnson

THERE SEEMS to be a parallel between those churches that have captured a spirit of joyous spontaneity and those churches that are experiencing growth. The indications are that unless plans and methods are encased in happy and even audible expressions of praise, the plans and methods are not achieving their desired results. The recent conferences on evangelism emphasized the possibility of recapturing the spirit of joy in our worship services. This was not meant to imply that all had lost joy once known, but it certainly did open our eyes to the necessity of finding ways to express it.

What, then, is happening around the church? It is true that some congregations (interestingly, more often than not with large groups of young people in them) have actually increased the length of their worship service from one hour to one and a half hours and even two hours so that more time can be given to music and testimonies as a medium of praise to God. Much of the music is congregational singing; simply good, enthusiastic, participatory congregational singing. The preaching of the word is still central, as it must ever be, but worship and praise helps lift it up to its central position.

Churches not experiencing growth may want to examine their public worship patterns. Routine forms with little or no variation may be stifling to the kind of service Christians really want to experience. Consideration should be given to Sunday services becoming spiritual events, not just the ritual performance of religious duties.

Dignity, order, and plan are still valid elements of all

that goes into Sunday preparation. Chaotic confusion is sometimes misinterpreted as suggesting freedom of expression. This must be avoided. But music, lots of it, meaningful praise, and prayer along with fresh, interpretive deliverance of the Word, will make these weekly events—Sunday mornings and Sunday evenings, yes, even Wednesday evenings—objects of real anticipation where the joy of the Lord is known, felt, and expressed.

Nor is the answer three songs and a prayer instead of two songs. The appeal is for a combination of hymns, gospel songs, choruses, and special numbers that, because of time and preparation given to the service planning, will help underscore the meaning and intent of the message to be presented—and participants will have genuinely worshiped. The occasional and sometimes frequent spontaneous testimony adds to the happiness of the occasion.

Wherever this is happening there appears to be a new surge of tangible interest in the services reflected by increased attendance. The factors that appeared a few years ago to be competitive (such as Sunday sports and television) are no match for what one receives in a service of joyful praise and fellowship.

Wherever there is difficulty in even maintaining the status quo in interest and attention, may leaders in their board sessions give thought and prayer to revitalizing public worship. May Sundays in Nazarene churches always be happy and joyful events where God's presence is experienced in true and meaningful worship. □

A Local Church's Ethnic Ministry

by MERRIL BENNETT

ONE SUNDAY MORNING, on our way home from Japan, we stopped off at Hood River, Oreg. A logger named Gary Johnson, and others of the Hood River Church of the Nazarene, have taken an interest in the agricultural trainees scattered throughout the area. That morning I explained the Communion service to two of those trainees. Later, Gary introduced us to two more at a greenhouse in Milwaukie, Oreg., four miles from our home. These trainees are in the United States for two years, first receiving orientation at Moses Lake, Wash. Many of them at Moses Lake receive Japanese-English New Testaments from James Nose. Mr. Nose (pronounced no-seh) also takes some of them to church for the first time in their lives.

From those first contacts we obtained a list of all the agricultural trainees. Occasionally we invite 20 to 30 of them for a meal and fellowship. Then I arrange to gather several of them together for Bible studies at remote farms. A few of them have accepted Jesus as their personal Savior.

Mr. Sugimoto usually didn't say very much, but his heart yearned for peace. He made an appointment with Ike Uchida, a student at Western Evangelical Seminary. It took Sugimoto over an hour to make the bus trip from Hillsboro to Jennings Lodge. He walked from the highway to the campus and located the Uchida home, a small white house dwarfed by towering fir trees. Here he opened his heart to the Lord, confessed his sin, and made the return trip to Hillsboro a new creation.

In September 1983, I enrolled at Western Evangelical Seminary to upgrade a B.D. to an M.Div. degree. There I met students Mitsumori and Uchida. They voiced their desire to move a Japanese Bible class from another church to a holiness church setting. I introduced them to Rose City Church of the Nazarene, who welcomed them warmly. The resulting Rose City Japanese Church now numbers 11 members. The Japanese language service is held every Sunday afternoon, with Wednesday prayer meeting and Thursday Bible study at the homes of believers.

Portland Rose City Church of the Nazarene also carries a spiritual burden for the Mien people who live

in a square not far away. The Mien are refugees from Laos. We are endeavoring to minister to them through the teaching of English, Bible study, potluck meals, and Saturday evening activities. These activities include cooking, sewing, quilting, crafts, and sports, with Rose City members and Multnomah School of the Bible students as instructors. Sylvia Lombard, missionary to the Mien, is a great help with her expert knowledge of the language and customs of these former mountain people.

This ethnic ministry centers around a local church. Initially, Pastor Lester Braddock, and then Pastor John Denney, with the Rose City congregation, have given unstinting support. Several other Oregon Pacific churches are supporting with their prayers and offerings. □

THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU

—Luke 22

*Two hands held out to the Doubter,
And what does the Doubter see?
He sees the hands of the Son of Man
Who died on Calvary.*

*He sees he lives by the angry scars
On the strong hands reaching out;
The hands that upon a Paschal Eve
Passed purple wine about.*

*He knows he lives by the mark man's hate
Has left in each loving hand;
And at long last, this man of doubt
Begins to understand.*

*He understands Christ's words were true
As he views what Christ holds up—
For what he sees in each proffered palm
Is the truth of the Paschal cup.*

—WILLIAM DAVID GEBBY
Indianapolis, Indiana

MERRIL BENNETT is a retired missionary, living in Milwaukie, Oregon. He currently works with the pastor of the Japanese congregation of the Portland, Oregon, Rose City Church.



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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.**

"BURDEN" BLESSES

I want to thank Kenneth Vogt for his article "The Terrible Burden of Submission," December 1984 *Herald of Holiness*.

This question has been asked by many Christian women, and Rev. Vogt has answered it better than anyone I have ever heard.

As a social worker, former divorcee, and wife, I have known women (also experienced, personally) who desired to be submissive, but found it impossible when the spouse's demands and behavior were against God's will. The women felt frustrated and guilty—no more, thank God.

May I add, my present husband is

a Christian, and I am enjoying my role as a submissive wife.

Wendy Ward

Scott City, Missouri

HELP GEORGE

I am so thankful for the articles on pornography and equally grateful for the Nazarene stand against pornography.

God has given us a great burden for this issue. We have been organizing pickets for the National Federation for Decency since last summer.

How can we convince our fellow Nazarenes that pornography is a threat to the very foundation of our society? How can we go on with business as usual while lives are be-

ing destroyed, people murdered, and our children abducted all in the name of the god of pornography?

John Wesley was convinced that "the making an open stand against all the ungodliness and unrighteous which overspreads our land as a flood is one of the noblest ways of confessing Christ in the face of His enemies."

Maybe the problem lies with even Christians becoming desensitized to sin by the media. We used to get our moral standards from the church, now we get them from television. We certainly agree with Dr. Dobson's assessment of television.

We can't let George do it. George

(Continued on page 20)



IT HAPPENED SUNDAY NIGHT!

WHAT A SERMON! I can't think of one that has changed the routine of my life as radically. Yet, several years later, as I reminded Albert C. Vickers of this unique and motivating message, he could not recall preaching it!

It was preached on a Sunday morning, of this I am certain, for I did not attend Sunday evening services. But since hearing that sermon, I have seldom missed an evening service.

What could a sermon contain that would alter an ingrained habit, change a hoary routine? As I remember it, the sermon consisted of an exposition of several passages of scripture that described resurrection appearances of Jesus.

John recorded the "minutes" of this Sunday evening meeting: Members present: 10. Thomas had the dubious distinction of being partners in absenteeism with Judas.

Who knows where Thomas was this memorable Sunday evening. Or how it was that he became separated from the other disciples. Or what his priorities were. One thing we know: he would never have stayed away had he known that the resurrected Jesus would be the featured guest. And he never would have acquired the nagging nick-

by ROBERT W. GRAVES

name that has followed him through 2,000 years of history, Doubting Thomas.

As convenient as it may have been, Jesus did not choose a Sunday morning to reveal himself to His disciples. Rather, it was on a Sunday evening that the glorified Christ breathed upon the disciples with resurrection power and commanded them, "Receive the Holy Spirit" (John 20:22, NIV).

This evening He commissioned them, this evening He ordained them: "As the Father has sent me,

even so I send you. . . . If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:21, 23, RSV). Think what Thomas missed! (And to think that I was once saddened for missing a presidential inaugural address!)

God does not limit quality services to Sunday morning. To the contrary, Sunday morning services often have built-in limitations. The program is often strictly structured and highly specialized; it is frequently slanted in the direction aiming both to woo the visitor and edify the member.

On the other hand, evening services are often open-collar services in a more relaxed atmosphere, where tightrope between ministering to visitors and to members is no longer a restricting and restraining factor.

It has been my experience that where churches have Sunday services varying from formal to informal, it is in the informal evening service that more people are helped individually. Here the exalted Christ breathes resurrection life into unbelievers and resurrection power into believers.

These services are every bit as edifying and enjoyable as Sunday morning services. So it is no wonder that one church organization, in their campaign to encourage evening worship, called church the "Sunday Night Place to Be." I believe Thomas would agree! □

SEQUENCE

Sin confessed,

Forgiven.

Chains released,

Freed.

Committed,

Sanctified

Strengthened,

At peace.

Joyful,

Serving.

Contented

Forever.

—GERALDINE NICHOLAS

Abbotsford, British Columbia,
Canada

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Give Us Good Forgetters

by LOLA M. WILLIAMS

THERE ARE TIMES to remember. There are times to forget. It is good to know the difference. Even past blessings need to be forgotten when they keep us from having an up-to-date Christian experience.

Sometimes well-meaning Christians infect whole churches with yesterday-itis, a highly contagious disease. Nostalgia has its place, but we must live in the here and now. As a teenager in the church, I felt uncomfortable when a handful of the older people continually harked back to "the good old days." Did God have no blessings left for my generation?

Years later I saw that pattern repeated in one of our pastorates. Every time we started planning for revival, two ladies managed to dampen the spirit. Reba* and Denise would begin to rehash the wonders of a revival years earlier that lasted for six weeks. They assaulted our unwilling ears with outdated and oft-told stories of conversions, restitutions, and reconciled families. They bragged of the spontaneous cottage prayer meetings.

Invariably they would end their orations with sighs and announce, "But we're not going to have revival this time. The spirit just isn't here. Oh, if only we could have a revival like the one that went on for six weeks."

I barely restrained myself from reminding them that we had trouble getting them to attend the *regular* services consistently, much less revivals. How much easier it is to glory in past blessings than to be committed to present-day faithfulness.

Isaiah says we are to "forget the former things; do not dwell on the past" (Isaiah 43:18, NIV). He does not elaborate on whether these are good or bad things. He just reminds us that God says to forget.

Sometimes it is easy to become confused, forgetting what should be remembered and remembering what should be forgotten. The Israelites suffered from that affliction in the wilderness. They forgot the way God led them out of slavery

LOLA M. WILLIAMS is a free-lance writer and a pastor's wife at Galesburg, Illinois.

in Egypt. They forgot the beatings, the enforced labor in the hot sun, the making of bricks without straw, and the unjust treatment from their taskmasters.

Instead they became disgruntled and complained, "If only we had meat to eat! We *remember* the fish we ate in Egypt at no cost [*slaves are not generally asked to pay for their food*]—also the cucumbers, melons, leeks, onions, and garlic. But now we have lost our appetite; we never see anything but this manna" (Numbers 11:4-6, NIV, italics mine).

How little effort it takes to nurse our hurts, misunderstandings, or grudges along. By feeding them megadoses of self-pity vitamins, we can keep them well and kicking for a lifetime.

If ever a young man had reason to be vengeful, it was Joseph. First he was sold into slavery by his brothers. Then Potiphar's wife lied about him, causing him to be jailed. Later, when Joseph correctly interpreted the cupbearer's dream, he

asked only, "Mention me to Pharaoh and get me out of this prison" (Genesis 40:14, NIV). A reasonable request, but one promptly ignored—for two full years.

Joseph might have become bitter, asking, "Why me, Lord?" Instead, he chose the opposite path. Years later, looking joyfully into the face of his firstborn son, he named him Manasseh. It is derived from the Hebrew word for *forget*. He said, "It is because God has made me forget all my trouble" (Genesis 41:51, NIV). Joseph exercised positive forgetfulness.

Imogene, a modern-day Christian, also kept her forgetter in good working order. She suffered extremely unfair treatment from Myrna, another Christian. She could have sought retaliation—but she did not. She might have made an issue of it in the church—but she opted for a better way. She continued to live joyfully and free of malice in spite of the hurt.

Someone tartly reminded her of the injustice by saying, "How can

you treat Myrna so well? Don't you remember what she did to you?"

Smiling serenely, Imogene replied, "I clearly remember forgetting that." Is it any wonder her victorious life influenced so many others in a positive way?

The apostle Paul gives his formula for forgetfulness. "... But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:13-14, NIV). It is far easier to "press toward the goal" when we're not glancing over our shoulders at the yesterdays.

Sometimes it is more blessed to forget than to remember. An ideal place to begin our blessed forgetfulness is in a posture of prayer. If we ask Him, God will help us forget those things that we should. He wants us to put the past behind us and praise Him for the victories of the present. Lord, give us good forgetters. □

*All names have been changed.

IT MEANS PEOPLE by R. FRANKLIN COOK

YOUR CARING BY SHARING translates into people helping people. The General Budget, that elusive and sometimes institutional-sounding "requirement" means people. The bottom line of all the giving is people who have been redeemed, trained, and who now serve other people.

Vignettes from Papua New Guinea, as gathered by Bessie Black, illustrate the point.



Wallace White Kintak is a nurse at the Kudjip Nazarene Hospital. In addition to his work and schooling, he is a youth leader in the church and takes pride in playing his guitar to God's glory.



Andreas manages a large tea plantation. He and his wife, Konjum, fill in often as pastors. Both are excellent preachers and head several evening prayer groups. They radiate the joy of Christ.

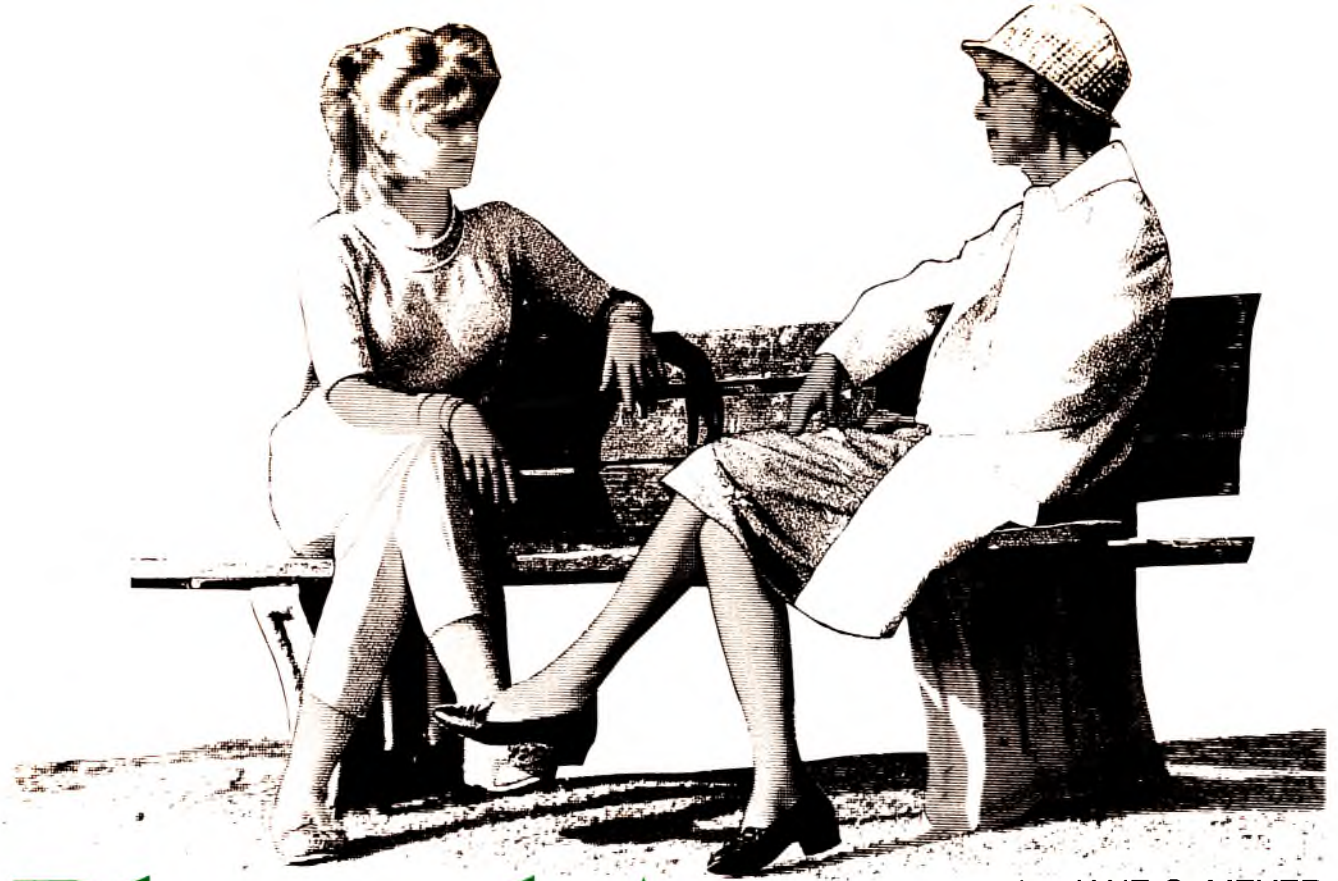


Pastor Kurup and his wife, Bukas, have been Nazarene pastors for many years. His calm, sound advice is often a steadying influence on younger Christians. Often they hold services around the fire in village homes for groups of non-Christians.

"Because YOU GAVE..."

These are only three examples. Tens of thousands around the world could be cited. Your giving does make a difference in the world. It means people! □

R. FRANKLIN COOK is editor of World Mission, published for the Division of World Mission.



Blessed Assurance

by JANE S. MEYER

I LIKE THE WAY the Amplified Bible translates 1 Peter 5:7: "Casting the whole of your care . . . on Him; for He cares for you affectionately, and cares about you watchfully."

Never has it been so forcefully brought home to me that God really cares about the individual—personally and intimately—as it was on that February Sunday morning when I tried to walk the one mile to worship and back.

I have always known and believed that God looks after His own in a general way; and I'm sure I have depended on Him many times in my long life to single me out and treat me as a lost child or as a wandering lamb; but never so powerfully as on that particular day at the grocery store.

I am in my mid-80s and accustomed to walking. I live in a town located in the mountains where nearly every block slopes up or down. I know from experience how difficult it is, especially with a heart condition, to walk uphill when bearing a heavy load.

There is no public transportation from where I live to my church at the time of morning worship; therefore it becomes necessary to let my two feet take me there or to arrange for some kind member, who lives beyond my home, to give me a lift in a car.

On that particular morning, I had not been able to reach anyone who was attending the early service, so I decided to walk. I felt well and the temperature was moderate. I expected to find someone at the service

who lived in my direction and would be returning home at the same time. So I started out, carrying my heavy purse and a fairly large Bible. I arrived on time, and after worship I went to my usual Bible study class.

I had reasoned that surely there would be someone of the several families living beyond me who would be glad to transport me. I knew I was not supposed to climb the steep hill to my home, carrying these heavy articles, and felt God would make a way.

After the class ended, I was amazed and dismayed to find that not a single person with a car had come to the early service and intended to return after class! There was absolutely no one to offer me a ride.

With sinking heart, I gathered my purse and Bible in my arms, as well as two packages of yarn that friends had given me before the service, for my missionary work. I could not afford a taxi, yet I had been cautioned against putting too great a strain on my heart. But what could I do? I was sure there were folk who, had they known my situation, would gladly have driven me home, but I suppose I was too proud to ask, especially as I knew it was already time for the second service to begin, and I did not want to keep them from their worship. So I decided God would give me the strength, if I did not hurry and would rest often.

Before I reached the foot of the hill on which I live, I knew I could not make it. My muscles were too weak, and I did not have the energy. I came to the grocery store on the corner and sat down to rest on a convenient low wall of the parking lot. I had debated the pros and cons of the situation while walking from the church building, and had decided what to do. I would

JANE S. MEYER resides at the Pioneer's Home in Prescott, Arizona.

offer to pay any person whom I thought might be susceptible to my needs, to drive me the one and a half blocks to my home. I asked the Lord to place such a person on the spot at just the right time, then I waited to see how He would do it.

The first person coming out the door was a woman with a backpack, so I knew she was afoot. The second one was a younger woman with a load of groceries in her arms, accompanied by a small child who was holding to her clothing and seemed unhappy; so I decided she wasn't the one to ask. I waited a few moments more and presently a well-dressed man, past middle age, came out alone. He obviously had come to get the Sunday paper and was headed for his car. I accosted him.

"Would you please take me to my home up the hill? I'll be glad to pay you!"

With barely a glance at me, he turned away, head down, and emphatically said, "No! I won't!" Then he got in his car and drove away.

Well! I thought, I guess that's what I get for not letting the Lord have His way! And trying to run things myself! I'll just sit here and let things develop—which I proceeded to do.

In a few minutes a car drove up and stopped. A woman got out and hurried into the store. Keeping my promise in mind, I waited further. In a few moments she came back out of the store with nothing in her hands, and hurriedly got into her car. She started the motor and backed it a few inches, stopped, turned off the motor, and got out. She looked at me and I looked at her, but I did not say a word or make a motion. She walked up to me and asked, "Are you waiting for someone? Could I be of assistance—take you somewhere?"

I was so overwhelmed by the course of events that I could hardly speak. I managed to nod and speak a word of assent, enough to let her know that I did need help. She opened the car door and invited me in, talking all the time as she closed the door and went around to the driver's side. By motions I showed her where I lived, and we started up the hill.

On the way, she explained that she had wondered why the Lord had let her drive to the grocery. She had known, even before she left home, that she could not get what she needed at that particular store. When she returned to the car, after finding that it was not available, she decided He must have had a purpose in leading her to drive that far; and that's when she offered to help me.

In the few moments it took to drive to our destination, she asked how long I had lived in this town. I let her know that my son had been a schoolteacher here. She immediately recognized his name, and our relationship was established.

She informed me that she often did volunteer driving for needy people and was very happy to have been able to help me. I could not get my emotions calmed enough to explain to her how God had so explicitly answered my need before I had reached my home; but I determined to find out her address and write to tell her what she had done for me that day.

I know it will help me many times in the future, as it already has, to remember that "He careth for you," and that He does it "watchfully!" □

NAZARENE ROOTS



Bud Robinson, about the time he began preaching.

UNCLE BUD'S "FLASH LIGHTS"

You can tell a sanctified man anywhere you see him—he has grape hulls in his beard, the juice all over his face, and his pockets full of pomegranates.

When I was a sinner, I lived on bread and molasses; when I got converted the Lord said, your bread and water shall be sure, and threw in streaked bacon; but since He sanctified me, He sets me in a glass cupboard and pitches red apples at me until I laugh myself to sleep.

Common sense religion means to manufacture sunshine and smiles and give them to a lost world.

You can no more wear my religion than you can wear my breeches. It was made for a poor, stuttering Irishman with his elbows out of his shirt sleeves, greasy pants, slouch hat, and run-down boots—you don't fill the bill, it wouldn't fit you at all.

(Bud Robinson, *Sunshine and Smiles*, 1904.
Pages 83-110 contain many short, pithy sayings titled "Flash Lights.")

The gospel completely impacted Bud Robinson's life. He came to Christ as a dirty, penniless kid who worked for biscuits and the warm tank water on Texas ranches. "Getting saved" meant learning to read, being well clothed, and having a home where "the children ate apples, played and had a nice time." Bud Robinson was among the poor who heard the gospel from our founders. He received it and then communicated his experience through the folksy style of an American humorist so that others like him might also find his joy. □

STEVE COOLEY, Director of Archives

INCREIBLE! That is the only way to describe the story. Already Jesus, the holy, sinless Son of God, had submitted himself to John's baptism of repentance. Then we read in the gospels that Jesus was tempted—to sin, to apostatize, to become Messiah in ways counter to the will and purpose of God.

Some of the details are not so clear to us. Matthew (4:1, NASB) says that Jesus was led “by the Spirit” to His tempting grounds. Mark says the Spirit “drove” Him into the desert to be tempted (1:12, RSV). According to Luke’s account, he was “led in the Spirit” (4:1, literal translation). For 40 days He was tempted, according to Mark (1:13), who mentions no fasting. Matthew says He fasted 40 days and nights and then was tempted (4:2). In Luke’s Gospel we learn that He fasted and was tempted for

JERRY W. McCANT is professor of religion at Point Loma Nazarene College, San Diego, California.

40 days (4:2). Mark furnishes no details with his story. Both Matthew and Luke relate three episodes of the temptation experience, but the second and third temptations in Matthew are reversed in Luke. But, they all agree that Jesus, the Son of God, was severely tempted.

How did anyone manage to get the details of this story? Jesus was alone in the wilderness, except for the devil and ministering angels. Apparently the time came when Jesus told His disciples about His experience. Thus, it becomes one of the most sacred stories in the whole Gospel narrative. Through this story we are allowed to look in on Jesus’ own private and inmost struggle with Satan himself.

In His baptism, Jesus had fully realized God’s plan for Him to be the Messiah. Having accepted that Messianic role, Jesus was committed to do His Father’s bidding. There was no question whether He would do this. The question that did remain was: “How will I become

make an alliance with the devil in order that we might rule the nations of the world. Such powers are not within our grasp, and thus we will never have the kinds of temptations He had—or will we?

Jesus’ temptations were real. They were more, not less, severe than ours. Most of us would have yielded quickly. Satan exerted his utmost power to try and make Jesus fall. The Temptation was real; Jesus could have chosen to become Messiah in some way other than the Cross, as God had planned it. That means He could have fallen. There is no need to speculate on “What if He had fallen?” We are on this side of the story, and we know that He was victorious.

We need not think of this story as a series of external scenes. Everything happened in the desert. The entire 40 days were spent there. Satan takes Jesus to Jerusalem and “stands Him on the pinnacle of the Temple in Jerusalem.” Even that temptation took place, not in Jerusalem, but in the wilderness where

JESUS WAS

by JERRY W. McCANT

Messiah? What methods will I use?” Amazing! At the highest spiritual moment of His life, Jesus finds himself alone in the wilderness with Satan, and the battle is on.

Satan was extremely subtle in his approach to Jesus. He did not suggest courses that were obviously evil. Temptation subtly presents courses of action that look attractive and even advantageous. The power of evil lies in the fact that so often evil can look like good to one who takes the shortened view of life. The approach has not changed and Satan is still subtle in the 20th century!

Whatever else we learn from the Temptation story, we discover that Jesus was no ordinary person. None of us has ever been tempted to turn stones to bread, leap from the pinnacle of the Temple, or

the Spirit had “led” or “driven” Jesus. The battle took place in the mind, heart, and soul of Jesus. There was the inner agony of choice and decision.

To get the full impact of the story we must realize that temptation arises from desire. In the end, Jesus did resist temptation and won a victory, but how long did that take? Jesus desired to be Messiah in some way other than the Cross. So, yes, He did entertain the idea and desired to turn stones into bread. For some undefined period of time Jesus toyed with the idea of leaping from the pinnacle of the Temple. The ideas of compromising and making an alliance with Satan was entertained by the sinless Son of God. We do not know how long He struggled with each of these temptations. We do know that each of these ideas did seem attractive to Jesus.

After 40 days and nights of fasting, according to Matthew, Jesus was hungry. Satan’s subtle approach was: “If you are the Son of



God, speak in order that these stones may become bread" (Matthew 4:3, literal translation). Jesus was tempted to use His miraculous powers selfishly. He pondered the thought: What if I did turn these stones to bread, would these people then believe Me? Becoming a social reformer, winning men with material gifts, sounded more enticing than going to a cross. Quoting from Deuteronomy 8:3, Jesus says: "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God'" (Matthew 4:4, NASB). This had been the message God gave to the Israelites in the wilderness.

Having failed in his first attempt, Satan confronts Jesus again. He quotes Psalm 91:11-12 and challenges Jesus to have faith. "If You are the Son of God throw Yourself down" (Matthew 4:6, NASB) from the pinnacle of the Temple. Since the time of Ezekiel 47:1 ff., and similar prophecies, God's end-time miracles had been expected at the Temple. Some rab-

binic language, Luke says Satan showed Jesus all the kingdoms of the world "in an instant of time" (Luke 4:5, literal translation). Jesus is confronted with the temptation to compromise and bring in God's kingdom riding on the coattails of worldly, political power. Now, Jesus has had enough and says to Satan, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only'" (Matthew 4:10, NASB). With this, Satan flees and angels come to minister to Jesus in His weary condition.

Each of these temptations is but another form of the temptation to bypass the Cross, to become Messiah in some way other than God's way. The heart of the Temptation is an attack on Jesus' consciousness of himself and His task. His self-identity is called into question. Can you hear Jesus, repeating the words of the Tempter, "How can I, a penniless, uneducated Galilean carpenter, possibly be God's Messiah? Who ever heard of a dying Messiah? Who ever conceived a Mes-

(Matthew 27:40, literal translation). If He will cast himself down (sound familiar?) from the Cross, they say they will believe He is King of Israel and Son of God (Matthew 27:42). He dies as He lived, victorious over Satan and temptation.

The writer of the letter to the Hebrews reminds early Christians that Jesus was "tempted in all things as we are" (4:15, NASB). They were likewise being tempted to apostasy. The claim of the letter to the Hebrews is not that Jesus has experienced every temptation known to man, but that He has experienced the temptation to apostasy. Furthermore, "He had to be made like His brethren in all things, that He might become a merciful and faithful high priest . . . For since He Himself was tempted in that which He suffered, He is able to come to the aid of those who are tempted" (2:17-18, NASB).

Jesus had been tempted to turn His back on God's plans for the Messiah. He was tempted again and again to bypass the pain and suffering of the Cross. The time must have come when His disciples were weary and ready to quit. Can you see Him now as He places His arms around them and says, "I know, I understand, because I have had the same temptation." It is a temptation all too well known to men.

To those who are tempted to quit, Jesus issues the invitation: "Come to me all who labor and are heavy-laden and I will rest you" (Matthew 11:28, literal translation). Temptation comes and we, like the Master, must face it with Scripture and faith in God. We have the promise that "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it" (1 Corinthians 10:13, NASB). We are not exempted from temptation, but we can have victory. No, it will not be a victory won "once and for all." Again and again we must encounter some temptations in our lives. The day of total and final victory comes only when we pass from this world to that other world where the Tempter is forever excluded. □

TEMPTED

bin taught that when the messianic king appeared he would stand on the roof of the sanctuary. Psalm 91, from which Satan quoted, had been considered a Temple psalm and was sometimes associated with the wilderness wanderings of the Israelites. With all these background associations, it is no wonder that this temptation appealed strongly to Jesus. In the end he knows this is not God's will and quotes from Deuteronomy 6:16 that man should not tempt the Lord (Matthew 4:7). Satan is after a miracle! Neither God nor His Son are under any obligation to prove themselves with miracles!

Dropping all disguises Satan now tempts Jesus to apostasy—to bypass the Cross as God's way of being Messiah. Don't try to locate the "high mountain" where Jesus was tempted. Luke understands that there is no mountain high enough to see all the kingdoms of the world (Matthew 4:8-9). Mountains are sacred for Luke and thus not places of temptation. Understanding the

siah starving in the wilderness?" It is still one of the subtlest temptations of Satan!

Satan leaves Jesus, but Luke says it was only "until an opportune time" (4:13, NASB). From that time forward until His dying hour on the Cross, Jesus was plagued with this temptation. This should serve to remind us that not many things are "settled once and for all" or "for time and eternity." Peter could confess Jesus to be the Christ, but then could just as easily rebuke His Master when He spoke of dying (Matthew 16:22). Jesus recognized Satan even when he appeared in the form and voice of an apostle and says, "Get behind Me, Satan" (Matthew 16:23, NASB). Even in the Garden of Gethsemane He struggles over this temptation and prays about it for three hours. Each time He concludes with "not as I will, but as Thou wilt" (Matthew 26:39, NASB). As Jesus hangs dying on the Cross He is taunted with the temptation: "If you are the Son of God, cast yourself down"

DEATH ROW:

COUPLE REACHING OUT TO INMATES



by GARY LIBMAN

Gail Fisher/Los Angeles Times

SOME MEN WAX RHAPSODIC on their 50th wedding anniversary. George Gaines did too, but not to his wife.

Gaines marked the day last October—16 hours of it—by writing longhand to Death Row inmates throughout the country. His wife helped him.

Working in a bright, airy converted home laundry with white curtains bordered in soft blue, Gaines brings his "Life Row Ministry" to 1,479 Death Row residents in 37 states.

He has written letters and prepared musical tapes for condemned men and women six hours a day for more than a year.

"They have everything to gain by my message," Gaines said recently at his desk. "If they accept it, they've got peace, hope, and joy instead of fear, and instead of hell they've got heaven."

A large man with a firm handshake who walks slowly because he has suffered from osteoarthritis and strokes, Gaines works at a desk nestled next to a clothes dryer.

Behind his swivel chair, duplicators and sound mixers sit on a metal shelf and 300 empty tapes rest in boxes on the floor.

GARY LIBMAN is a reporter for the Los Angeles Times in Los Angeles, California.

Three packages in plain brown paper wait on a chair for mailing to prisoners in Louisiana and Mississippi.

A lamp that incorporates a magnifying glass sits suspended over his desk so Gaines, 71, who has cataracts and glaucoma, can see what he writes.

He writes longhand because neither he nor his wife, Ann, knows how to type.

Sometimes when many tapes need to go out, white-haired Ann Gaines, 68, takes a duplicator into an adjoining den and sits in an armchair reproducing the messages.

If a prisoner needs something personal, the Gaineses often send that, too. Ann Gaines just mailed one Death Row resident a small television she had watched in her kitchen.

George Gaines, an ordained elder of the Church of the Nazarene, conducted services for Navy men and women in San Diego during World War II and launched a long career in radio evangelism.

Following the war, he started an orphanage in Atlanta and then returned to California, where he and his wife opened Gaines' Department Stores in Santa Ana, Anaheim, Riverside, and Corona. The last store closed in 1982.

The couple moved to Florida to be near a son, and Gaines said he was sitting on a beach reading Water-

gate figure Charles Colson's book *Loving God*, when he was struck by a feeling that he should correspond with Death Row inmates.

He moved back to California, wrote a booklet and mailed it to every Death Row resident in the nation, following up with a letter asking to be their friends.

The message is that when one is born again, "old things pass away," Gaines said. "The things a man fears, he no longer fears. The things he hates, he no longer hates."

A small, rectangular box on the shelf in his office is filled by some of the 20 daily letters he receives in response to his continuing correspondence.

One inmate sent Ann Gaines an intricate, diamond-patterned jewelry box made from match sticks on a red fabric. Another mails floral drawings, while a third insists that Gaines take \$2.00 of the \$3.00 he earns each month so that the evangelist can continue writing. Gaines estimates that he has spent \$7,000 on the project.

Sitting in a large brown chair in his living room and holding tightly to his copy of *Loving God*, Gaines said that most Death Row residents have no families or have been disowned, "so they adopt us. It changes their lives." Some write two or three times a week.

The Gaines' life-style is worlds apart from the objects of their mission. They live on a 380-acre lake four miles east of Lake Elsinore. An entry gate regulates traffic in the 2,400-home community, which allows Gaines to ride a three-wheel bicycle several miles in the afternoon sun.

Or, if he chooses, he may walk slowly down to a neighbor's dock on the placid lake where a pontoon boat takes him fishing for bass and catfish.

He also enjoys visiting his son, George, Jr., 49, who works in real estate. Another son, Dan, 46, an airline pilot, lives in Lake Park, Fla., while a daughter, Susann, 38, manages a clothing store in Anchorage, Alaska.

A small, green foothill dots the other side of the lake and snowcapped, rectangular-looking Big Bear juts out in the distance.

Gaines, wearing a brown sports shirt and slacks, said his mission is to be a friend to the condemned. "I'm trying to help these fellows through a terrible situation," he said, and handed a reporter several letters.

"Last night a friend of mine, Robert Lee Willie, was executed here and I was feeling sad and down," wrote Sterling R. Rault from the Louisiana State Penitentiary in Angola, La., "but after re-reading your letter and listening to the best music this side of heaven, I am 'up.' . . . Thank you, Brother George."

"Not many men know exactly when they are to die and cannot prepare themselves for their death in the hopes of reconciling themselves with the Lord . . .," Rault wrote in another letter. "So when you look at things in this perspective, aren't we on Death (life) Row lucky in this sense?"

"... It is not death they are actually condemning us to but rather a new life . . . Come to think of it, what more could one possibly ask for? Lord, let Thy will be done." □

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Camerique

The Candle Does Not Go Out

by ROSS W. HAYSLIP

SIR ARTHUR KEITH, a brilliant British scientist, was an utter disbeliever as far as the Christian faith was concerned. According to his statement, when a man dies he goes out like a candle.

Arthur Compton was as great a scientist as America ever produced. He was reared in a Christian home and received as a heritage a strong belief in God and His workings in the lives of men. Compton's reply to Keith was that a candle does not go out; its energy goes on and on to the farthest reaches of the universe.

Eternity does not mean merely endless existence. It is rather the extension of our lives in new dimensions and new capacities. God will see to it that our candle of life does not go out. Its mode of burning will be different from our present sphere of living and is beyond our power to imagine.

Victor Hugo phrased it beautifully when he wrote, "I will not say when the last movement comes that I have finished my life. My day's work will begin again the next morning. It will close in the twilight to open in the dawn."

I believe that I am here in this world because God willed that I be called out of the past unknown. I did not come into the world by my own will. It was the will of God. This God who willed that I come into being can see beyond the locked mystery of death. If He called me into being from the unknown past I am sure that He has an existence prepared for me in the future. My faith in this fact is progressively verified by the expanding spiritual experience of my present life. The candle will no doubt be even brighter when "this mortal shall put on immortality." □

ROSS W. HAYSLIP is the chaplain at Nazarene Bible College in Colorado Springs, Colorado.

IT WAS a routine recall vote. I had been through many of them. I finished my sermon and asked for a report of the tellers.

As the church secretary stepped onto the platform, she handed me a copy of the results. She began reading, "Number of ballots cast . . . necessary to elect . . ."

Her voice faded out as my eyes fell upon the fatal line: *Pastor has been recalled?—No.* I stared at the paper in my hand. The secretary was finished now and was leaving the front of the church. I was left alone on the platform. I have never been more alone in my life.

There had been a small chorus of gasps as the results were announced, and the silence. Mechanically, I rose and stepped behind the pulpit.

"I don't know how good I'll be at this," I said, "I've never had to do this before. We've tried to provide the kind of leadership we thought the church needed."

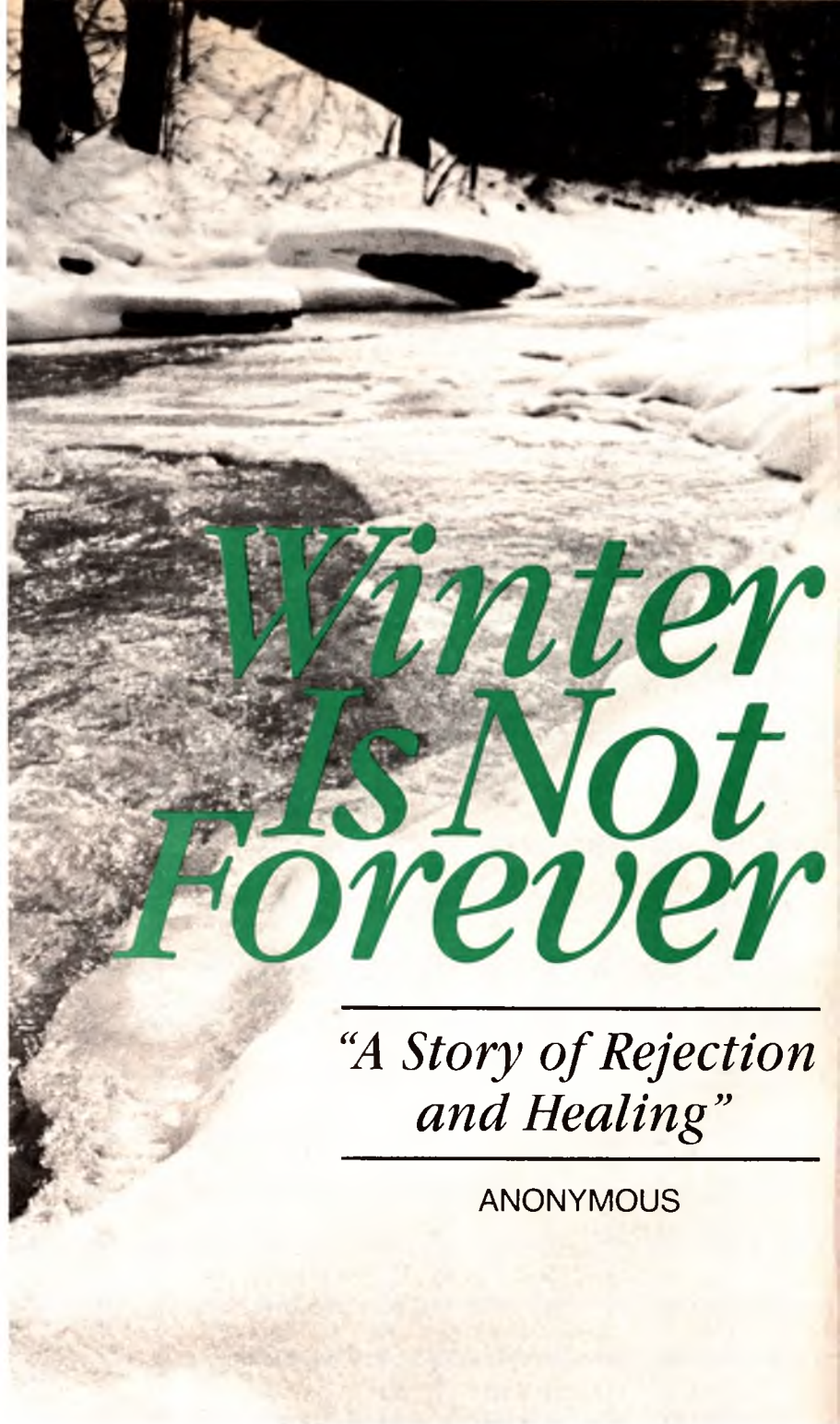
I don't know all that I said. I know I urged the people to stand by the Lord and the church. "Some-time soon," I continued, "the district superintendent will meet with the church board to make arrangements for the calling of a new pastor."

I then called upon the song leader to lead a closing chorus. Many began softly weeping, and one lady broke out into a plaintive cry. As the final "Amen" was said, some rushed forward to offer words of consolation. Some of the things said helped. Some hurt. What could they say? What could I say?

I walked numbly back to my study and closed the door. I slumped into the chair behind my desk. I was stunned. I had expected some "no" votes. There had been some problems, but I thought they had been worked through. The church was doing well. We were reaching new people. There seemed to be a good spirit. There had been nothing to alert me to this.

Suddenly I thought of Amy. I wondered how she was taking all of this. I needed her; I knew she needed me.

On this bright, crisp February day I walked across to our parsonage, nestled by the side of a small lake on our beautiful church prop-



Winter Is Not Forever

*"A Story of Rejection
and Healing"*

ANONYMOUS

erty. For me, it was the bleakest day of December.

Once inside, I dropped into a chair, buried my face in my hands, and wept.

Amy and I often went out for a quiet meal following the Sunday service. Today we needed that more than ever.

"Where do you want to eat?" I asked as we got into the car.

"Anywhere but here," she said.

We wanted to drive a thousand miles away, but we drove to a

nearby town, hoping that we wouldn't see anyone from our congregation. We needed to be alone to sort things out.

So much happens to you and around you at a time like this. Some of it is genuine; some is hypocritical. Some of it is an attempt to absolve guilt. Most of it is awkward.

A lot happens *within* you too. Although I knew I had not defaulted morally or in ministerial competence, I began to question my ability to pastor. I wondered what

Luoma Photos

others were thinking. How could I face my relatives? How would my denominational elders view this? Would I be recommended to another church? Would another church want to call a *reject*?

The worst thing to deal with, however, was not my own hurt but the hurt of those who loved me and appreciated my ministry. They felt they needed me, but I had to start pushing them away. It was the hardest thing that I have ever had to do.

A couple of days after the vote, a young man I had received into membership and whose wedding I had officiated, came to my office. His reddened eyes had a desperate look.

"Pastor," he said, "I was gone a couple of Sundays, and I came back to a different church. As I look around me, I don't even know these people any more. I feel like I am in the midst of strangers."

He continued, "Sure there may have been differences, but a husband and wife don't just divorce each other because of a few differences, do they?" I knew he was right, but what answer could I give him?

I read in my *Manual* that I had the privilege of staying until the next district assembly, which was several months away. That sounded good until I realized what it translated into.

I had the "privilege," for instance, of watching excited new converts suddenly put the brakes on and become suspicious of a church fellowship that had looked so appealing to them.

I had the "privilege" of observing a kind of silent war going on within my congregation. I discovered that people were coming not so much to worship as to observe—to see what was going to happen next. Everyone was watching everyone else, and no one was watching Jesus. I hated it. Ours was a church in checkmate.

I struggled for messages. I knew that every word I uttered would now be suspect. Was that a retaliatory statement or sermon? I prayed for grace and wisdom and spoke cautiously, but I despised this "high-wire act," and I couldn't help wondering, Where is this church going?

It all tore at my heart—at the very core of my being, and at my call to preach. It was truly the winter of my ministry.

Winter nights are long and days can be bitter cold, but winter is not forever. Slowly the thaw came. Signs of spring began to emerge.

I discovered that when you hurt, others care deeply. My district superintendent became my pastor. A nearby pastor and his wife were true confidants in our painful struggle. The district family of pastors became a strong network of support.

In an experience like this, God jolts one loose from the protection of the "general" and the "abstract." I learned that love must be validated in the crucible of crisis with real flesh-and-blood people—even people who do not like you.

God took me into deeper dimensions of *forgiveness*. I had been on the receiving end of forgiveness. I knew about that. Now, I was to learn to pray with the Wounded Healer, "Father, forgive them, for they know not what they do."

Another spring flower plucked from once winter-barren branches was what God taught me about *rejection*. He reminded me that this "rejection slip," like some I had received from publishers, did not necessarily mean "inferior" or "without merit."

I wanted to be sensitive to God's editing and red-lining in this experience, but I also knew I hadn't written the final draft either of my life or my ministry. God showed me that I must send the manuscript of my life and ministry out again and again. I must refuse self-pity and keep myself in circulation.

With a couple of congregational calls, my self-image catapulted greatly. While praying about these calls, God used the well-known phrase, "He restoreth my soul," from the Shepherd psalm to reveal His will. With that special way that God has of speaking, He seemed to say, "This is the church—take this one and I will restore your soul." I did—and He did.

My life was ministered to in so many beautiful, healing ways as I gave myself to a new congregation. That healing would be less amazing, perhaps, had I not discovered that the church God was using

to heal my hurt had also once rejected their own pastor.

God reminded me that churches, like pastors, are not perfect. They too have their seasons. While God is often disappointed by our choices and behavior, He is merciful to both churches and individuals.

He loves on and refuses to be thwarted by crosses and tombs. He is too busy putting Easters into Good-Friday worlds and hanging spring blossoms on barren branches.

"Lord, I want to be busy like that, too," I prayed.

It will do no good to hope that winter will not come. It is certain to reappear, but every winter should help us to prepare for the next, until, one day, the glory of God's eternal springtime will cancel winter forever. □

RELEASE

*I weep
and wash the day away,
the day, but not the hurt
away.
The sharp-edged thoughts
of yesterday
seem even more
acute today.*

*Is there no killer
for the pain?
Will jagged memories
ever reign
to conquer
each tomorrow?*

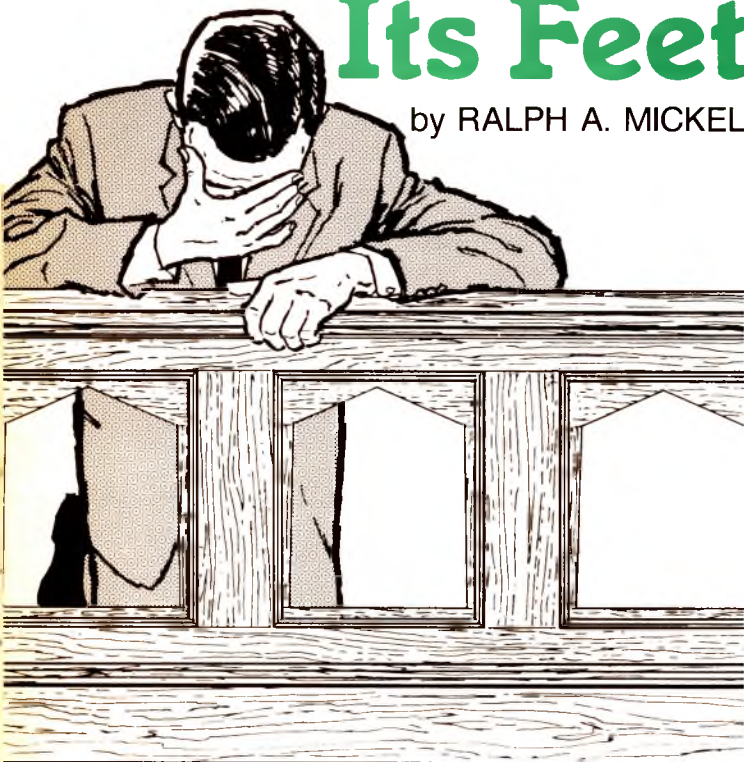
*And in the throb
of sleepless night,
I sense a star
of warmest light
showing me
the only way:*

*Forgive.
Forgive the hurt away.
Or it will haunt
and taunt and stay.
Forgive. Forgive
the hurt
away.*

—VIVIAN STEWART
Oklahoma City, Oklahoma

Getting a Church on Its Feet

by RALPH A. MICKEL



A PASTOR, giving his report at assembly, said, "We're all looking up at our church. There is no other way to look. We're all on the bottom, flat on our backs." I do not know how that pastor proposed to remedy the situation. He left there shortly afterward.

The only way to get a church on its feet is given in the experience of the Israelites when, after leaving Egypt, they came to a place called Rephidim (Exodus 17:1). Shortly after arriving there the roving, warlike tribe of Amalek attacked them from the rear. The Israelites had been slaves, not used to nor trained for armed conflict. But God came to their rescue.

Joshua was told to lead selected men into battle while Moses, with Aaron and Hur, went up on a hill to watch the conflict. When Moses held up his miracle rod, Joshua's troops prevailed. When his hands became tired and dropped, the Amalekites would be winning. So Aaron and Hur placed a rock for Moses to sit on. Then each one stood beside him and helped him hold

up the rod of God. The result was the complete defeat of the enemy.

That place was named *Jehova-nissi*, meaning "the Lord our victory."

The upraised hands brought God on the scene. Our hands uplifted in prayer bring the Lord to our lives and to our churches to give us victory. When the arms of the church are raised in prayer, the troops of the church prevail. When there is no intercessory prayer, the forces of Satan win. As Joshua's sword and troops were powerless without the uplifted rod, so the preaching and singing of our church services are spiritually empty without the uplifted hands of prayer warriors. Some must go into the battle like Joshua; others like Moses must go to prayer. As he needed the help of Aaron and Hur, so those who wrestle in prayer need the assistance of other intercessors.

Such prayer is strenuous work. "Epaphras, who is one of you, a servant of Christ, greets you, always *laboring fervently* for you in prayers" (Colossians 4:12, NKJV, italics added). Such souls pray for others "with groanings which cannot be uttered" (Romans 8:26). Paul writes to "My dear children, for whom I am *again* in the pains of childbirth until Christ is formed in you" (Galatians 4:19, NIV, italics added). The prophet also reminds us, "As soon as Zion travailed, she gave birth to her children" (Isaiah 66:8, NKJV).

Too often the church seems to believe that forms of entertainment, times of fellowship in dinners and picnics, special programs, and such like will bring a harvest of souls. These methods may result in getting some new people to attend certain meetings of the church, but unless we have *revival* they will not get saved.

A revival is not just a weekend meeting or a two-Sunday evangelistic campaign. A revival is the work of God, a miracle in answer to prayer. As a church we are at war, in one battle after the other, with evil spirits organized as an army to fight the forces of God. Paul warns us: "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12, NKJV). Again, the apostle says, "For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (2 Corinthians 10:4-5, NASB). This can only come to pass as the church lifts its hands to God in intercessory prayer. When those hands hang down, the forces of Satan win *no matter what new methods we try*.

The only way to get a church *on its feet* spiritually is to get it *on its knees* in intercessory prayer. It is not just the best way; it is the only way.

A church I pastored had gone for many months without any special evangelistic services. The spiritual tone was getting low. Week after week went by without anyone seeking God at our altar. Paul admonishes us that the ministry of evangelists takes *priority* over that of pastors and teachers "to prepare God's people for

RALPH A. MICKEL is an elder in the Church of the Nazarene, now residing in Shippensburg, Pennsylvania.

works of service, so that the body of Christ may be built up" (Ephesians 4:12, NIV). We needed an evangelist, but circumstances prevented this.

After church one Sunday evening I became desperate and went to prayer instead of to bed. I called on God to visit my church in power. On and on through the night I interceded. Finally, as the day began to dawn, I received the assurance that the Lord was going to come. So I lay down to rest for a while.

About three weeks later the answer came. As I was preaching that Sunday morning the Holy Spirit came on us in a special way. Without an invitation people ran to the altar to get right with God. For eight weeks new people were saved in our regular services, and many went on for the sanctifying baptism with the Holy Spirit. We received more new members as a result of those eight weeks of revival in our regular services than at any time during the years I pastored there.

So many times churches have a weekend meeting or Sunday-to-Sunday services with little or no results. Then they say there is no use having revivals anymore. The trouble is, they have special meetings but since the church's hands hang down they do not have revivals. When God's people truly lift their hands to Him for the working of His Spirit, the miracle of revival still occurs. With no such prayer we only have special services.

For a church to be *on its feet* it must spend time *on its knees*. □

Living Sacrifice

*The altar fire gleams with
glowing embers and
purifying heat.
Dead; gone are my dreams
and ambitions of tomorrow—
Consumed
by Your mighty touch.
My sacrifice of self has been
swallowed up by faith—
knowing that You desire only the
best for my life—be it
life or death.
Oh, joyful paradox of either!
The reality of Your presence—
Jesus living in me!*

—LINDA K. MOWERY
Johannesburg, South Africa

Book Brief

WIND IN THE RIGGING A Study of Acts 9 to 12 And Its Meaning for Today



RANDAL EARL DENNY
author



AS THE SAILOR longs for the sweet sound of the wind in the rigging, so we long for "the breath of God to sweep through with a fresh, new breeze in our day." In this running account of events in Acts 9–12, Randal Denny refreshes our minds and stirs our hearts to renewed anticipation and increased receptivity.

As with reading the Word, each new Bible study book we read has some new thought to offer us. For me, the natural intermingling of lives for God's unique purposes was pulled up boldface in this book. There was Stephen, being stoned as a crowd look on. (Smacks of contemporary uninvolvedness!) There was Saul. Denny

points to him in the first paragraph "engulfed in the spotlight—and we can never forget him." There was brave Ananias who obeyed God and stood by the top terrorist, "demonstrating for us the role of the discipler." Peter enters the scene "in a strange place for a Jew—staying in Joppa with 'a tanner named Simon,' still being made over by God's grace." Cornelius is there, filled with expectancy, ready to obey. Little Rhoda plays her part, believing that a miracle is possible.

And here I am. And there you are. Denny says "We are the supporting cast; Jesus is the star." You'll like the chapter which touches on "Good old Barnabas [who] had a heart of gold." He had a church willing to take a risk on Paul. The question in the chapter is, "Can a fellow with a broken heart, a blotted past, a bad track record find . . . love, acceptance, and forgiveness" in your church?

God has not changed. The wind of the Spirit still blows. The God who specializes in the impossible is just the same today! With that challenge, the book ends . . . but God's work—in us—goes on!

As Dr. Jerald D. Johnson said in the Foreword, "The reading of this manuscript met all my expectations." □

—Evelyn A. Stenbock

Beacon Hill Press of Kansas City
120 pages. paper. To order see page 23.

the editor's STANDPOINT

OF OLD, OF NOW

Peter uses the phrase “holy men of old” to describe those who produced the divinely inspired literature we know as the Bible.

If there were “holy men of old,” there can be holy men—and women—now. Where sin abounds, grace much more abounds, and God is able to cleanse and sustain His people in a world filled with corruption.

When John Wesley was challenged and opposed by skeptics who denied the possibility of holiness, he offered to produce many living witnesses. I thank God that when I proclaim the message of heart purity and love-mastered life, there are living witnesses who support that message with their character and conduct.

Some of them are preachers. My friend of many years, F. M. Digby, Jr., is an example. There is not a truer man on the face of the earth than Fletcher Digby. In good times and bad, in large churches and small, in joy and in sorrow, he has evidenced a loyalty to Christ and a

power of love that exemplifies scriptural holiness. If I were dying and wanted help to find God, there is no one I would rather have at my bedside than Him.

Some living witnesses who have inspired me are laymen. Dora Jones comes at once to mind. I was her pastor for eight years. I've seen her occasionally during the years that have passed since I left Atlanta. She is always the same—unselfish, incorrupt, and enthused about the work of the Lord. Her daily life is a commentary on the passages of Scripture that assure us of God's power to cleanse from all sin and fill with pure love.

A long list of names could be supplied. Everywhere I have preached and taught there were men and women quietly and unself-consciously demonstrating the truth of holiness. Their attitudes and actions make the message credible and challenge the messenger to believe and exemplify his own proclamation. There are holy men and women now, just as there were “of old.” □

FAITH WITHOUT WORKS

My attention was drawn to a bumper sticker on a car just ahead of me on the freeway. It read, “Trust in Christ.”

The woman driving that car was weaving back and forth across traffic lanes, coming dangerously close to other cars. Obviously, she was as poor a driver as many men.

I thought of the scripture, “Faith without works is dead.” And I thought, Woman, if you don't learn to drive responsibly, faith isn't going to keep you alive. Or keep you from killing someone else.

I am all for trusting in Christ. But when it comes to driving in city traffic, congested and whizzing, no measure of faith can substitute for a solid course in defensive driving.

Trusting in Christ will not help a housewife prepare nourishing meals for her family if she doesn't learn to cook.

Trusting in Christ will not assure job efficiency if workmen lack basic skills and need training for the job.

Trusting in Christ will not help a preacher produce

good sermons if he fails to study and pray between Sundays.

The list could be multiplied endlessly. “Faith without works is dead.” Faith without works is fanaticism.

Faith will do what God has designed it to achieve. Some things, however, were never intended to be accomplished by faith. Some things were meant to be done by hard work, by the faithful application of one's knowledge, skills, and energy. A horseshoe or a rabbit's foot is just as likely to keep you alive, as is faith, if you drive like an idiot in heavy traffic.

Works are no substitute for faith. Human effort, however strenuous and sustained, cannot achieve what is promised by God to faith alone.

But faith is no substitute for works, either. The Bible furnishes inspiring examples of faith that achieved and faith that endured in Hebrews 11. But nowhere does the Bible supply an example of faith that triumphed as a proxy for duty.

You can ground a bird by amputating one wing. Faith and works are needed for Christian soaring. □

I thank God that when I proclaim the message of heart purity and love-mastered life, there are living witnesses who support that message with their character and conduct.

DRAWN TOGETHER

Speaking of His death on the Cross, Jesus said, "If I be lifted up . . . [I] will draw all men unto me."

The cross of Christ is the pivot of history and the touchstone of destiny for every person. Some are drawn to the Cross to receive mercy. Others are drawn to the Cross to receive judgment. But all are drawn to Him, all come to Him at last, and the Cross means their deliverance or their doom—their deliverance if they believe on Christ as Savior and Lord, their doom if they foolishly reject Him.

Those who are drawn to a common point are necessarily drawn closer to one another. This is true of those who reject Christ. Think of Pilate and Herod, for example. In their common cause against Christ, they made up the differences between themselves. "The same day," the day Christ was condemned to die, "Pilate and Herod were made friends together: for before they were at enmity between themselves." They grounded their fellowship in a common rejection of Christ, motivated by political expediency.

But this is especially true of those who accept Christ. All Christians come closer to one another as they are drawn closer to their Savior. The Saviorhood of Jesus implies the brotherhood of the saved. Prejudice, bigotry, and hatred among persons who profess allegiance to Christ is a sin against the Cross, a reopening of the Savior's wounds. Those who truly love Christ will also love one another, and the genuineness of their brotherhood will be in direct ratio to their proximity to Calvary.

Let us live in the spirit of Calvary. Let us be known for love, for readiness to forgive those who have wronged us, for unselfish devotion to the needs of humanity, for a breadth of fellowship that ignores denominational differences and appreciates Christ in all other Christians.

Let us bring to the Cross every petty thing that divides us, every selfish interest that creates suspicion and distrust, every parochial attitude that militates against mutual respect and acceptance. Let us draw closer to the Cross! □

A LOSING GAME

Sad letters come to my desk frequently. People share the pains and griefs that shadow their lives. Here, in part, is one of the saddest I ever received.

"My father played with God when he was a Christian. He seemed to be strong, but when things got rough he returned to his old ways of sin.

"He walked out when I was 19. Six years later he attempted suicide. Seven years after that he died in a coma. He was 63 when he collapsed with a heart attack. It took doctors 45 minutes to get any vital signs. This happened on Friday. He died Monday morning without regaining consciousness.

"He played with God and lost. He is paying for his life."

I would not presume to judge this case. Who knows what may have transpired between God and that man in the closing hours of life? God has access to our minds and spirits when others, even doctors, do not. Those unconscious of us may be conscious of Him.

Nevertheless, anyone who toys with divine mercy is

playing a reckless, losing game. The Psalmist said, "There is forgiveness with thee, that thou mayest be feared." God's forgiveness should inspire reverence, not presumption.

The grief of Christians is intensified by doubts concerning the destiny of loved ones. The solemn teaching of Scripture does not permit us to believe that everyone is saved at last. Some "go away," according to Jesus, "into everlasting punishment." Death will part us forever from some we deeply loved.

God says, "I have no pleasure in the death of the wicked." He "desires all men to be saved." But none are saved against their wills, and some refuse to the last to repent of sin and trust in Christ. The things for which they bartered their lives seem so cheap and useless in the light of eternity.

Yes, playing games with God, gambling away eternal values, is a fool's pursuit. "God is not mocked: for whatsoever a man soweth, that shall he also reap." Do not trifle with God. □

needs help. We Christians are the firemen and it is time we stopped roasting marshmallows.

Darleen Burkart
Plattsmouth, Nebraska

DON'T DRIFT

Kenneth Vogt suggested in his article (March 1) that the Nazarene denomination has safeguards that appear to be preventing the denomination from becoming complacent about the holiness message. These safeguards do seem to be working. But even as they do appear to be effective, we need to be careful that we do not allow ourselves to become so comfortable in looking at what seems to be effective that we gradually lose sight of our real purpose.

Being new to the Nazarene denomination, I admire the strong emphasis placed on the leading of the Holy Spirit. Nazarenes do have a lot to be proud of. But individuals and

the denomination must continually be alert to the ever-present danger of drifting away without even realizing what has happened.

Let's continue to seek Him first in all we do. As we do, we can be assured that we will not drift.

Brenda S. Parker
Manton, Michigan

JOUSTS WITH JEALOUSY

I prefer to say it in verse:

*Oh Jealousy evil,
What walls do you build
From honest contentment
Our eyes for to shield?*

*Distrusting, corruptive,
Your selfishness gears
To bind in self-pity
Hate, rivalry, fear*

*Full war on your being
I'll struggle to hold
Decease you completely
With honesty bold.*

Valerie "Cat" Belew
Jonesboro, Georgia

EXPLANATION DESIRED

Luanne Bibbee's article, "A Big Word" (April 1), is truly appreciated.

In my six years of ministry, I have found that our "big words" have often led people away from the beauty of holiness. I have seen an even greater struggle with the word *perfection*.

We, the Church of the Nazarene, and our sister holiness churches possess a great privilege and responsibility in the proclamation of "holiness."

We must be careful to clarify the beauty and freedom of holiness rather than to confuse with unexplained "big words." Those who possess the experience of the Spirit-filled life understand the terms through the experience itself.

May we continue to proclaim the life-changing experience of entire sanctification, which leads us into perfect love and the God-commanded way of holiness.

Jack Nix
Tallahassee, Florida

AMAZING GRACE

by JAMES H. MULLINS

I'M SORRY. The cancer you have is inoperable." These words seemed to be the last straw in a life that knew very little but pain.

Kay Peters had had a difficult life, to say the least. She went to work at age 13 in a sewing factory. At 15 she began working as a soda jerk in a drugstore. When she was 17 she began to tend bar and spent the next 33 years of her life as a barmaid. When she started, her mother told her that if she tended bar she shouldn't attend church, so she didn't.

Kay moved around. She never married, never had children. She "went with" a man who had brutalized her for 25 years. He had died sometime before and now she was alone with her cat.

The young surgeon who spoke to her of cancer was no ordinary physician. Dr. Larry McIntire had been raised in a Nazarene parsonage, had served his denomination as a college trustee, as a district Advisory Board member, and was now secretary of his local church board. He began to pray for Kay and sought her salvation. He called his pastor and introduced him to Kay.

JAMES H. MULLINS pastors the Church of the Nazarene in San Juan Capistrano, California.

The pastor visited Kay at home and soon she was in church. The second time she attended church the pastor felt that something special occurred in Kay even though she didn't come forward during the invitation. She told her pastor that week that God had been speaking to her and that she had begun a relationship with Him.

Soon she was hospitalized. While in the hospital she requested church membership. Her pastor and physician stood by her bed as she witnessed that "I have invited God into my life and He has come" before she joined the church. Her new church family showered her with cards of welcome.

On Christmas Day, her pastor served Communion to her, and they were joined by Dr. McIntire, who was making rounds that morning. As the three took the Lord's Supper together they shed tears of joy at God's goodness to them.

It wasn't long before Kay Peters went to be with her Savior. But her life wasn't wasted.

She requested that her pastor tell her story at her memorial service. A couple who knew Kay attended that service and before long were standing at the front of Kay's church confessing Christ as Savior and joining the local congregation.

Kay's witness was summed up at the end of her memorial service when Dr. McIntire sang, "Amazing grace! how sweet the sound! That saved a wretch like me!" □

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

IN THE NEWS

PEOPLE AND PLACES



Mrs. Nancy Binder



Mrs. Eula Cameron



Mrs. Frankie Turner



Mrs. Robin Turner

The Eagle River, Alaska, church recently licensed four local deaconesses. They are **Mrs. Nancy Binder**, **Mrs. Eula Cameron**, **Mrs. Frankie Turner**, and **Mrs. Robin Turner**. These are the first deaconesses licensed on the Alaska District.

Mrs. Mae-Sallee Beals, deaconess at Seattle First Church and advisor to the general church on revising the Deaconess Course of Study, was a guest at the Eagle River Church, and brought the deaconess work into focus. Pastor Stephen R. Beals reports the present ministry of the deaconesses ranges from prison ministry to children's work, and from pastoral calling to lay training. □



Rev. Steve Powell, ordained elder and pastor of the Brownsburg, Ind., church is a newly appointed chaplain for the Indiana State Police, District 53. The chaplain will provide individual counseling upon request for marital problems, spiritual guidance, or other matters of a professional or personal nature. He will express sympathy at deaths or sickness in the hospital, and will contact pastors of troopers.

The Indiana State Police Chaplaincy Program has been made possible by a grant from the Lilly Endowment, Inc., and has been set up through the coop-

eration of the Indiana Council of Churches and the Roman Catholic Diocese of Lafayette, Ind. □

Linda Bailey, a senior elementary education major at Northwest Nazarene College, placed as a runner-up in the finals of a student teaching competition sponsored by the National Education Association May 3. As one of the three finalists selected from 79 competitors representing U.S. colleges and universities, Linda taught an introductory lesson on LOGO programming to a class of Washington, D.C., sixth graders. She received a \$500 cash award.

To enter the competition, applicants were required to submit a lesson plan and video of the class presentation. The students were judged on the preparation, written lesson plan, and the

video. Bailey became one of six semi-finalists, then one of three finalists. She credits her training at NNC for her success. □



C. J. Sizemore of Champaign, Ill., received the 1984 University of Illinois School of Social Work award for "Outstanding Professional Performance by Alumni."

He is the third alumnus to be honored with this award. Sizemore, a graduate of Olivet, 1966, and of the University of Illinois, 1969, is a mental health administrator for the Illinois Department of Mental Health. He and his family are members of Champaign First Church, where he serves as chairman of the Board of Christian Life. He is married to the former Sharon Blankenship (Olivet 1967) and they have two teenage sons.

Sizemore was cited for his contribution to the human service field in developing several social service organizations, including Big Brother chapters, Human Service councils, producing radio and TV programs on mental health, and serving on numerous community boards. □



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NAZARENES LEARN AND CONTRIBUTE AT HOUSTON '85

Why does an American child of 3 years converse more fluently than a 10-year-old Syrian or Iranian?

What world city has the greatest concentration of Koreans outside the Orient?

Where do the 30,000 Tongans concentrated on the West Coast come from?

Participants of the National Convocation on Evangelizing Ethnic America learned the answers to these questions at Houston '85, April 15-18.

The answer to the first question is that children of the Middle East are not often allowed in the presence of adults, and if they are present, they are not allowed to speak. Participants at Houston '85 were reminded of the culture contrast of an American child entering a room of adults and everyone's attention shifting to the child. We learned that to evangelize among any of the hundreds of ethnic groups mi-

grating to the U.S., we must understand their culture and the ways they think and feel.

Los Angeles has the greatest concentration of Koreans of any other city outside the Orient, according to C. Peter Wagner, professor at Fuller Theological Seminary. Koreans have more churches in the U.S. than any other ethnic group except Blacks and Hispanics.

Tonga is an island just south of Samoa in the South Pacific. The present Tongan population on the West Coast of the U.S. is one-third of the population on the island nation itself, according to Stanley J. Faulkner, Assemblies of God missionary. They have been largely neglected by the churches.

Nazarenes were a sizeable percentage among the approximately 700 people who attended Houston '85 from 41 states, Canada, and Puerto Rico. Thirty-nine denominations were represented.

Dr. Raymond Hurn presented one of

the "Denominational Models," in which he outlined for the group the strategy of the Church of the Nazarene for training ethnics for ministry. "About 40 percent of our new works," he said, "are ethnic."

Jerry Appleby urged enhanced leadership among ethnics in their own churches. He said Nazarenes have made a strong start in training ethnic leaders through ethnic training centers and ethnic consultants giving direction in church planting.

Al Truesdale told the group that ethnic work has multiplied church growth on the indigenous level. "Two-and-a-half years ago," he said, "we realized the need for a dictionary in simple English to help ethnics in Bible study." Dr. Truesdale was one of the volunteers who developed the new dictionary, *Dictionary of the Bible and Christian Doctrine in Everyday English*, for those who speak English as a second language.

Dr. R. T. Bolerjack, former dean at Nazarene Bible College, now director of ethnic ministerial training, stated that many ethnics are involved in ministry without the benefit of education. NBC has established ministerial education programs that are taken to the people pastoring congregations, to enable them to fulfill the educational requirements for ordination while they are still pastoring and supporting their families. NBC is establishing a supervisory relationship with 13 different cultural language groups. Dr. Bolerjack said 213 persons will be involved in training this fall. Most of the ethnic schools are taught in the ethnic language.

The American Association of Bible Colleges has approved a plan of the Nazarene Bible College to institute a pilot extension training center, Escuela Biblica Nazareno, in Los Angeles, where basic curricula is taught in Spanish. This allows NBC to offer college credit courses completed at the Spanish center.

Manuel Chavier, pastor of New Bedford International Church of the Nazarene in Massachusetts, shared with the group some of the exciting happenings in his multicongregational church where Cape Verdians, Blacks, Whites, Hispanics, Poles, and several other ethnic groups worship together. The murder of one of his own members during riots in the early '70s brought great public exposure to the Chaviers and the church. Chavier said he began studying the cultures of all the different groups, such as Cubans, Germans, and Poles. Presently 80 Bible studies around the city are the outgrowth of New Bedford International Church. A new \$700,000 unit has just been added

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Fifty-six of the 67 Nazarenes registered for Houston '85, National Convocation on Evangelizing Ethnic America, pose in front of the South Main Baptist Church, Houston, site of the convocation.



Rev. Dallas Mucci, Italian-American, superintendent of the New York District, and consultant for Korean work, explains how Nazarenes train ethnics for ministry.



Rev. Manuel Chavier, New Bedford International Church of the Nazarene, closed the model presentation with a dynamic disclosure of God's power at work in his multiethnic congregation.

to hold the expanding body of worshipers.

The Nazarene model presentation closed with Chavier's effervescent note.




Dr. Raymond Hurn (r.) has Dr. Al Truesdale (l.), Nazarene Theological Seminary, present the *Dictionary of the Bible and Christian Doctrine in Everyday English*, in a morning plenary session on the Nazarene model of "Ethnic Leadership Development."

Dr. Hurn was a member of the Executive Committee of Houston '85 and was on the Central Planning Committee. He expressed hope that the convocation will be an instrument for greater evangelization among ethnics.

The Central Planning Committee held its final meeting Thursday night at the close of the convocation. The Billy Graham Center at Wheaton, Ill., will receive the records and research, and the long-range responsibility to facilitate the denominations in future ethnic evangelization. Dr. Hurn, Dr. Clarence Jacobs, and Dr. Jorge de Barros have been invited to join a task force meeting in the fall of 1985 to participate in a think-tank on evangelizing the growing ethnic population. □

—Nina Beegle, reporter



Book Briefs

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DEAF ARE ETHNIC GROUP

HOUSTON '85 participants shared at a debriefing luncheon with interested headquarters personnel May 2 at the Nazarene Headquarters cafeteria.

Beverly Burgess, who went to the convocation to attend workshops for the deaf, opened her remarks by "signing" with hand motions to create the lack of understanding among the lis-

teners that the hearing impaired experience every day.

The hearing impaired consider themselves an ethnic group, Beverly said, since they have their own language and culture.

In the 1972 General Assembly, it was recommended that the Department of Evangelism (now Evangelism Ministries) take steps to expand its ministry

to persons with handicaps. Among the 255 Churches of the Nazarene that responded to a survey, the deaf and hearing impaired ranked highest in number under the category of "handicapped." Thirty-two children and 437 adults who are hearing impaired worshiped in those churches.

In the United States, only two percent of the 15 million hearing impaired and 1.9 million deaf (severely impaired) people attend church.

Evangelism Ministries hopes progress will be made in this aspect of ministry in the next few years and that churches will investigate possibilities for ministry to the hearing impaired in their communities. Further information may be secured from the Division of Church Growth, Evangelism Ministries. □



Beverly Burgess reports at debriefing luncheon.

NOW YOU CAN PUT NAMES AND FACES TOGETHER!

When the eleven disciples went to the town where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and took with them, saying, All power is given unto me in heaven and in earth. I go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.



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RECORD SET FOR EASTER ON MAC REGION

The Mexico, Central America, and Caribbean Region set a new attendance record on Easter Sunday of this year, according to Dr. James Hudson, regional director. He reports a total attendance of 108,747 on 41 districts in 14 countries. The top five districts in numerical attendance were:

Guatemala	26,432
Mexico	25,798
Haiti	25,544
Dominican Republic	7,246
Nicaragua	3,203

—NN

EARLY RETIREMENT PENSION NOW AVAILABLE

July 1, 1985, an option of an Early Retirement Pension became available for those Nazarene ministers participating under the "Basic" Pension Plan. The "Basic" Pension Plan Document was amended by the Board of Pensions to allow a participant to apply for retirement benefits at or after age 62 with a percentage reduction in benefit for each month that the retirement precedes the participant's 65th birthday.

According to Dr. Dean Wessels, administrator of the Board of Pensions, revised brochures of the Pension Policy Summary have already been distributed to Nazarene ministers. Addi-



Chaplain Bowers (l.) Chaplaincy Ministries director, administers the oath of allegiance to **Dave Coleman**, officially commissioning him as 2LT in the USAF Chaplain Candidate program. Dave's goal is to become a chaplain serving in active duty in the USAF. He will be eligible after graduation from seminary and ordination.

tional details are available upon request by writing to the Board of Pensions, 6401 The Paseo, Kansas City, MO 64131. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

IOWA—August 15-16. First Church of the Nazarene, 4703 Douglas Ave., Des Moines, IA 50310. Host Pastor: Dave L. Humble.

JOPLIN—August 15-16. Church of the Nazarene, 2000 Grand Avenue (P.O. Box 812), Carthage, MO 64836. Host Pastor: Joe Lee Tompkins.

TENNESSEE—August 15-16. Lambuth College, 705 Lambuth Blvd., Jackson, TN 38301. Host Pastor: Larry Jones.

DALLAS—August 16-17. Central Church of the Nazarene, 7979 E. R. L. Thornton Freeway (I-30 East), Dallas, TX 75228. Host Pastor: Robert Snodgrass.

KANSAS CITY—August 21-22. College Church of the Nazarene, 2020 E. Sheridan, Olathe, KS 66062. Host Pastor: Paul G. Cunningham.

NORTH CAROLINA—August 21-22. First Wesleyan Church, Centennial St., High Point, NC 27262. Host Pastor: Mike McClure.

GEORGIA—August 22-23. Atlanta First Church of the Nazarene, 1600 Agape Way, Decatur, GA 30035. Host Pastor: Pal Wright.

MISSOURI—August 22-23. Trinity Church of the Nazarene, 3515 Shackelford Road, St. Louis, MO 63031. Host Pastor: Mark Goodwin.

NORTHWEST INDIANA—August 30-31. South Lake Church of the Nazarene, 7355 E. 81st Ave., Crown Point, IN 46307. Host Pastor: Roy Rogers.

DISTRICT ASSEMBLY REPORTS

ALASKA

The 35th annual assembly of the Alaska District met at Soldotna, Alaska. District Superintendent Roger J. Wegner, currently serving by appointment, was elected for a one-year term.

Dr. Charles H. Strickland, general superintendent, presided over the assembly.

Elected to the Advisory Board were elders Roy Nickels and Ronald J. Wells, and laymen Glenn S. Larsen and Harry Reimer.

Rev. Donald McCullough, NWMS president; Rev. Robert A. Denham, NYI president; and Rev. Lyle K. Coblenz, chairman of the Board of CL/SS, were reelected to their respective offices.

SAN ANTONIO

The 72nd annual assembly of the San Antonio

District met at San Antonio. District Superintendent James R. Blankenship, completing the third year of an extended term, reported.

Presiding General Superintendent Orville W. Jenkins ordained Randall Dean Cloud and Peter Gilbert Hargreaves.

Elders elected to the Advisory Board were Harry Evans and Randall Wyles; laymen were Dale Yates and Robert Joines.

Mrs. Chris Blankenship was reelected NWMS president; Miss Peggy Stark was reelected NYI president; and Rev. Kyle Long was elected chairman of the Board of CL/SS.

NORTH FLORIDA

The 12th annual assembly of the North Florida district was held in Perry, Fla. District Superintendent

J. T. Gassett, completing the third year of an extended term, reported.

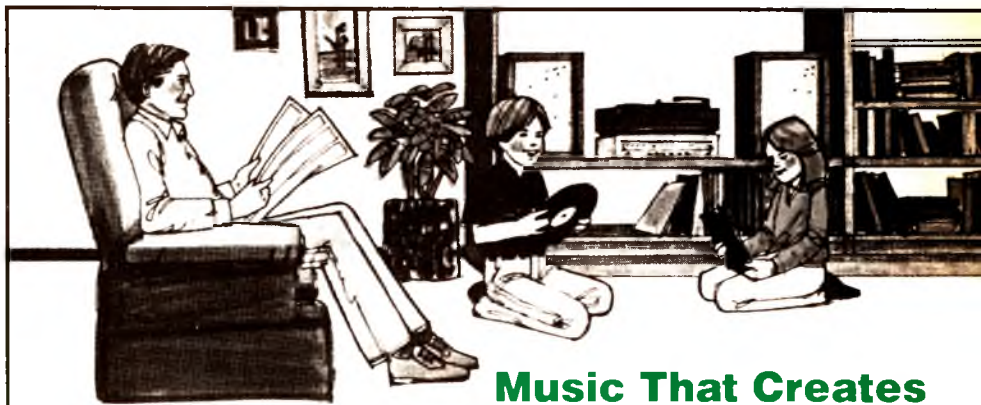
William H. Carter was ordained by Presiding General Superintendent Orville W. Jenkins.

Advisory Board members elected were elders Henry P. Cooper and H. G. Snellgrove, and laymen Jim Herndon and Edward Sawyer.

Grace Pickenpaugh, Billy Williams, and Rev. Clare St. John were reelected NWMS president, NYI president, and chairman of the Board of CL/SS respectively.

LOUISIANA

The 75th annual assembly of the Louisiana District convened in Shreveport, La. District Superintendent Ralph E. West, completing the second year of an extended term, reported.



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Those ordained by General Superintendent Eugene L. Stowe included Larry A. Holly, Daniel P. Lowe, Charles Allen May, and Gerald R. Taylor.

Elected to the Advisory Board were elders John Hazelton and L. Wayne Quinn, and laymen J. T. Henderson and D. A. Peterson.

Reelected to their respective offices were Mrs. Donna O'Neal, NWMS president; Ronald Lambright, NYI president; and Donald Reed, chairman of the Board of CL/SS.

CENTRAL CALIFORNIA

The 23rd annual assembly of the Central California District met in Porterville, Calif. District Superintendent Wil M. Spait, completing the first year of an extended term, reported.

Presiding General Superintendent V. H. Lewis ordained Mark Michael Johnson and Robby Charles McLaren.

Elders Loren L. Marner, Bert Rhodes, and Harold L. Stickney were elected to the Advisory Board.



Pictured (l. to r.) at the 75th Louisiana district assembly are District Superintendent Ralph E. West; ordinands and wives, Rev. and Mrs. Gerald Taylor, Rev. and Mrs. Charles May, Rev. and Mrs. Daniel Lowe, and Rev. and Mrs. Larry Holly; and Dr. Eugene L. Stowe, general superintendent.



Shown (l. to r.) at the Central California district assembly are Dr. Wil M. Spait, district superintendent; ordinands Rev. and Mrs. Rob C. McLaren, Mrs. Mark M. Johnson; and Dr. V. H. Lewis, general superintendent.



Pictured at the 12th annual assembly of the Central Florida District (l. to r.) are Dr. Jerald D. Johnson, general superintendent; Dr. and Mrs. Ralph Mosgrove (Elsie Mosgrove commissioned in Christian education); ordinands Rev. and Mrs. Elsie Mosgrove; Rev. and Mrs. Simon Mangru; Rev. and Mrs. Robert Hires; Rev. and Mrs. Gary Cooper; and Dr. J. V. Morsch, district superintendent.



Pictured (l. to r.) at the West Texas district assembly are District Superintendent Gene Fuller; ordinands Allen Schlegel, Hollis Robinson, B. L. James, Kenneth Chamberlain, and Roger Rickert; and General Superintendent Charles H. Strickland.



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Pictured at the Northern California district assembly (*l. to r.*) are Dr. Charles H. Strickland, general superintendent; Rev. Bong Ha Lee, ordinand; ordinands and wives Rev. and Mrs. Jim A. Clayton, Rev. and Mrs. Kevin D. Koekemoer, Rev. and Mrs. James R. Southard, Rev. and Mrs. Stephen P. Merki, Rev. and Mrs. Richard L. Pierce, and Rev. and Mrs. Clinton A. Scarbrough; Rev. Chong Yul Park, whose elder's orders were recognized; and District Superintendent Clarence J. Kinzler.



Pictured at the Southern Florida district assembly (*l. to r.*) are Dr. Robert H. Spear, Jr., district superintendent; ordinands and wives Rev. and Mrs. Mark A. Stone, Rev. and Mrs. Kenneth J. Hostetler; and Dr. V. H. Lewis, general superintendent.



Pictured at the Los Angeles district assembly (*l. to r.*) are Dr. Paul Benefiel, district superintendent; (*seated*) ordinand In Gyeong Kim; ordinands and wives Rev. and Mrs. Manuel Obregon, Rev. and Mrs. Julio Hamernik, Rev. and Mrs. Robert Hodges, Rev. and Mrs. William Rupp, and Rev. and Mrs. Daniel Aguilera; and Dr. William M. Greathouse, general superintendent.



Pictured (*l. to r.*) at the New Mexico district assembly are Dr. Eugene L. Stowe, general superintendent; ordinands and wives Rev. and Mrs. Cecil Kimberlin, Rev. and Mrs. Dennis Ridenour, and Rev. and Mrs. David Brown; and Rev. Leon Wyss, district superintendent.

along with laymen John Knox, Archie Sheldon, and Gary M. Smeed.

Judy Haines was reelected NWMS president; Mark M. Johnson was reelected NYI president; and Richard Schlager was reelected chairman of the Board of CL/SS.

SOUTHERN CALIFORNIA

The 79th annual assembly of the Southern California District was held at Riverside, Calif. District Superintendent Robert H. Scott, completing the first year of an extended term, reported two new churches in Poway and Hesperia.

Dr. Charles H. Strickland, general superintendent, ordained Dwayne L. Ross, Alan D. Boucke, Thomas A. Bowman, and Jearl E. Rugh.

Elders Thomas Goble, Holland Lewis, Paul Simpson, and Frank Watkin, and laymen Robert Foster, David Barton, Jack Morris, and Allen Brown were elected to the Advisory Board.

Mrs. Evelyn Sutton, NWMS president; Rev. John Moore, NYI president; and Rev. Marion McCandless, chairman of the Board of CL/SS, were reelected to their respective offices.

CENTRAL FLORIDA

The 12th annual assembly of the Central Florida District met at Winter Haven, Fla. District Superintendent J. V. Morsch, completing the second year of an extended term, announced new churches: Dade City, Titusville Calvary, and Tampa Faith.

Presiding General Superintendent Jerald D. Johnson ordained Gary Don Cooper, Robert Lee Hires, and Simon D. Mangru; recognized the credentials of Michael E. Lyle; and commissioned Elsie L. Mosgrove minister of Christian education.

Elected to the Advisory Board were elders Charles D. Acheson, Jim E. Cummins, Charles L. Kirby, and Willis R. Scott, and laypersons Lew Hall, Joel Love, Elsie L. Mosgrove, and Keith Vennum.

Sue Price was reelected NWMS president; Larry Attig was elected NYI president; and Lew Hall was elected chairman of the Board of CL/SS.

WEST TEXAS

The 77th annual assembly of the West Texas District met at Lubbock, Tex. District Superintendent Gene Fuller, completing the third year of an extended term, reported.

Presiding General Superintendent Charles H. Strickland ordained Allen Schlegel, B. L. James, Kenneth Chamberlain, and Roger Rickert, and recognized the credentials of Hollis Robinson.

Elders Bob Huffaker, Dal Newberry, and Richard Leffel, and laymen Chesley Lewis, Chuck Young, and Melvin Pierce were elected to the Advisory Board.

Mrs. Fred Fike was reelected NWMS president; Rev. Dale Taylor was elected NYI president; and Rev. Jerome Hancock was elected chairman of the Board of CL/SS.

INTERMOUNTAIN

The 73rd annual assembly of the Intermountain District met at Nampa, Idaho. District Superintendent Hoyle C. Thomas, completing the third year of an extended term, reported.

Ronald Lawrence Freeborn and Ronald LaVerne Wilde were ordained by General Superintendent Eugene L. Stowe.

Elected to the Advisory Board were elders Jarrell W. Garsee, Ronald K. Kratzer, and Jerry W. White, and laymen Leon D. Doane, Wally Howard, and Ralph Shoemaker.

Miss Juanita Gardner was reelected NWMS president; Rev. Michael G. Seward was elected NYI president; and Rev. Calvin L. Nicholson was reelected chairman of the Board of CL/SS.

SOUTHERN FLORIDA

The 12th annual assembly of the Southern Florida District met at Fort Myers, Fla. District Superintendent Robert H. Spear, Jr., completing the third year of an extended term, reported the following new churches: Fort Lauderdale Hope, Fort Pierce (Haitian), Lake Worth New Life, and Miami New Life.

Dr. V. H. Lewis, presiding general superintendent, ordained Kenneth J. Hostetler and Mark A. Stone.

Elders Paul Bickes, Hugh Smith, and Charles West

were elected to the Advisory Board, with laymen Luke Benson, Allan Underwood, and John Vasey.

Wynona Burkhart was reelected NWMS president; Steven Sisson was elected NYI president; and Paul Bickes was reelected chairman of the Board of CL/SS.

NEW ENGLAND

The 78th annual assembly of the New England District met at Lowell, Mass. District superintendent Neale O. McLain was reelected for a four-year term.

Presiding General Superintendent Orville W. Jenkins ordained Kenneth Stanford and Stephen Francis Pelechowicz.

Elders Richard Clifford and Manuel Chavier, and laymen William Dymont and Edward S. Mann were elected to the Advisory Board.

NWMS president Louise Clifford, NYI president David E. Downs, and chairman of the Board of CL/SS Arthur Hughes were reelected.

CANADA ATLANTIC

The 42nd annual assembly of the Canada Atlantic District met at Trenton, Nova Scotia. District Superintendent William Stewart, completing the second year of an extended term, reported.

Presiding General Superintendent William M. Greathouse ordained William Heerebout and Stephen Franklin.

Elected to the Advisory Board were elders Bert Collins and David Parker, and laymen Brian Cambers and Bert Rogers.

Rev. George Straiton, NWMS president; Rev. Mark Collins, NYI president; and Rev. Donn Littlefield, chairman of the Board of CL/SS; were reelected to their respective offices.

LOS ANGELES

The 35th annual assembly of the Los Angeles District met at Pasadena, Calif. District Superintendent Paul Benefiel, completing the first year of an extended term, reported.

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General Superintendent William M. Greathouse ordained Daniel Aguilera, Julio R. Hamernik, Robert Allen Hodges, In Gyeong Kim, Manuel Obregon, and William Thomas Rupp.

Elders Ronald P. Benefiel, Roger E. Bowman, Larry L. Pitcher, and Norman V. Shoemaker, and laymen Harold Bell, Gary Morris, Robert Prescott, and Howard Wooton were elected to the Advisory Board.

Lois Ward was reelected NWMS president; Dennis Bentley was elected NYI president; and Garth Hyde was reelected chairman of the Board of CL/SS.

NEW MEXICO

The 72nd annual assembly of the New Mexico

District met at El Paso, Tex. District Superintendent Leon F. Wyss, completing the third year of an extended term, reported.

Dr. Eugene L. Stowe, presiding general superintendent, ordained David M. Brown, Cecil H. Kimberlin, and Dennis W. Ridenour.

Elder Conley Henderson and Paul H. Hetrick, Jr., and laymen David Petty and Joe Thornton were elected to the Advisory Board.

Marge Thornton, NWMS president; Edwin W. Kneeland, NYI president; and Howard E. Hays, chairman of the Board of CL/SS; were reelected to their respective offices.

MOVING CHAPLAINS

CH (COL) DAVE GROSSE, USAF, from Korea to Installation Staff Chaplain's Office, 1776 ABW/HC Andrews Air Force Base, Washington DC 20331
CH (MAJ) J. W. JOHNSON, USAF, from Okinawa to Tinker AFB, Oklahoma City
CH (MAJ) CHARLES MORELAND, USA, from Korea to Ft. Leonardwood, Mo.
CH (LTC) KENNETH CLEMENTS, USA, from Ft. Monmouth, N.J., to Ft. Knox, Ky.
CH (LTC) BILLY SHARP, USA, from Ft. Buchanan, P.R., to Yuma Proving Ground, Ariz.
CH (MAJ) WES SULLIVAN, USA, from Ft. Lewis, Wash., to Walter Reed Medical Center, Washington, D.C.
CH JOHN POWER from Wheatland, Mo., to VA Hospital, 1662 Calkins, Roseburg, OR 97470
CH (1LT) JOSEPH PEARCE, USAFR, from Ulrichsville, Ohio, to Cambridge, Ohio

Persons interested in part-time or full-time institutional or military chaplaincy, please contact chaplaincy director, Curt Bowers, at Nazarene Headquarters.

MOVING MINISTERS

GREG H. BEATY from Corinth (Miss.) Eastside to Natchez, Miss.
DONALD K. BOYD to Quitman (Miss.) First
TODD A. BRAMHALL from Grand Ronde, Oreg., to Clearview (Snohomish, Wash.)
ROY L. CHILDRESS from Hazlehurst, Miss., to Calhoun City, Miss.
STEPHEN C. EGIDIO from student, Nazarene Theological Seminary, Kansas City, Mo., to Greenville, Pa.
WILLIAM M. LANCASTER from associate, Jackson (Miss.), Emmanuel, to Grenada, Miss.
DONALD M. MINTER to Norwalk, Conn.
KENNETH C. OATHOUT from Carmi, Ill., to Georgetown, Ill.
MARVIN E. THRASHER from student, Nazarene Theological Seminary, Kansas City, Mo., to Albia, Iowa
CHARLES R. TONE from Nicholasville, Ky., to Metropolis, Ill.
CHRISTOPHER J. YAZEL from Hoopston (Ill.) Westside to Villa Grove, Ill.

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"Reaching Out" Medley
Sunday School Reflections—*Gene Van Note*
Devotional Nuggets

Side Two

Know Your Bible: 1 Peter—*Morris Weigelt*
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MR. JOHN and SANDRA ESTEY, Southern Africa, South, Field Address: P.O. Box 12002, Amalinda 5252, Republic of South Africa

REV. WILLIAM and GAIL FOWLER, Philippines, Furlough Address: c/o Mrs. Eunice Vanover, 930 Wells St., Nacogdoches, TX 75961

REV. KYLE and CHARLOTTE GREENE, Philippines, Field Address: P.O. Box 819, Cebu City, Republic of the Philippines

REV. TREVOR and MARY JOHNSTON, Haiti, Furlough Address: c/o Mr. John Porteus, 19446 State Rt. 83 South, Coshocton, OH 43812

DR. GERHARD and NANCY KLASSEN,* Swaziland, Resigned—New Permanent Address: c/o Norman Gascho, Box 26, Breslau, Ontario N0B 1M0, Canada

DR. HILDA KLEIN,* Swaziland, Resigned—New Permanent Address: 1090 Duane Blvd., Kankakee, IL 60901

REV. THOMAS and BARBARA LONG, Spain, Furlough Address: c/o Mrs. Marion Holland, 1455 90th Ave., Lot No. 140, Vero Beach, FL 32960

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REV. DAVID and ELIZABETH McCULLOCH, Guatemala, Temporary Furlough Address: c/o Irvine, 9, Dee Avenue, Deanpark, RENFREW PA4 OUG, Scotland, U.K.

REV. BERGE and DORIS NAJARIAN,* Zambia, Furlough Address: c/o Green, 20112 Thelma Avenue, Saratoga, CA 95070

REV. DWIGHT and EVONNE NEUENSCHWANDER,* New Zealand, Furlough Address: 3600 N. Cascade, Lot No. 32, Colorado Springs, CO 80901

REV. ALVIN and BETTE ORCHARD, Philippines, Field Address: P.O. Box 448, Don Francisco Village, Jaro, Iloilo City, Panay 5901, Republic of the Philippines

MR. FRED and DONNA OTTO,* Swaziland, Field Address: Endzingeni Nazarene Mission, Private Bag, Pigg's Peak, Swaziland

MISS PATRICIA PATCH,* Switzerland, Resigned—New Permanent Address: RD 4, Titusville, PA 16354

REV. GEORGE and DONNA RENCH, Indonesia, Furlough Address: 5508 Bushnell Way, Los Angeles, CA 90042

REV. ERNEST and ANNE STAFFORD,* Colombia, Temporary Furlough Address: c/o Rev. and Mrs. Stafford, 14, Sandhill Pk, Belfast Northern Ireland BT5 6DR

MISS NELLIE STOREY and MISS ESTHER THOMAS, retired, Africa, Home Address: 4455 Hager St. S.E., Salem, OR 97301

DR. PAUL and DONNA WARDLAW, Swaziland, Furlough Address: c/o YEEND, 2920 Maryland, Longview, WA 98632

MISS EVELYN WIENS,* Papua New Guinea, Field Address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

*Specialized Assignment Personnel

ANNOUNCEMENTS

Longview, Tex., First Church will celebrate its 50th anniversary August 25. All former members and friends of the church are invited to attend this celebration. For further information, contact Bobbie Tipton, Rt. 6, 130 Crowder, Longview, TX 75603.

Blackwell, Okla., First Church will celebrate its 75th year with special services September 1. All former pastors and members are invited to attend this special day of celebration. If you need more information, write the church at Padon at "A" Street, Blackwell, OK 74631.

Corpus Christi, Tex., First Church will celebrate its 50th anniversary September 8. All former pastors, members and friends are invited to attend or send

letters of greeting to the church. These letters will become part of a permanent Book of Remembrance. Dr. Curtis Smith, president of Mid-America Nazarene College, will be the guest speaker. Dr. James Blankenship, San Antonio district superintendent, will also be speaking. For further information, contact First Church of the Nazarene, 4141 Brawner Pkwy, Corpus Christi, TX 78411; phone (512) 853-6628 on Tuesdays or Thursdays.

Fulton, Ky., First Church will celebrate its 50th anniversary September 8. Dr. William M. Greathouse, general superintendent, and Dr. Talmadge Johnson, district superintendent, will be the speakers. Paul and Martha Eby will be the singers for the occasion. Services will be at 11 a.m. and 3 p.m. All former pastors, members and friends are cordially invited. For more information, contact the pastor, Rev. Robert L. Hester, 206 North College, Fulton, KY 42041, or call (502) 472-2304 (home) or (502) 472-3486 (office).

The Kingman, Kans., church will celebrate its 50th anniversary September 15, with Dr. Raymond Hurn as guest speaker. Dr. Hurn's father was the first pastor. All former pastors and members are invited to attend or send letters of greeting. For further information, contact the church, 334 N. Elm, Kingman, KS 67068.

The Brownstown, Ind., church will celebrate its 50th anniversary September 22. All former pastors, members and friends are invited to attend or send letters of greeting to the church. District Superintendent B. G. Wiggs will be the special speaker, with music by nationally known Heaven Bound and the Gospel Servants. For further information, contact the church at Main and Tanner Streets, Brownstown, IN 47220, or phone (812) 358-4976.

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

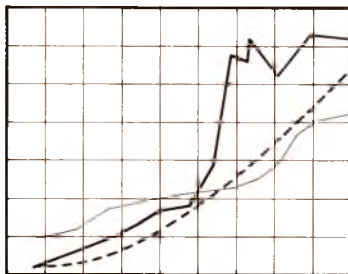
RECOMMENDATIONS

After 25 years of faithful missionary service in the Middle East, the Caribbean, and Africa, REV. AND MRS. BERGE NAJARIAN have resigned as missionaries to devote their full time to Faith Promise conventions and revival meetings. I commend them to our people everywhere. The Najarians may be reached in care of their son, David, at 6401 The Paseo, Kansas City, MO 64131. —L. Guy Nees, director, Division of World Mission.

I recommend REV. MARK A. BROWN to the field of evangelism. He is a good preacher who warms the hearts of his listeners. Rev. Brown is a graduate of Nazarene Bible College. He has pastored in Tennessee, Northeastern Indiana, and Northwest Indiana. Contact him at 413 S. Bittersweet, Muncie, IN 47304; phone (317) 288-9149 or (317) 288-0970. —Thomas M. Hermon, Northwest Indiana district superintendent.

I recommend REV. J. DOUGLAS LEPTER to the field of evangelism. He has served the Church of the Nazarene for several years as a strong pastor. Rev. Lepter is a gifted preacher and effective soul-winner. His wife, Samuella, is a talented soprano singer. Pastors and churches will enjoy their rich ministry. —Floyd O. Flemming, Akron district superintendent.

MR. GEORGE WATERMAN is a commissioned song evangelist on the New England District. I commend him to churches as a singer and song-leader. He is warmhearted, devoted to the Lord, and capable. He may be contacted at 31 Wisconsin Road, Tewksbury, MA 01876; phone (617) 657-7901. —



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Evangelists may be reached through Evangelism Ministries' toll-free number, (800) 821-2154.

VITAL STATISTICS

DEATHS

REV. ALVIN J. DENNEY, 63, May 10, Marion, Ohio. Survivors: wife Ruby; son Alvin J.; daughter Dianna L. Hay. Ministry: Southwestern Ohio and North Central Ohio.

MRS. OPAL BUTT ESTES, 83, May 26, Jeffersonville, Ind. Survivors: sons Shirley and Grafton; daughter Leoma B. Ponder; 12 grandchildren; 6 great-grandchildren; and a sister.

ELAINE ELLEN HAWLEY, 42, March 19, Pontiac, Mich. (formerly of Rochester). Survivors: her parents, C. Russell and Marie E.; brothers Keith and Darrell; sister Yvonne.

REV. CECIL G. HAYES, 73, Clearwater, Fla. Survivors: wife Eula; son William; daughters Rosemary Reed, Betty Jo Converse, and Pam McKenney. Ministry: Ohio.

JOHN HOWARD, 72, April 24, Yucca Valley, Calif. (formerly Bloomington, Ill.). Survivors: wife Bernice; son Charles; and four grandchildren.

REV. B. C. HUNT, 54, auto accident, March 8, Cassville, Mo. Interment: Mount Carmel, Ill. Survivors: wife Patsy; sons Barney, Brian and Brad; daughters Mrs. Barbara Webb and Mrs. Beverly Morton; seven grandchildren; one brother; and two sisters. Ministry: Missouri and Joplin districts.

MRS. MARYBELLE F. KETCHUM, 90, May 13, Grand Prairie, Tex. Survivors: daughters Mrs. Earl (Marinell) Riggs and Mrs. Jack (Betty) Driscoll; son Noble L. Jr.; 9 grandchildren; and 13 great-grandchildren.

CLARA PAULINE KYER, 78, Apr. 23, Des Moines, Iowa. Interment: Ravenna, Ohio. Survivors: sons Warren and Paul; daughter Mrs. Ralph (Ruth) Parrey; eight grandchildren; four great-grandchildren; six brothers; and five sisters.

MRS. SARAH E. LOWRY, 83, March 25, Sumter, S.C. Survivors: daughters Mrs. Naomi Denison, Mrs. Allene Anderson, and Mrs. Mildred Lang; and three grandchildren.

REV. CLAUDE G. SCHLOSSER, 75, Apr. 1, Mount Vernon, Ohio. Survivors: wife Eunice; daughters Jane Young, Lois Marquart, and Ester Martin. Ministry: Akron, Indiana, New York, and Pittsburgh districts; Eastern Nazarene College and Mount Vernon Nazarene College.

MARTHA B. SCHROEDER, 86, former of Tillamook, Oreg., Feb. 24, Springfield, Oreg. Survivors: son Percy James; daughter JoAnne Cook; five grandchildren; one great-grandchild; and one sister.

CLYDE A. STAMEY, SR., 62, March 5, Gastonia, N.C. Survivors: wife Rosa; daughters Mary Bishop, Patsy Hall, Gladys Watts, and Carol Johnson; sons Clyde Jr. and Paul; 13 grandchildren; his parents; 5 sisters; and 2 brothers.

REV. HERMAN E. WARD, 76, May 22, Dalton, Ga. Survivors: wife Mary Lois; son Ronald Edward; daughter Mary Elizabeth; six grandchildren; and four great-grandchildren.



July 28
"The Faith That Saves"

August 4
"Two Decisions, Two Destinies"

by W. E. McCumber, speaker

NEWS OF RELIGION

LEPROSY CURE AVAILABLE, MISSIONS SEEKS CHURCH AID. A new multidrug regimen has shown great promise as a cure for leprosy, and a leprosy mission is making plans to expand its availability.

"We're excited by the results we've seen in our initial field tests of multidrug therapy," said John Sams, president of American Leprosy Missions (ALM). "Our greatest challenge now is to find the resources to provide medicine and trained staff. We're calling upon church leaders to consider what their response should be to this new cure."

Now in its second year, the leprosy program is drawing enthusiastic response from field-workers. Patients on the multidrug regimen are being cured of leprosy in six months to two years. Previous therapy programs required five years to a lifetime of treatment.

Some 15 million people, scattered through Africa, Asia, and South America, have leprosy. The cost of the treatment, about \$150, represents an entire year's wages for most of these sufferers. ALM has committed \$250,000 above its 1985 budget to meet the requests for therapy now coming from its hospitals and clinics around the world, and is seeking aid from other individuals and groups. □

1.5 MILLION ABORTIONS TALLIED IN U.S. IN 1981. One in four pregnancies in the U.S. ended by abortion in 1981, according to a study by the Alan Guttmacher Institute. The proportion, 1,577,340 abortions out of 6.1 million pregnancies (26 percent), was the same as the previous year.

According to the nonprofit research organization, which is associated with Planned Parenthood, the largest proportion of abortions, 35.2 percent, was in the 20 to 24 age category. The report said that 81.1 percent of the abortions were obtained by unmarried women; 35 percent of the women had obtained more than one abortion.

Just over half of the abortions were performed within eight weeks of conception; 91 percent were performed within the first trimester of pregnancy. White women, the nation's largest racial group, accounted for 70 percent of abortions performed in 1981. But the abortion rate for minorities, 56 for every 1,000 women, was more than twice the rate for whites, 24 per 1,000 women.

1981 is the last year for which figures are available. □

ALCOHOLISM CLAIMS MANY AMERICAN HOMES. Thirty-eight percent of American households live daily with the problems of alcoholism, according to the findings of a Harris Poll commissioned by *USA TODAY*, the national newspaper.

The study claims the nation has more than 13 million alcoholics, and each one of them affects the lives of four other Americans.

Seven million children under the age of 20 have at least one alcoholic parent, and there is very real danger that at least half of these children will also become alcoholics. □

KROGER PULLS PORN. The Kroger Company has removed pornographic magazines from their more than 600 SuperX drugstores nationwide.

Kroger has joined the growing list of companies concerned about the spread of pornography, child sexual abuse, and other sex crimes. A spokesman for the company said they want to be consistent in their policy in all their outlets because Kroger considers itself a family store. □

STANLEY HENDERSON WELLS, 75, May 31, Lexington, Ky. Interment: Burkesville, Ky. Survivors: one sister, Nina Mae Wells.

JOSEPH G. WELSH, 76, May 19, Columbus, Ohio. Survivors: wife Geneva; sons Howard and Terry; daughter Margaret Franklin; 15 grandchildren; 7 great-grandchildren; 1 brother; and 5 sisters.

BIRTHS

to MARK AND LORNA (HARSH) ADAMS, Denver, Colo., a boy, Michael David, May 25

to REV. DARRELL AND CAROLYN (INLOW) BISEL, Del City, Okla., a girl, Michelle Rae, May 3

to BRAD AND LAURA (MAPES) BLAKE, Spanaway, Wash., a boy, Charles Clifford, June 6

to MARK AND KAREN (CROW) BLANKENSHIP, Mishawaka, Ind., a boy, Peter Ray, May 7

to STEVE AND LINDA BLANKENSHIP, Edmond, Okla., a girl, Heather Lynn, May 21

to REV. GREGORY AND CHRISTINE (BEER) FREED, Canal Fulton, Ohio, a boy, Timothy Alan, Jan. 11

to REV. DENNIS AND CHERYL KING, Potsdam, N.Y., a boy, Matthew Ryan, May 24

to BUTCH AND TERRI (MUSCHOTT) LOEW, Covington, Ga., a boy, Ryan Daniel, Jan. 31

to ROY AND MARIANN (MOTE) MITTMAN, Anaheim, Calif., a girl, Ellen Kathleen, May 24

to RANDY AND LINDA MURPHY, East Tawas, Mich., a boy, Brian Timothy, May 30

to REV. GLENN AND DOROTHY REEDER, Cambridge, Ontario, Canada, a boy, Luke Alexander, May 14

to DAVID W., JR., AND PAULA (THOMPSON) SIFERD, Kansas City, Mo., a girl, Cirena Lavonne, June 4

to BYRON AND CHERRI (ADAMS) STOLTZFUS, Olathe, Kans., a girl, Brittini Cheri, May 22

to LARRY AND MARTHA (MILLER) WILSON, Haiti, a girl, Holly Irene, May 24

MARRIAGES

JACQUELINE JEAN FURBEE and SCOTT A. KOSTER at Bourbonnais, Ill., Feb. 9

DEBBIE L. KESSLER and BRENT J. REYNOLDS at Lewiston, Idaho, March 23

JENNIFER JO FURBEE and TODD M. SANDERS at Bourbonnais, Ill., May 4

ANNIVERSARIES

PAUL AND DOROTHY MADDEN celebrated their 50th wedding anniversary Sunday, June 2, at the Tempe, Ariz., church, where Dorothy serves as director of Christian education. A reception was hosted by their children, Robert, Carl, and James of Phoenix; Karen Hulbert of Camp Verde, Ariz.; and Mary Abrams of Phoenix.

The Maddens attended Bresee College from which Dorothy graduated in 1934. Paul, now retired, has been active in construction work across the years. Dorothy is a frequent contributor to Christian publications and is also active in Nazarene International Education Association. The Maddens make their home in Phoenix and are members of the Tempe church.

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.

My neighbor invited me to her church. The minister preached that children of unsaved parents who died in infancy or early childhood would go to hell. What do you think about this?

I don't believe it. I believe that only those who have personally and deliberately rebelled against God, and who persist in that rebellion despite His goodness, which is intended to lead them to repentance, will be lost in hell. I read in Scripture that little children belong to God's kingdom, but I do not read there of any tiny ones in hell. See Ezekiel 18; Matthew 18:1-6; 19:13-15. □

Our Manual states we should avoid the motion picture theater. What stand does the church take on video recorders and renting movies for the home?

We are urged by the same section of our *Manual* (par. 33.1) "to apply the highest moral standards to the Christian family," and to avoid "television programs which feature the violent, the sensual, and the pornographic." Nothing should be recorded or rented for home viewing that violates these standards. □

The popular stress on the power of faith has become something of a pet peeve for me. This often seems no more than faith in the power of our own believing. Whatever happened to grace? While reading the mustard seed parable I wondered about an unconventional interpretation of this story. Rather than the immense power of a small faith, isn't this really about the immense power of grace that can work in spite of our small faith? Have I let my pet peeve carry me away on this?

I think you are essentially correct. Jesus teaches that faith "as a grain of mustard seed" can lead to the removal of a mountain. Among the rabbis,

mustard seed was proverbial for smallness and moving mountains for overcoming great difficulties.

Our Lord's remark follows the question of frustrated disciples who failed to cast out a demon—"Why could we not cast him out?" Jesus said, "Because of your unbelief." The Greek is *oligopistia*, usually translated "little faith." But some scholars make a good case for rendering it "poor faith." The quality, not the quantity, was their problem.

And their faith was "poor" because, having cast out demons before, they expected to do so on this occasion, treating that bestowed power as a magical force. True faith is present, personal trust in the God for whom nothing is impossible. □

The Bible talks about the power and authority that Christians have to cast out demons (Luke 9:1; Matthew 10:1; Mark 5:8-19).

The Bible talks about us (Christians) trampling on Satan and his angels.

What is the stand of the Nazarene church on the power and authority of Christians today to cast out demons?

Demons have names—doubt, fear, immorality, idolatry, lewdness, unbelief, false doctrine, false prayer, etc.

What do we teach about demonic spirits?

The Bible certainly teaches that demonic spirits oppose God and harass people. Christ triumphed over these forces in His life, death, and resurrection. To some of His messengers, He certainly gave power to cast out demons. There is no reason I can see to doubt that such power is still conferred by Christ within the church. Scripture does not supply us with any specific verbal formulas for casting out demons. The living Lord, not some magic phrase, is the Evictor of demons. I cannot agree that the evils you list are "names" of demons, for I do not find this taught in Scripture. People may doubt, fear; be immoral, lewd, unbelieving; teach false doctrine; or practice idolatry without being demon-possessed. Sin in the heart leads to sin in the outward life (Mark 7:21-23). □

OUR COLLEGES AND SEMINARIES



GRADUATION AT OLIVET

The 72nd annual commencement at Olivet Nazarene College was held Monday, May 13, for 352 candidates for masters, bachelors, and associate degrees.

Dr. Mark R. Moore, Nazarene director of Education Services, spoke at commencement on "The Greater Wisdom." President Leslie Parrott spoke in the baccalaureate on "Christ Is Not a Disappointment."

Orpheus Choir concluded the service singing that gospel song as arranged by Ovid Young. This is the 10th year Dr. Parrott has chosen a hymn or gospel song for the emphasis of the baccalaureate sermon.

A recording of these songs has been made by Orpheus Choir to be released at General Assembly time.

The college awarded an honorary doctor of laws degree to John Q. Dickey, D.O., who is a longtime member of the Olivet Board of Trustees representing the Eastern Michigan District.

The class included 16 candidates for master's degrees in religion, education, and church management; 124 bachelor of arts, 172 bachelor of science, 4 bachelor of theology, and 35 associate of arts degrees. □

PLNC HOLDS 75TH COMMENCEMENT

Point Loma Nazarene College awarded degrees to 342 graduates at commencement exercises at 2 p.m., Monday, June 3, in the Greek Amphitheater on the college campus.



The Nazarene Publishing House donated to the Nazarene Theological Seminary copies of the hymn book titled *Wesley Hymns* for use in the seminary chapel. Dr. Rob L. Staples (r.) of the seminary faculty, representing NPH, presented these hymnals to President Terrell C. Sanders, Jr. (l.) in a chapel service May 1. Following the presentation, Dr. Staples, who teaches the course in Wesley's theology, and Dr. Wesley Tracy, professor of preaching, led the seminary community in John Wesley's *Covenant Service*, which is printed in the hymnal. It was a unique and meaningful worship experience.

Dr. Carl F. H. Henry, founding editor of *Christianity Today* magazine, scholar, theologian, and author, delivered the commencement address. Dr. Henry is also lecturer-at-large for World Vision International, an interdenominational Christian humanitarian organization.

A four-day series of events preceded the college's 75th commencement exercises. Included in the schedule was a Spring Music Festival Concert, featuring the Point Loma Nazarene College choirs at 8 p.m., Friday, May 31, in Golden Gymnasium on the college campus. A pinning ceremony for nursing graduates of the college was held in the Greek Amphitheater at 2 p.m. on Saturday, June 1.

Baccalaureate services were held Sunday, June 2, at 2:30 p.m., in the Greek Amphitheater. President Jim L. Bond of Point Loma Nazarene College was the speaker.

Also included in the weekend activities were alumni class reunions and an annual alumni banquet. □

MVNC DEDICATES REGENTS HALL

Mount Vernon Nazarene College formally dedicated and held an open house for Regents Hall, the new classroom building adjoining Faculty Hall, during the college's 16th annual commencement exercises May 20.

Regents Hall, a \$1.4 million building project, has been built without debt and was paid for as it was constructed, according to Dr. Stanton Parry, vice president for business and management at the college.

Regents Hall has been open to students since February 1985.

"Because of the timing and payment of pledges, we had no reason to borrow during the building of Regents Hall . . . it is paid for," Dr. Harold Graves, chairman of the MVNC Board of Trustees, told the large graduation audience.

The new 22,000 sq. ft. addition has provided the college with badly needed classroom space and specialized areas such as a computer center, psychology laboratory, statistics laboratory, and a complete math testing center. An electronics lab and physics laboratory are located on the top floor. □

ENC COMMENCEMENT

Eastern Nazarene College held its 63rd annual commencement on the lawn of the campus, May 27. Mr. Charles Colson, president of Prison Fellowship and former aide to President Richard M. Nixon, delivered the commencement address. Speaking on the topic, "Radical Christianity," Mr. Colson stated that the values of Christianity are in radical opposition to the values of our "Yuppie culture."



Chuck Colson giving the commencement address.

Noting that God's kingdom is one of paradoxes, he stated, "God has chosen not to use my success, but my greatest defeat." He further noted that God does not want our achievement, but our obedience; not our success, but us.

He concluded his address by challenging the graduating class to do four things:

1. Use the minds God has given you to be discerning. Be honest with yourself and the world.
2. Accept the Bible as the Word of God.
3. The central covenant of the Christian faith is "Be ye holy." We are obligated to live as a holy people and to make a difference in the world.
4. Repent. Be changed by God.

His closing prayer for the graduating class was, "I pray that God won't let you alone."

President Stephen W. Nease presented 104 bachelor of arts degrees; 49 bachelor of science degrees; 8 associate of arts degrees; and 40 master of arts degrees in the fields of education, family counseling, pastoral counseling, and religion. The class of graduate students was the largest in ENC's history. Three students were also recognized for the completion of their dual programs in the field of nursing from the University of Massachusetts and Boston University.

Special music for the commencement exercises was provided by Eastern Nazarene College's A Cappella Choir and the Concert Band.

The activities of Commencement Weekend also included an alumni banquet on Saturday evening with over 500 persons present. Alumnus of the Year awards were presented to missionaries Irma Koffel and Della Boggs, and to Mr. George Rice. Achievement awards were presented to Mr. Olen Riggs, Mr. Roswell Peavey, Dr. Yoji Akashi, and Quincy, Mass., dentist, Dr. Al Yucubian.

Baccalaureate services were held Sunday morning at 10:30 a.m. at the Wollaston, Mass., Church of the Nazarene. Dr. Stephen W. Nease, president of the college, preached the baccalaureate sermon, titled "Our Goal—to Please Christ." □

ISM TO CENTRAL AND SOUTH AMERICA

INTERNATIONAL STUDENT MINISTRIES, a program unit of YOUTH IN MISSION sponsored by Youth Ministries, is a grassroots mission program. The students involved in this program do anything from community canvassing to sharing in public worship services.

ISM is coordinated through the World Mission Division. Mission directors or national district superintendents make requests through their regional director for an ISM team. Once the request has been received, Youth Ministries works with the regional coordinator for final approval and selection of the site.

Forty-three students were selected to be involved in the 1985 program, which will take them to several countries in Central America and one in South America. Target countries include the Dominican Republic, Belize, Guyana, and Guatemala. In preparation for their summer of ministry, these students, along with all YOUTH IN MISSION participants, were involved in a 12-week preequipping and journaling process. Their training time culmi-

nated in an intensive 10-day training camp held at Point Loma Nazarene College in San Diego, beginning June 23, 1985. During that time, ISM members were involved in training sessions on evangelism, cross-cultural ministries, team work, and NYI programming.

A second week of training in cross-cultural ministry was held for those assigned to Latin areas. The Nazarene seminary in San Jose, Costa Rica, was the site for this additional training time.

YOUTH IN MISSION participants are chosen from hundreds of applicants from across the United States and Canada, involving college and career young adults in summer ministries in local churches, inner-city locations, children's ministries, music groups, and world mission evangelism. They give of themselves and their summer to serve others.

For further information, contact Dale Fallon, program director, YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131. □

Team No. 1 — GUATEMALA



David Spalding
BNC



Marianne Clegg
PLNC



Lois Polege
CNC



Carla Thomas
NNC

Team No. 2 — GUATEMALA



Tim Calhoun
MANC



Eileen Ruger
BNC



Shona Hanner
ONC



Donita Belzer
MANC

Team No. 4 — GUATEMALA



Robin Mayes
MVNC



Karmelle Ponsford
PBI



Kevin Snow
BNC

Team No. 6 — BELIZE



Steve Morley
PLNC



Debbie Geno
NNC



Rebecca Belt
NTS



Deena Miller
ONC

Team No. 8 — GUYANA



George Miller
MVNC



David Bartell
PLNC



Tami Groves
MVNC



Arlene Talley
TNC

Team No. 10 — DOMINICAN REPUBLIC



R. Scott Adkins
TNC



Terry Hudson
MANC Grad.



Chris Sisler
MANC



Rhonda Gibson
NNC

Team No. 3 — GUATEMALA



Dave Reed
MANC



Susan Gilroy
ONC



Joy Severance
NNC



Anita Burnham
MANC

Team No. 5 — BELIZE



Kevin Kinnison
MVNC



Tammy Carter
NNC



Sherri Williams
MVNC



Floyd "Chip" Johnson
NNC

Team No. 7 — GUYANA



Larry Morris
NTS



Kathy Lewis
TNC



Donna Collins
NNC



Carl Thompson
NNC

Team No. 9 — GUYANA



Greg Ott
PLNC



Carol Chan
CNC



Leigh Morris
MANC



Patti Sperandio
NTS

Team No. 11 — DOMINICAN REPUBLIC



Ruth Crowell
ONC



Marjorie Bjorlin
PLNC



Paula Cooper
BNC

Jorge Vazquez BNC (Not pictured)



March 30-31, the Marysville, Ohio, church presented the second annual enactment of the "Living Last Supper." The real-life drama was presented two nights to a crowd of over 500 persons. Mona Near was the program director and music coordinator. Terry Moore was the narrator. Pictured representing the 12 chosen apostles as depicted in the fresco painting by Italian Renaissance artist Leonardo da Vinci were (l. to r.): Mark Herd (*standing*), Bartholomew; Jared Martindale (*standing*), James, the son of Alphaeus; Roy Fraker (*seated*), Andrew; Frank Spurlock (*seated*), Judas Iscariot; Frank Henry (*standing*), Simon Peter; Gene McBride (*seated*), John the beloved; Ambrose Phillips (*seated, center*), Jesus the Christ; Al Birt (*standing*), Thomas; Don Hoffman (*seated*), James, the son of Zebedee; Ron Reck (*standing*), Philip; Sam Knisley (*standing*), Matthew; Gerald Hall (*standing*), Judas or Thaddaeus; and John Longshore (*seated*), Simon, the Zealot. Rev. Max Case is the pastor.

THE CHURCH SCENE

Rev. Bill Mack, pastor of **Jacksonville, N.C., Faith Church**, was one of the organizers of the Onslow County Chapter of the National Federation for Decency. He was elected its vice president in the recent organizational meeting. Rev. Mack was appointed the coordinator of the picketing of the six 7-Eleven stores in the Jacksonville metropolitan area. Approximately 60 pickets were organized by Rev. Mack, and they picketed the 7-Eleven stores from 10 a.m. to 3 p.m.

The Onslow County Chapter recently presented a petition with over 2,100 signatures to the Board of County Commissioners, asking that a strong antipornography ordinance be passed. The Board of Commissioners voted unanimously to draft an ordinance and appointed a task force from the board, the sheriff's office, the prosecuting attorney's office, and the local chapter of the NFD. □

Members of the **Tilden, Ill., church** have put up pornography pickets at five different locations in recent months. April 27, they picketed at the Huck's headquarters near Carmi, Ill. Huck's is one of the largest distributors of pornography in southern Illinois, with 110 stores.

Seven stores have pulled their porno magazines in the area as a result of phone calls and letters from the church members. Rev. and Mrs. John Dittmer, pastor and wife, and Mr. and Mrs. Jim Rees, president of the Tilden Holiness Camp, have walked pickets with the members. □

Since September of 1984, Pastor Dana A. Dunmyer and the **Milton, Pa., First Church** members have led



The **Noblesville, Ind., church** dedicated its new building March 10, with Dr. Thomas M. Hermon, district superintendent, as special speaker. The congregation moved to the 12.4 acres in February, worshipping in a school during construction. The sanctuary will accommodate 437 people. The church has been organized since 1932. The pastor is Rev. Robert L. Donham.

their community in a vital antipornography campaign. Over 80 percent of all pornography sales have ended in a tri-county area that includes seven com-

munities. The campaign has been so successful that the National Foundation for Decency has appointed Pastor Dunmyer to be president of the Susquehanna Valley Chapter of the NFD. The effort has now spread from being a concerned pastor and church to a united ministry consisting of pastors, churches, and laymen from nine counties and over 400 churches. They now have approximately 672 on their mailing list who are interested members in the Susquehanna Valley Chapter of the NFD. □

Pastor Harold L. Quarles of **Midland, Tex., First Church** reports a Faith Promise service with the Rev. Wallace Renegar of the Nazarene Bible College in Albuquerque, N.Mex. The goal was \$15,000, but when all the promises were in, over \$22,000 was received. The giving of First Church to missions has increased a hundredfold since starting "Faith Promise" giving. □



Georgetown, Ky., First Church dedicated its new multiple-purpose building on Sunday, November 18, 1984. The building has a gymnasium, presently used as the sanctuary, with a seating capacity of 350. This building is the first phase of a two-phase building program. The new facility also has 13 Sunday School classrooms and 3 offices and has been built on 11 acres of land valued at over \$100,000. Mrs. Patty Leach, previous owner of the land, donated 90 percent of the property as a gift at the dedication service. District Superintendent Aleck Ulmet dedicated the building, assisted by Rev. L. H. Roebuck, former pastor of the Georgetown Church for 22 years, and Rev. Hugh Clark, who pastored at Georgetown twice before. Rev. Earl D. Powell, who has pastored the Georgetown church for 3 years, led the building program. The property is valued at approximately \$800,000 and was built with an indebtedness of only \$250,000.

INCUMBENT GENERAL SUPERINTENDENTS RECEIVE STRONG VOTE

Delegates to the 21st General Assembly gave firm support to the four incumbent general superintendents in the yes-no balloting for their reelection Monday afternoon, June 24.

Drs. Eugene L. Stowe, Charles H. Strickland, William M. Greathouse, and Jerald D. Johnson were all re-elected. With 792 delegates voting, the results were:

SUPERINTENDENT	YES	NO
Dr. Stowe	733	46
Dr. Strickland	765	19
Dr. Greathouse	776	10
Dr. Johnson	745	42

Each of the superintendents expressed his thanks to the assembly for their vote of confidence and pledged to serve the church in the years ahead.

—NN ☐

DRS. KNIGHT AND HURN ELECTED GENERAL SUPERINTENDENTS

Dr. John A. Knight, 53, and Dr. Raymond W. Hurn, 64, were elected to the Board of General Superintendents of the Church of the Nazarene, shortly after 11:30 a.m. Wednesday, June 26. The elections came on the 10th ballot, following two days of voting by the delegates to the 21st General Assembly of the denomination in Anaheim, Calif.

With 534 votes needed to elect, Dr. Knight received 544 votes, while Dr. Hurn followed with 538. Dr. Paul G. Cunningham, pastor of Olathe, Kans., College Church, was third with 320 votes, leading over 24 other nominees.

Dr. Knight has served as president of Bethany Nazarene College since 1976. Before that, he was editor of the *Herald of Holiness*, served as president of Mount Vernon Nazarene College, was chairman of the Division of Philosophy and Religion at Trevecca Nazarene College, professor at TNC, BNC, and MVNC, and pastored 10 years on the Tennessee District.

A graduate of BNC, Dr. Knight holds an M.A. from Oklahoma University, and the B.D. and Ph.D. from Vanderbilt University School of Divinity.

The son of Dr. and Mrs. John L. Knight, he is married to the former Justine Rushing. They have three children: John Allan, James, and Judith Anne.

Dr. Hurn comes to the general super-



Dr. John A. Knight

intendency from his post as Church Extension Ministries director for the International Church of the Nazarene in Kansas City. He has served 17 years in Home Missions and Church Extension Ministries at Nazarene Headquarters. Previously he was superintendent of the West Texas District for 9 years, after having served in the pastorate for 16 years. Dr. Hurn has pastored churches in Georgia, Kansas, Oklahoma, and Oregon.

A graduate of BNC, Dr. Hurn has done graduate work at Tulsa University, Oklahoma University, and Fuller Theological Seminary. A noted authority on church growth in evangelical circles, he has been responsible for developing training programs for district superintendents, district boards, scholars, and local churches. In 1980, he was honored for "outstanding leadership in church growth" by the American Institute of Church Growth. Most recently he was involved as program chairman for Houston '85, the first convocation ever held on evangelizing ethnic America.

Both Dr. Knight and Dr. Hurn are the authors of several books.

Dr. Hurn holds an honorary doctor of divinity degree from BNC. He and his wife, Madelyn, have two daughters: Connie and Jacque.

Dr. Hurn had already accepted a post as teacher and consultant at Nazarene Bible College in Colorado Springs when he was elected to the superintendency. During his remarks to the General Assembly, he noted that he had already shipped his furniture from his home in Overland Park, Kans., to Colorado.

Dr. Hurn celebrated his 64th birthday just one day after having been elected and inducted into the Board of General Superintendents.

"I am honored, and humbled, and startled by your action this morning," Dr. Knight said, in acknowledging the action of the assembly.

"Thank you, Church of the Nazarene, for your vote of confidence, thank



Dr. Raymond W. Hurn

you for 17 years in the work of home missions, and thank you for 42 years of full-time service," Dr. Hurn said.

The two men were inducted into the Board of General Superintendents during a special ceremony Wednesday evening, June 26, at Anaheim Convention Center, becoming the 25th and 26th general superintendents in the 76-year-old denomination. ☐

—NN

30,000 NAZARENES AT COMMUNION SERVICE

Thirty-thousand Nazarenes from the United States, Canada, and 74 world areas participated in a special Communion service Sunday morning, June 23, at Anaheim Stadium. Speaking for the Board of General Superintendents, Dr. Jerald D. Johnson began the service by declaring the 21st General Assembly "officially in session."

"We pray that in these days this would become a veritable Pentecost for a fresh outpouring of the Spirit of God," said Dr. Eugene L. Stowe, general superintendent, as he prayed for God's blessing on the service and the business that would be conducted by the 850 delegates during the coming days.

Retiring general superintendent, Dr. V. H. Lewis, delivered the morning message.

"It is the church's effort to reach above the mundane and the ordinary to see God work a miracle again," said Dr. Lewis as he emphasized the importance of keeping sacred the rites of the church, including service, baptism, stewardship, and Communion.

"We come to Communion this morning because He told us to; because He promised to return; we come to remind ourselves of the things we cannot afford to forget; we come to admit that there is an eternal kingdom, and we are pilgrims and strangers as we journey here below."

It took only 11 minutes for the 1,000 elders from across the country to serve the 30,000 persons attending the worship service. ☐

—NN

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