

HERALD of HOLINESS

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“BE FILLED WITH THE SPIRIT”

by General Superintendent William M. Greathouse

Confusion abounds today regarding what it means to be filled with the Spirit.

For many sincere Christians, both Protestants and Catholics, to be Spirit-filled means to be “baptized in the Holy Spirit” and speak in tongues. The evidence of Spirit baptism is the “gift” of prayer language, an ecstatic utterance that they believe gives one a privileged relationship with God. Those who do not enjoy this intensely private, emotional experience are considered subnormal Christians.

Confusion also exists for those who cannot embrace this quasi-Corinthian, modern doctrine of Spirit baptism (virtually unknown to the Church until its “discovery” at the turn of the century). Do we receive Christ when we are “saved,” and the Holy Spirit when we are “sanctified”? Or, do we receive the Holy Spirit *partially* in the new birth and *fully* when we are sanctified wholly? And what does it mean experientially to be filled with the Holy Spirit—is it an *emotional* or an *ethical* experience?

Let us attempt some answers.

1. The basic question is, who is the Holy Spirit?

He is “the Third Person of the adorable Trinity” whose ministry it is to make experiential God’s indwelling in our hearts. The one true and living God is Father, Son, and Holy Spirit in blessed fellowship and unity of Being. In Jesus, God is *revealed* to us (John 1:1, 14; 14:8-10); and by the Holy Spirit, *indwells* us (John 14:15-17, 23; Ephesians 2:22).

2. What does it mean to be “born again”?

It is the miracle that occurs when under the conviction of the Spirit we truly repent and, by His gracious assistance, trust Christ for salvation. In that moment Christ comes to “dwell in our hearts by faith.” In the language of the Epistles, to receive Christ is to receive the Spirit

(Galatians 2:19—3:14; 4:4-6); conversely, to receive the Spirit is to receive Christ (Romans 8:9-11). This latter passage makes it clear that it is one and the same experience to be indwelt by “the Spirit,” “the Spirit of God,” “the Spirit of Christ,” or “Christ.”

3. To say, therefore, that one receives Christ in the new birth and the Spirit in entire sanctification is unscriptural and contrary to Christian experience.

4. Furthermore, since the Holy Spirit is truly God, when He comes into our hearts He comes in the fullness of His Person. We do not receive “part” of the Holy Spirit when we are born again; rather, He receives only “part” of us—all at the moment we are able to give to Him. It is not until He reveals the remaining corruption of our hearts and we yield utterly to His holy sovereignty that He receives “all” of *us*. In the new birth we get *Him*; in entire sanctification He gets *us*!

5. To be filled with the Holy Spirit is, therefore, an *ethical* experience. He is the sanctifying Spirit, whose chief work is to reproduce Christ in us. The evidence of the Spirit’s fullness is that “as he [Christ] is, so are we in this world” (1 John 4:17). In Paul’s terms, to be Spirit-filled is to be filled with divine love. “If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal” (1 Corinthians 13:1, NIV; see 12:30—13:13). The *emotional* fullness of Ephesians 5:17-20 is the outflow of a heart made clean and filled with “pure love to God and man.”

“There is nothing higher” than the love of 1 Corinthians 13, John Wesley insisted. “There is, in effect, nothing else. . . . And when you are asking others, ‘Have you received this or that blessing?’ if you mean anything but more love, you mean wrong. . . . You can go no higher than this till you are carried to Abraham’s bosom.” □

LIVING DAILY IN THE SPIRIT OF LOVE



by LEE ELLINGSON

While preparing a series of sermons on the holiness life-style, it occurred to me that it is easier to fight and die for our faith than to live daily in the spirit of love.

Within the past decade the Middle East has become very prominent in the news. In 1979, religious fanatics from Iran took 52 innocent Americans captive. Our entire nation was held hostage. In 1985, Shi'ite Moslems took more Americans hostage. For 17 agonizing days, our country was again nearly paralyzed. Between these two major events there were other acts of aggression against people of the United States of America.

What has gripped me in these times of national distress is the apparent disdain for human life held by the aggressors. To them, martyrdom is a virtue. Many are willing, even anxious, to die for their religious cause. Yet there is a missing ingredient in the midst of all the sacrifice and religious dedication: love.

That same thing can be true of us. Too often we are like the Ephesian church of Revelation 2; we are laboring without love. Jesus commended that church for their labor, dedication, and orthodoxy. But he also called them to repent for their loss of love in the midst of active duty.

Dead orthodoxy is dangerous. Laboring without the spirit of love is equally dangerous, for it usually leads to spiritual pride and self-centered arrogance. Or it can lead to legalistic religion, which is deadly.

To live daily in the spirit of love strengthens us. The arrows of Satan are quenched by love. The taunts of the worldling are answered by love. Hurts and heartaches are absorbed by love. Service for Christ and our fellowman is motivated by love. This love is not self-centered, but Christ-centered. Our own glory is not sought; His glory is uppermost in the heart dominated by love.

In 1 Corinthians 13, Paul tells us that the life lived in the spirit of love is a life in which love controls the emotions (v. 1), the intellect (v. 2), and the will (v. 3). These are the three major faculties of a human being. Only when love controls each of these faculties can we honestly say that love reigns within us. This is true holiness lived out on a practical level. Holiness is per-

fect love, according to John Wesley. It is nothing more (we cannot add to it), and it certainly is nothing less. Love is the very heart of vital religion.

I know that I am willing to fight for my faith. If the need were to arise, I would be willing to die for my faith. I may not need to do either, but I must live by faith daily, and I must live it in the spirit of love. Only as I live by that standard will my service be acceptable to God. □

S · E · E · D · T · I · M · E

*The mystery of life in death
Resides in every seed;
That life can spring through dried-up hulls
Perplexes men indeed.*

*Yet every springtime men sow fields
In faith that life will brim,
Will grow, then swell, till ripened heads
Fill grain bins to the rim.*

*The rites of spring speak clearly, then,
How life from death may be:
The Son of Man has sown in death
That mankind might be free.*

—RAYMOND S. NELSON
Wichita, Kansas



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MODERN LAZARUS

A message of life from one who has experienced death added to the precious gift of humor, has made Bob Hoots one of the most effective evangelists the Church of the Nazarene has ever had.

Bob Hoots is a modern-day Lazarus. Last May, he checked into Norton's Infirmary in Louisville, Ky., for a two-hour operation that would have him home in two days. A blocked artery would be cleared with a surgical balloon. During the operation an artery collapsed and he went into massive coronary arrest. The heart stopped and Bob was "dead" for 20 minutes as the surgeon massaged the heart.

Bob Hoots is giving his testimony all over this country as he continues to win back his health and strength.

His lovely wife, Peggy, is a nurse and she goes with him to take very good care of him. Bob Hoots says, "Heaven is just ahead," and if the Lord Jesus Christ tarries for one more year, he will be back on the road again to double his more than 1,200 revivals. He says, "I have confidence in God that this was for a divine purpose."

*Gordon L. Hoots
Kings Mountain, Kentucky*

founder, Dr. Phineas F. Bresee. I. G. Martin's song appeared in previous hymnals but is deleted from the present one—*Worship in Song*. In this day of wanting to restore our "roots" and keep our music heritage alive, we would suggest that "The Eastern Gate" be included always.

*Ovella Satre Shafer
Buhler, Kansas*

WANTS "GATE" RESTORED

Yesterday the first number our church organist at Hutchinson Bethany Church, Floyd Gates, played for a funeral prelude was "The Eastern Gate." Some organists, pianists, and singers need this much called-for song, which is the only song written and dedicated to our Nazarene

SURPRISED READER

I was surprised the two articles, "So Poor, So Rich" and "Yorktown Heights Is Expecting a Baby!" appeared in the *Herald of Holiness*. How I appreciated reading them. It seems our church, like others, has been taken with materialism. Our success is apparently measured by our buildings and possessions, despite what we say. Having pastored

(Continued on page 20)



Do We Want a Pentecost?

by MORRIS CHALFANT

For centuries the Church has observed the seventh Sunday following Easter as Pentecost Sunday. (Some call it Whitsunday and wear white garments on that day.) We circle it as one of the significant days on the church calendar.

To many Christians it will be just another Sunday. They will go to church, sing a few appropriate songs, listen passively to a sermon based on Acts 2, and leave the church the way they entered.

Those associated with liturgical churches know ahead of time the ceremony to be followed. They know whether the minister will wear a red vestment, to represent the tongues of fire on the Day of Pentecost, and what the order of the service will be. The observance may be so formal, so unrelated to the present, it will have little meaning.

The most exciting single day in the whole history of Christianity was the Day of Pentecost. It was the inauguration day of the Church! The Holy Spirit came upon that little band of 120 people in a marvelous way. Once they had been timid, but now they had become strong. Once they were doubting and uncertain, but now they were positive and dynamic. What happened? The Holy Spirit had been placed on their inner thrones instead of their self-centered egos. They had surrendered control. The living Christ became their Lord as well as their Savior.

You can't overestimate the importance of Pentecost.

MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.

Without it, there would have been no Christian church. Without it, there would have been no sure proof of the risen Christ ascended and reigning at the right hand of God. Pentecost marked the dawn of a new age, the age of the Spirit. Over and beyond all else Pentecost may mean, it stands for the presence and power of the Holy Spirit as the true norm of New Testament Christianity.

As the beginning of a new age, that first Pentecost has never been repeated. The Church could be inaugurated but once. The Spirit of God could be poured forth the first time only once.

But in all that Pentecost meant *inwardly* to Peter and John, to James and Andrew, and to the other early disciples of Jesus, it has been, it can be, and it must be repeated over and over.

For the early disciples Pentecost was not merely a date on their religious calendar; it was a doorway into a life more abundant than they had experienced prior to that time. On that day they received the fullness of the Spirit, the Spirit of the glorified Lord Jesus.

Before His ascension the Lord Jesus spoke in various ways about the Holy Spirit. He designated Him as the promise of the Father (Luke 24:49 and Acts 1:4). He spoke of Him as the Comforter (John 14:16). He gave to Him the title, "the Spirit of truth" (v. 17).

The Lord Jesus also assigned various ministries to the Spirit. He would teach the disciples (John 14:26). He would bear witness to the glorified Lord (15:26; 16:14). The disciples would receive power after the Holy Spirit had come upon them.

On the Day of Pentecost the Holy Spirit came to the

waiting disciples, and “they were all filled with the Holy Ghost” (Acts 2:4). This is the abiding legacy of Pentecost—the fullness of the Holy Spirit. This is the essential feature of the gift of the Spirit.

After Acts 2, that which is stressed throughout the Acts of the Apostles is this fullness of the Holy Spirit. It was the fullness of the Spirit that qualified men for offices in the church. It was the fullness of the Spirit that equipped the disciples for their ministry. It was the fullness of the Holy Spirit that reproduced the life of the risen Lord in His people.

The Church of today is in need of such a spiritual experience. In a day when the world needs a word of authority, the church speaks with little conviction and assurance. When man is in danger of destroying himself with atomic power, the church falters and fails to make known the gospel of Christ, which is “the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Romans 1:16).

A divided world needs to be brought together; else it will perish by self-destruction. But what can a divided church do to save a divided world? Christians must unite or perish. A Pentecost is needed desperately now!

It is doubtful whether any promise of Christ was more related to the effectiveness of the Church than, “Ye shall receive power, after that the Holy Ghost is come upon you.” The fulfillment of that mighty promise turned midgets into giants, and a hesitant company of believers into spiritual warriors capable of upsetting the strongholds of heathenism.

Thrifty people, with an eye to the needs of the future, were utterly transformed so that, with rare abandon, they sold their possessions and placed their money at the disposal of God’s servants. Pentecost changed the world.

The common question is, “Can we have a Pentecost?” It might be better to ask, “Do we want a Pentecost?” If we do want one, how can we have it?

The Holy Spirit was not given only for the 120 gathered in the Upper Room that long-ago day. “I will pour out my spirit upon all flesh” (Joel 2:28). God’s Spirit is available for all who will meet the conditions for receiving Him.

Peter made this plain on the first Pentecost: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38-39).

There can be no question about the availability of the Holy Spirit. The Pentecostal experience is “required” for each disciple of our Lord. It is not an “elective.” We must have God’s very heart filling our hearts today.

“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13). That means us today. “The promise . . . to all that are afar off” has meaning today. □

COME, H



When a dove lit in front of the logo covering home plate in Anaheim stadium during the General Assembly service, it seemed to carry a message to many Nazarenes. It may have been an un-

usual incident, just that! Or it may have been a symbolic message of the need of the Holy Spirit with us and in us.

One thing is certain: Every goal set forth in that stadium and in the convention hall is an impossibility without the presence, power, and program of the Holy Spirit.

Some time ago I saw a comic drawing of a piece of machinery, wheels turning, gears meshing, huffing and puffing, but doing nothing. It was created to do nothing but run and make noise. There was no by-product, no practical use for it.

The Church is not like that! God did not establish it to falter, fail, or frustrate His will. The progress of the Church of the Nazarene through three-quarters of a century is testimony to that.

When the Holy Spirit came on the Day of Pentecost, it was with the sanctifying breath of God and cloven tongues of fire that impelled the people into the streets as flaming evangelists.

His presence is with us still. He is revealed in our singing and preaching. Not only the vital life but also the very existence of the Church depends on His presence. Certainly that person is bereft who has never personally felt or witnessed the moving of the Holy Spirit in a service of worship or during an evangelistic appeal.

It is His presence that lifts praying above rote, that makes congregational singing spirited and special singing spiritual. It is His presence that makes a minister preach beyond himself, and makes an altar call fruitful with penitent seekers and happy finders, as well as infilled believers.

Our performance depends upon His power. In reply to the question of what made Charles Haddon Spurgeon’s success, a leader of his day answered without hesitation, “The Holy Ghost.”

He is the explanation of the evangelistic thrust and enlargement of the Church, but He can only be this as His power is known and shown in the hearts and lives

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

LY SPIRIT!

BY JOHN W. MAY

of individual church members. This is not an option; it is a necessity if we are going to work, witness, and win.

Holiness must first be experienced in the lives of individuals before it can be effectively offered as a possible reality in the lives of others. The Holy Spirit must be seen with us and in us—in our concepts, conversations, and concerns.

Here is a cure for maladies for which medicine, psychiatry, and motivation clinics can only offer a Band-Aid. The only cure for the guilt of sin is the forgiveness found through the blood of Jesus and witnessed to by the Holy Spirit. The only cure for the pollution of sin is in the cleansing power of Christ's blood. The only solution for the problems of living in an environment of sin is the Spirit's abiding presence.

Let the world know this!

Hearts hardened by disillusionment, bitterness, and loss may be softened again. Lives bound in the steely grip of alcohol, drugs, or lust can have their shackles removed. Families separated by the disavowal of true love may come together again. Churches crippled by factions, fighting, and frustrations may be healed. Blighted hopes, shattered faith, and fractured love can be restored.

Let the world know that its only true light is Jesus, and there is no people so unenlightened but that He will illuminate the darkest corridors of their souls and the council chambers of their leaders. The Psalmist declared, "Happy is that people, whose God is the Lord" (Psalm 144:15). This is not a simplistic answer to the most complex problem in the history of nations. It is a scriptural fact!

Our preachers are not experts in world relations or international problems. They are experts as ministers of the gospel and their greatest tool is "the Bible says," when backed by the power of God.

The Holy Spirit that shook the city of Jerusalem in ways it had never before been shaken still lives and moves among us. If He could shake a city, he can shake a commonwealth, and a nation, and the world. Let the world know, by the outflow of the evangelistic message from burning hearts endued with the Holy Spirit.

Let the people know that the world has not completely turned to the secular non-God concept and philosophy of living. Nations are people, and people may be reduced to persons. A person, sanctified wholly and motivated by the Holy Spirit, will vitally affect his world, and such persons joined together will affect the globe.

That the world may know, come, Holy Spirit!

Because You Gave... MARRIAGES ARE BEING ENRICHED AT OUR HOUSE

by JAN FRYE

For the certain comfort that Hal and I sense in opening our home for ministry, perhaps we can thank our moms and dads. After all, for years we quite naturally watched them extend their pastoring from pulpit to parishioners' homes, and to the parsonages where we each grew up. However, when we invite couples to "spend the weekend at our house for marriage enrichment," we're not talking about a ministry our parents experienced years ago.

The unknowns of a weekend scare some couples who fear they'll be forced to relinquish their privacy. The truth is that marriage enrichment offers couples an opportunity to get away for the weekend and privately examine the progress and hopes for their marriage. During the five sessions, Hal and I always share with the group what God is teaching us about the quality of marriage He wants for us. Our sharing, as in any kind of testimony time, often sparks other couples to share. We're encouraged as we discover during the weekend that we're not alone in our areas of struggle or in our praises. The Lord's presence binds us together in a spirit of optimism, support, and revival.

For the past six years we've seen God reassure some couples that they're on the right track. To others He shows a need for forgiveness or for a deeper openness. He teaches the beauty of His presence through searching scriptures together and praying together—often for the first time. Sometimes couples commit themselves to beginning family worship or faithful church attendance or tithing. A few months ago a wife quietly committed her life to Christ during a Sunday morning session. Another time, a couple openly prayed to begin the sanctified life together. For these precious moments, we thank God.

Through this ministry, Hal and I have found a place to serve Jesus in a practical way that we believe ministers more to us than to anyone else. In a society where half the marriages are falling apart, we appreciate our denomination for providing a way to maintain marriages and use them for reaching out . . . even in our own home.

The strengths of the church are dependent upon the stability of the home. Thank you, Nazarenes, for your faithfulness to General Budget funds, which make this special ministry to marriages possible.

JAN FRYE is a free-lance writer and part of a Marriage Enrichment Leader Couple with her husband Hal. They reside in Olney, Maryland.

"Because YOU GAVE..."

E N T I R E S A N

THE WILL

There are two questions often asked of us who are of the Wesleyan persuasion. The first is: “Where do you get the term *entire sanctification*?”

The answer is found clearly in 1 Thessalonians 5:23. The King James Version reads: “And the very God of peace sanctify you wholly.” This means entire sanctification. In fact, the *New American Standard Bible* has “sanctify you entirely.”

The Greek adverb is *holoteleis*, found only here in the New Testament. It is a strong compound, composed of *holos*—“whole, complete, entire”—and *telos*—“end.” So it literally means “wholly completely” or “completely entirely.”

In his famous German New Testament, made in 1522, Martin Luther translated this compound *durch und durch*, “through and through.” I suggested to our Committee on Bible Translation that we adopt this English rendering for the NIV, and it was done. Later I discovered that the Arndt and Gingrich *Greek-English Lexicon of the New Testament* suggested “through and through” for this passage. So the New Testament does teach entire sanctification as a complete cleansing from all sin.

The second question is: “Why do you say that this is a second crisis in Christian experience, after conversion?”

To find the answer to this question we turn back to the first chapter. There we read in verse 9 that Paul is addressing those who “turned to God from idols to serve the living and true God” (NIV). In other words, the readers of this Epistle were born-again Christians who had forsaken their pagan background to serve the Lord.

Also in verse 7 Paul writes: “And so you became a model to all the believers in Macedonia and Achaia” (NIV). These new converts were living exemplary Christian lives. They were not backslidden.

In the third place, the apostle says in verse 8: “The Lord’s message rang out from you not only in Macedonia and Achaia—your faith in God has become known everywhere” (NIV). Here were people who were genuinely converted, living exemplary lives, and propagating the good news of salvation. And yet Paul wrote to them: “It is God’s will that you should be sanctified”

(4:3, NIV). Entire sanctification is not something for sinners, but only for believers. It is definitely a “second work of grace.”

It is a sad thing that many theologians today have not even caught up with John the Baptist’s teaching. They emphasize water baptism—some even teach baptismal regeneration—but say nothing about the baptism with the Holy Spirit. But John, the forerunner of Jesus, told the people: “I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire” (Matthew 3:11, NIV).

Jesus echoes these words when He said to His apostles after His resurrection: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit” (Acts 1:4-5, NIV). Then in verse 8, He put the promise in slightly different form: “But you will receive power when the Holy Spirit comes on you.”

It is obvious that both of these promises refer to what took place on the Day of Pentecost in the Upper Room. We are told that then and there about 120 believers were all “filled with the Holy Spirit” (Acts 2:4, NIV). So it is clear that “baptized with the Holy Spirit” and “filled with the Holy Spirit” describe the same experience.

What did John mean when he predicted that Jesus would “baptize you with the Holy Spirit and with fire”? Commentators indicate that it means a fiery baptism with the Holy Spirit. In Noah’s day the world was baptized with water in “the Flood.” But in Genesis we read that soon after that event the human race descended once more into the muck and mire of sin.

In the third chapter of 2 Peter we find a striking contrast between the ineffectual flood of water (v. 6) and the future destruction by fire (vv. 7, 10). Everyone knows that fire is a far more effective cleansing agent than water. Water will not destroy disease germs, but fire will.

Water baptism symbolizes the fact that as Christians our sins have been washed away. But we need the purging fire of our personal Pentecost to cleanse our hearts from the disease of sin—the most horrible disease that afflicts the human race. Theologians speak of this as “inbred sin” or “inherited depravity.” In the NIV we label it clearly as “the sinful nature.” It can be cleansed from our hearts only by the fiery baptism with the Holy Spirit.

RALPH EARLE, noted author and contributor to many religious reference works, is distinguished professor emeritus of New Testament at the Nazarene Theological Seminary, Kansas City, Missouri. He is a member of Kansas City First Church.

C R I T I C A L I T Y : OF GOD

It was November 3, 1922. Outwardly my life conformed to the General and Special Rules of the *Manual of the Church of the Nazarene*. But the Holy Spirit showed me that I was selfish and wanted my own way—which made me a sinner in God's sight. I confessed my sin, and soon my heart was flooded with joy at the presence of Jesus as my Savior.

But three days later, on November 6, I sensed a deep need that had not yet been met. I needed to die to self

(Galatians 2:20) and let Jesus become Lord of all in my life. I knelt at the altar and prayed for the fiery baptism of the Holy Spirit to cleanse my heart from all sin. When I said with all my heart, "Not my will but thine be done," my carnal self was crucified and the Holy Spirit filled my heart with His sanctifying presence.

1 Thessalonians 4:3 (NIV) says, "It is God's will that you should be sanctified." Have you said, "Yes, Lord, let *Your* will be done in me?" □

NAZARENE ROOTS

A MOTHER'S FAITH ON THE FRONTIER



Son of the frontier, J. G. Morrison was General Missionary secretary when he wrote this memoir.

"My mother was born in New England, in the state of New Hampshire. In her teens she was taken from school to assist in earning the family living, and frequently worked winters in the nearby cotton spinning factory. Grandfather Morrison, an austere deacon in the Congregational church, 'grub-staked' the young couple to the new territory of Iowa, back in the '50s and they were dumped down in those raw pioneer days to 'root, hog, or die.'

"Soon the patriotic fury of the Civil War swept Iowa. Father marched away to the

front, leaving mother with five children on her hands. Nothing daunted by her overwhelming necessities, mother set her wits to work, purchased eighty acres of land on time, including several cows, some chickens, and a pig or two. Soon she was making butter and selling it, gathering eggs and turning them into money, and assisting the twelve-year-old son to deliver coal. When father got back from the war, she had the farm almost paid for, and several more cows purchased and was otherwise carrying on a prosperous business.

"A revival began in the little Methodist church. Father, hardened by his army experiences, laughed at

mother when she spoke of attending. Mother refused to be deprived of her religious privileges and promptly washed and dressed the children and with a baby in her arms, marched off to the revival, promptly gave her heart to God, got converted in the good old-fashioned way, and came home to make a convert out of father. It was not long before he, too, was attending, under conviction, and soon praying through.

"Financial disaster overtook [father's] coal mine venture, and soon the complete holdings of the family were swept away. Father saved an ox team and wagon, and with the children now numbering ten, we started for the Dakotas where he could secure some free government land.

"My infant conscious memory began during that trip in the covered wagon to Dakota. The first thing I can remember was a cold, gray, foggy morning. My mother was kneeling on the ground beside a spring seat, praying. From then on, her prayers became a sort of pivot around which my religious feelings swung. In a sod house, where we lived for three years after reaching Dakota, during the awful grasshopper visitation, when the prairie fire burned to death our only team of horses, during the high water, when the blizzards raged, when the drought burned everything to a crisp; when the family ship was careening under disastrous gales, it always righted itself after we had listened to mother pray. She could make God more real than any bishop, priest, or preacher. The cloud by day, and the fire by night, always rested on our humble farm home after mother had talked a while with God about our needs, our accidents or our crises. Thank God for such a mother." (Abridged from J. G. Morrison, "That Mother o' Mine," *The Purity Crusader*, December 1934) □

STAN INGERSOL, Archivist

Can Integrity Survive in a Cruel, Hard World?*

BY MILLARD C. REED

You are the new pastor. A smiling, receptive people embrace you with holy love, await your inspired preaching from the Word, and seek counsel in matters of practical living.

They will want to know what they ought to do in specific situations, and some of those situations will be complicated beyond imagination. Here are some real-life situations, with only the names changed and the settings altered slightly.

• Ron, his wife, and two teenage children moved to your town a month ago. He is in his mid-forties, a comptroller of a large manufacturing plant, and doing well. On Wednesday night he asks to talk to you.

"I can't believe it!" Ron begins. "Today the company president commended me on my good work. Then he told me to maintain two sets of books, one for the IRS and one for our private files. He said the company had followed this pattern for many years and he depended on me to continue it.

"Pastor, I don't feel I can do that. If I quit and report the company to the IRS, there will be a court case and either they or I would be discredited. If I simply quit without reporting it, I might have a difficult

time getting another job of equal pay. What should I do?"

• Julie's mother asks you to see her daughter. She has seemed depressed since John left four months ago on a six-month overseas business assignment. Julie has been reared in the church, was active in the youth department, and is now the mother of a two-year-old.

After polite conversation, Julie breaks down and confides that while John was away, an illicit affair developed with her boss and she is pregnant by him.

"I know you think abortion is wrong, but if John finds out about this, our marriage is over. Pastor, what can I do?"

• Jim had managed a service sta-

tion for some years and was a very capable mechanic. So when the local auto dealership offered him a job as manager of the service department, with a sizable increase in pay, he jumped at it. At least he had reasonable hours and an income that could provide for his family. When the new warranty policy came through from the manufacturer, the owner of the dealership explained to Jim that he would not announce this to the customers. That way, the dealership could collect from the manufacturer and the customer for service rendered. "It's the only way we can be competitive," explained the owner. "I am sure you understand."

As the others had done, Jim comes to you and asks, "What should I do?"

• Jerry is emotionally unstable, often a seeker at the altar. He married too soon and is now just 24. In the pastor's study, he confesses that for some months he has been spending an occasional night with a girlfriend. Now he is perplexed. In the same month both his wife and his girlfriend tell him they are pregnant. "I love my wife, Janice, but I love Carrie too," he whines. "Pastor, what shall I do?"

• Dan was just gloriously saved—a radical change from a life of sin. He is ecstatic and wants to tell everyone about the difference Jesus has made in his life. About three weeks later he makes an appointment with you, his pastor. As an insurance agent he falsified papers in his favor and the mother company sent him \$20,000 more than he had a right to. "Pastor, if I



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pastors the Nashville
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confess, I will probably be sent to jail. At least I will lose my job. I don't have the money to make restitution. What should I do?"

If you were the pastor, how would you answer the sincere questions of your people?

Because of the current emphasis on individual freedom, many have concluded we should not make moral judgments on others. The most that many advisers are willing to say these days is, "Let your conscience be your guide."

But the people who come to their pastor bring a Christian conscience with them. Their moral crisis does not spring from a lack of moral duty, but from a conflict of moral duties.

Since they share moral values with their pastor, they come to him to hear what he thinks. But they are also concerned about what the fellowship thinks, what the Scripture says, and what God says about the critical decision. The situation is not theoretical. They must act soon. They sincerely want help from society, Scripture, their spiritual leader, and God.

The pastor is not without resources by which to make moral judgments. Scripture and ethical history provide many aids. The Scriptures provide the greatest of all resources for guidance in moral decision making. The Ten Commandments still provide the foundation of all moral reflection.

Jesus' teaching fulfilled the law by applying it to "internal" as well as "external" ethical situations. Jesus also summarized the Mosaic code with statements about love for God and neighbor. The "golden rule" from the teachings of Jesus is, "Do to others what you would have them do to you" (Matthew 7:12, NIV).

There are also aids to practical ethical questions from the New Testament writers. Paul provides a helpful base for situations related to the care and use of the body when he speaks of it as "a temple of the Holy Spirit" (1 Corinthians 6:19, NIV). James's Epistle focuses on the moral obligation we have to provide for a needy brother or sister. Peter has counsel for both husband and wife in matters of conduct.

Our primary resource and guidebook, then, is the Holy Scripture.

Not all situations easily lend themselves to the authoritarian word of Scripture however. All Scripture is subject to interpretation, and wise men of the centuries have drawn various philosophical conclusions.

In modern times, bodies of believers have conscientiously sought out guidelines based on biblical interpretation and have laid them down in "disciplines" or "manuals." These represent the combined judgment of godly men and women that, while not accepted as an absolute authority as is the Scripture, ought to be maintained as a guideline in conscientious decision making.

*Do to others
what you
would have
them do to
you.*

—Matthew 7:12, NIV

So while the pastor is confronted with tough ethical questions, he is not without resources for dealing with them.

• When Ron looked at the scriptural command: "You shall not give false testimony," he concluded that he could not comply with the request of his boss. He quit his job, then found it difficult to locate another one. So after an extended time of financial stress, Ron gave up his career, returned to the Northeast, and began farming again as his family had done for generations. Some would say that Ron made the wrong choice. He does not think so.

• Julie and the pastor looked at the command of Scripture regarding murder. She shared the pastor's judgment that abortion is wrong. Programs of adoption were discussed. Even so, Julie felt she could not give birth to the baby, though

she knew it was the "right thing." She had an abortion. Her husband never knew. They are happily married today. Julie suffers stomach pains and times of depression.

• Jim placed the proposal of his boss under the judgment of the Ten Commandments. When he told his boss he could not do as the company demanded, he was fired. For a period of time, life looked bleak. Unemployment lasted several months. Finally a company seeking a factory representative heard of Jim's skill and history. Jim was hired with the comment that their factory was looking for a man with just the kind of hard-nosed integrity that Jim had demonstrated. His decision was, and continues to be, a great benefit—financially and in other ways—for Jim and his family.

• There was no easy option for Jerry. His marriage vows, though sacred, had already been violated. His pastor admonished him to return to his lawful wife and provide financially for the child his girlfriend was carrying. Jerry did not heed the counsel of his pastor. He divorced his wife, abandoned his child by her, and married his girlfriend. They are still married today. A few years later, his former wife found a good Christian man who became her husband; they are in the fellowship of the church.

• Dan knew from the beginning that his act was theft, and it was wrong. His question had more to do with a course of action in the light of the wrong. After a lot of prayer with his pastor, he decided he must make restitution. He declined the pastor's offer to accompany him. Dan was fired. Only with the promise of full restitution did he avoid legal entanglements. He is paying off the debt, with interest, over the next 10 years.

These are not storybook endings. In each case, they represent actual people grappling with real situations in the light of the judgments of God and the centuries of human struggles with moral judgments.

Had you been pastor, what would you have counseled? □

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PLANTING ON HARD GROUND



The Lathrop Housing Project consists of Whites, Blacks, and Hispanics. Living in the community offers opportunity for the young "missionaries" to interact with them on a day-to-day basis in places like this Laundromat.

by NINA BEEGLE

I'm not a missionary in your neighborhood; I'm one of you. I'm your neighbor."

This is the message young Mike Hicks is conveying to the people in the high-crime, low-income Lathrop Housing Project, where Chicago Northside Church of the Nazarene is developing outreach ministries. Mike is director of the Lathrop Ministry House, located at the edge of this inner-city housing project.

Mike had a dream of building a log cabin on the back of his dad's property in the lush Willamette Valley, Oreg. But beyond that dream, he had a vision. It started in high school.

"Way back then I had a concern for inner-city work," Mike says, "and I spent some summers working in the inner city in California during my

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years at Oregon State. In my senior year at Northwest Nazarene College I had kind of put the whole inner-city burden on the back burner, thinking nothing was going to come of it. Until one night Dr. Irving Laird called me and said they needed another guy for the Chicago Mission to the Cities team. I had to give him a yes or no by morning. I went for a walk to pray about it, but there was nothing to pray about. I knew it was God's answer.

"After graduation, I was drawing some plans for my log cabin when Pastor James Bledsaw wrote and invited me to come to Chicago and help with Northside Church's outreach ministries. He couldn't promise any remuneration, but he said a job was available and a place to stay," Mike recalls. "I kind of knew right from the start it was God's will, but I didn't want to go."

Mike took a job with the Chicago Boy's Club in an area that included the Lathrop Housing Project. That's when the idea for a ministry house was ignited. If he could just live among these people and win their confidence, his work with their boys would be a natural pipeline into their lives. Single men, however, were not allowed to reside in the project. A ministry house would solve two problems—residence and presence in the community. Mike shared his vision with Pastor Bledsaw.

Two kindred spirits came together. Mike looked at 10 buildings adjacent to the project before he found the one he felt was God's provision. But Northside Church's budget was already stretched to the limit with ministries to the poor. No help was available from the district. It looked like the impossible dream.

Dreams die and fade away. Spiritual vision does not. Mike, Everette and Rhonda Testing, and Jim and Lynn Bledsaw would not let this vision die. Together they dug deep into their pockets and signed a mortgage contract for the "Lathrop Ministry House." When the Testings left, it was just Mike and the Bledsaws.

A block from the ministry house, church planters Dan and Meg Barnes hold weekly Bible studies. Like others involved in Northside Church's outreach ministries, this young couple became burdened for the needy, neglected residents of Chicago's inner city when they were part of Olivet Nazarene College's weekend ministry teams. Dan answered the call of God and went to Nazarene Theological Seminary to prepare for the kind of ministry he and Meg are now in. They arrived on the North Chicago scene in February 1985.

"Over the past 10 months, Dan has done a tremendous amount of calling," Meg says, "and most of the time it seems like the seeds fall by the wayside. But the need for God in the lives of these people is so great; we just keep trying. We are hoping that the 1986 Thrust to the City of Chicago will get the church praying all around the world and God will give some open doors and show us some good soil."

It takes time to work through the discouragement and lack of self-esteem that typifies these people, to convince them there is a God who loves and cares for them. For this reason, Dan sees pastoral care as his greatest contribution in the Lathrop Project. And that is an all-day, all-night program.

"One night at midnight," Dan says, "I got a call from a guy named Ed. He refused to give his last name for fear he might be institutionalized because of his suicidal tendencies.

"Ed said he found a card I had left at his door when I was doing some door-to-door calling, and he asked if we could talk to him so he wouldn't do harm to himself. I agreed to meet him on a street corner, and from there we walked over to my apartment and talked. He was very depressed. After several hours he was feeling better, and I took him to his home. He has since come to a few of the Bible studies we hold in our home."

A very different kind of pastoral care took place on another evening when Dan and Meg went calling in the project. They were invited into the home of one of Meg's Sunday School pupils from Northside Church. It was the little 10-year-old girl's bedtime.

"She asked me to tuck her in," Meg recounts, "so I read her some Bible stories and then we prayed. She went through her day, telling God about



Shown (l. to r.) is Tammy Addington; Lisa Criss; Jan Winfrey; Pastor James Bledsaw, Northside Church of the Nazarene; Mike Hicks, director of Lathrop Ministry House; and Rev. Dan and Meg Barnes, church planters, sit on the steps of the Lathrop Ministry House where they are creating ministries and a community outreach in the low-income, high-crime Lathrop Housing Project. Miriam Warner, another project worker, was not available for the photo.

each of her classes at school and about the art projects she really hoped to do well on. She covered the activities of the afternoon and evening, and throughout her talk with God, she thanked Him for bringing happiness into her life. I was so impressed by her sensitivity, and I realized that we really are building the kingdom of God through people like this little girl."

Church planting interfaces for Dan and Meg, with ministry at Northside where Dan is youth director and active on many boards, councils, and committees. Each Sunday he transports people from the Lathrop Project for Sunday School and church. Meg teaches juniors in Sunday School, many of them from the project, and is on the church board, the NWMS Council, and in the choir. All this activity is meshed with their daytime salaried employment. Meg is a staff RN at Bethany Methodist Hospital, and Dan works part-time at Covenant Press.

All the Lathrop workers are bivocational except Lisa, who met her life partner at Northside Church. She also was one of the regulars on the weekend ministry teams from Olivet Nazarene College. Now she is married to Bob Criss, a photographer and Northside Church's chairman of Christian Life and Sunday School. A new baby is keeping Lisa home these days, but she is still supporting the Lathrop group in prayer, and, at Northside, is director of Children's Ministries.

Miriam Warner and Jan Winfrey, both RNs, work in Chicago hospitals, but they live on the second floor of Lathrop Ministry House, which allows them to be in touch with the people in the Lathrop Project on a continuing basis. People, especially young people, are learning there is an open door at the ministry house where someone really cares about them.

Tammy Addington, another former ONC student, plans to move into the

ministry house as soon as she can find a tenant to sublease her apartment. Tammy is a social worker. During the day she teaches severely retarded young adults at a vocational center.

Tammy's car was stolen weeks after she moved to Chicago's inner city. Just out of college, and with no auto-theft insurance, this was a terrible blow for Tammy. It would have deterred many a young person from a commitment to serve where such threats exist. Not Tammy. She went from the security and comfort of driving her own car to using the Chicago Transit System.

I asked her how she dealt with fear, living in a place where theft, drugs, and assault were a possibility. She expressed the commitment of the whole group when she answered.

"I didn't come to the inner city thinking I had a guarantee I would never be robbed or mugged or raped," she said. "We come knowing there are uncertainties, but being afraid isn't something I think about. I think about being careful after dark and avoiding certain streets, certain areas."

"I suppose it's more a concern for the girls, but personal safety isn't even a consideration for me," Mike added. "Oh, when I first came I was afraid to walk from the bus stop to the boys' club where I worked. But when you become part of the neighborhood, there's no fear anymore. A lot of the fear is of the unknown."

"I remember Dr. Sanders at seminary talking about when the Lord called him to be a missionary—I think it was to Ireland," Dan Barnes said. "People told him he was dumb to go there because of the fighting and unrest, but he said since the Lord wanted him there, that was the safest place he could be. We know we are where we're supposed to be, and the Lord is watching over us here in Chicago."

"That doesn't mean," another interjected, "making a deal with God that because you obeyed Him, He's obligated to see that nothing bad will ever happen to you. It means you're saying, 'Lord, I'm willing to take my chances.' It means yielding up your life—body and soul—to Him, for His purposes, whatever happens."

I felt I was in the presence of history-in-the-making as I listened to these earnest, adventuresome young people. Shades of David Livingstone, Harmon Schmelzenbach, and Mary Scott! □

THE WAY TO THE

Sanctified Life

I am experiencing life with Christ as a life full of surprises, full of fascination, full of positive challenges.

I believe that the life of holiness is the cause for this experience. Isn't sanctification the highest goal of our Christian life? The goal that stands above all other goals? "Christ has been made our sanctification!"

I was 15 years of age when, according to my parents' wishes, I was to be confirmed. Brought up in the educational system of Communism, I did not look forward to this day. Neither did our pastor. As a matter of fact, he did not want to confirm me.

In our church it was customary to recite a verse of a hymn, while kneeling at the altar during the ceremony, as a promise to the Lord. My mother had picked the following verse, in prayer, for me:

*Let me, O Lord, in all things
To Thy will ascribe
and fully dedicate my life to Thee.
Thou givest the will and strength
to dedicate my heart and life to
Thee alone.
Take life and soul as sacrifice,
Thou art my all in what I have
and feel.*

The day of confirmation had arrived and my mother's verse had stirred up in me a lot of thinking. I then prayed this verse with full intent, and the pastor gave me the following Bible verse: "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). Will we see God? More questions came up. Surely they had already touched upon the fundamental question of a



by ROSEMARIE BRASCH

holy life, although I could not see clearly in this regard.

During a counseling session I surrendered my life to Christ. From that time on I consciously followed the Lord Jesus Christ. During this time I experienced many wonderful things. With new Christian friends; it became a very meaningful time, but there were also many defeats. My spiritual life was a constant up and down. I put myself under many restraints and asked myself always the question: "What would Jesus have said?" In many ways this was appropriate and good. But for me it became a point of utter defeat and resignation as my behavior and actions did not match my spiritual longings. By nature I am not a bit holy or without blame, as the Bible calls it.

Soon, for the sake of my Christian convictions, I had to flee to the West. Here I experienced loneliness at first because everything was new

to me. I encountered many different Christian groups while in the midst of my nurses' training. It was not an easy time to live as a Christian.

I loved the Lord, and my life's desire was to belong to Him. He was to be my Lord, not only my Redeemer, and I wanted to serve Him with all my heart. My life was supposed to be aimed at eternity, and my sincere wish was to obtain a pure heart. But it was all so difficult for me and often against my nature.

Years went by in this struggle. Again and again I asked this question: "What does it mean to 'seek holiness without which you will not see the Lord'?"

I wanted to see Jesus, of course, because I loved Him. Does this mean we have to live a totally perfect life? Without any faults? How could this be possible? For this I consulted the Bible. I had a great urge to find the answer. Many ideas developed in my mind; some I tried, but again I found many to be impractical for daily living.

Today I see that this question of holiness runs through my life like a red thread. I am convinced that Jesus knew the deepest longings of my heart and that He wanted to fulfill them.

I wanted to learn more English, and this is how I came into contact with the Church of the Nazarene. The Lord had more for me than just learning a language. The Church of the Nazarene, I heard, was a holiness church. My initial skepticism was put aside after careful examination of her doctrine. I had to admit that this church had a clear biblical message, that it was truly evangelical. What spoke the most to me was the love of the church members. They did not attend

ROSEMARIE BRASCH is a nurse in Gerlingen, Stuttgart, West Germany, and a member of the Nazarene congregation in Stuttgart.

church out of fear or under pressure, and they gave me a warm welcome.

In 1980 the district assembly was held in Hanau, where Dr. Jerry Johnson gave a message. He emphasized the importance of the Holy Spirit for the believer. This message touched me deeply, and I surrendered my life to the work of the Holy Spirit.

Words out of Romans 6:4 became reality for me for the first time: "Buried with Christ . . ." This burial of the old life, in which I became conscious of many sins, took many weeks, full of tears and remorse. It seemed necessary in order to become real and not remain an illusion. 1 Thessalonians 4:3 says, "For this is the will of God, even your sanctification." I gave the Lord permission to work in me specifically in this direction. I wanted to walk in the light. Further, we read in 1 Thessalonians 5:23, "And the very God of peace sanctify you wholly."

This experience of sanctification is for me not just a one-time experience but an ongoing process. It is not an experience of constant "hal-lelujah," but an experience of growth.

I am today at a point where I am in the midst of the sanctified life. It is a growing and deepening experience—"from one clarity to another." Holiness means to accept God's point of view with all my strength and power and to let Him mold my character according to His image—spirit, mind, and body. We should then become one with Jesus!

Holiness is a gift of God. It means not just imitating Him. If we know that, we experience freedom. The work of the Holy Spirit has become increasingly important to me. He convicts of sin, speaks judgment, and justifies. He leads us into the truth as the Comforter, not destroying our personality. Above all He wants to glorify Jesus and leads us ever to praise Him. The most precious moments of my life I spend in contemplation of this fact. Isn't it comforting to know that Jesus is changing my character and life? That He is helping me to love people in practical ways and that all my hours belong to Him. I don't ever want to miss this realization that the Holy Spirit himself is working in and with me.

I am thankful the Holy Spirit challenges me to look at my life un-

der the light of God. Herein I see the path to true fellowship with God, to lasting peace, which the world cannot give. Peace that means a resting in Him, that we may be one with Him. This abiding in Jesus creates not only blamelessness for us but also an inner joy that I may receive His gifts of wisdom, righteousness, holiness, and full redemption.

I want to be molded by Him. I want to stand with joy before the Lord someday and praise Him with those who are pure of heart, who cast their crowns in thankfulness before the Lamb of God.

I am thankful to the Lord that He led me into the Church of the Nazarene. From my point of view it could have been earlier. He, of course, sees things differently.

I am thankful that He has given me brothers and sisters in the local church, all over Germany, and even throughout the world brothers and sisters who are on the way with me.

It is my desire to follow the Lord faithfully and to walk the way of sanctification until the glorious end. It is my desire to invite others to go with me. It is a precious way, the way of God! □

Book Brief

JESUS LOVES ME, TOO The Church Ministering to Exceptional Persons



CLARA SHAW SCHUSTER
Editor



also need Jesus. This book begins with the opposite kind of story. Mr. Reeves asks Sean and Peter to leave the choir so they won't spoil the performance. With their hearing problem, the boys sing too loud, and off key. The song? "Jesus loves the little children"! In an effort to make things perfect for the rest of the flock, Mr. Reeves shoves two of Jesus' imperfect lambs over the cliff!

Do the deaf, the lame, the blind—the hyperactive, the mongoloids, the slow learners, the gifted—feel at home in your church? Fifteen experts who are sensitive to special needs of young and old have teamed up to show us how to create an atmosphere where such people and their families feel welcome. The book is a total resource, with specific disabilities explained and tips given on overcoming barriers and showing sincere love.

The message of the book is that if the Peters and Seans are happy, the church has gained the whole family; if they go home disheartened, a whole family is hurt. Further, while some churches do have professionals who might fill a gap in this area, "most children's workers could . . ." do it. I got the impression that many loving moms and dads could open their hearts to this ministry, and do a great job. □

—Evelyn A. Stenbock

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

Years ago, a certain family of bus kids attended our church whenever they were free from the mental hospital. One Sunday Jimmy threw himself on the floor in my primary class and in desperation, thankful for a momentary respite from the disruptive storm, I gently placed my foot on his back. The carpet was warm and soft and my touch calmed him, which calmed the class. We finished the hour peacefully. When I moved my foot so Jimmy could get up, I hugged him and thanked him for being such a good boy.

Such kids need special attention, 'tis true. But they

the editor's STANDPOINT

THE WIND

Willard Straight, who was a founder of *The New Republic*, died at the close of World War I. Writing to his widow, Walter Lippmann said, "He had become the wind and not the blown."

The wind and not the blown. He led. He acted. He determined directions. What a choice epitaph!

The Holy Spirit is the wind, not the blown. In the mother tongues of Scripture the words for wind are also the words for the Spirit of God. He is Sovereign. He cannot be controlled or manipulated. He refuses to be shaped by our theologies of the Spirit. He cannot be locked into our methods of operation. We do not dictate to the Spirit. He is as free as the wind, as elusive, as mysterious, as powerful—and more so. His will is law and might and victory.

The Spirit-filled church becomes "the wind and not the blown." The church, "when He is come," is no longer weak, no longer worldly. It does not ape its culture, fearful of being different. It does not allow government, industry, or religion to write its agenda or pre-

scribe its methods. It leaps over the boundaries set by provincialisms and nationalisms in its membership. It ignores the barriers of race, caste, and merit in its love and service. What it is and what it does is determined not by the society that environs it but by the Spirit who creates, indwells, and guides it.

Such a church may suffer in this world, as did its Lord. But prison, torture, death, and all lesser afflictions can never quench its devotion to the Lord, can never muzzle its witness to His name.

The individual believer, filled with the Spirit, becomes "the wind and not the blown." A worldly church cannot imprison his conscience or daunt his spirit. He will not become the tame and tongueless sycophant of an ecclesiastical bureaucracy. He will not rubber stamp a spineless "me too" upon the decisions and actions of men who exalt tradition above Scripture. Titles, offices, and honors cannot bribe him from the path of moral rectitude. His primary concern is to hear Christ say, "Well done, good and faithful servant." □

AN ASPECT OF PENTECOSTAL POWER

The Lord Jesus promised power to His disciples. "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8, NKJV). The Book of Acts shows clearly that the power of the Holy Spirit energized the Church to bear witness to Jesus Christ as Savior and Lord.

But witnessing does not exhaust the uses to which this spiritual power is put. The Holy Spirit is also power to forgive, for "the fruit of the Spirit is love," and one expression of love is forgiveness.

In his helpful little book *Climbing on Top of Your Troubles*, Berge Najarian tells of his conversion to Christ and of his subsequent infilling with the Spirit. As he completely surrendered his life and will to Christ, he says, "My whole being was permeated and saturated with His love. I felt an inner cleansing and a deep settled peace that I never had before."

Then follows this dramatic testimony: "Up to that time I had been harboring an unforgiving and revengeful spirit towards the Turks who had burned to

death my maternal grandfather and uncle in 1895. Also, in 1920 my eighty-five-year-old paternal grandfather and my thirteen-year-old brother were ruthlessly butchered in that last major massacre in Turkey when my parents escaped. But that morning my unforgiving and revengeful spirit disappeared. I could now forgive the Turks and love them because of the sanctifying power of the Holy Spirit."

We need that power throughout our church. How often are individual Christians hindered, and the mission of the church handicapped, by unforgiving spirits. Too many are harboring grudges, nourishing hatreds, and seeking revenge, thus poisoning their own souls and destroying the unity of the church. Whatever wrongs we have suffered, with whatever pain they have caused, we can find power to love and forgive when the Spirit cleanses and fills our hearts.

The dying Christ prayed for His tormentors. "Father, forgive them." We can live in the spirit in which He died. Pentecost means power for witnessing, but also for loving and forgiving. □

The dying Christ prayed for His tormentors, "Father, forgive them." We can live in the spirit in which He died. Pentecost means power for witnessing, but also power for loving and forgiving.

BEWARE OF CROCODILES

Job 41:1-10 describes the awesome power of "leviathan," thought by some exegetes to be the mythical seven-headed monster and by others to be the crocodile, used here as a symbol of evil forces. Verse 8 reads, "Lay hands on him; think of the battle; you will not do it again!" (RSV). Let me paraphrase that: "You won't shake hands twice with a crocodile!"

Evil has power to destroy. The Bible identifies those who mock at sin as fools (Proverbs 14:9). Sin should be as widely skirted as a hungry crocodile. To toy with sin invites disaster.

The power of leviathan, however, is used in Job as counterpoint. The emphasis in the passage is on the greater power of God. "No one is so fierce that he dares to stir him up. Who then is he that can stand before me?" (v. 10, RSV). The message is clear: If Job cannot triumph over leviathan, what chance has he to prevail over the crocodile's Creator?

The power of our holy God infinitely exceeds the power of all evil forces combined. This greater power

reversed the apparent victory of evil at the Cross, raising its victim from the dead and exalting Him as Lord of all. Leviathan is limited. God is not, except as He chooses to limit himself for our sakes. It is more dangerous to defy God than to tickle the chin of a crocodile.

Job's response was to humble his heart, to despise himself and repent in dust and ashes. God raises up the humble. He saves the contrite. The arrogant and defiant He crushes in judgment, that they may know that He alone is God.

Here is a good maxim to live by: Don't shake hands with crocodiles. And here is even better advice: Don't trifle with sin; don't mock God. On the contrary, let His power operate in your life to bring deliverance and blessing, as it did in Job's life.

Give hungry crocodiles a wide berth. To them you may look like something to say grace over. Keep your distance from sin. Neither courage nor wisdom demands that you skip along the edge of a cliff. Put yourself in the hands of God, not in the jaws of leviathan. □

ECCENTRICS ARE PEOPLE TOO

I saw him standing on a corner at the intersection of the two main streets in our town. He wore a sport shirt with the tail out. On his head was perched a red baseball cap. On each of the fingers of his left hand was a doughnut. With the other hand he removed them one by one as he ate them. He seemed oblivious to passersby who stared and smiled. He was the pastor of a "mainline" church.

He comes to mind each time I read about the garb and diet of John the Baptist. My doughnut-devouring friend preached a truer gospel and won more persons to Christ than his conventional colleagues in our "leading" churches. His love for Christ was genuine, his understanding of the gospel biblical. Oddities notwithstanding, the Lord used him.

I know some eccentrics are crackpots. I know others affect odd behavior consciously, to shock or attract others. Nonetheless, it is refreshing, in our plastic society, to see someone occasionally who is simply himself. If we rid the church of all eccentrics, we will be poorer for it.

The infinite variety of human personalities is a tribute to the wisdom and power of our Creator. Life is colorful and exciting because of our differences. Efforts to level out the differences are wasted, for if they succeed they also stifle.

Perhaps my friend would have been even more effective had he repressed his oddities—I don't know. The argument would get my approval though I could not prove it. Nevertheless, it was heartening to know that along with the cookie-cutter group that comprised the bulk of our ministerial association there was an original in the bunch.

Aping eccentricities would be foolish. Dispensing with all conventions would be disastrous. Appreciating our differences, however, will keep us from hasty, ill-formed, and unfair judgments.

Thank God for John the Baptist, who was different from the run-of-the-mill ministers. Thank God, too, that his mold was not used to make all other ministers. □

THREE THINGS TO REMEMBER ABOUT THE HOLY SPIRIT

by J. KENNETH GRIDER

It is important for us, as Christians, to remember at least three things about the Holy Spirit and His ways of ministering to us.

One thing to remember is that the range of the Holy Spirit's activity is exceedingly broad. If we witness to someone, the witness might not bear any apparent fruit for a very long time. But later, perhaps decades later, and perhaps late in a person's life, the witness we gave may be used by the Spirit to bring a person to Christ. Perhaps the person we witnessed to had no special readiness for becoming a Christian at the time. But later, in a crisis, in a time of need, the Spirit might well bring to the person's mind the witness we made years earlier. An attractive joy might have connected itself to our testimony, a care in our eyes, a winsomeness in our voice. We might have done a deed of helpfulness with no thought of being remunerated. Then, in a need, perhaps in a nighttime silence, the Spirit might bring to the person's mind a vivid recollection of what we said or did. And using it, the Holy Spirit is sometimes able to persuade a person to turn to Christ.

A second thing we need to remember about the Holy Spirit's ministry is that the way He ministers in a given circumstance is only a prediction of the way He will minister in other, somewhat similar circumstances. Take a given service. Perhaps all heaven will break loose, glory inundating just about everyone present, even the least spiritually discerning. Then, two weeks or two months hence, we might recall what was done in that service and attempt to duplicate it. We might ask the same persons to lead in prayer, to sing, to testify, whatever; but the special glory-time might not occur as previously. It might, but it might not—for several reasons. The second time around, we might be a little presumptive: we might think we know how these things happen and that we can simply do the

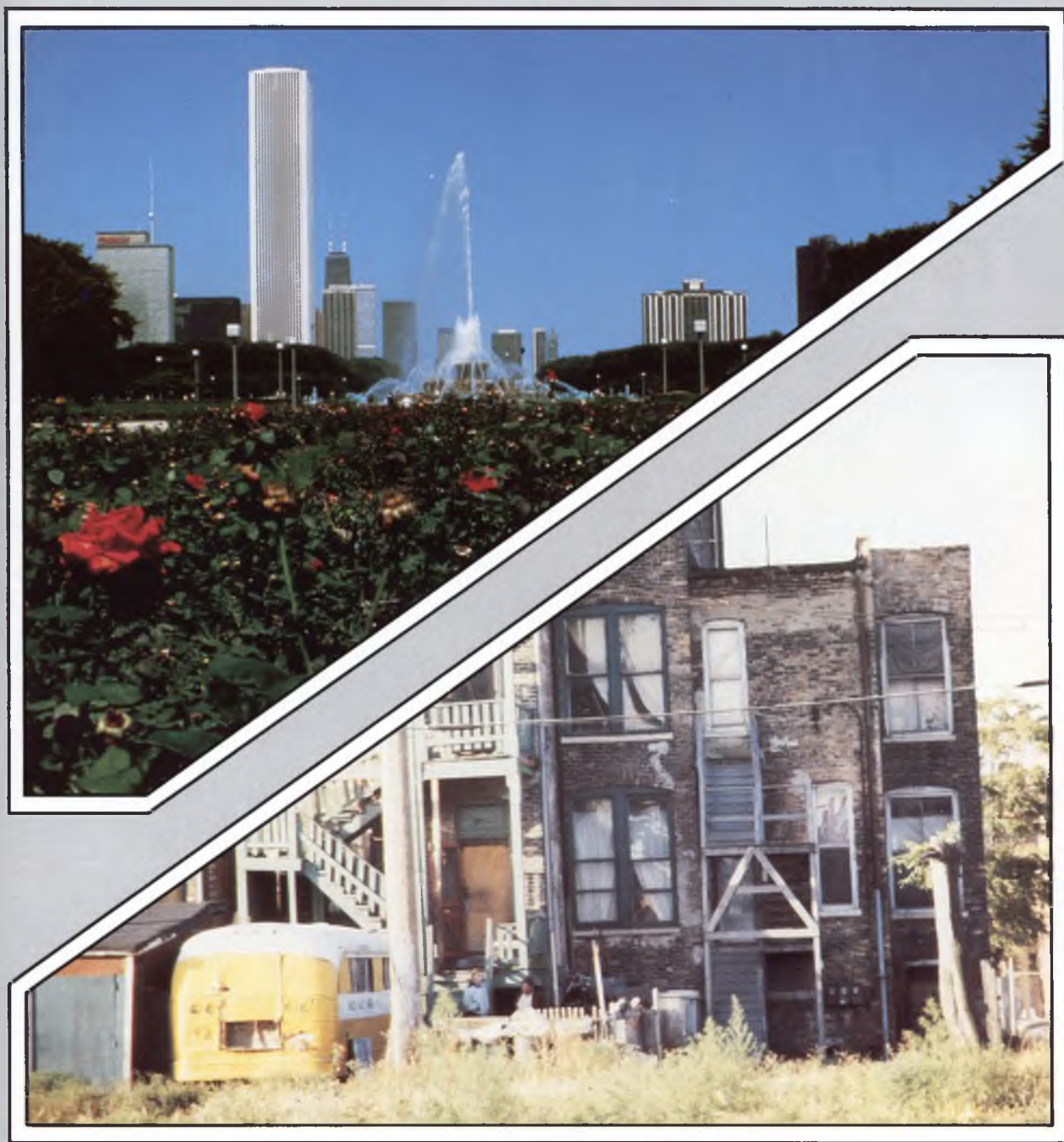
same things and have the same results. Also, the need might be different at the later time. Perhaps, at that time, persons are present who, due to their backgrounds or temperament, would be hindered instead of helped by the kind of service that had occurred earlier. The Holy Spirit is a person, and not a mathematical law or principle. He is tender, caring, and works specifically and sovereignly, without being manipulated. And yet it may be said that the Spirit's way of ministering at a given time is a prediction of the way He will minister at other times—but it is only a prediction. One way to say all this, using two large words, is to say that the Holy Spirit's particularity is only a prediction of His universality.

A third thing we need to remember about the Holy Spirit's ministry to us is what might be called its inwardness, or its delicateness, in which very much depends upon only a little. In our natural sight, God the Creator allows much to depend upon only a little. Our sight, so very important, depends upon only a small fiber, the optic nerve. Most of us would probably have advised God to put something like a cable to assure natural sight, not a fine fiber. But the God who did that also allows much with respect to important spiritual matters to depend on only a little. The little could be the tender wooings of the Spirit, which we might regard or disregard. The little could be gentle nudges He gives us toward a given direction in life, without a thundering voice that tells us in loud sounds which way we are to go. He often works through inward impressions upon our spirits that we need to interpret according to Scripture and according to the stored-up wisdom of our Christian sisters and brothers of the centuries.

These three things are of course not all that we Christians need to remember about the Holy Spirit's ministry to us. They are, however, some of the things it is good for us to remember, as more and more, with the passing of the years, we learn to be responsive to the Holy Spirit while Christ uses us to build His Church. □

J. KENNETH GRIDER is professor of theology at Nazarene Theological Seminary in Kansas City, Missouri, and the author of numerous articles, books, and poems.

CHICAGO '86



A CALL TO COMMITMENT

COME OVER... AND HELP US... (Acts 16:9)

This appeal, coming from the Greatest Church Worker the world has known, is the clear call for workers in today's world.

Rev. E. Keith Bottles, Chicago Central district superintendent says, "Compassion ignores the unlovely as it sees God's image." The kind of compassion that the Christian is called to demonstrate is willing to be involved with others. It is time for each of us to hear the clear call of God to PRAY, to GIVE, and to GO to reach the cities.

Chicago needs your involvement NOW.

If you would walk and drive with me through this great city, I believe your heart would respond, "Here am I, send me."

Through the years, incoming aliens to Chicago have tended to move into neighborhoods of common origin. Thus, Chicago has evolved into one of the most diverse cities in the world, with many ethnic neighborhoods. Pastors, church planters, social workers, and volunteers of varied ethnicity are needed.

Is God calling you to come to Chicago and help us? Pray, as you look at these pages and identify areas and needs, and ask Him what He would have you do.

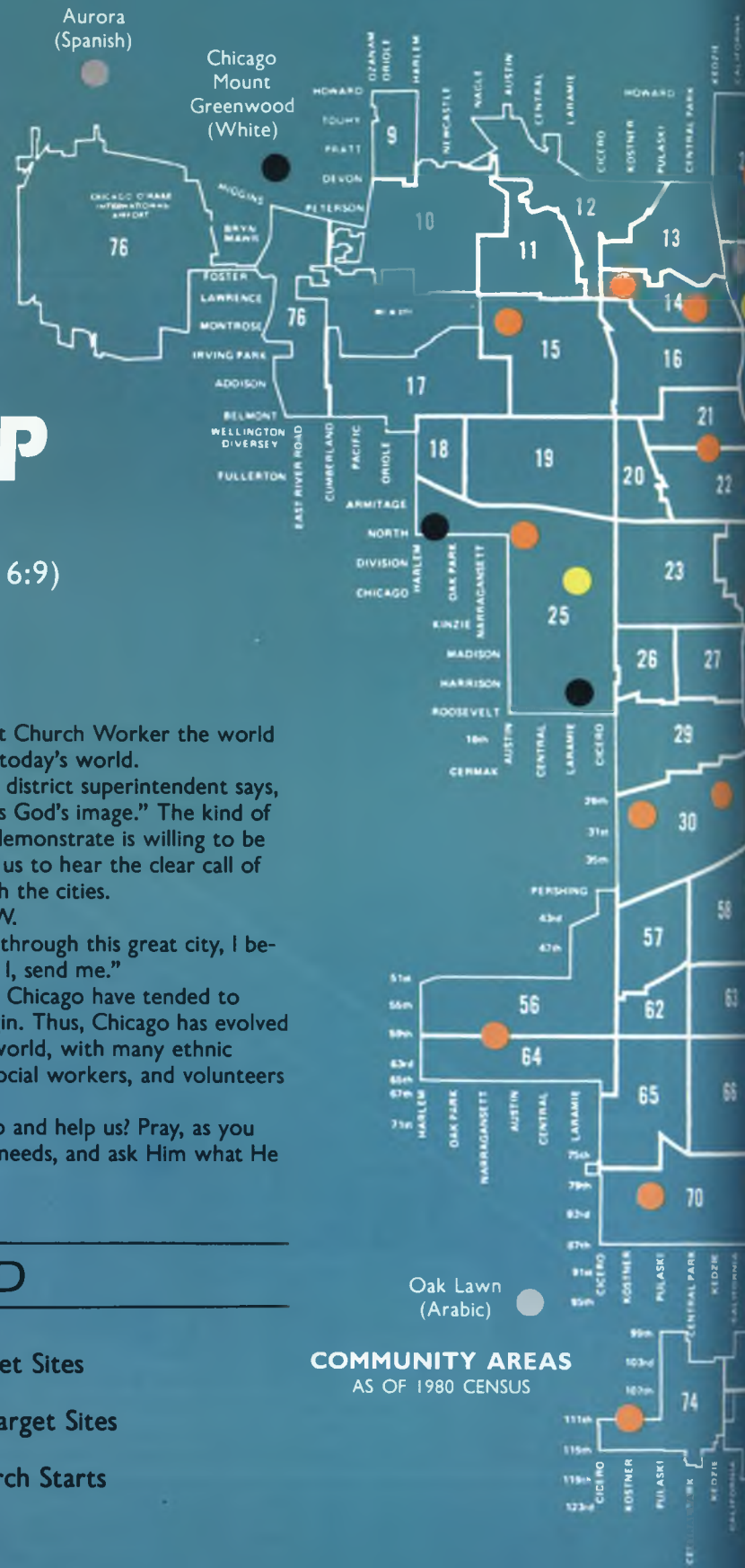
LEGEND

- New Church Target Sites
- Ministry Center Target Sites
- Recent New Church Starts
- Existing Churches

COMMUNITY AREAS AS OF 1980 CENSUS

Oak Lawn (Arabic) ●

Blue Island (Spanish) ●



CHURCH GROWTH DIVISION • WORLD MISSION DIVISION

International Church of the Nazarene
6401 The Paseo, Kansas City, MO 64131

CHICAGO

CITY OF MANY NATIONS

NEEDS YOU

Targeted areas for prospective new church plantings can be identified on this map by numbered communities. The predominant ethnic populace is also identified. Church planters, support families, and volunteers for diverse church and social ministries are needed, varying according to the economic and ethnic nature of each community.

Existing churches need both paid and volunteer workers. More specific information is available from the office of Thrust to the Cities or from Nazarenes in Volunteer Service (NIVS). See response form on the next page.

NEW CHURCHES TARGET SITES

AREA

- | | |
|-------------------------------|-------------------------------|
| 1. ROGERS PARK (East Indian) | 41. HYDE PARK (Black) |
| 2. WEST RIDGE (White) | 43. SOUTHSORE (Black) |
| 3. UPTOWN (Vietnamese) | 43. SOUTHSORE (Haitian) |
| 5. NORTH CENTER (White) | 44. CHATTOM (Black) |
| 6. ALBANY PARK (Filipino) | 46. SOUTH CHICAGO (Spanish) |
| 7. LINCOLN PARK (White) | 53. WEST PULLMAN (Black) |
| 14. ALBANY PARK (White) | 56-64. GARFIELD RIDGE (White) |
| 14. ALBANY PARK (Korean) | 61. NEW CITY (Black) |
| 15. PORTAGE PARK (White) | 68. ENGLEWOOD (Black) |
| 21-22. LOGAN SQUARE (White) | 70. ASHBURN (White) |
| 22. LOGAN SQUARE (Spanish) | 71. AUBURN GRESHAM (Black) |
| 24. WEST TOWN (Spanish) | 72. BEVERLY (White) |
| 25. NORTH AUSTIN (Black) | 74. MOUNT GREENWOOD (White) |
| 30. SOUTH LAWNSDALE (Black) | 77. EDGEWATER (Black) |
| 30. SOUTH LAWNSDALE (Spanish) | |
| 33. NEAR SOUTHSIDE (Chinese) | |

COMPASSIONATE MINISTRY CENTERS

AREA

- 25. WEST CENTER
- 4. NORTH CENTER
- 43. SOUTH SHORE CENTER

RECENT NEW CHURCH STARTS

AREA

- 4. CHICAGO NORTHSIDE (Arabic)
- 4. CHICAGO NORTHSIDE (Cambodian)
- AURORA (Spanish) Not on Map
- OAK LAWN (Arabic) Not on Map
- BLUE ISLAND (Spanish) Not on Map

EXISTING CHURCHES

AREA

- 4. CHICAGO FIRST SPANISH
- 4. CHICAGO KOREAN
- 4. CHICAGO NORTHSIDE (White/Mixed)
- 9. NORTHWEST KOREAN
- 25. CHICAGO EAST INDIAN (Oak Park)
- 25. AUSTIN (Black)
- 43. INGLESIDE (Black)
- CHICAGO MOUNT GREENWOOD (White) Not on Map



RESPONSE FORM

Name (Mr./Mrs./Miss) _____

Address _____

Area Code _____ Phone Number(s) _____

District _____

Local Church _____

Date of Birth _____

YES, I CAN COME TO CHICAGO AND HELP IN THE FOLLOWING AREAS:

- | | |
|---|---|
| <u>Skills</u> | <u>Services</u> |
| <input type="checkbox"/> Architect | <input type="checkbox"/> Bookkeeping |
| <input type="checkbox"/> Air conditioning | <input type="checkbox"/> Cooking |
| <input type="checkbox"/> Brick/block layer | <input type="checkbox"/> Crafts (specify) _____ |
| <input type="checkbox"/> Carpentry | <input type="checkbox"/> Journalism/writing |
| <input type="checkbox"/> Cement worker | <input type="checkbox"/> Office work |
| <input type="checkbox"/> Electrical | <input type="checkbox"/> Photography |
| <input type="checkbox"/> Engineer | <input type="checkbox"/> Typing/computer entry |
| <input type="checkbox"/> Heating | <input type="checkbox"/> Van driver (licensed) |
| <input type="checkbox"/> Painting | <input type="checkbox"/> Vocational teacher (specify) _____ |
| <input type="checkbox"/> Plumbing | <input type="checkbox"/> Health/nutrition teacher (specify) _____ |
| <input type="checkbox"/> Roofing | <input type="checkbox"/> Other (specify) _____ |
| <input type="checkbox"/> Supervision | _____ |
| <input type="checkbox"/> Other construction or building maintenance | _____ |

Outreach Ministries

- | | |
|---|--|
| <input type="checkbox"/> Crusade worker | <input type="checkbox"/> Teaching: Bible lessons _____ |
| <input type="checkbox"/> Personal evangelism | <input type="checkbox"/> SS lessons _____ |
| <input type="checkbox"/> Pastoral services | <input type="checkbox"/> Visitation and follow-up |
| <input type="checkbox"/> Preaching | <input type="checkbox"/> VBS/children's worker |
| <input type="checkbox"/> Singing | <input type="checkbox"/> Youth worker |
| <input type="checkbox"/> Musical instrument (specify) _____ | <input type="checkbox"/> Recreation/sports leader |
| _____ | <input type="checkbox"/> Counseling (specify area) _____ |

YES, I CAN BE AVAILABLE FOR _____ weeks/months, beginning in _____, _____ mo. yr.

I CAN SERVE AS:

- An unpaid volunteer and pay all my own personal expenses.
- An unpaid volunteer if someone can provide for my living expenses while I am in Chicago.
- A paid worker. I would need \$ _____ per week/month.

I CAN BRING TRANSPORTATION:

yes ; no . Car ; Van .

I WOULD BE COMING: Alone ; with my spouse ; with children.

I PREFER TO WORK IN:

- An ethnic ministry (specify) _____
- An Anglo ministry
- A cross-cultural compassionate ministry (specify) _____
- I speak a second language. Which? _____

YES, I/MY LOCAL CHURCH WILL HELP BY PROVIDING OR PAYING FOR:

- Outreach Support (Bibles; hymnals; SS literature; VBS materials; printing; fliers; other: _____)
- Office Support (Typewriter; word processor; phones; office furniture; office supplies; paper; stationery; _____)
- Compassionate Ministries (transportation; food; clothing; bedding; medical supplies; games; sports equipment; _____)
- Construction/Remodeling/Maintenance (tools, equipment; materials; vehicles; trailers; labor; work teams; _____)
- My church is interested in a Work and Witness project for Chicago. Our contribution(s) will be \$ _____ and/or _____

Mail this form to:

NAZARENES IN VOLUNTEER SERVICE

Office of Nazarene Compassionate Ministries
6401 The Paseo, Kansas City, MO 64131

The Doctor's "Miracle Person"

"... During your surgery, I had an experience I've never had before. I felt two hands I couldn't see resting on my hands, and when we finished surgery, I could feel those hands leaving mine."

by BEVERLY BURGESS

Last May, Rev. Bob Hoots, 53, checked into Norton's hospital in Louisville, Ky., for what was to be a routine procedure called "balloon surgery" to clear a clogged artery to his heart. He was expected to return home in two days.

As he drifted into semi-consciousness on the operating table, however, his artery collapsed and, according to Dr. Andrew Nawob, he went into "massive coronary arrest." In laymen's terms, his heart stopped beating.

For 20 minutes Hoots lay lifeless while the surgical team worked over him. While some of the team were connecting him to a bypass machine that would take over the heart function, another cut open his chest and Dr. Nawob hand-massaged his heart for several minutes.

Hoots said he drifted back into semiconsciousness just long enough to hear, "There's no way this man can live."

"I remember thinking, *Lord, if You want to take me, I'm ready to go,*" Hoots said from his home in Columbia, Ky. "And a wonderful peace came into that room that's indescribable—such an assurance! There was no fear."

The family were notified.

Eight hours later, the surgery team had done all they could. They informed Hoots' wife, Peggy, and their three children, that there would undoubtedly be brain damage, but that if he could make it through the next 72 hours, he had a chance for survival.

"The family was prepared to take me home and me



not even know them," Hoots said. But within 12 hours the doctors saw evidence that the brain was still functioning.

According to the hospital report, Hoots lay unconscious for four days.

"The first thing I was able to say to any of the family was when my youngest daughter came in," Hoots said. "I had all these tubes in my mouth. I tried to say something, but no one could understand me. I mouthed to my daughter 'I love you' and she picked it up by watching my lips. She ran out and told the rest of the family."

In 16 days Hoots returned home. Six months later he was recuperating, but traveling conservatively to churches to tell the story that, according to his doctors, once he was dead, but now he lives.

"You're my miracle person," Dr. Nawob told Hoots. "God raised you from the dead. During your surgery, I had an experience I've never had before. I felt two hands I couldn't see resting on my hands, and when we finished surgery, I could feel those hands leaving mine."

Hoots' hospital experience brought many to his bedside. One RN told him that she went home after the surgery and gave her heart to the Lord.

A lady on the housekeeping staff paused in his room one day to tell him she was "glad you and King Jesus came up here and stirred up these people."

The resurrection of Bob Hoots is still having a terrific impact wherever he tells his story, according to pastors' reports.

"I am confident in God that this was for a divine purpose," says Hoots. He reports that he had conducted 1,200 evangelistic campaigns during his evangelism ministry. □

BEVERLY BURGESS is program manager for Evangelism Ministries at international headquarters in Kansas City, Missouri.

congregations from small to middle-sized, I found the emphasis the same. While "place" is helpful, the important question was asked by Judy Hicks, "What are our needs, really?" We desperately need in our church a truly Christian philosophy and practice of stewardship; a stewardship that makes long-term commitment to multiplying the number of points at which the preaching and teaching of the gospel are taking place. Also, a long-term commitment to help the poor lift themselves out of generations of poverty through education and vocational training.

Please, let us see more of these kinds of challenging articles. They speak of a way we see Jesus taking in the Gospels.

Rev. William Hunter, Jr.
Muncie, Indiana

CONCERNED ABOUT JUDGING

I am concerned about and embarrassed by the judging that occurs in Christian churches, including our Nazarene churches.

Jesus doesn't teach us to hurt others by talking about the clothes they wear or what their hairstyle is or isn't. It is frightening to discover how many have been turned away

from church fellowship by an unfriendly glare or unnecessary criticism.

I believe we are called to possess a love for people because they are people and to continue Christ's ministry. To those who have been hurt I ask forgiveness and say God help us when we are blessed with the opportunity to touch another's life that it be with love.

Laurel Regehr
Winnipeg, Manitoba

WISE REQUIREMENT APPROVED

You are indeed correct when you declare "that every candidate for membership in our church should be told clearly what our beliefs and rules are, and if they reject them, admission to membership should be withheld" ("A Wise Requirement," Feb. 15 issue).

It has been said that "one of the greatest tragedies in American history is that we have poured millions of dollars into public education and have turned out a generation of pagans."

For the church, the lesson from our schools is too obvious to require elaboration. Indeed, our good people have given their lives, money, talents, prayers, sweat, and tears to the church, and thus have a right to

expect a fair return on their investments.

Therefore, let the church produce, not a generation of doctrinal illiterates, but instead, a body of church members who accept, believe, understand, and practice scriptural holiness.

I agree "that the best way to receive people into membership is at the conclusion of a 'pastor's class' in which prospects have received clear instruction concerning the doctrines and standards of the church."

Charles C. Davidson
Brandon, Florida

NIV OPPOSED

Please print this letter pertaining to the NIV. I am deeply disappointed that it is being used in our Sunday School literature and read from our pulpits. I cannot imagine the leaders of our church would favor a version that speaks of Mary the mother of Jesus simply as a young woman, not as a virgin. To me this is undermining the basic doctrines of our church. I am praying for the time when the NIV will be banished from our churches and we will be back to the King James.

Mrs. Denzel Stoneking
Parkersburg, West Virginia

Editor's Note: Mary is identified as a virgin in Matthew 1:18-25 and in Luke 1:26-38 in the NIV.

WHEN THE PREACHER CAME FOR DINNER

by DON BALLARD

The day the preacher came for dinner was the day my wife and I were sanctified wholly.

We were attending the Newport News, Va., Church of the Nazarene as young Christians and seeking God's will for a church to join. A revival was in progress and the evangelist was Orval J. Nease, general superintendent of the Church of the Nazarene. Mrs. L. B. Smith was the good pastor.

Three years before this time, Mrs. Ballard and I had found the Lord in Seattle. We were in the Naval service

when Jesus came into our lives. My wife found the Lord first, and she manifested one of the best evidences of being saved in that she prayed for me to be saved. God heard her prayers, and one day that glorious time of salvation came. I passed from death unto life! My salvation came under the preaching of Charles E. Fuller while I was listening to the "Old-fashioned Revival Hour" by radio. What a day that was when I became a new creation in Christ Jesus!

Now three years had passed, and we had invited the preacher, Dr. Nease, to our home for a chicken dinner. Why chicken? Being born and bred in Kentucky I had heard that this was the most appetizing meal to a preacher! That day Dr. Nease, in his gentle and sweet way, led us into the experience of entire sanctification. That same day God called me to preach His Word. That day a couple was filled with His Spirit. It paid to invite the preacher to dinner! □

DON BALLARD is a Nazarene elder who resides in Memphis, Tennessee.

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

IN THE NEWS

PEOPLE AND PLACES



Rev. Donald E. Burnes was appointed pastor for the Kaiserslautern, Germany, church beginning June 16, 1986. Rev. Burnes retired from the United States Air Force in 1974 after serving 28 years. He helped establish the Angeles Church of the Nazarene in the Philippines in 1966 while stationed at Clark Air Force Base.



He and his wife, **Hilda**, pastored the English Language Far East Church of the Nazarene in Tokyo, Japan, from 1981-84 on a special missionary assignment for World Mission. Hilda, a native of Germany, was a translator at the 1980 General Assembly and guest lecturer in German culture at Trevecca Nazarene College, 1980-81.

Rev. and Mrs. Burnes will leave the pastorate at Eldorado, Okla., church June 1, 1986. □

CORRECTION

On page 13, April 15, 1986, issue of the *Herald of Holiness*, Dan and Meg Barnes and Tammy Addington were not properly identified in the photo. Dan and Meg are second and third from the left. Tammy Addington is fourth from the left.

NEWS OF EVANGELISM



"UNCLE BUD" IS STILL EFFECTIVE

"Uncle Bud" Robinson recently held special services for the Philipsburg, Pa., church. He was there in the person of Evangelist Carlton Mills.

Rev. Mills' portrayals of Uncle Bud kept every service "alive with excitement," according to Pastor Thomas W. Cahill. "All of the services were clearly touched by the Master's hand. But Fri-

day evening and Sunday were especially crowned with God's glory."

Friday evening, Rev. Mills portrayed Uncle Bud in his hospital experience. "As we gathered around the altar to pray with those seeking help," says Rev. Cahill, "there was a consciousness that we were being lifted up into 'heavenly places.'"

The Sunday morning service was met with a sense of expectation. During family altar time, one woman was anointed and prayed for. God touched her instantly. After Rev. Mills' presentation of "God Ran a River Through My Heart," the altar was lined with those seeking holiness.

Among those who were sanctified wholly was a young man who had been fighting the call to preach. He testified that "the fight is over!" A young lady rejoiced in her deliverance from hatred.

One first-time visitor was weeping as he left the church after the dismissal. Pastor Cahill invited the man to return to the altar to pray. He accepted the invitation and was gloriously saved.

Sunday evening represented an "old-time camp meeting." "We sang and praised the Lord for over an hour and a half," said the pastor. "Shouts of glory were heard all through the 'camp.'"

The old-fashioned flavor of these services helped the people of the Philipsburg church to recall their rich heri-

tage by giving them a taste of the way things used to be. As a result of these special services, 24 people received spiritual help, including 9 who were saved and 5 who were sanctified wholly. □

PRAYER, PLANNING, AND PUBLICITY ADD UP TO RECORD RESPONSES

Prayer, planning, and publicity paid off for the Lacombe, Alta., church. Their recent revival with Evangelist Joyce Hughes was attended by overflow crowds. Attendance reached a high of 114. Since the sanctuary was designed to accommodate a maximum of 80, the overflow watched on closed-circuit TV in another auditorium.

Many found spiritual help at the altar during the special services. One teenager from an unchurched family had been attending Sunday School and church occasionally for two years. He was saved on the last day of the revival. Another teen had been seeking for "God's best." He was sanctified wholly. One young mother found help for her troubled marriage, while another found healing for her attitudes.

Many new people from the community received spiritual help, four of whom received the gift of salvation. According to Pastor Joe Madill, "The work with them starts now!"

"Our church," claims Rev. Madill, "has been changed. We have experienced a new unity and a spiritual awakening. There's a wonderful spirit of love and a desire to reach out to others." His claim is substantiated by the financial support given during the week. All revival expenses were generously met. In addition, record love offerings were received for both the evangelist and the guest music director. □

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PENSIONS AND BENEFITS FUND IN ACTION

Today "mature adults"—retired adults—meet life's challenges with renewed zeal and greater freedom.

Fortunately for Nazarenes, many challenges are being met within our churches. Take a look at some comments from letters received this year from members of the "Basic" Pension Roll:

- "On January 20, 1986, I flew to Port-au-Prince, Haiti, with a Work and Witness Team to put the roof on the library of the seminary."

- "Retirement seems to bring little 'slow down' . . . We are working in some areas of the church . . . The children in the church seem to like a 'Grandpa' and 'Grandma.'"
- "By the way, I just had my 88th birthday . . . I teach a Sunday School class of around 80 attendants . . ."
- "Since retiring eight years ago, I have been extremely busy holding revivals, filling in for pastors . . ."
- "We are pioneering the opening of our new church . . ."

Members of the Pension Roll trust

us to continue working for God, as they work. They trust us to provide adequately for their financial needs, as they continue to give tithes and offerings.

"The church wasn't going to be able to pay any on the Pensions and Benefits Fund this year," wrote a member of the Pension Roll recently. "I sent, last week, a check to this pastor for \$450 to pay in full the Pensions and Benefits Fund . . ."

The dollars local churches faithfully pay into the Pensions and Benefits Fund to make possible the "Basic" Pension Plan for retired Nazarene ministers, district-credentialed laymen, and widows or widowers. No General Budget monies are received for the funding of pension programs and services.

Total participation in the fund is vital for Nazarenes to continue "Honoring the Trust." □

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in The Parables of Jesus

J U N E • J U L Y • A U G U S T • 1 9 8 6



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The position of "fellow" by the College of Chaplains was conferred upon Chaplain Gordon Tink at a recent annual meeting. Tink is one of 36 hospital chaplains in the U.S., Canada, and England, representing the Church of the Nazarene. To qualify for this position one must have theological education, be ordained, complete 2 units of CPE (Clinical Pastoral Education), meet before a Certification Review Committee, and fulfill annual Continuing Education requirements. Chaplain Tink is hospital chaplain in Mankato, Minn. Chaplain Curt Bowers (r), Nazarene Chaplaincy director, congratulates Chaplain Tink after being certified as a "fellow" by the College of Chaplains.

HAWTHORNES TO CARIBBEAN ON SPECIALIZED ASSIGNMENT

Rev. and Mrs. Jack Hawthorne, who recently pastored at Flagstaff, Ariz., have been placed under assignment as specialized missionaries to the Caribbean. As coordinators of evangelism and church growth for the area, their

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(L. to r.) Beverly Burgess, program manager for Evangelism Ministries; Dr. Bill M. Sullivan, Evangelism Ministries director; Fairy Hawthorne and Rev. Jack Hawthorne, specialized missionaries to the Caribbean; and Dr. James J. Hudson, regional director for the Caribbean. Fairy holds the just-off-the-press *Personal Evangelism Training Trainee Study Guide*, compiled by Beverly Burgess. The Hawthornes will be using these new personal evangelism materials in schools of evangelism in the Caribbean.

four-year assignment revolves mainly around teaching and hands-on training in personal evangelism.

"We don't feel like experts in the church growth part of it at all," said Jack and Fairy on a recent visit to Nazarene Headquarters, "but we were both certified under *Evangelism Explosion* at Coral Ridge and had been involved in teaching their method long before the Nazarenes even got involved with personal evangelism to the extent they are now."

Beginning in May, the Hawthornes, along with Dr. James and Mrs. Hudson, the regional director for the Caribbean, will operate from the new home base in Miami, established by World Mission. Mexico and Central America, which were once part of the same region with the Caribbean, is now a separate region. The new regional office for the Caribbean is southwest of Miami.

The Hawthornes have practiced and taught personal evangelism in the churches they have pastored for the past 37 years, and in several world areas, including the Philippines, New Guinea, Barbados, Trinidad, and Af-

rica. Personal evangelism excursions to other countries were volunteer efforts, taking advantage of their allotted four-week vacation times and the flight privileges they enjoyed as a result of their son's work relationship with TWA.

"On these occasions we became very burdened," Rev. Hawthorne says, "that the equipping of the saints should include teaching personal evangelism on the mission fields. Several years ago when Korea had its largest single year of growth, I understand that four methods of personal evangelism were taught. Out of that the Nazarene church in Korea more than doubled its membership in one year."


Their personal evangelism concept is one of hands-on training in both pre-

sentation of the gospel and in nurturing the resultant new believers.

"We will need trained people to come and help do the teaching and the training if this dream is to be fulfilled," say the Hawthornes. "We are hopeful that some will start saving their nickels so they can come as Work and Witness teams and help us put on schools of evangelism in the Caribbean."

Besides their latest pastorate in Flagstaff, the Hawthornes have pastored in Scottsdale, Ariz.; Ridgcrest and Van Nuys, Calif., on the Los Angeles District; and as associate to Dr. Nees at Los Angeles First Church. In Torrington, Wyo., they pastored a home mission church.

The Hawthornes have a daughter, a son, and one grandchild.



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Ron Benefiel addressing ANSR session

NAZARENE SOCIOLOGISTS OF RELIGION MEET

Nazarene sociologists were challenged to look at cities as pockets of opportunity rather than evil during the fifth annual meeting of the Association of Nazarene Sociologists of Religion (ANSR) in Kansas City, March 20-22.

In his keynote address to the group, Dr. Sam Wilson, director of the Missions Advanced Research and Communication Center (MARC) for World Vision in California, said that Christians have had a "too negative" approach toward cities. Wilson reminded his audience that Jesus showed His love for the city as He wept over Jerusalem and

that Christians today should also love the cities.

Dr. Wilson holds a Ph.D. in development sociology, which concentrates on the sociology of developing countries. His agency (MARC) uses computers to better understand mission needs around the world. It maintains records on such items as hidden people groups, numbers of persons who are untouched by the gospel, nations that are most in need, and so forth.

"Urban Ministry" was the theme for the conference, which attracted about 30 participants. Papers were presented on specific areas of urban ministry including ministry to such areas as Boston, Los Angeles, Chicago, and the major cities of Ohio. Statistical profiles of urban areas were also presented along with models for urban crosscultural church planting.

The ANSR was launched in 1982 to help provide the denomination with assistance in outreach by suggesting what techniques are most effective in given situations. The group is currently engaged in assisting in the "Thrust to the Cities" program and other areas. It has established a collection of sociological dissertations and articles related to the Church of the Nazarene and has created a "Nazarene Listening Post." The "Listening Post" is a panel of Nazarene laypeople and pastors who will be surveyed periodically so that the general church can gain input on a variety of issues. The information gained could then be used to help those responsible for creating programs and providing centralized services for the local church.

Dr. Jon Johnston, chairman of the ANSR, has also joined with Dr. Bill Sullivan, Church Growth Division director, to edit a book, *The Smaller Church in a Super Church Era*. This resource, available from NPH, features material from 12 different authors and describes the characteristics of the smaller church, its components, and its challenges.

The ANSR works in cooperation with Evangelism Ministries in the Church Growth Division. —NN

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SUPPLEMENTAL LIFE INSURANCE PROGRAM GROWS

Over 11,000 Nazarene ministers, church-employed laymen, and families were covered under the Supplemental Group Term Life Insurance programs during the 1985 policy year. Dr. Dean Wessels, director of Pensions and Benefits Services USA, reports that total coverage volume, including the Accidental Death and Dismemberment rider, exceeded \$342 million. This represents an 11 percent increase. Life insurance claims paid totaled \$709,000.

Policy improvements during 1985 realized (1) reduced premiums for most age categories, (2) an increase in spousal dependent coverage available to \$50,000, and (3) a reopening period without required proof of insurability for many, including dependent spouses and children. During this limited period over 1,000 requests for new insurance or additional coverage were received.

The two Long-Term Disability Income Protection Plans protected 612 enrollees—a 7 percent increase.

Enrollment in the Accidental Death and Dismemberment Insurance Plan grew to 209, representing a 5 percent increase. Coverage volume exceeded \$32 million.

Dr. Wessels reminds all pastors and full-time lay church employees and evangelists that they are eligible for the Nazarene Supplemental Group Term Life Insurance Plan. Specific details and costs are available from Pensions and Benefits Services USA, 6401 The Paseo, Kansas City, MO 64131. Interested persons may also phone 816-333-7000. □

RESTAURANT/STAFF DONATE TIME/MONEY TO RESCUE MISSION

Assistant manager Doug Holiday of Barn'rds Restaurant was looking for a community service project for his Lenexa, Kans., restaurant. Layman Bud Tollie of Kansas City Central Church was looking for ways to help raise money for the Kansas City Rescue Mission. The result has been more than \$1,500 raised for the center for transients in the past two years.

The fund-raiser has turned into an annual affair with the latest day-long drive netting \$921.14 for the mission. Restaurant owner Sam Marvin donated one-half of all of the proceeds of his sales on February 16, while his 18 employees donated their time. A number of suppliers for the restaurant donated food and drink, and area media outlets helped to publicize the event. Also, scores of members from Central Church of the Nazarene joined in convoys to the restaurant to enjoy salads, baked chicken, roast beef, and fish, knowing that their full stomachs would help to keep the mission doors open.

"My associate, Clark Armstrong, was first approached by Mr. Holiday about a year ago about possible community service projects," said Rev. Lee McCleery. "Clark and I talked and I remembered that Bud Tollie, who attends our church and is a member of the Rescue Mission board, had expressed a concern about ways to assist the mission. Clark got back to Mr. Holiday and our



Pete Tranello (l.), Kansas City operations manager for Barn'rds Restaurants, presents a check for \$921.14 to Joe Colaizzi (r.), manager of the Kansas City Rescue Mission. Others (l. to r.) are Doug Holiday, assistant manager of Barn'rds in Lenexa; Rev. Clark Armstrong and Rev. Lee McCleery, associate and senior pastors, respectively, at Kansas City Central Church; and Dr. Milton Parrish, superintendent of the Kansas City District, which operates the mission.

people responded by eating a lot of Barn'rds food."

"We plan to do it again next year," said Pete Tranello, manager of Kansas City operations for the Iowa-based restaurant. "We doubled the amount raised from last year, and we would like to do it again in 1987." □

The Kansas City Rescue Mission was founded in 1950 by the late district superintendent Dr. Jarrette Aycock, and continues to be operated as a ministry of the Kansas City District of the Church of the Nazarene. Rev. Joe Colaizzi is the director. □

—NN



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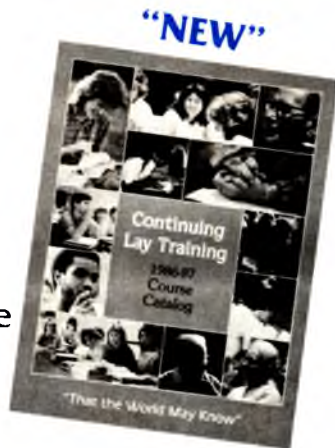
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Jan Bernard's first year at a Nazarene college was in 1953 at Pasadena College where she lived in Goodwin Hall as a freshman student. Twenty-four years later she returned to college—this time to another Goodwin Hall at Point Loma Nazarene College, as head resident for freshman girls. With memories of her own freshman year in college and her experience raising three children, Jan became "mom" to 242 girls in 1977 and remained head resident to freshman girls for eight years until her promotion this year to associate for student development/residential life. She is now working on a master's degree in guidance/counseling. Pictured (r to l.) is Jan talking with Carolyn Van Lear, a PLNC student.

woman to be inducted into the NAIA Hall of Fame for her contribution to athletics and to the NAIA. Dr. Jim Bond, president of PLNC, is also a member of the NAIA Hall of Fame.

Tom Clark, a 5 foot 10 athlete from Mansfield, Ohio, was awarded the Emil S. Liston Award, which is presented annually to the top junior male basketball player who has shown high athletic and scholastic achievement. Clark averaged 15 points per game in last year's season and 12 points per game in the most recent season, while maintaining a 4.0 grade-point average. □

—NN

OUR COLLEGES AND SEMINARIES



were honored by the National Association of Intercollegiate Athletics in Kansas City, March 18.

Dr. Lora H. Donoho, who has served as director of athletics at the college since 1976, became the first Nazarene

CORRECTION

In our March 1, 1985, issue, an article carried this statement: "The past president of Seattle Pacific University, a Free Methodist school, reported that his church, by direct gifts in a given year, had contributed only \$15,000."

In March '86, we received a gracious letter from Bishop Clyde Van Valin with figures on Free Methodist support of SPU through conferences and individuals for the years 1978 through 1984. These figures show \$135,921 received in 1978 (the lowest year) and \$197,241 in 1984 (the latest year).

We apologize to the bishop, church, and university for an unfortunate comparison that reflected unfavorably on those who so loyally support an excellent educational institution, for whose work we sincerely thank God.

MVNC STUDENT AND PROF HONORED BY NAIA

The director of athletics for Mount Vernon Nazarene College and a junior guard on the MVNC basketball team



Dr. William Prince (l.), president of Mount Vernon Nazarene College, and Dr. Mark Moore (r.), Education Services secretary, congratulate Dr. Lora Donoho and Tom Clark following the NAIA Hall of Fame banquet in Kansas City.

ACCREDITATION CONTINUED FOR ONC NURSING PROGRAM

The National League for Nursing has announced its continued accreditation of the Nursing Education program at Olivet Nazarene College. The accreditation is for a maximum term of eight years.

Thirty-eight sophomores were formally accepted into the nursing major during a special dedication ceremony at Kankakee, Ill., College Church, March 8.

With commencement 1986, 662 students will have graduated from the nursing program at ONC since it was started in 1967, according to professor Albertta David, head of the nursing division.

—NN



ONC nursing students are formally accepted into the major during a special ceremony at Kankakee College Church of the Nazarene.

PLNC OFFERS MASTER'S OF MINISTRY DEGREE

Twenty-one ministers from Arizona, California, and New Mexico recently attended the first week of master's of ministry classes offered for the first time at Point Loma Nazarene College. Dr. Elmer A. Martens, president and professor of Old Testament, Mennonite Brethren Seminary, and W. E. McCumber, editor of *Herald of Holiness*, were guest lecturers for the pilot classes titled "Proclaiming the Old Testament." Other instructors were PLNC's Drs. John Lown and Reuben Welch, and director of master's program in religion, Dr. Frank Carver.

The program consists of 9 campus-based courses plus 16 units of supervised studies for a total of 52 quarter units, enabling participants to complete the master's degree in four to five years.

Rev. James Stewart, pastor of the Walnut Greek, Calif., church and one of the students in the pilot program, said he appreciated the program because it allowed him to continue his education while still pastoring. After completing the first week, Stewart said



W. E. McCumber (standing) in a class session

he found the course a great help and quite challenging.

Other on-campus courses in the program are titled "Communicating the Gospel," "Personality Assessment and

Growth," "The Minister's Family," "The New Testament and Ministry," "The Christian Faith," "Worship and Renewal," "Leadership Development," and "Church Finance."

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THE DOMINICAN REPUBLIC DISTRICT ASSEMBLY REPORTS

General Superintendent William M. Greathouse visited the Dominican Republic March 17-21 to preside at the four district assemblies.

Impressive gains for 1985 were reported on all four districts, with a total of 985 new members by profession of faith. The total number of members in full communion reached 5,399, a gain of 701. There were 1,948 probationary members reported. Total Sunday School enrollment reached 16,180, with an average attendance of 5,688.

On the Central District, Rev. Marcos Hatchet resigned as district superintendent to launch a project to establish a new central church in the heart of the capital city of Santo Domingo. Rev. René Acosta was elected as the new district superintendent on the second ballot.

The East District was divided to form the new East Central District with Rev. Simon Shal appointed as the new district superintendent. Rev. Rogelio Perez was reelected superintendent of the East District with a unanimous vote. Rev. Hector Vargas of the North District and Rev. Neftali Payano of the Southwest District were also reelected superintendents of their districts.

A spirit of unity and enthusiasm is sensed on each district. God is building His Church and we rejoice! □

—Rev. Donald Crenshaw, reporter

FOR THE RECORD

MOVING MINISTERS

ETIENNE AUSSUJET from Haiti to Wimauma (Fla.) Haitian Mission
 ROBERT BARNARD from Anthony, Kans. to Creve Coeur, Ill.
 AMOS BONHOMME from Haiti to Lakeland (Fla.) Haitian Mission
 LYLE C. BORGER to Clinton, Ill.
 JOHN W. BRUCE from Coshocton, Ohio, to Detroit (Mich.) St. Paul
 JESSE L. BUCHANAN from G.A. to Tampa (Fla.) Town and Country
 MICHAEL T. BURKE from Salisbury, Pocomoke City, Md., to Pocomoke, Pocomoke City, Md.
 JAMES S. BURLINGAME from Ohioville, Pa., to Kane, Pa.
 JEAN E. CINEYAS from Haiti to Lake Wales (Fla.) Haitian
 JEAN COMBONNE from Haiti to Haines City Haitian Auburndale, Fla.
 ULYSSES S. CRIBBS from Sullivan, Mo., to Chicago (Ill.) Mount Greenwood
 FRANK CROMIE, NTS, to Edgewater Terrace, Chilli-cothe, Ill.
 STEVE DENEHIE from Hillsboro, Ind., to Space Coast Community, Satellite Beach, Fla.
 GARY FARRIS from evangelism to Anna (Ill.) First
 MAX L. GAFFIELD from Wappello, Iowa, to Clarinda, Iowa

MARCO A. GARCIA from L. A. Bible School (ED) to Pasadena, Calif.
 DAVID W. GRAVES from Broken Arrow, Okla., to Marion (Ind.) First
 DARRELL HALL from NASA Church, Webster, Tex., to Bryan (Tex.) First
 DAN HAYES to Lake Mary, Fla.
 JERRY E. HUNTER from Texhoma, Okla., to Noble, Okla.
 NORMA LANE, missions, to Spokane (Wash.) Crestline
 RICHARD LANE, missions, to Spokane (Wash.) Crestline
 JEAN MARCELIN from Haiti to Winter Haven Haitian, Auburndale, Fla.
 PAUL A. MERKI from Oil City, Pa., to Marley Park, Glen Burnie, Md.
 CLIFF D. MYERS from Eaton, Ohio, to Louisville (Ky.) Trinity
 JAMES E. PALMER from evangelism to Olney, Ill.
 BENITO RENELUS from Haiti to Bartow (Fla.) Haitian
 MITCHELL SANDERSON to Summit Grove, Ill.
 HECTOR SANTIN from Pasadena, Calif., to Los Angeles Echo Park
 JACK L. SCHMITT from Owosso (Mich.) First to Chapman Memorial (Mich.)
 WILLIAM Q. SHERIDAN, JR., from Atlanta Brookhaven, Chamblee, Ga., to Campbell's Creek, Charleston, W.Va.
 EUGENE G. SMITH from Fort Madison, Iowa, to Sioux City (Iowa) First
 KEN M. SMITH from Indiana to Son Rise Community, Titusville, Fla.
 WILLIAM O. SMITH from Sioux City (Iowa) First to Frankfort (Ky.) First
 WAYNE STEURY to Bloomington (Ill.) Fairway Knolls
 J. MARTIN STEWART to Astoria, Ill.
 STEPHEN P. STRICKLER from Sacramento (Calif.) Liberty Towers to Vallejo (Calif.) First
 RODGER STRONG from St. David, Ill., to Jerseyville, Ill.
 JOE SUTHERLAND, SR., from Collinsville, Ill., to Rosewood Heights, Ill.

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EVANGELISM MINISTRIES

JERRY THOMAS from Crystal Lake, Ill., to Pana (Ill.) First
 PAUL W. URSCHEL from San Bernardino (Calif.) East to retirement.
 DAVID L. WEITZ from Chicago (Ill.) Calvary to Vallejo (Calif.) Hillcrest Community
 EARL B. WHEELER from Centralia, Wash., to Salem (Oreg.) First
 BRIAN E. WILSON, NTS, to Blue Island, Ill.

DISTRICT ASSEMBLY INFORMATION

NORTHEAST OKLAHOMA—June 18-19. Central Church of the Nazarene, 7291 E. 81st St., Tulsa, OK 74133. Host Pastor: Ed McDonald. General Superintendent: Dr. Charles H. Strickland
CANADA PACIFIC—June 20-21. Church of the Nazarene, 2390 McMillan Rd., Abbotsford, B.C. V2S 5W4. Host Pastor: J. Donald Nicholas. General Superintendent: Dr. William M. Greathouse
NORTHWESTERN OHIO—June 20, 7 P.M. First Church of the Nazarene, 901 E. Home Rd., Springfield, OH 45503. Host Pastor: Bruce Petersen. General Superintendent: Dr. Eugene L. Stowe
EASTERN KENTUCKY—June 25-26. Plaza Church of the Nazarene, 400 Diederich Blvd., Ashland, KY 41101. Host Pastor: Paul E. Holdren. General Superintendent: Dr. Raymond W. Hurn
DAKOTA—June 26-27. Church of the Nazarene, 602 13th St. S.E., Jamestown, ND 58401. Host Pastor: Randy S. Williams. General Superintendent: Dr. John A. Knight
NEBRASKA—June 26-27. Grand Island High School, 2104 N. Lafayette, Grand Island, NE 68803. Host Pastor: Arlan J. Hoskins. General Superintendent: Dr. Jerald D. Johnson

NAZARENE CAMP MEETINGS

NORTH CAROLINA—July 3-13. Campground, corner of Upward and Orchard Rd., Hendersonville, N.C. Special workers: Dick Strickland, Harold Loman (3-8), and Ellis Blythe (9-13), evangelists; the David Gagnons, song evangelists. D. Eugene Simpson, district superintendent
NORTHWEST—July 3-6. Pinelow Camp, Rte. 1, Loon Lake, WA 91148. Special worker: Dr. Jerald D. Johnson; local talent, music. Walter E. Lanman, district superintendent
CENTRAL LATIN AMERICAN—July 7-11. Arrowhead Camp, Glen Rose, Tex. Local talent, music. Joe Dimas, district superintendent
GEORGIA—July 7-13. Nazarene Campground, Adrian, GA 31002. Special workers: Dr. V. H. Lewis, and Bob Hoots, evangelists; Wally and Ginger Laxson, singers. Harold Latham, district superintendent
MISSOURI—July 7-13. Pinecrest Camp, Star Rte. 2, Fredericktown, MO 63645. Special workers: Stephen Manley and Bayard Dubois, evangelists; Dave and Nelinda Hintz, music. Hiram Sanders, district superintendent
NORTHERN CALIFORNIA—July 7-13. Missions Springs Conference Center, 1050 Lockwood Gulch Rd., Scotts Valley, CA 95066. Special workers: Ted Martin and Ken Staniforth, evangelists; Dr and Mrs. Horace Stevens and Ron Lush, music. Clarence J. Kinzler, music
CENTRAL CALIFORNIA—July 8-13. Camp Sugar Pine, Oakhurst, CA 93644. Special workers: Rev. and Mrs. Charles Higgins, speakers; local talent, music. Wil M. Spaitte, district superintendent
CANADA WEST (Manitoba)—July 10-13. St. Malo Campgrounds, south of Winnipeg. Special workers: Hugh Gorman, evangelist; local talent, music
CANADA CENTRAL (Clarksburg)—July 12-20. Clarksburg Camp at Clarksburg, Ont. (near Thornbury). Special workers: Wilbur Brannon, evangelist; Bob and Jane Muncie, singers. Lorne MacMillan, district superintendent
CANADA CENTRAL (Cedardale)—July 25—August 4. Cedardale Tabernacle, Rte. 2, Pefferlaw, Ontario. Special workers: Bill Griffin, evangelist; Larry Leckrone, singer Lorne MacMillan, district superintendent
MICHIGAN—July 12-20. Indian Lake Nazarene Camp, 7926 Central St., Vicksburg, MI 49097. Special workers: Reuben Welch, Lenny Wisheart,

Gary Haines, evangelists; Larry Leckrone, music. C. Neil Strait, district superintendent
MAINE—July 14-20. Camp Wakonda, Rte. 220, Washington, ME 04574. Special workers: Mike Adams, evangelist. J. E. Shankel, district superintendent

MOVING CHAPLAINS

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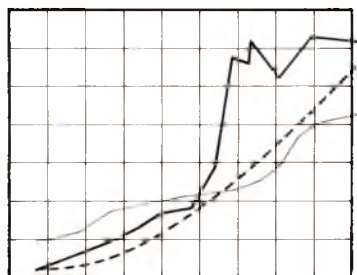
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*Specialized assignment personnel

ANNOUNCEMENTS

The Iowa City, Iowa, church will celebrate its 60th anniversary the weekend of July 4-6, 1986. A Fourth of July picnic, Saturday evening banquet, and Sunday "homecoming" services are planned. All former pastors, members, and friends are invited to attend or send greetings. The address is 1035 Wade St.,



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 Address _____
 City _____
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 Telephone (_____) _____
 Birth Date _____
 Month Day Year
 Birth Date of Spouse _____

Iowa City, IA 52240. For more information phone 319-338-3313.

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

RECOMMENDATION

REV. RONALD D. McELFRESH, pastoring at Palco, Kans., has announced plans to enter the evangelistic field in July of 1986. He is now preparing his slate. Rev. McElfresh has pastored for many years on the Kansas District and is aware of the needs of pastor and people. I recommend him. He may be contacted at Rte. 1, Box 62, Palco, KS 67657, until June 15, 1986.—*R. J. Cerrato, Kansas district superintendent.*

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

VITAL STATISTICS

DEATHS

ROY E. CLAWSON, 87, Apr. 13, Orlando, Fla. Survivors: daughters Theima Say and Mrs. Dorothy Leezer; seven grandchildren; and three great-grandchildren.

MILDRED A. EDELMAN, 69, Mar. 23, Riverton, Wyo. Survivors: husband David; son David Robert; daughter Betty R. Crider; five grandchildren; and one great-grandchild.

OPAL M. FILES, 86, of Wiley Ford, WVa., Feb. 3, Schuykill Haven, Pa. Interment: Snyder's Cemetery, WVa. Survivors: daughters Mrs. Beatrice Simonson, Rev. Gloria Files, Mrs. Vivian Pearsall, and Mrs. Virginia Hoffman; 8 grandchildren; and 10 great-grandchildren.

TONY HAYSE, 88, Mar. 6, Minonk, Ill. Survivors: sons Rev. George, Edward, Rev. Kenneth, Henry, Tony, and Robert; daughters Bernadine Rodefer, Bernice Gerdes, and Virginia Perschall; 41 grandchildren; 83 great-grandchildren; and 5 great-great-grandchildren.

MRS. DOROTHY HAZEN, 65, Mar. 6, Edmonton, Alta. Interment: Caroline, Alta. Survivors: three sons, three daughters; a number of grandchildren and great-grandchildren.

ALBERT FREDERICK (FRED) LEVITT, 69, Mar. 12, Maple Ridge, B.C. Survivors: wife Beth; son John; daughter Mrs. Roy (Joan) Hall, Jr.; and seven grandchildren.

REV. W. THOMAS MILLEY, 83, Apr. 2, New Albany, Ind. Survivors: wife Nellie Lobb; sons David and Gawain; daughters June Oster and Mary Sue Wofford. Ministry: Kentucky and Indiana and in evangelism.

HATSUE (HATOMA) ROBINSON, 44, formerly Kansas City, Mo., Mar. 20, Pasadena, Calif. Interment: Overland Park, Kans. Survivors: husband John L., Jr.; daughters Suzi Steele, Sheri, Sandi, and Syndi, son James; two grandchildren; her mother; four brothers; and three sisters.

IDA M. SAYERS, 92, Dec. 12, Archbold, Ohio. Survivors: daughter Merle Stahl; two grandsons; and eight great-grandchildren.

CLARA LUELLA SCHWAB, 100, Aug. 16, Winona, Minn. Survivors: husband, Ralph F. Sr.; sons Ralph F.,

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May 25

**"Progressive Authority,
the Delegated Authority to Christ"**

June 1

**"Progressive Authority,
Derived Authority"**

by Stephen L. Manley, speaker

NEWS OF RELIGION

FIVE NEW LANGUAGES GET FIRST SCRIPTURES FROM BIBLE SOCIETIES. Gumatj, Isekiri, Waskia, Musey, and Ruhaya are five languages into which a part of the Bible was translated for the first time recently, with help from the American Bible Society (ABS) and its partners.

Only 500 people, aborigines who live in an inaccessible region of northeastern Australia, speak Gumatj. But the policy of the Bible societies is that the Bible must be made available for all people in words they can understand.

The Isekiris in Nigeria got their first New Testament at a ceremony of dedication recently. The Waskias of remote Papua New Guinea now have the New Testament and also Genesis, Proverbs, and some of the Psalms. The Museys of Chad, in Africa, have the Gospel of Luke and the Book of Acts; translation is underway on the rest of the New Testament. The Ruhaya-speakers of Tanzania, an estimated 1 million people, have the books of Amos and Hosea.

ABS and its partner Bible societies currently have translations underway in 544 languages. □

SUPREME COURT SAYS MILITARY CAN BAN RELIGIOUS APPAREL. In a narrow 5-4 decision, the Supreme Court ruled March 25 that the military's power to enforce a uniform dress code prevailed over a constitutionally guaranteed right of an Orthodox Jewish rabbi to practice his religion. The decision, written by Justice William H. Rehnquist, upheld a reprimand and other disciplinary action against S. Simcha Goldman, who was an Air Force captain working as a psychologist. Goldman was reprimanded for wearing his yarmulke (skullcap) while on duty.

Rehnquist wrote that courts must give "great deference" to uniform requirements and other practices the military deems necessary to "foster instinctive obedience, unity, commitment, and 'esprit de corps.'"

In a dissent joined by Justice Thurgood Marshall, Justice William J. Brennan, Jr., said the Court's decision had the effect of "eliminating, in all but name only, judicial review of military regulations that interfere with the fundamental constitutional rights of service personnel." □

AIDS SCARE AFFECTS CHRISTIAN COUNSELING. Counseling homosexuals, a difficult area of ministry, has been further complicated by fear of AIDS (Acquired Immune Deficiency Syndrome), according to author Harold Ivan Smith. Writing in the spring 1986 issue of *Ministries: The Magazine for Christian Leaders*, Smith says statements, attitudes, and actions of some pastors and Christian counselors are driving a wedge between homosexuals, who themselves fear AIDS, and proper Christian counseling.

"Some gays are so panicked by the killer epidemic, so hungry for release from bondage, so ripe for the liberating good news of the gospel, so close to decision," Smith writes. "But the ranting and raving of a few judgmental preachers builds skepticism and suspicion toward all evangelicals."

Smith said much damage has been done by Christians who have said AIDS is the wrath of God upon homosexuals. He says individuals should not take it upon themselves to decide whether or not AIDS is the wrath of God. "Evangelicals must painfully ask," concludes Smith, "will our prejudices, our generalizations, keep us from obediently preaching and counseling? Or is this [AIDS] a mandate for compassionately ministering to homosexuals?" □

Jr., Philip R., and Richard E.; 12 grandchildren; and 8 great-grandchildren.

CARL M. STOCKBURGER, 82, Dec. 15, Fayette, Ohio. Survivors: wife Anna; son Paul; daughters Betty Weaver and Barbara Croninger; 10 grandchildren; 10 great-grandchildren; and 1 sister.

MRS. HARRIET VINEYARD, 72, Jan. 11, Vineland, N.J. Survivors: husband Charles; daughters Jean Ann Holshue and Virginia Trasferini; and grandchildren.

MRS. DAVID K. WACHTEL, 72, Mar. 1, Madison, Tenn. Survivors: son David; daughters Mrs. Eunice Gainer, Mrs. Carol Williams, and Mrs. Rebecca Dorris; 11 grandchildren; and 1 great-grandchild.

MARY NEIL WILSON, 76, Apr. 4, Tacoma, Wash. Survivors: sister Mrs. Gladys Parks; and brother Paul Wilson.

BIRTHS

to DAVE AND CAROL (GARRISON) BINIAZ, Anaheim, Calif., a girl, April Janice, Feb. 16

to JAMES AND CYNTHIA (MICHAEL) BLOWERS, Alta Loma, Calif., a boy, Michael James, Apr. 4

to REV. AND MRS. C. MICHAEL COURTNEY, Springfield, Ohio, a boy, Jacob Samuel, Apr. 4

to CARY AND FAY (MUSTAIN) DICKENS, Yuma, Colo., a boy, Joel Cary, Feb. 12

to STEVEN AND JUDY (SCHWARTZ) FILLMORE, Red Deer, Alta., a boy, Steven "Brett," Mar. 18

to CARLIN AND BETH (TRAVIS) PARKER, Sebastian, Fla., a boy, Travis Ryan, Feb. 8

to VERNON (BUTCH) AND MARGARET (WIGHT) SPRAGUE, Hubbard, Ohio, a boy, Brent Clarke, Feb. 11

to HERB AND KATHY (PORTER) STEEL, Anaheim, Calif., a girl, Sarah Catherine, Feb. 21

to KEVIN AND SUE (BENNETT) ULIS, Ypsilanti, Mich., a girl, Kelley Louise, Mar. 17

to JOHN AND ALICE (HARTLEY) WILLIAMS, Anaheim, Calif., a girl, Rebekah Margaret, Oct. 14

to BOB AND SANDRA (CRAIN) WOMACK, Texarkana, Tex., a girl, Robin Deann, Mar. 21

to DAVE AND KAREN (DAVIS) YOUNG, Anaheim, Calif., a girl, Amanda Christine, Sept. 28

ANNIVERSARIES

RAY AND RUBY CLAPP of Bakersfield, Calif., celebrated their 60th wedding anniversary January 12, 1986, at the Olive Knoll church. The Clapps were married January 13, 1926. They have 5 daughters, 16 grandchildren, and 12 great-grandchildren.

REV. AND MRS. W. B. WALKER celebrated their 75th wedding anniversary at their home in Indianapolis April 2. An open house was hosted April 6

by their daughter, Dorothy Bean, of Indianapolis, and their son, Roy, of Austin, Tex. WISH-TV interviewed the couple and incorporated the taping in their news broadcast, featuring the stability of marriage. The Walkers, both 92, returned to Indianapolis 3 years ago after 18 years of retirement in Bethany, Okla.

Rev. Walker was ordained in 1918 at Bethany, Okla., by General Superintendent R. T. Williams. The Walkers have spent their 75 years of marriage in the ministry, serving pastorates in Texas, Oklahoma, Kentucky, Massachusetts, and Ohio—a total of 41 years. Rev. Walker also served as superintendent of the West Texas District for 7 years and as an evangelist during his active early retirement years. He has authored 16 books and written hundreds of articles for the *Herald of Holiness* and *Preacher's Magazine*.

The Walkers have 5 grandchildren, 14 great-grandchildren, and 9 great-great-grandchildren.

DIRECTORIES

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

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

I realize that we must have and teach standards, but isn't a Sunday School teacher going too far to tell little children that Jesus won't love them any more if they wear shorts? I think this does injustice to God's love and confuses the children.

This, I'm sure, is an extreme and isolated incident. We should never tell anyone of any age that anything they do will place them outside of Jesus' love. Jesus loved those who denied Him, betrayed Him, and forsook Him. He loves all persons, even those who reject His love and refuse His salvation. We can encourage modesty without imposing limits on divine love. □

I need some answers for our church. As a pastor, I love the NIV, preach from it, study from it, and give it as gifts. A member of our church objects, insisting that the KJV is the only "authorized" version of Scripture. Could you help settle the question? What Bible is correct to use?

When the King James Version appeared in 1611 it was "Appointed to be read in Churches." This was, of course, in England and the English church accepted the king as its earthly head. King and Parliament would dictate that a particular version be read in public worship.

Outside the national churches the KJV was not "appointed" to be read, and no version, including the KJV was "authorized."

If I was a pastor I would seek, so far as possible, the peace of the church. I would recognize the right and privilege of the people to read and study any version they preferred in their private lives. For public worship I would read and preach

from a version acceptable to the majority of the worshipers. If a majority was a very small majority, I'd get all the folks together and say, "Let's not split the church and injure our mission over this issue. Let's agree on one version for public worship use and have all possible unity and good will." If it becomes a serious matter of threat to Christian liberty, I would not let one or two persons put the whole church in bondage to their opinion, whatever version the one or two were contending for.

Alas, brother, the question will likely never be settled in our lifetime. But whatever version of Scripture we favor, let us be careful to disagree in love when others advocate another version. □

Are Nazarenes free to believe what their consciences direct on matters not discussed in the "Articles of Faith" in the *Manual*? For instance, can a member of our church believe in the intercession of the saints and pray to them?

Elements of belief and practice not specified in the *Manual*, or in interpretations of the *Manual* by the general superintendents are reserved to the private judgment of our members.

I suppose a fellow is free to "believe in the intercession of the saints and pray to them" as a very private practice. To seek to convince and involve others in these activities would no doubt meet with serious, strong disfavor. The vast, overwhelming majority of Nazarenes do not believe in praying to the saints, and an open advocacy of the practice would certainly meet such a vociferous resistance as to constitute a disturbance of the peace and unity of the church. And, I would "prophesy" that any ruling by the general superintendents that would be evoked by such a rhubarb would find that particular belief and practice to be inconsistent with *Manual* paragraph 26:3.

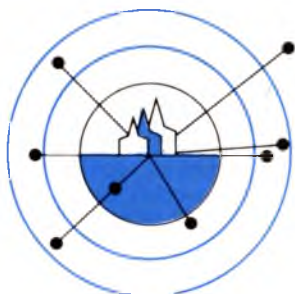
I really don't know why a person who believes in and practices praying to saints would want to be a Nazarene, for he could easily find a church congenial to his desires. Ours never will be. □



EXTENSION REVIVAL A WAY TO START A NEW CHURCH

1. Find people not being reached by an evangelical church.
2. Look for ethnic or socio-economic groups different from your own congregation.
3. Prepare your church for sponsorship.
4. Find a meeting place where they will feel comfortable.
5. Plan a three-week evangelistic effort.

An extension revival focuses on totally new people. A weekend meeting is too short. An extension revival requires more time than a usual effort. A three-Sunday revival with rest nights on Monday should be considered.



Rev. Michael R. Estep, Director
Church Extension Ministries
6401 The Paseo, Kansas City, MO 64131
Phone 816-333-7000



Waxahachie, Tex., First Church was dedicated Sunday, February 9, 1986, at 2:30 P.M. Dr. John Knight preached the dedicatory message, and the special guests were Dr. W. M. Lynch, district superintendent, and the "Collegians" from Southern Nazarene University. The church has been in Waxahachie since 1976. This is their second new building. The present facility is 11,000 sq. ft., and is valued at approximately \$650,000. The present indebtedness is \$165,000. Paul Horner has been the pastor for four years.



Dr. Raymond W. Hurn, general superintendent, recently dedicated the new 11,000 sq. ft. Sunday School and educational building of the Huntington, W.Va., First Church. The new building provides the church 20 new classrooms and 4 new offices. The building was constructed by Don Ross Builders, a Nazarene builder from Bruceton Mills, W.Va. Present pastor, J. D. Bailey; former pastor, Willis Coburn; and District Superintendent C. Harold Smith participated in the dedication service.



Louisville, Ga., First Church honored five of their Sunday School ladies and children for faithful attendance. A year pin is given each year to the one that only misses three Sundays a year. Mrs. Eli Lamb received a 37-year pin; Mrs. Jennie Chalker received a 13-year pin; Miss Shannon Chalker received a 13-year pin; Jill Bowles, 8 years old, received an 8-year pin; and Patrick Sheppard, 4 years old, received a 4-year pin. Pictured (*l. to r.*) are Pastor H. E. Davidson, Shannon Chalker, Mrs. Jennie Chalker, Mrs. Lamb, Sunday School Superintendent Charlie F. Thigpen, and (*front*) Patrick Sheppard and Jill Bowles.



In a special service March 16 at the Oklahoma City Shields Church, the church annex was named "The Wanda Knox Memorial Building." Pastor Leon Sutterfield says, "The home church of this outstanding missionary wants to assure that her beautiful life in Christ is not soon forgotten. The prayer of the church is that her dedication to Christ will inspire others to similar service."



February 9 was a historic day at the Toronto Kennedy Road Church. The largest Alabaster offering in the history of Canada Central District was received, totaling over \$2,600. NWMS President Walter Burridge challenged every member to give 25¢ per day for 100 days with a goal of receiving 100 Alabaster boxes containing \$25.00 each. Pictured is Mr. Burridge with a shovelful of "praise offering." Rev. Ken Ardrey and Rev. Steve Beck are pastors at the Kennedy Road Church.

WHO CAN PLANT CHURCHES?

PASTORS, of course
D.S.'s, certainly
EVANGELISTS even

But How About LAY PEOPLE?

Look around you.

There are 1,499 counties in the U.S. and Canada (census divisions) unreached by the Church of the Nazarene. That represents 32 million people.

Why not consider planting a church in one of those counties?

Other lay people have—
 in Carson Valley, Nevada
 in Scottsboro, Alabama
 in Eatonville, Saskatchewan
 and other places.

Talk to your pastor about it.

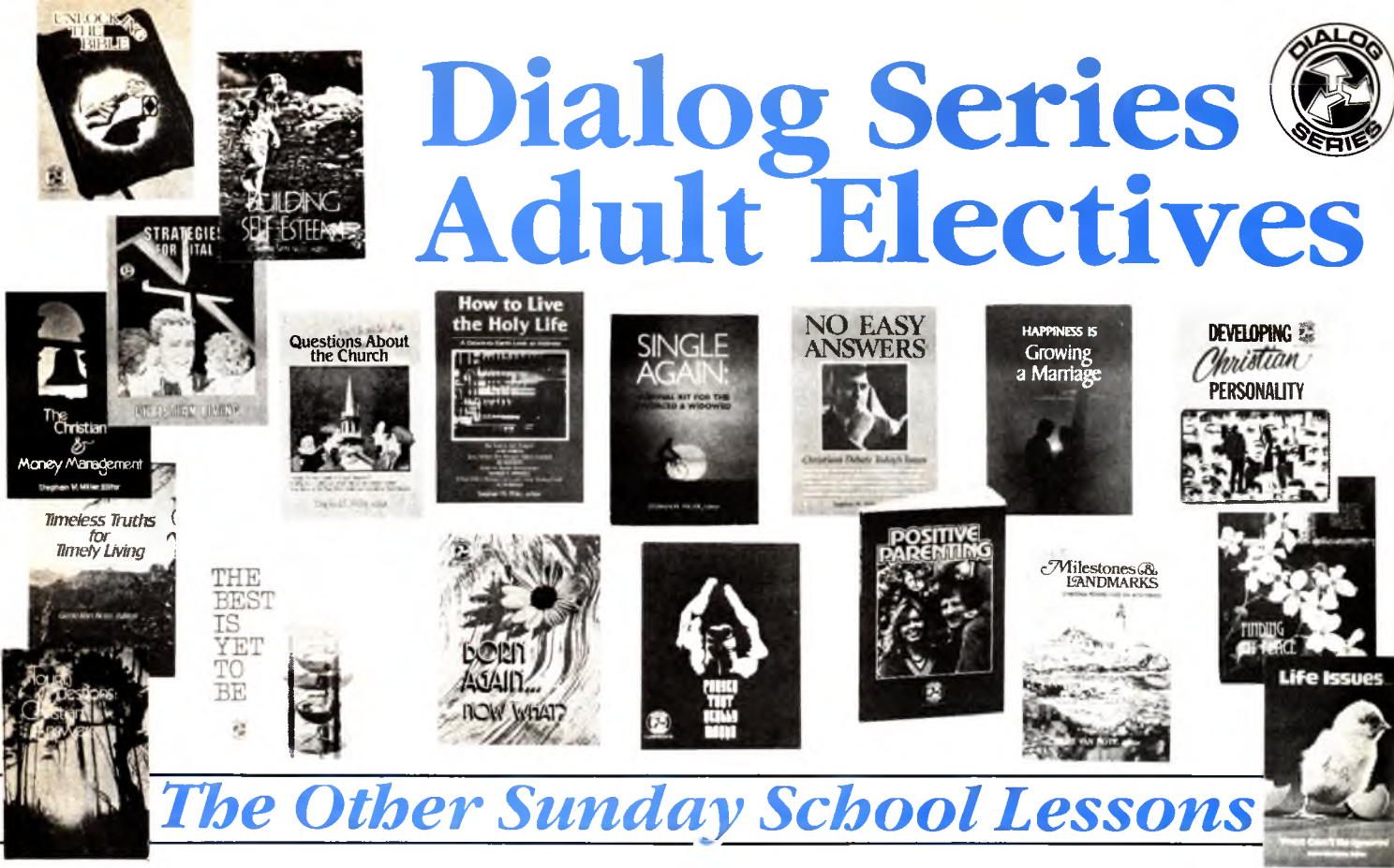
Contact your district superintendent.

TODAY

Rev. Michael R. Estep, Director
 Church Extension Ministries
 Kansas City, Mo.



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Unlocking the Bible. Six chapters on "How we got our English Bible," followed by seven skill-building Bible study labs.
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Leader: BA083-410-4652 Pupil: BA083-410-4660

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Leader: BA083-410-9689 Pupil: BA083-410-9697

Timeless Truths for Timely Living. A guide to developing a meaningful devotional life, using selected passages from some of the finest devotional books ever written.
Leader: BA083-410-9700 Pupil: BA083-410-9719

Tough Questions—Christian Answers. Identifies the most difficult questions facing young adults and leads a search for answers from a Christian perspective.
Leader: BA083-410-7708 Pupil: BA083-410-7716

CURRENT ISSUES

The Best Is Yet to Be. A practical guidebook for preretirement planning.
Leader: BA083-410-6310 Pupil: BA083-410-6302

Questions You Shouldn't Ask About the Church. Tough questions many think about but few ask, like: Why Have a Revival When the Sinners Won't Come? How Do You Spank a Church Member?
Leader: BA083-410-9298 Pupil: BA083-410-9301

Single Again. Practical tips for dealing with critical issues including loneliness, guilt, temptation to suicide, sex, finances, and in-law relationships.
Leader: BA083-410-9735 Pupil: BA083-410-9743

DOCTRINE

Born Again—Now What? A basic study of the biblical truths that build Christian character. Excellent for new believers.
Leader: BA083-410-5691 Pupil: BA083-410-5705

How to Live the Holy Life. A practical book that deals with issues such as "Do saints get angry?" and "How to battle temptation." Writers include Charles Swindoll and James Dobson.
Leader: BA083-411-1020 Pupil: BA083-411-1039

Prayer That Really Works. Rosalind Rinker, Charles L. Allen, and others share the secrets of prayer power that can rejuvenate your prayer life.
Leader: BA083-410-1483 Pupil: BA083-410-3419

FAMILY

Happiness Is Growing a Marriage. A frank and honest approach to help make good marriages better.
Leader: BA083-410-7023 Pupil: BA083-410-7031

Positive Parenting. Christian principles on the theme "How to be a better parent."
Leader: BA083-410-704X Pupil: BA083-410-7058

INTERPERSONAL RELATIONSHIPS

Developing Christian Personality. Biblical answers to loneliness, fear, guilt, hate, discouragement leading toward fulfillment in Christ.
Leader: BA083-410-2706 Pupil: BA083-410-2714

Milestones and Landmarks: Christian Perspectives on Adulthood. A thoroughly Christian approach to understanding and coping with the passage of life.
Leader: BA083-410-7740 Pupil: BA083-410-7759

SOCIAL ISSUES

Finding My Place. Helps Christians relate to world hunger, politics, business ethics, poverty, the leisure crisis, and similar themes.
Leader: BA083-410-5713 Pupil: BA083-410-5721

Life Issues . . . That Can't Be Ignored. A serious attempt to find a Christian position on some of the crucial social issues that are challenging traditional moral values.
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No Easy Answers. Twenty-six Christians go head-to-head on 13 tough issues such as Christian schools, divorce, and life-support systems.
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CHA DRAWS RECORD ATTENDANCE

The 118th annual meeting of the Christian Holiness Association drew record crowds to the Columbus, Ohio, Sheraton, April 21-24.

The theme for the convention, "Holiness: An Expanding Influence," was reinforced by addresses and discussions on such topics as: A Personal Ethic Appropriate to Sanctified Christians; A Course of Action Toward an Adequate Personal and Social Holiness; and Holiness Influencing the Moral Climate, Education, Media, Social Conscience, Government, and World Scene.



This year's program, which was described as "outstanding," was coordinated by Dr. Jerald D. Johnson, general superintendent. Dr. Johnson was also reelected to the

CHA Executive Committee. Registered attendance for the CHA convention was greater than at any other time in recent years.

Some other Nazarenes who contributed their time and talents to the convention were: Mr. Russ Bredholt, president of Atlantic Communications; Dr. Ray Dunning, professor of religion and philosophy at Trevecca Nazarene College; Dr. Bill Prince, president of Mount Vernon Nazarene College; and Dr. Timothy Smith, director of the Program in American Religious History at Johns Hopkins University. □

—NN

NOTICE TO ALL DISTRICTS AND CHURCHES

The General Church Loan Fund—USA announces the newly established interest rate for all loans made to qualifying churches from the General Church Loan Fund is 10% with a 1% loan origination fee.

PLANNING FOR WORLD YOUTH CONGRESS UNDERWAY

The Executive Planning Committee for "Nazarene Youth Congress '87" met in Kansas City, March 20, to develop initial plans for the special convention to be held in Washington, D.C., July 7-14, 1987.

Thousands of youth and youth leaders are expected for the event, which will include sessions for worship, equipping for ministry, and sharing. Conference facilities will be provided

by the University of Maryland. For the first time, this congress will feature specific training for youth workers. More than twice the number of 2,200 participants involved in the 1983 World Youth Congress in Oaxtepec, Mexico, are expected in 1987.

World Youth Congress is open to teenagers 14-18 who have qualified through their individual districts. For the first time, the General NYI Council has developed a quota for district and local youth leaders who will be selected by the District NYI Council. More information regarding quotas, application process, and so forth, is available from district NYI presidents or from NYI Ministries, 6401 The Paseo, Kansas City, MO 64131. □

—NN

NOTICE TO ALL GENERAL CHURCH LOAN FUND DEPOSITORS

The General Church Loan Fund—USA announces the newly established interest rate of 6% for all deposits of \$100 or more deposited for a term of one year or longer. The interest rates will be reviewed annually.

LEADING DISTRICTS IN SPRING SS EMPHASIS

Final figures for the spring Sunday School emphasis, "Taking God's Love to New People," show 31,164 new enrollments in the United States and Canada during the six-week drive. Dallas District led all other reporting districts with 1,795 enrolled. The top 10 reporting districts included:

DISTRICT	ENROLLED
1. Dallas	1,795
2. Central Florida	1,483
3. Akron	1,217
4. Kansas City	1,128
5. Houston	1,043
6. West Virginia North	936
7. Northwestern Ohio	886
8. Colorado	846
9. Dakota	784
10. Los Angeles	713

Mississippi District had 1,063 new enrollments during the emphasis, but failed to make the top 10 due to failure to report them during one week of the drive.

The top 10 districts in attendance increase during the emphasis (as compared to their 1985 assembly averages) were:

DISTRICT	ATTENDANCE GAIN
1. Central Florida	3,390
2. Southern California	1,255
3. Northwestern Ohio	1,193
4. Southwestern Ohio	1,193
5. Central Ohio	1,171
6. Tennessee	1,148
7. Eastern Kentucky	1,002
8. Sacramento	971
9. Eastern Michigan	925
10. Illinois	916

—NN

EVANGELISM MINISTRIES OFFERS WESLEYAN ADAPTATION OF PERSONAL EVANGELISM TRAINING MATERIALS

Dr. Bill M. Sullivan, Evangelism Ministries director, announces the new *Personal Evangelism Training Leader's Manual* and *Trainee Study Guide* are now published by Nazarene Publishing House. These materials are updated and revised to meet Wesleyan/Arminian doctrinal standards. They replace the *Nazarenes in Action Personal Evangelism* materials.

The new *Leader's Manual* supplies the teacher with a 13-week course. Word-for-word lectures are accompanied by overhead transparencies.

The *Trainee Study Guide* includes class summary sheets, lecture outline sheets, and the Programmed Study Guide.

Evangelism Explosion, by D. James Kennedy, is the textbook for these materials. Permission to use the *Evangelism Explosion* method was granted from Dr. D. James Kennedy of the Coral Ridge, Fla., Presbyterian Church. This method was chosen because of its thorough biblical explanation of the plan of salvation and its proven effectiveness in thousands of presentations both in the United States and other countries.

Beverly Burgess, program manager in Evangelism Ministries, was selected to author the books because of her 15-year involvement in personal evangelism training and practice.

General Superintendent Charles H. Strickland, who wrote the foreword for the *Personal Evangelism Training Trainee Study Guide*, states, "Pastors will find it valuable in training workers in a local church. Winning souls is the main line of spiritual advance in the church." □



General Superintendent Charles H. Strickland (l.), receives his copy of the new *Personal Evangelism Training Leader's Manual* and *Trainee Study Guide* from Beverly Burgess, author and personal evangelism program director in Evangelism Ministries, and Dr. Bill M. Sullivan, director of Evangelism Ministries.



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FAITHFUL GREETINGS



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BAG-1126 Birthday
BAG-2126 Get Well
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BAG-1346 Birthday
BAG-2346 Get Well
BAG-5346 Thinking of You
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