

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / SEPTEMBER 15, 1985

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## GOD'S CREATION

*by General Superintendent Raymond W. Hurn*

**F**IFTY YEARS AGO TODAY (September 15) in Kingman, Kans., my sainted parents brought a small group of people to the point of full organization as a Church of the Nazarene. I will return to the scenes of my boyhood to help celebrate. The Kingman Church of the Nazarene is today only one of the 8,067 Nazarene churches worldwide, but it is a "significant one."

This milestone causes me to reflect upon the Church of Jesus Christ in my first editorial as a general superintendent. One thousand five hundred sixty times in the past quinquennium a new Nazarene church was officially organized. What really are these organizations? Is the church the church when denominational criteria are met, or when the district superintendent decrees it an organized church? Perhaps some elements of truth are inherent in these statements, but we must not lose sight of the most basic element of all—the church is God's creation.

The Church is also the most treasured relationship of our Lord and Savior, Jesus Christ. He emphasized this at Caesarea Philippi when He commended Peter's testimony (Matthew 16:16-18) and again after the Resurrection when He "breathed on them" (John 20:21). A

frightened little group behind locked doors felt the miraculous, wonderful power of His Spirit. At Pentecost that "breath of God" would seem like tornadic winds of blessing and power. The baby church would begin taking the message to every part of the known world with superhuman results. The Church today could well point to that moment behind the locked doors when the small group felt the breath of Christ at its launching.

He did promise earlier that He would be in the midst of the two or three. Our much touted "cell" concept began here. The creation of a new, living cell in the Body of Christ is *His* way of launching *His* Church.

Throughout Paul's Ephesian letter the nature and vitality of Christ's Church is described. The miraculous power that created the Church (Ephesians 1:19-21; 2:1-5) and the high aspirations of Christ for the Church (Ephesians 5:27) are expressed.

Jesus himself promised that the Holy Spirit would be responsible for the power to launch the Church in a diversity of circumstances (Acts 1:8). It is the work of the Holy Spirit today in the birthing of congregations of new believers. The Church, if it is the true Church, is God's creation of new living cells in the Body of Christ. □



William McClendon

# WOMEN'S STUDIES AT NAZARENE BIBLE COLLEGE

by JANET SMITH WILLIAMS

**T**HE BANNER with these bold words hung on the walls at the June 21, 1985, luncheon for 134 women in the ministry at the Marriott Hotel in Anaheim at the General Assembly. They were inclusive words for women of the New Covenant. They brought mental pictures of New Testament scenes: Philip's daughters, not one, but four who were evangelists; Phoebe, minister and administrator; Lydia, sponsor of a house church; and Priscilla, who understood the significance of the baptism of the Holy Spirit and instructed Apollos in the same. These women, trend-setters in the Early Church, were "daughters."

The Church of the Nazarene by tradition has recognized the inclusion of women in all levels of ministry. At the 1928 General Assembly, 100 women preachers attended and had a picture made to commemorate the event. In those early days, women were a significant percentage of the total number of ministers. Now a new day has come. In 1980 the church had over 100 deaconesses and close to 500 women ministers, ordained or licensed. Now, the latest statistics for women in the course of study are listed at around 1,000.

Today, the concerned Christian woman submits her heart, her mind, and her given talents to build the kingdom of God. The church must be prepared to offer her opportunities for the development of her mind and the use of her talents, not only because she has an-

swered the call of God but also because she needs a part in Kingdom building.

Nazarene Bible College has gone to the heart of the problem by initiating and offering to all women, married or single, a certificate PROGRAM IN WOMEN'S STUDIES. It is designed to develop lay, deacon, and ministerial training. The program combines regular Bible college courses with special offerings of 18 classes and 9 seminars for home and family; Christian education; teaching ministry; societal needs of the poor, sick, and aging; music training; and biblical and doctrinal studies. Such a forward step is a reminder of the days in the church when women as preachers, social workers, and educators pioneered work that benefits many Nazarenes today. Dr. Bresee in the 1895 *Manual* of the Church of the Nazarene wrote that women had access to any office in the church, including the ministry. It is in this context of the continuing need for the involvement of godly women in the work of the church that such training is now offered at Nazarene Bible College.

Dr. Audrey Williamson, at that banquet, called upon the women to reaffirm their call to be involved, citing the example of Priscilla.

The women of the Church of the Nazarene need to be able to articulate the teachings of the Bible concerning the Atonement in the framework of Wesleyan principles. If the hand that rocks the cradle rules the world, that hand and mind must be able to respond to family, church, and world with biblical knowledge and theological understanding, enabling them to teach and witness of the way of Christ to those who need Him.

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# HERALD of HOLINESS

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### HOPE FOR HUNGRY

The world has been shocked to see on TV the pictures of starvation and death in various parts of the Third World. I feel indebted to Steve Weber for "Delivery System for Mercy" (February 15, 1985). The peoples of the world need to be fed.

On U.K. TV it said that the United States is the granary of the world and showed pictures of men and machines busy in the harvest fields. My heart swelled up within me with a great feeling of hope.

Steve Weber said, "If your church is paying its General Budget, you have directly participated in the financing of one of the most cost-effective and efficient feeding programs carried out by any organization in the world." Don't let us

grumble about meeting our General Budget while such a desperate need exists in our world. "O Lord, give us hearts of compassion." I would wish to say thank-you to all those Nazarene missionaries and national porters "standing in the gap." May the Lord help us to pray and give. Jesus said to His disciples, "Give ye them to eat."

*Allan Paterson  
Carlisle, England*

### SPARED MIRACULOUSLY

I would like to praise our Lord and Savior for a miracle. On October 9, 1984, I was hit head-on by a car. I was on my motorcycle and was knocked unconscious and thrown over the car by the impact. I was taken to a local hospital and then to

the Methodist Hospital in San Antonio.

My wife notified our families and friends back in Ohio and Pennsylvania. Churches started praying there, here in Texas, in California, and we don't know where else.

On Wednesday, October 10, I had to be rushed to the operating room to have a blood clot, which had formed from the skull fracture, removed from the right side of my brain.

I am here to witness that our Savior heard and answered prayer! I was home the following Tuesday, the 16th. I returned to work 10 weeks after the accident. Praise God! I shall always witness that through Him I am here today.

*(Continued on page 20)*

**G**LANCING through the newspapers one is impressed with the number of ads offering schemes for making easy money. Merely mingling in the workaday world will give exposure to those who have get-rich-quick schemes to offer. Even a number of our states have now gotten into the act with enticements of big returns on small investments from lotteries. How easy it is to forget "there ain't no such thing as a free lunch" (TANSTAAFL).

Occasionally word surfaces of "foolproof" plans for churches as well. Participation will bring big returns for the Kingdom, we are told, and a congregation or even a denomination may simply ease into a millennial windfall with all needs being met forever. The prospect is

appealing and some will even succumb, only to discover it's true—TANSTAAFL. Not even for the church.

God's plan for meeting financial needs for the carrying on of His work is far more stable than a "fly-by-night," "easy-come, easy-go" idea concocted by some religious con man. Neither a "chicken in every pot" nor a "Mercedes in every garage" has been assured by unlocking some secret biblical truth and following its hidden formula. Paul suggested that faithful ministers rise above all of that when he said, "We do not peddle the word of God for profit" (2 Corinthians 2:17, NIV).

The principles for funding the propagation of the gospel are timeless. They have crossed over politi-

cal systems and effectively endured economic changes. Stated simply, all Christians are stewards of all they have. Recognizing that all they possess is a result of God's goodness to them, they surrender it all back to Him, prepared if He wills it to manage it for His purposes.

This management begins with a tithe, right off the top of all the income, which is properly channeled into a storehouse, where it is again carefully managed for the exclusive use of Kingdom work. This is not done with a hidden hope that perhaps, just perhaps, riches will be received because 1 dollar out of every 10 was divinely invested. No, it's done because it's right. The Christian doesn't manage money simply for personal benefits that might be received because of it.

Many find added blessing by returning not just 10 percent, but sometimes 20 percent, 30 percent, and even more for the sheer enjoyment of doing it all for Jesus' sake.

Churches or Christians don't need windfalls. They merely need to follow basic principles of money management that will assure the church of meeting its needs and financing its programs as has been the plan of God down through the centuries. "There ain't no such thing as a free lunch," and for this we should be glad. How deprived we would be and what blessings would be withheld if it weren't for the marvelous privilege given us to be stewards of that which He has generously entrusted to us. □

# TANSTAAFL

by General Superintendent  
Jerald D. Johnson

Dave Anderson



## The Love Connection

Man reaches up  
with fingers of faith  
to touch the Infinite  
Father.

God reaches down—  
the hand of the Wounded Son  
offering mercy and  
forgiveness.

Love binds Hand with hand.

—FLORENCE SCHUFELDT  
Clay City, Indiana

# PREPARING HOLINESS MINISTER

by JERRY D. LAMBERT

**T**he year 2,000 is a mere 15 years away and Nazarene Bible College students now in training will serve many of their years of ministry in that new century.

## What will the new century be like?

If we could see 5, 10, or even 15 years ahead into the year 2,000, how would we restructure our lives or our colleges? How would we plan in order to be ready for its changes and its challenge.

Relating biblical Christianity to recent scientific discoveries is exciting. For example, astronomer Bradford Smith recently astounded the world with a photograph from outer space revealing what is thought to be another complete solar system an incredible number of light-years away from earth.

The symbol of the age of high technology is the computer—computers in our homes, offices, automobiles, and even in the classrooms of Bible colleges. They have radically changed the way we live, and perhaps the way we teach and learn.

However, we are learning that the people in this age of high technology desperately need the ministry of the church to be high touch. The minister for future generations must be person-centered to meet the needs of the alienated, the lonely, the isolated—the pilgrims wandering through what may become the technological desert of impersonalization.

Another characteristic that will impact and shape the church and ministry of the 21st century is the presence of overpopulation and hunger. The world's population stands now at 4.5 billion and is estimated to reach 6 billion by the beginning of the new century. The next 15 years will be the most critical in history if widescale starvation is to be averted. Jesus was

concerned with feeding the hungry, and the Church of the Nazarene must be also.

It is also significant, in the training of ministers, that the population trends of the United States are away from farms and small communities where the church has been most effective in establishing and maintaining ministry in the past. The megalopolis, strip city, populated by more affluent, sophisticated, better educated people, is replacing the small town. This means there must be cultural and social adaptations in training ministers. Men and women coming from rural and small-town churches will need specialized education in order to adapt to living and ministering in a completely new socioeconomic environment.

At the beginning of the 20th century, most of the masses of immigrants to America were from Europe and distant lands across the sea. Today, and in the foreseeable future, many of the people who become the new Americans will probably never sail past the Statue of Liberty in New York Harbor. Many people, Hispanics, Blacks, and Indians from Central and South America and the islands of the Caribbean, are fleeing poverty, injustice, and war. They seek peace and security in the United States of America, even as our forefathers did. This wave of new immigrants offers a tremendous challenge for training NBC students. What we have long called the "foreign fields" are no longer over there. Many hungry souls are here, where it appears God is bringing a needy world to our doorstep.

NBC is finding ways to train American Black ministers and other minorities, enabling them to effectually reach their own people with the holiness message. As a college, we are striving to be sensitive to the needs of all people from all cultural and national backgrounds who need training for ministry.

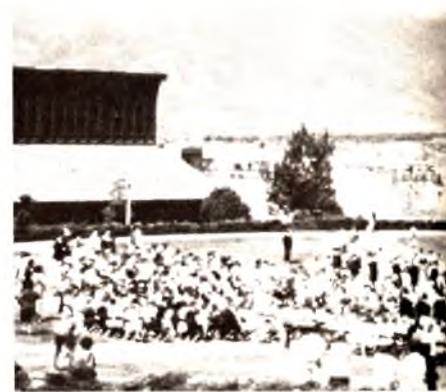
Sociologists speak often today about the graying of America. This translates into more than an interesting conversation piece as it relates to the church and ministry. Dr. William Stini, head of the University of Arizona Department of Anthropology, says that in 1900, the average Ameri-

can expected to live to age 44. In 1928 there were three people over the age of 95. Today, there are 32,000 people over the age of 100 and soon the life expectancy of the average woman will be 87 and that of the average male 78. Dr. Stini says that for the first time ever, people are retiring to live with their parents again.

Perhaps the graying of America means two things for Nazarene Bible College: First, the church will no doubt have more middle adults involved in career changes as they respond to God's call to ministry. Secondly, there will be a greater ministry by older adults to older adults, as fewer babies are born and as youth and children's ministries require fewer workers. We will continue to provide creative adult education for both lay and clergy ministerial training programs for our day.

The greatest challenge of NBC in training for ministry will continue to be in the area of the spiritual, the moral, and the ethical.

The 21st century pastor and layman will grapple with questions of deepest meaning and consequence. Science will continue to push at the very door of life itself as man's desire for infinitude causes him to research the mysteries of life and health and re-



*JERRY D. LAMBERT is president of Nazarene Bible College in Colorado Springs.*

# FOR THE TWENTY-FIRST CENTURY

production. It is now possible to improve an athlete's strength and to increase capacity of what we call intelligence. Scientists stand on the very brink of being able to eliminate defective genes by new methods of genetic engineering and gene splicing.

Dr. Kenneth Vaux, professor of ethics in medicine at the University of Illinois College of Medicine, has said: "George Orwell's 1984 has come and gone, but his prophecies are still coming true." Objecting to the ethics of planting a baboon's heart in Baby Fae and the Jarvik 7 artificial heart in William Schroeder, he quoted one of Schroeder's doctors who said before the surgery, "We're going to make you better than you are."

Dr. Vaux goes on to say, "We are animated by a desire to enhance life and build the earth, but we do not know why. Orwell's technical and political nightmare is brought on by a crisis in soul and spirit."

Despite all the changes, conflicts, and unresolved problems of a new century, it is encouraging to know that scriptural holiness, with its spiritual and moral impact upon the life of man, is still the answer. Even to a world bewildered by constant nuclear fears, threats of world hunger, racial prejudice, the evils of abortion, por-

nography, and broken families, holiness for the 21st century has light and life to offer a broken and despairing world.

## What must we become?

The faculty and administration have asked the ultimate question, "What must we become to reach our goal to prepare effective holiness ministers for the 21st century?" We have



set the following goals and responses to accomplish our assignment:

*Goal No. 1:* Renew our emphasis upon the doctrine of scriptural holiness.

*Our Response:* A first quarter freshman course will be taught next year in the doctrine and experience of scriptural holiness.

*Goal No. 2:* Reaffirm our commitment to the educating and training of adults as preachers, lay leaders, and other creative forms of ministry.

*Our Response:* The Academic Council has committed itself to an intense self-study of the content and quality of every course we teach. They responded with excitement to the idea of presenting each syllabus and course content for dialogue and defense before the other members of the faculty.

*Goal No. 3:* Respond to the mission of evangelism given to the Church of the Nazarene by preparing evangelists, missionaries, and church planters with specialized training to win the lost of this and the next century.

*Our Response:* To revise our three-year curriculum, making it possible to add the practical and theoretic study of church growth, church planting, and evangelism.

*Goal No. 4:* Aggressively recruit men and women for training in ethnic cross-cultural and non-English evan-

gelism and church growth, so that we become in reality the adult education and training college for ethnics in the Church of the Nazarene.

*Our Response:* To establish a new position of director of ethnic training both to encourage our on-campus program and to facilitate the new track of training centers throughout the United States. Our new director will speak Spanish in order to be able to work effectively in this area.

We will also continue to work for scholarship funding, housing, and job solutions for students receiving training in Spanish here at the college.

*Goal No. 5:* Develop a program to effectively educate the increasing number of women desiring to train for various types of ministry in our day.

*Our Response:* The faculty committee on women's studies has proposed a bold and exciting program for women, involving training for those preparing for the ministry as pastors' wives and lay workers, and for lives of service in music ministry.

*Goal No. 6:* Train workers who will be capable of going into the cities of America to impact the great masses of people in the inner cities.

*Our Response:* To offer courses in church growth and evangelism with the thought of a future inner-city internship program linked to those in existence in New York; Washington, D.C.; Atlanta; and San Francisco and other available inner city programs.

*Goal No. 7:* Prepare men and women for the contemporary pastorate with its high stress and many-faceted problems. Ministers must not only survive themselves but must be the salt and light needed to accomplish the work Christ has given us to do.

*Our Response:* (1) The establishing of a course in Christian ethics to help our students grapple with the different ethical issues facing us in this day; and (2) the encouragement of each faculty member and administrator to be personally involved in the spiritual growth and development of our students in small discipleship groups and through individual advising and counseling.

In all measures we take to reach our goals, we will emphasize the spiritual, academic, and practical quality of excellence in the people we serve. □



Photos by William McClendon

# Ethnic Training for Ministry

by R. T. BOLERJACK

**N**AZARENE BIBLE COLLEGE was designed for adult education from its inception. Its mission is to provide college-level, practical ministerial education for persons from across the United States who generally are beyond the age of the average college student. Consequently, the profile of a typical Nazarene Bible College student would be a man who is 30 years of age, is married, has two children, has been out of school for 12 years, has been involved for several years in some vocation other than ministry, has been a Christian for less than 5 years, and is preparing for pastoral ministry.

Nazarene Bible College offers a three-year program of study that leads to an associate of arts degree in either biblical studies, Christian education, or church music. When a student graduates from NBC with an AA degree in biblical studies, he has completed the educational requirements for ordination in the Church of the Nazarene.

In 1981 Nazarene Bible College was given the assignment of developing an adult ministerial training program for ethnic persons within the U.S.A. Nazarene Bible College accepted this challenge and began an intensive study to determine how this could best be accomplished. The administration of the college began to research what factors would need to be addressed to create both an on-campus and an external program of education that would speak to the various needs of different cultural groups.

*The president of Nazarene Bible College, Rev. Jerry D. Lambert, has appointed Dr. R. T. Bolerjack as assistant to the president, with special responsibility to develop and coordinate the Ethnic Extension Centers. Dr. Bolerjack has served as academic dean of NBC for the past five years. District leaders who are interested in developing a program for training ethnic persons for ministry can contact Dr. Bolerjack at Nazarene Bible College, P.O. Box 15749, Colorado Springs, CO 80935.*

In the fall of 1981 NBC opened a Hispanic educational program on campus. At that time, the seminario in San Antonio was closed and merged into NBC. After consultation with Hispanic church leaders and educators, certain courses in the NBC curriculum were carefully chosen to be taught in Spanish by a Hispanic professor, 12 of the 36 courses in our ministerial training curriculum now are taught in Spanish each year.

Nazarene Bible College recognized that many ethnic persons currently are involved in ministry without having the basic educational preparation they need to effectively reach the lost for Christ or to disciple them after they have been saved. Other ethnics have felt a call to preach but have not known how to get started.

Many of these ethnics are bivocational. They are supporting themselves and their families through secular jobs while serving as pastors of ethnic congregations in ethnic communities. There are several reasons why pastors are not able to move across the country to a college campus: (1) They cannot afford financially to quit their jobs in order to make that kind of move; (2) These ethnic churches would be without pastors if they were to resign to go to college; (3) Ethnic community is vital to the support

system of ethnic families. Breaking into an Anglo community is more difficult for the ethnic person and his family; (4) NBC does not provide housing or food service for either ethnic or Anglo students or families; (5) Adequate paying jobs are more limited for ethnic persons than for Anglos; and (6) There are inherent problems in an ethnic person's effort to reintegrate back into his ethnic community after he has lived elsewhere for a period of years to complete his college ministerial training.

The administration of Nazarene Bible College has proposed to our accrediting body, the American Association of Bible Colleges, that we be given permission to take accredited Bible college ministerial education to ethnic persons in the great urban centers of the U.S.A. who already are pastoring ethnic congregations or to ethnic persons who want to train to do ministry. This will allow an ethnic person who is called to preach to fulfill the educational requirements for ordination while he continues to live in his cultural environment. He gains supervised, practical, on-the-job experience in pastoral ministry and continues to support his family from his secular vocation.

Accredited higher education has had three basic traditional tracks: (1) On-campus classroom educa-



Photos by William McClendon

tion; (2) Extension classes that are taught off-campus somewhere by the college faculty; and (3) The branch campus, which must meet the same criteria for evaluation as the home campus.

Nazarene Bible College asked for approval to take accredited ministerial education to the ethnic community without requiring that our faculty teach the courses, since our



faculty cannot speak the ethnic languages, and without evaluating the Extension Training Center as a separate campus or school. The American Association of Bible Colleges has granted NBC approval to develop a pilot Extension Training Center, Escuela Biblica Nazarena, in our Los Angeles First Church of the Nazarene, where all the courses are taught in Spanish. The basic curriculum is the same as that of Nazarene Bible College. The faculty live in the Los Angeles area and have master's degrees. The course requirements are comparable to those of NBC. Nazarene Bible College provides administrative supervision for this extension program through the assistant to the president.

We feel it is important to have two tracks of ethnic educational preparation for ministry: (1) a college-level program and (2) a non-college-level program. Nazarene Bible College can now offer college credit for the college-level courses completed by students at Escuela Biblica Nazarena. The Department of Education in Washington, D.C., has given us approval to extend our government-funded financial aid and veteran benefits to the qualified students at Escuela Biblica Nazarena.

It is exciting to note that five Hispanic students at Escuela Biblica Nazarena in Los Angeles now have completed their educational program and received their certificates in graduation ceremonies held at Los Angeles First Church, April 28, 1985. Three of these men

were ordained into the Nazarene ministry on the Los Angeles District on May 3, 1985.

The Nazarene Anglo district leaders in urban centers and the ethnic leaders themselves are making great effort to address the need for ministerial training for ethnics where clusters of these people are living. Nazarene Bible College is responding to the request of district superintendents and District Boards of Ministerial Studies for a supervisory relationship with NBC in developing Ethnic Training Centers on their districts. We now have requests from 16 different centers or cultural language groups with 250 persons either currently enrolled or anticipated in the programs. Courses will be taught in Spanish, Armenian, Arabic, Cambodian, Korean, French Creole, and English. They will be in such centers as greater Los Angeles and Pasadena, Calif.; Meridan, Miss.; Minneapolis; Atlanta; Orlando,

Tampa, and Miami, Fla.; New York City; and Jersey City, N.J.

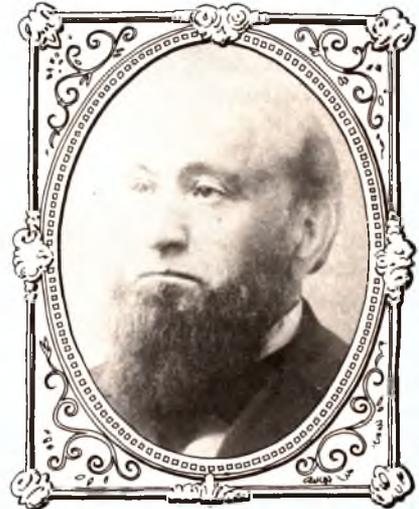
The Northeast Extension Training Center will open in New York City and Jersey City this month. This is a joint effort by the New York and Eastern Latin American districts. Courses will be taught in Spanish, English, Korean, and French Creole in four different locations.

Dr. Peter Wagner has said that the mission field has come to the U.S.A. in the form of millions of persons who have immigrated to this country. Ethnic persons can reach their own people for Christ more effectively than can the Anglos. The first need is to provide ministerial training for persons who feel called of God to take the gospel to their own people. Nazarene Bible College will continue to address their need through the development of Ethnic Training Centers in response to requests of the districts. □

## NAZARENE ROOTS

### A CALL TO THE RANK AND FILE

Phineas F. Bresee, taken in the 1890s.



"I am deeply interested in the work of God everywhere. But I am absorbed with the battle which God gives me to fight. . . . If I am so much interested in the general battle that I allow the banner of my division to be trailed in the dust, I am of no value to the army. . . .

"There are those who belong nowhere, who run here and there wherever they hear the loudest firing. They are somewhat interested but they are not absorbed. They are not the people who make circumstances and conditions and bring things to pass. . . .

"God calls us to the rank and file; to the forward march; to the personal encounter; to the wresting of victory out of the hands of the enemy." (P. F. Bresee, as quoted in Girvin, *A Prince in Israel*, 1916, page 164.)

The Nazarene story is full of the rank and file believers absorbed in conquering that place where God has placed them. From ministering to unwed mothers, to planting churches, or to today's inner-city challenges, the holiness message has implied an active and passionately involved faith by the rank and file.

Steve Cooley, Director of Archives



Photos by William McClelland

# DON'T KEEP THIS SECRET

by NEIL B. WISEMAN

**T**RANSITIONS AND DISCOVERIES go together like space shuttles and astronauts. Often new environments force us to see more. At a recent change point, I discovered a well-kept Nazarene secret. I share it with you, but please promise to pass it on.

Here's my experience. The Father moved me from a happy five-year pastorate to a ministerial training assignment. Overnight, my duties changed from preaching sermons, building churches, pastoring people, and programming local church ministries to class scheduling, institutional planning, helping put a school year to rest, and meeting students. I was forced to relinquish a thousand loving relationships. As I followed my Father's leading, I felt like a trapeze artist who seems suspended in thin air as he releases one bar before he has the second one in his hand.

With a small degree of self-pity and a big amount of fear, I moved from sea level to a mile-high mountain altitude; the climate changed from Southern Florida's summer to Colorado's changing seasons. In fact, the cold temperature required that I buy a coat on my first day in my new assignment. My grief over leaving the sea and the joy of going to the mountains strained my emotions, causing me to wonder why the Creator did not place the Atlantic and the Rockies side by side.

In the midst of giving up former relationships and taking up my new work, I made several interesting discoveries.

Nestled next to Pikes Peak, I discovered a unique adult ministerial training center called Nazarene Bible College. Here the Church of the Nazarene has significant human and financial investments. The campus consisting of 72 acres with five well-equipped buildings is strategically located in vibrant Colorado Springs. Thousands of loyal Nazarenes have given prayers, con-

ference, and dollars to establish and maintain this school. True to Nazarene reputation, area churches provide a climate of affirming acceptance for students and faculty. So as an adult ministerial training center, Nazarene Bible College is stronger than some people realize.

I discovered a competent faculty. Good schools are more than books, homework, and teachers' dirty looks. The life-changing force in ministerial education is always the impact of the teacher on the student. Long after assignments and tests are forgotten, the professor's influence remains. Nazarene Bible College has a gifted faculty with the usual academic degrees and life experiences. But among them you will find such unexpected strengths as a clergy couple, a Black Bible teacher, a British churchman who is a recognized Wesley specialist, a Ph.D. bilingual Spanish professor, a veteran missionary educator with a Ph.D. earned in South Africa, a Naval chaplain with 30 years of pastoral service to the military, a Christian education teacher who came from a staff assignment in one of our largest churches, and veteran pastors who served several of our denomination's strongest churches. Thirty-two to 70 is the age range. Even three of the administrative group hold earned doctorates in pastoral counseling, Christian education, and preaching; and they teach. This instructional team has a helpful blend of formal preparation, effective ministerial experience, veteran churchmanship, and faithful Christian discipleship. When the God-called adult student enters into a fellowship/learner relationship with these teachers, a productive rippling effect begins, which continues through the student's ministry into eternity.

I discovered the source of students. Many come from small or middle-sized churches where they have been led to Christ by a group of caring believers. Faithful churchmen have nourished their faith; sending pastors

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have become Pauls to these Timothys. Many students have experience as active and effective laymen. Because they are spiritual offspring of their home churches, the students come with a support system; home church families shower them with prayer and love. Now, as always, ministerial recruits come from aggressively evangelistic churches.

To become acquainted with the students is to marvel at their faith commitments. Mostly in their 30s, student couples usually have two or more children. Their commitment to their call requires them to tear up emotional roots, move young families, sell homes, change jobs, leave loving home churches, and gear down economically. As examples of total abandonment to the full will of God, like Abraham of the Old Testament, they leave to go to a new and sometimes frightening place. But since their faith is so strong, they count the cost as insignificant when compared with their Father's promise, "I'll go with you."

You would rejoice to hear the students' unique stories of God's grace. Many of them were converted out of 20th-century paganism. Frequently they are the church's most recent converts. Others are reclaimed backsliders who once refused God's call to ministry, so they accurately consider themselves to have been given another chance by God. And others are second career people whom the Lord tapped on the shoulder as they ran their business, taught in public schools, or worked in government offices. Though they come from many different places, representing many socioeconomic levels, they share a common faith. To know them is to forget the stereotype images of Bible college students as academic losers or social outcasts.

Another discovery is the unique training opportunities offered. Since Nazarene Bible College is an adult educational school, the students are older. Some have limited educational backgrounds. But their ministerial goals are usually clear and simple. When they graduate, most of them only expect an opportunity. To this kind of student population, the school beams its unique three-year training efforts. Day classes, night school, and special labs in writing, spelling, and reading all are part of the daily learning climate. The denomination provides four paths in its ministerial training system; home study course, Bible colleges, liberal arts colleges, and seminary. Rich differences exist in these training efforts planned for specialized groups. Obviously, Nazarene Bible College does not try to train every kind of student, but to a unique group of adult learners it offers its strength and heart.

But there is another complying discovery impacting the future of the Church of the Nazarene. Before the year 1995, our denomination plans to have 10,000 churches. Harvesters must be trained to meet this challenge. To its part of this task, Nazarene Bible College is committed to continual improvement of its adult ministerial training efforts. Right now a new evangelism program is being implemented by Evangelist Stephen Manley. Church planting and church growth courses are being added. Missions courses are being taught by Dr. Phyllis Hartley Perkins. Spiritual formation and discipling efforts are being increased through the chapel schedule. In this year's curriculum, new courses have been added in scriptural holiness and

contemporary ethics. And during this college year, the entire faculty is working with the students, graduates, pastors, and accreditation associations to evaluate present courses and to redesign curriculum built on strong Biblical foundation, which stretches the student to develop his interior life, to sharpen his ministerial skills, and to know the world in which ministry is done.

"Men to Match Our Mountains" is both the theme song and the guiding goal of Nazarene Bible College. But this task takes more than a competent faculty, an eager student body, and a tidy campus. It takes churches like yours, pleading with the Lord to call more workers. It requires folks like you to talk to young people about offering their lives to the Lord for ministerial service. It takes faithful Christians to support the church's educational institutions. And it takes loving affirmation of young ministers as they move into the beginning of their ministry.

Remember, I need your promise to share this well-kept Nazarene secret. It is a secret well worth sharing because one day you may discover that your pastor, evangelist, or missionary was trained at this adult learning center located in the shadows of the Rocky Mountains. This task must be done well, because your spiritual future may depend on it. □

## CLIMB



*Why would I trip  
Over pebbles of pettiness,  
Boulders of bitterness—  
There just isn't time.  
Onward I'll march  
To mountains so glorious—  
Upward God leads;  
His love bids me climb.  
Every mountain has its valleys;  
Each rainbow tells of a storm;  
The butterfly that conquers sky  
First struggles as a worm.  
The tunnel in the blackness  
Leads out to brightest star,  
And the weight of burdens can lift us  
To heights where God's thoughts soar.  
So why would I trip  
Over pebbles of pettiness,  
Boulders of bitterness—  
I've put those behind.  
I'll march on victorious  
To mountains so glorious,  
My heart in God's heart,  
My mind in His mind.*

—VIVIAN STEWART  
Oklahoma City, Oklahoma

**I**T WAS ON A SUNDAY MORNING. The congregation in the Dobson Ranch Church, Chandler, Ariz., was singing:

*And can it be that I should gain  
An int'rest in the Saviour's blood!  
Died He for me, who caused his pain?  
For me, who Him to death pursued?*

And then we came to that second stanza:

*He left His Father's throne above,  
So free, so infinite His grace!  
Emptied himself of all but love . . .*

Those words, "emptied himself of all but love," leaped out from the page, and I was suddenly filled with deep emotion: amazement, gratitude, unworthiness, humility. It was as though for the first time I realized the infinite stoop of the Son of God for me.

Isaiah, gazing forward, described it for us:

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.

And he made his grave with the wicked, and with



## EMPTIED AND FILLED by AUDREY WILLIAMSON

the rich in his death; because he had done no violence, neither was any deceit in his mouth (53:2-9).

Paul, looking backward in his letter to the Philipian church, declared the same tremendous truth. "Though He was God, He did not demand and cling to His rights as God; but laid aside His mighty power and glory and took on himself the form of a servant, being

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AUDREY WILLIAMSON, who resides in Arizona, is a well-known speaker and writer within evangelical circles. This article is a message given to the General Assembly of the Church of the Nazarene in June. We wanted to share it with all our readers.

made in human likeness, and became obedient unto death, even death on a cross" (2:6-8, paraphrased).

*He emptied himself.* He divested himself of all authority rightfully His. He had much to renounce. He was coequal with the Father in power and glory. He received the adoration of the hosts of heaven. He knew no sin. In a voluntary act of resignation, He emptied himself of all this. It was a *total abdication of status*.

Jesus' titles were bestowed by God himself. They recognized who He was, not what He had done. He was the blessed and only Potentate, King of Kings, and Lord of Lords. He emptied himself. And Paul said, "Let this mind be in you!"

If a position or an office or a title or an assignment means that we, His followers, are offered a place of more sacrificial service, of more genuine humility, of deeper selflessness, that is one thing. But if a place or office or position or title is to us a source of pride and self-gratification, a subtle superiority, an awareness of prestige, a status symbol, then that is quite another thing.

*He emptied himself.*

And Paul said, "Let this mind be in you!"

Again, Jesus Christ voluntarily assumed human form. *He adopted servanthood.* He chose to know hunger and thirst and weariness. He was Lord of all, but He came to minister. A towel and a basin of water became the symbols of His kingliness. When He was falsely accused, silence was His defense. Selflessness characterized His every action. Ministry was His occupation. "I came to serve," He declared.

And Paul said, "*Let this mind be in you!*"

Finally, Christ *abandoned himself in submission.* He became obedient unto death, even the death of the Cross. Crying out, "Not my will but thine be done," He became history's most notable example of total submission.

He emptied himself, but *He was not left empty.* His being was totally filled with love, the love of God for lost, sinning, dying humanity. This was His motivation, this was the eternal purpose of the Father. This was the demonstration for which the world waited, a sublime example of perfect love in action.

This is the ideal for us:

Emptied of self-interest, self-ambition, self-pride, self-advancement, willing to become a servant, finding reward and fulfillment in ministry and in obedience even to the point of death, but fully saturated, overwhelmed, flooded by the love of God.

*Emptied of all, save love.*

He emptied himself. It was *voluntary*, this abdication of status, this adoption of servanthood, this abandonment in submission. He chose the way of self-emptying. And because He did, the Father "... hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus is Lord, to the glory of God the Father" (Philippians 2:9-11).

This is the way of total fulfillment. This is the way to bring blessing and glory and wisdom, and thanksgiving, and honor, and power, and might unto our God. This is the way to give the world another demonstration of perfect love.

*O God, our Father, look down upon us now as we pray. Whatever our position or place of responsibility in the structure of the church, we pause now, individually and universally, to adopt anew the attitude of servanthood. We bring our wills into harmony with Thy will, so that we may know perfect submission. We empty ourselves of every thought or plan that is self-gratifying and pray Thee, fill our emptied selves with Your divine love.*

*Then, as we go forth to labor, it will be evident to the world that we have the mind of Christ.*

*In His name, we pray. Amen.* □

# A New Man, A New Church

by DUANE SRADER

**D**OMINGOS RODRIGUES was born in Cape Verde. As a young man he began training for the priesthood. A close friend of his was studying for the ministry in the Church of the Nazarene and invited Domingos to attend church with him. Thus, a seed was sown in Cape Verde in the life of Domingos Rodrigues.

Domingos later went to Moçambique where he served as a faithful altar boy. He became a nurse, then married and started his family. He was invited to another Nazarene service and there the Holy Spirit touched him and changed his life. His wife, although very much opposed to the Protestant church at first, also came to know the Lord in His fullness. And it was this man and his wife who took food to our imprisoned missionaries after the 1974 revolution.

It soon became evident that he should take his wife and six children to Portugal. The family left Moçambique with only their suitcases, and upon their arrival in Portugal were given a tent in which to live. The Rodrigues family started a church in the tent city. Later the family was given a plot of land and money to build a home, and the newly organized Church of the Nazarene is now meeting in their home every Sunday.

Brother Rodrigues had caught the vision and has led the refugees in raising \$6,000 for a church building. Land requested from the government was miraculously donated and today a church is being erected in the town of Linho, Portugal. The blueprints were drawn by an engineer who found the Lord in the Church of the Nazarene in Moçambique. There are 12 cement columns pointing to the beautiful Portuguese sky as the first phase of the building is completed.

Domingos Rodrigues is now studying at a Bible institute and preparing himself for a future ministry. Because of your faithfulness in giving to the General Budget, the good news of the gospel continues to go forth . . . to Cape Verde, to Moçambique, to Portugal, and unto the uttermost parts of the world. □

*DUANE SRADER is a Nazarene missionary in Lisbon, Portugal.*

## "Because YOU GAVE..."

**S**ERIOUSLY CONCERNED about his daily work, Douglas discussed it with his minister.

"I have given much thought to my job," he began. "I am a carpenter by trade, but that does not satisfy me. I would like to give all my time to Christian work. What can you suggest?"

The answer surprised him. "Jesus was a carpenter when He lived here. For several years He worked at the carpenter's bench, making usable plows, comfortable

*G. WEATHERLEY is a free-lance writer from Norwich, England.*

yokes, and simple furniture. In this way He gave dignity to daily work and especially to the sort of job you are doing now. Isn't it possible that God wants you to continue in the sort of work His Son did?"

The idea of the dignity of daily work made a deep impression on Douglas. He had what he wanted in his present position! He went home contented. He would continue to be a carpenter.

Our daily work is a divine vocation, for we are doing what God our Father and His Son Jesus Christ are doing. Jesus explained to the Jews: "My Father is working until now, and I Myself am working" (John 5:17,

# Daily Work Is Sacred

by G. WEATHERLEY



NASB). Knowing that we are working with God adds an essential element to our thinking about our job each day.

Since our jobs take up such a large part of our time, we should appreciate their true significance. The work we do each day is a vital part of our Christian life.

The best criterion for our job is this: Does it result in benefit to others? While this test cuts out such occupations as drug trafficking and gambling, it leaves a tremendous field for work that is pleasing to the Lord.

Missionary David Livingstone understood the sacredness of all sorts of work. He felt that he served Jesus Christ as he labored in bricks and mortar, at the forge and carpenter's bench, as well as in his preaching and medical practice. Having in mind his varied jobs, he said: "I am not my own. I am serving Christ when shooting a buffalo to feed my men, taking an astronomical observation, or writing a letter."

Rightly viewed, we shall see our daily work as a divine vocation. If we have reached our present position by seeking and following God's guidance, we are where He wants us to be. Since we are His witnesses, our everyday job can be a sacred call to us from the Lord.

Jeannette Felter worked in a department store. She was unhappy in her work and frequently grumbled to her friends about it. She confessed to them: "I loathe this job. What I long for is an open-air life."

Then she became a Christian and soon took a completely different attitude toward her work. After Jesus changed her heart, she learned that He had put her into the store for a purpose. He wanted her to be an influence and witness for Him there.

"Now," she said, "I go to work knowing that He is counting on me to be faithful to Him. My job has taken on a new meaning for me and has become so worthwhile I don't want to leave it."

Paul gave us this motto for every area of life, including our daily work: "Whatsoever ye do, do all to the glory of God" (1 Corin-

ans 10:31). We consecrate our work as well as ourselves and our money to the Lord.

The primary object in doing our job is to serve God there. How much money we receive or the conditions in which we work are less important than our recognition of our true employer—the Lord. “Whatever you do, do your work heartily, as for the Lord rather than for men; knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve” (Colossians 3:23-24, NASB). We shall work without fear and shall rest with a good conscience.

Can all our work, even the most uninteresting, glorify God? If we work in a modern factory, can we have a sense of calling and fulfillment in it? Yes, if in our

employment we seek to do “the will of God from the heart. With good will render service, as to the Lord, and not to men, knowing that whatever good thing each one does, this he will receive back from the Lord” (Ephesians 6:6-8, NASB).

Any work done with this motivation is never in vain. Such a spirit will transmute any leaden task into purest gold. We shall enjoy the peace of God while we do it.

It is not what we do but how we do it that counts most in the sight of God. Doing our work as servants for Christ and seeking God’s glory, we shall realize a vast difference in the significance of our everyday job. Our workmanship will be better, and our hearts will be happier. Whatever its nature, we shall get deep satisfaction from doing it, for daily work is sacred. □



Union Pacific Railroad Photo

# THREE GREAT MOUNTAINS

by ROSS W. HAYSLIP

**L**IVING within sight of majestic Pikes Peak has given me a renewed appreciation for the inspiring view of mighty mountains. The Word of God has some hills toward which we can lift our eyes and realize that our help comes from the Lord.

The first of these is Mount Sinai where God gave the tablets of the Law to Moses. It was here that God made known His holiness and

man’s sin was shown in its ugliness. The Law could reveal sin, but it could not redeem the sinner. It was an awe-inspiring sight to Israel as God showed them His majesty and power.

The mountain on which God’s holiness was seen in His love was Mount Calvary. It was here that God came down, not to give a law, but to give a life. He did not condemn, but converted sinful men through the power of His shed blood. His pronouncement, “It is finished,” proclaimed the fulfillment of His purpose in coming to seek and save the lost.

The city of Jerusalem was known

as Mount Zion. It was on this mountain that the Holy Spirit was poured out upon the 120 who were waiting in the Upper Room. This was God coming down to indwell His people in the person of the blessed Holy Spirit. The disciples waited in Jerusalem in anticipation and then it happened. The promise was fulfilled on Pentecost, an important Hebrew festival. It was a spectacular moment. A sound like a hurricane echoed through the room in which the disciples were gathered. The wind was quickly followed by tongues of fire that rested on each of these Christians. As they were filled with the Holy Spirit they began to speak in foreign languages even though they were poorly educated.

This power of the Holy Spirit carried the members of the Early Church far beyond themselves into a fellowship that would change the world in many ways. That which happened on Mount Zion was significant in that outreach of the Church of Jesus Christ.

The prophet Micah says, “And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for the law will go forth of Zion, and the word of the Lord from Jerusalem” (4:2).

Let us ascend to the mountains of the Lord as portrayed in His Word. Conviction, conversion, and sanctification have been provided by our Lord. As we enter into and live out these experiences through God’s help, we can indeed understand the meaning of the mountains. □

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

# AND THE LORD ADDED, AND ADDED, AND ADDED

by NINA E. BEEGLE

**R**EMEMBER when your mother or grandmother told you the singsongy story of "The House That Jack Built": "This is the dog that chased the cat that ate the rat that lived in . . ." and so on? A recent report from Superintendent J. Wilmer Lambert concerning what God is doing through His people involved in personal evangelism at the Utica, Ohio, Hillside Church of the Nazarene reads something like that.

Lambert writes, ". . . Linda invited her sister to her home and that evening Judy and Don committed their lives to Christ. Don invited Ken, an insurance agent to church; Ken invited Don Moran, and he was saved the very first Sunday. Don brought his sister-in-law, Donna, who brought her husband and children, and all were saved on the second Sunday they attended. On the third Sunday, Don's family came and all found Christ as Savior.

"A grandmother brought her granddaughter, Mary Jane, who then brought her boyfriend, Bill, who brought his nephew, Gary, who brought his girlfriend, Tonya, and they all prayed through to victory in Christ."

This chain of events really began when Christian Life Chairman Wesley Looker and Pastor Franklin Dunkle decided to invite someone to come and teach their people how to lead others into the experience of knowing Christ as Savior. That someone was June Cole of Grove City, Ohio, the Northeast personal evangelism coordinator for Evangelism Ministries.

Twenty-seven eager participants appeared the first night to get under the energizing fallout of June's instruction. But each night the fallout felled more than it motivated until on the fourth day, when it was time to go calling in the community, only five hardy souls remained. But these five have been the catalyst for change in the Utica church over the past two years.

In 1977, when Pastor Dunkle accepted the call to pastor Utica church as a bivocational pastor, a promising prospect was not what he found. Out of the community of 2,500 people, 27 strolled in on an average Sunday morning to face the seasoned elder. Dunkle had been preaching for 18 years but had never taken up a greater challenge. "Ichabod was written above the door," he says now. "And we really dreaded to have new people come because the problems existing in the church then were so obvious."

Pastor Dunkle found employment in Lexington at the Bankers Life and Casualty Insurance Company. "Sometimes I resigned the church three times on the



Personal evangelists from Utica, Ohio, Hillside Church are (l. to r.) Mary Ann Looker, Vincent Looker (husband-and-wife team); Abbie Combs; and Wesley Looker, Christian Life/Sunday School chairman who, with his wife, Carolyn, forms another husband/wife team. These five people have been used of God to bring astounding growth.



Pastor Dunkle conducts a personal evangelism training class, reviewing answers to questions that prospects often ask during a gospel presentation. In the front row (r.) is the pastor's brother, recently saved.



Utica, Ohio, Hillside Church of the Nazarene

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

36-mile trip home after Sunday services," he says, "but I kept going back, and I kept praying that God would move and bring change at Utica church."

Formerly trained in personal evangelism by Don Gibson, Dunkle instructed Christian Life Chairman Wesley Looker in the "Nazarenes in Action Personal Evangelism" technique. Along with the associate pastor, Ted Hambrick, they made some inroads into the community. Still, by 1983 average attendance was a mere 39.

Then came June Cole with the personal evangelism clinic, resulting in five motivated ambassadors for Christ. "Five people doing what the Lord wanted them to do," says the pastor, "have changed the climate and the direction of Utica church." Every Tuesday and Friday, four of the five take the church to the community by knocking on doors and presenting the gospel in homes. The fifth person faithfully evangelizes one day each week.

One of the first to be led to Christ in a home was Rick Davis. Conversion brought radical change in his life. The obvious transformation got the attention of Rick's family far and wide, and they began to attend the church to see what had happened to make such a difference. Not only were all the members of his immediate family soon saved, but uncles, brothers, in-laws, and other extended family members knelt at the altar to receive the life-changing Christ of Rick Davis.

Rick now teaches a Sunday School class of primary-age boys.

Ken and Linda called the pastor to their home to talk to Don and Judy, her sister and brother-in-law. That night they knelt at Linda's coffee table and with tears of repentance accepted the Son of God as their personal Savior.

"We'll be there tomorrow," was their response to the invitation to attend Sunday services the next day.

They were there and, without prompting, responded to the altar invitation. "After that," Pastor Dunkle recounts, "there was not a barren altar for many months." Don and Judy are now serving Utica church as members of the church board and directors of junior church.

The story of growth in Utica Hillside Church of the Nazarene from this point on progresses like "The House That Jack Built." Not only has personal evangelism brought in new people, it has also generated a unity among the members. One family said of the unusually warm atmosphere of the church, "There is such a holy, holy feeling."

The Don Canter family was out driving just before Easter, looking for baby chicks. They were not church-going people, but as they drove by the Church of the Nazarene, Don was arrested by the overwhelming impression that here was the church God wanted them to attend. "It was as clear to me as if an audible voice had said, 'There is your church,'" says Don. On their second Sunday of attendance, the Canter family was saved. They have been driving 75 miles round trip to all the services, but they will soon be moving into the community so they can participate more fully on the soul-winning team they have already joined.

Superintendent Lambert reports that church membership at Utica doubled in 1984 with 50 new members. At the recent 1985 district assembly, Pastor Dunkle reported an added 40 new members and from the floor a shout of victory arose. Membership is now 110 with 144 average attendance. Their finances show a 400% increase since 1977.

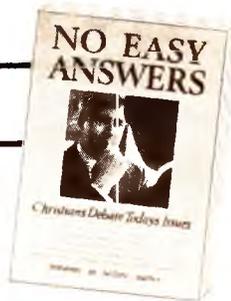
"I pastor them and nurture them," says Pastor Dunkle, "but these people are bringing them in." According to Lambert, a raise in the pastor's salary this year brings the church closer to their goal to have their pastor full time. □

## Book Brief

### NO EASY ANSWERS



STEPHEN M. MILLER  
editor



**W**HAT IS YOUR OPINION of Christian schools? Capital punishment? Divorce? Life support systems? I've got my mind made up . . . or did have until I read these superb debates covering 13 controversial issues rocking Christianity today. Choosing sides on subjects like these takes about one second. I mean, who needs to study the church tax issue? As to supporting Israel, my mind is made up . . . don't confuse me with facts!

The surprise of this rich Dialog Series book is that

which ever side you may be on the opposition proves to have a fairly solid argument to shake your firm belief. Israel, for example: the C. D. Hanson/Ivan Beals debate opened my eyes. Ivan Beals, writing *against* supporting Israel, gives sound reasons for taking his daring stand. I learned from him. The same goes for every exciting, disturbing chapter. The "easy answers" we think we have get shot full of holes.

The literary quality of the book makes it pleasant personal reading. As topnotch debaters, the 26 writers contemplate carefully before replying. They look for convincing argument based on fact and use descriptive terms to win favor in the reader's mind. Simple statements are picked up by the opponent and refuted with skill. The book is a neat blend of Christian and contemporary thought.

I'm indebted to these people for sticking their necks out to awaken and inform the church to both sides of these issues. It's lively reading, and recommended highly for group study. But . . . brace yourself, because the debate is sure to catch fire. □

—Evelyn A. Stenbock

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

# the editor's STANDPOINT

## A WISE INVESTMENT

Sunday School has never been more important than today.

Some criticize it, even scornfully. But its detractors cannot effectively deny the value of its role historically, or its role for value presently.

With most public schools committed to religious neutrality at best, or to secular humanism at worst, where will our children learn of God, Christ, salvation, and moral values except at Sunday School? Who else will reinforce the Christian teachings and Christian value systems given at home by concerned parents? Where else will peer groups be formed that share a growing knowledge of the Lord, the Bible, the gospel, and the church?

Most youngsters love Sunday School. They don't have to be driven to its classrooms and activities. They come trooping in each Sunday with shining eyes and skipping steps, eager to see friends and to share learning experiences. To them the spiritual world is real and exciting. Unless they are victimized by the unbelief and cynicism of grown-ups determined to exile God

from selfish lives, the hearts of children open easily to divine truth.

Saving the children calls for reaching their homes. Parents in Sunday School and worship services is the surest way to preserve and protect the interest of children in God. Here the task is harder, for the competition is greater and the peer group influence more distracting and destructive. Increasing numbers of parents, however, are taking a new look at Sunday School as a source of spiritual insight, moral value, and social contacts that offers an enriching dimension to threatened lives and homes.

In every neighborhood in which I've lived, the wisest, happiest, and kindest people I knew were those whose lives were most strongly impacted by Sunday School and church. That alone convinces me of the unique place and abiding worth of Sunday School for producing the highest and holiest elements found in human character and behavior.

Anything we can do to strengthen the work of our Sunday Schools is an investment to which eternal dividends accrue. □

## THE ANATOMY OF A REVIVAL

Fall must be the "revival season" in our church. At least, I get more invitations to preach revival services in the fall than at any other time.

A recent letter asked me, "Don't you think we need a real Holy Ghost revival in our church?" I do indeed. In all of our churches, a spiritual renewal is needed from time to time. I hope that none of our churches would fail to welcome such a movement of God's power and blessing.

As I conceive it, here is the anatomy of a revival.

1. An eye fixed upon God. God declares in the Bible that He will not give His glory to another. What is sought and done in our revival meetings must be for the glory of God, not for the praise of men, not for the honor of the church.

2. A knee bent in prayer. Revivals have always been preceded and attended by earnest, believing intercession. Failure to experience revival is often explained by the indictment of James, "You do not have because you do not ask" (4:2, NASB). God is not able to work mightily in the midst of people who are too apathetic and indifferent to pray.

3. A heart open to Scripture. Revival comes as the people of God are obedient to the Word of God. Our hearts must be searched and cleansed by its light. Our paths and days must be directed by its truth. In any worship service in any church, a few moments of complete obedience to the Word of God will launch a spiritual revolution.

4. A hand extended in fellowship. We must be reconciled to God, but we must also be reconciled to our brothers and sisters in Christ. Unforgiving attitudes are not only self-destructive but also constitute a major hindrance to the work of the Holy Spirit. Revival, like judgment, must begin at the house of God. Real revival is always marked by confession, apologies, forgiveness, and restitution.

5. A tongue loosed in witness. The influence of a revival extends no farther than the witness of the church to the Saviorhood and Lordship of Jesus Christ. Revival inspires evangelism and evangelism accompanies revival.

"Revive us again!" □

The stewardship of Christians arises out of the Lordship of Christ. All we are and have is from Him as a gift, but that gift is a trust. His blessings are not placed in our hands as possessions but as responsibilities.

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## ON STEWARDSHIP

September is “Stewardship Month” in our church. By its very nature, of course, stewardship is not enclosed by a month but by a lifetime. It is a broad concept, the management of all we are and have in such a way that God is honored and people are helped.

The stewardship of Christians arises out of the Lordship of Christ. All we are and have is from Him as a gift, but that gift is a trust. His blessings are not placed in our hands as possessions but as responsibilities. With them we are to express in practical ways our love for God and neighbor. Stewardship means living by the will of God for the good of the people.

Stewardship implies accountability. The Lord will one day demand of us, “Give an account of your stewardship” (Luke 16:2, NASB). In the shadowless light of His judgment, we will answer for what we have done with our abilities, energies, and opportunities. How we have spent our time and money, how we have related ourselves to God, people, and things will be judged.

The criterion for judgment is fidelity. “It is required in

stewards that one be found faithful” (1 Corinthians 4:2, NKJV). Faithfulness to our Master and to our mission determines the parameters of our stewardship. God’s requirement for each person’s life is commensurate with his ability and resources. God is fair.

“Faithful unto death” is our challenge. Marcus and Narcissa Whitman were the first missionaries to the Cayuse Indians in the Oregon territory. Blamed for “white men’s diseases” that broke out among the Indians, they were savagely murdered. Narcissa was found “shot, tomahawked, her long auburn hair matted with blood, quirt lashes across her face.” Historian Wallace Stegner called this “payment for their devoted service.” That terrible tragedy, however, was not the end of the story. They will hear the Lord say, “Well done, good and faithful servants.” The Lord and His servants will be united in eternal communion, a glory that more than compensates their sufferings.

In the same spirit of loyalty and sacrifice that marked them, we are to live as “good stewards of the manifold grace of God.” Let us not fail. □

## LIVING GRACE

When Amanda Smith was a young Christian, she hungered to be sanctified wholly. She said, “The more I read my Bible, the deeper my hunger became.”

She went to a preacher one day and asked him to explain Matthew 5:8—“Blessed are the pure in heart: for they shall see God.” He told her that was a goal to approach, but said, “God knows you can never be pure in heart.”

Later she read, “This is the will of God, even your sanctification,” and back she went to the same preacher. He said, “God does not sanctify you until just before you are ready to die . . . you could not live in this sinful world if you were holy. So if you were sanctified you would die.”

Crestfallen, she replied, “Well, if it is going to kill me, I don’t want it.”

Several years later, while listening to a message on holiness preached by John Inskip, the Lord instantly and powerfully cleansed her heart. She went on to become an effective holiness advocate with a worldwide ministry.

Entire sanctification is grace for living, not for dying. Heart purity is God’s purpose, provision, and promise for this world, not for the next. Holiness is more than a target to aim at; it is a victory to experience here and now. That experience occurs where God’s promise and man’s faith intersect. Like the beatitudes that flank it, the sixth beatitude has reference to holy living in this unholy world.

We do not minimize sin. Sin in the heart is a deep-rooted, longstanding, and all-pervasive corruption. But grace “much more” abounds. Through the atoning blood of Christ and the cleansing power of the Spirit, the holy Father can create holy children.

You will have to walk all your life to pace off the distance between a pure heart and a mature mind. Blunders and infirmities will attend those miles. However, growth in grace is greatly assisted by the inner cleansing. Every convert to Christ should be urged to seek that cleansing at the earliest possible moment. Holiness won’t kill you; it will help you live. □

My wife and I are members of the Nazarene church in New Braunfels, Tex., and our pastor's name is Rev. Jeff Mihelich.

John A. Chaffee  
McQueeney, Texas

### JERK ROCK

Spring has sprung, the sap is flowing, the buzzards are roosting, and *jerk rockers* are jerking. It used to be trucking. Now it's warm enough to open the windows and blast the neighborhood or the other

autos in traffic. You can see the *jerk rockers* scratching, itching, and jerking along while pounding their steering wheels.

This mind-bending sound has its roots in jungle beat; is related to voodooism and demon worship.

The *jerk rock* sound is a clarion call for promiscuity, drugs, venereal disease, illegitimate births, political upheaval, delinquency, abortion, and NOW, youth suicide.

It kills plants, makes animals ill and humans neurotic, causing tension, anger, and hyperactivity.

But that's not all! Some Christians

must have heard about *jerk rockers* on the West Coast who, in their demon worship, recently had altar calls and the young by the hundreds went forward to give their souls to Satan. Not to be outdone, these "Christian jerk rock" enthusiasts rush to get *jerk rock* on Christian radio, TV, and into the church.

A recent morning hostess on secular TV didn't seem to understand how this *jerk sound* could possibly be called "Christian." *WE can't either.* Jeremiah 10:2.

Ernest B. Kidd  
Columbus, Ohio

## Soul Winning by Telephone

by WALTER ROGERS

I DIALED the number for information. "Hello, operator, can you give me the telephone number of the Nazarene Church Headquarters at Kansas City, Mo.?"

I was desperate. A friend was dying in Las Vegas, Nev., and I was searching for a minister who would try to win this lost soul for Christ.

Las Vegas is 2,000 miles from Indiana. How could I find a minister in a city of 165,000 with compassion enough to accept this challenge?

A young lady answered the phone. "Hello. Nazarene Headquarters. May I help you?"

I replied, "Do you have a church in Las Vegas, Nev., and if so, can you give me the pastor's telephone number?"

Her answer was yes to both questions. "Rev. Harold McKellips is pastor of First Church and his telephone number is 702-736-6681."

I first learned of my friend's terminal illness when his sister telephoned me from Ohio. "Walter, this is Cleo. I have bad news. Homer has cancer of the colon and the doctors have given him three months to live."

Between sobs, she continued, "I can accept the fact of his dying, but Homer told me that he didn't know what it meant to 'be born again' and he is afraid to meet God. Please pray for Homer that he will be saved."

"Cleo, give me his telephone number and I will call him today. We can't let him die without knowing."

Homer's voice was weak when he answered the

phone, so I did most of the talking. He couldn't sustain a long conversation, so I came right to the point.

"Homer, your mother never ceased praying for you as long as she lived. There is still time for her prayers to be answered. Tell God you are sorry and ask for His forgiveness."

"Walt, I'm sorry for the many years I rejected God. I don't know if He will forgive me now."

"Homer, the thief on the cross had rejected Christ as Savior, but in his dying hour he asked Jesus to remember him and he was forgiven. God loves you and He will forgive. Let me pray for you before we hang up."

I sensed Homer's feeling of hopelessness and assured him that I would keep in touch.

This was my last conversation with my friend. From that time on, he failed rapidly. I tried several times to talk with him, but each time his wife answered. "I'm sorry, Walt, but Homer is too weak to talk on the phone. I'll tell him you called."

Locating Rev. McKellips was an answer to prayer. I told him of Homer's condition, and of his background—growing up in a Christian home with a family altar. After hearing me out, he said, "Give me his address and I will call on him today."

Two weeks later, I received a call from the pastor. "Walter, I have good news about your friend, Homer. I have been calling on him every day and talking to him about salvation. Yesterday we got down to the process of dying and of God's mercy to forgive. Homer truly repented and asked God to take him. Peace came to his heart and now he is not afraid to die. Before I left him, his last request was, 'Be sure and tell Walter it's all right between me and God.'"

Within a few days, Homer died. The battle was over; the victory was won! Through the faithfulness of the minister, this 71-year-old man was rescued for the Lord, snatched like a firebrand from the burning.

In this instance, the telephone was an instrument used of God in winning a lost soul for His kingdom. □

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

# IN THE NEWS

## PEOPLE AND PLACES



**Ruth Knight Laws**, Olathe, Kans., successfully defended her dissertation for the Ph.D. degree in education at the University of Missouri-Kansas City, June 7.

Married to Dr. Melvin V. Laws, director of Adult/Continuing Education, Mid-America Nazarene College, Dr. Ruth Laws has served 21 years as a Nazarene minister's wife, 3 years on special missionary assignment in the Philippines, 10 years in public education, 6 years as an assistant professor of English, and 2 years as director of the Learning Center at MANC. She attended Northwest Nazarene College for 3 years and graduated from the University of Nebraska, 1966, while the Laws served as pastors of Lincoln First Church. A master of science in teaching (MST) English was received from Portland State University in 1970.

Dr. Laws is a member of Phi Delta Kappa and Pi Lambda Theta honor societies. □



**CH (CPT) William Knudsen** has been accepted for active duty as a chaplain in the army. He was assigned to the U.S.A. Chaplains School in Fort Monmouth, N.J.

His first assignment was at Fort Carson, Colo., reporting August 14. □

**Rev. Ed Irwin**, pastor of the Chattanooga, Tenn., Signal Mountain Church, was recently appointed as that city's first full-time police chaplain. He provides 24-hour accessibility to serve the needs of those requesting such a service, according to Police Chief Gene McCutcheon.

Previously, the Chattanooga Police Department had relied on part-time volunteers to provide chaplaincy services. Funding for the program has come directly from contributions and grants from private citizens and organizations.

Chattanooga has a large percentage

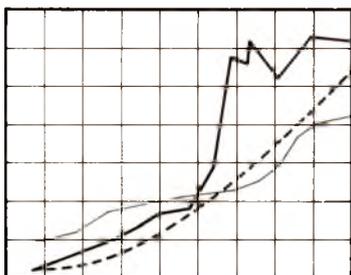
of Christian officers on its police force. "My purpose," states Chaplain Irwin, "is not to replace the pastors of the police officers, but to be available in addition to their regular pastors."

Other duties include crisis intervention, counseling prisoners in the city jail, teaching in-service training courses, riding with officers on patrol, delivering death notices, and helping officers in emergency situations.

Rev. Irwin was a commissioned evangelist in the Church of the Nazarene for six years. He pastored seven years, including pastorates in White Springs, Tex., and Sparta, Ill. He continues to pastor the Signal Mountain church. He and his wife, Catherine, have four children. □



Capt. W. H. Reed (l.) presents Navy Lt. Mark E. Farris, chaplain aboard the USS *Detroit* of Norfolk, Va., with a Letter of Commendation June 15 for his outstanding shipboard religious program. The letter cited Chaplain Farris' contributions to the religious welfare of the *Detroit's* crew. Chaplain Farris and his wife, Donna, are members of the Virginia Beach, Va., Tidewater Central Church. He has been representing the Church of the Nazarene as a navy chaplain since January 1984.



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## CARPET, CARPET, WHO GETS THE CARPET?

For more than 20 years, Mr. and Mrs. Elmer Trimble of Fort Worth have donated carpet to home mission churches all over the world. At the 21st General Assembly recently, the 22,320 sq. ft. of carpet that softened the tread of the thousands who trekked in and out of the convention center in Anaheim, was obtained by Trimble at less than wholesale price. Trimble represents Carpet Craft of Dalton, Ga.

When the general assembly proceedings were over, Wally Renegar could be seen on his hands and knees pulling up, rolling and taping, for two days, those thousands of square feet of carpet. He was preparing that good carpet for shipping to interested churches and to the Nazarene Indian Bible College, of which he is director of finance and development.

The nearest recipient was Dan Hopkins from Pomona, Calif., who came early in the morning with two trucks to claim his bonanza.

"I was so deeply impressed with that young man and his enthusiasm that I gave him some extra carpet for his Sunday School classrooms," says Renegar.

The convention center manager provided a trucking company with two big forklifts to load the remaining carpet on two semitrailers for delivery to other grateful, excited pastors and congregations.

Some of the carpet now covers the new chapel floor at NIBC, and another portion brightens the student housing units.

Other portions were shipped to Pastor Eldon Nice, Seaside, Oreg., and Pastor Wayne Harmon, Drain, Oreg., for use in their churches. Rev. Denny Owens, president of NIBC, claimed



It took Wallace Renegar nearly two days to pull up the 22,320 sq. ft. of carpet in the Anaheim Convention Center, roll it, tape each section at both ends, and label each for delivery.



Sunday, June 30, was a special day at Toronto Kennedy Road Church. Canada Day was the occasion, and a celebration was held for all the community. Special guests included the Honourable Rev. Reg Stackhouse, minister of Parliament, who brought greetings from the government in Ottawa, and Mr. Harold Adams, special speaker, who is chairman of the United Nations International Youth Year Task Force. Following a morning service focused on patriotism and faith, the congregation and community shared a lunch on the church lawn. The Hon. Rev. Stackhouse is shown bringing greetings at the celebration. Over 250 were in attendance, with many first-time visitors.

portions for Albuquerque and several Navajo and Southwest Indian District churches. □

## WINANS FILM PREMIERS

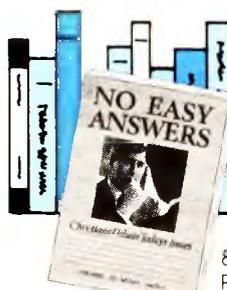
At the conclusion of the 15th General NWMS Convention in Anaheim, Calif., June 22, over 7,000 viewed *The Calling*. Based on the writings of Esther Carson Winans, this new 52-minute film was produced for World Mission Division by Nazarene Communications, in cooperation with Victory Films. This account about pioneer missionaries gives insight into the dedication, excitement, and sorrow experienced by the Winans family.

In the jungle of Peru, the epitaph on the grave marker of Esther Carson

Winans reads, "Tho' she is dead, yet she speaks." Because of the faithfulness of Roger and Esther Carson Winans and the missionaries who followed them, the first Aguaruna pastors were ordained last year in the South America Regional Conference.

\*This docudrama, filmed on the coast and in the jungles of Peru, not only tells the Winans' story but also challenges viewers to renew their own dedication and commitment to God.

*The Calling* is now available on 16-mm film or videotape for local churches and districts. Reservations for use of the film should be made through the Nazarene Publishing House, and the rental fee is a free-will offering. □



# Book Briefs

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# OUR COLLEGES AND SEMINARIES



## MANC GRADUATION

Mid-America Nazarene College's 14th annual commencement was held May 20 at Olathe, Kans., College Church. President Curtis Smith was assisted by Academic Dean Keith Bell; Chairman of the Division of Religion Richard Spindle; and Chairman of the Board of Trustees Forrest Whitlatch in the awarding of 225 degrees. There were 197 students who received the B.A., 24 earned the B.S.N. (nursing), and 4 completed the A.A. degree.

This year's commencement was Dr. Smith's final graduation ceremony. He highlighted the life of Daniel in his baccalaureate message, which he preached with characteristic enthusiasm. Dr. Smith, who served as president since the college began in 1968, retired September 1. Several individuals spoke warmly of Dr. Smith in a presidential tribute held to honor him for his outstanding accomplishments at Mid-America Nazarene College.

In his commencement address, Dr. Paul Cunningham, pastor of College Church, challenged the class of '85 to seek God's path for their lives with a boldness to stand out from the crowd.

Honorary degrees were granted to Dr. Smith, who received the doctor of divinity degree, and to Blaine Proffitt, an original member of Mid-America Nazarene College's Board of Trustees, who received the doctor of laws degree.

The class of 1985 included four valedictorians, Sandra Mueller, Janet Pauley, Kristina Peoples, and Dave Riley. There were 32 honor students inducted into Phi Delta Lambda, the Nazarene Honor Society. The American Heritage Awards, MANC's highest graduate

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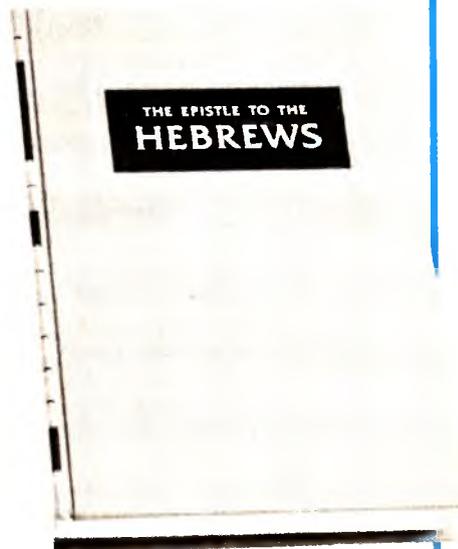
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honors, were granted to Janet Pauley, a biology and chemistry major from Hastings, Nebr., and Scott Johnson, a biology/chemistry major from Wichita, Kans., for their outstanding leadership in church, academic, community, and extracurricular activities. □

## WOOD JOINS MVNC FACULTY

Mount Vernon Nazarene College President William J. Prince announced Dr. Stanley D. Wood will join the college's faculty as a professor of music.

Dr. Wood comes to MVNC from Point Loma Nazarene College where he was a professor of music and education. While at Point Loma, Wood served as director of music for the Pastoral Care Service at the Naval Hospital in San Diego, (1976-83); an adjudicator and clinician for the San Diego

City/County Music Educators Association from 1978-85; and editor of the SDCCMEA Newsletter.

Prior to going to Point Loma Nazarene, he was a graduate teaching associate at the Ohio State University from 1973-76. He was the minister of music at Grove City, Ohio, First Church, and was a lecturer at the Ohio State-Mansfield campus the summer of 1975.

From 1968-73, Wood taught vocal and general music at Edward Hand Junior High in Lancaster, Pa. During that time, he served as minister of music at Lancaster First Church.

Wood earned his doctorate in music education from Ohio State University in 1978; his master's degree in fine arts from Ohio State University in 1968; and the bachelor's degree in music education from Eastern Nazarene College in 1967. He also attended Boston University.

Wood holds several memberships, including the Music Educators National Conference, Society for General Music, California Music Educators Association; California Council for Music Teacher Education, and the National Education Association.

He is married to Eloise K. Wood and they have two children, Peter and Kristen. □

## PLNC ACCREDITATION REAFFIRMED

An accreditation team from the Western Association of Schools and Colleges (WASC) spent the first week of April at Point Loma Nazarene College for the 10-year visit. The team of nine professional educators included two college presidents, four college vice

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presidents, a director of libraries, and two faculty members. Sister Ann Ida Gannon, former president of Mundelein College in Chicago, a nationally known authority in the field of college governance, served as chair. Prior to the visit, the team received the college's summarized self-study, the work of eight task forces made up of faculty, administrators, trustees, and students.

During the site visit, the team interviewed members of every academic department and each administrator. They talked with students, reviewed documents in the team room, and pored over the comprehensive, collected records of the institution of the past 10 years.

After the visit, the team prepared a written report and submitted it to WASC and the administration. The Accrediting Commission of the association met June 19-25, and reaffirmed the accreditation of PLNC. The next full visit is scheduled for the spring of 1995, with an interim fifth-year visit to be conducted in the spring of 1990.

The college has been continuously accredited since 1943. Its programs are characterized by an adherence to high standards of excellence. "The college moves into this new phase of its mature life with a higher level of self-understanding, more clearly defined objectives and greater determination than at any point in recent history," according to President Jim Bond.

A full five-year accreditation has been recommended for PLNC's nursing program by the state accreditation team. The accreditation team reviewed the program during the same time period as the recent WASC visit to the rest of the campus. □

#### NBC HIRES MUSIC CHAIRPERSON

Nazarene Bible College at Colorado Springs, beginning with this fall quarter, 1985, has hired Barry W. Swanson as chairperson of the Division of Music.



Mr. Swanson comes from Nampa, Idaho where he served as minister of music at College Church. He has had a variety of music experiences throughout the

United States, such as developing music programs, conducting music seminars and workshops, as well as serving as clinician in church music and worship planning classes. He is currently the Idaho chairperson of the American Guild of English Handbell Ringers.

His teaching experience has been in voice, choir, orchestra, and church music at Northwest Nazarene College and the University of Central Arkansas. He recently conducted a class in advanced handbell techniques at the Rogue

River's Handbell Festival at Medford, Oreg.

Mr. Swanson, a graduate of Bethany Nazarene College, has a master of arts degree from Boise State University with further studies at California State University, University of Central Arkansas, Kansas State University, and Southern Baptist Seminary. He studied choral conducting under John Aldis of the London Philharmonic Chorus.

Mr. Swanson will be teaching courses in Directing Church Music, Music for Children and Youth, Choir, and Private Voice. □



#### SULLIVAN EARNS DOCTORAL DEGREE IN CHURCH GROWTH STUDIES

Bill M. Sullivan received the D.Min. degree from Fuller Theological Seminary in ceremonies June 8, at which he

gave the response for the 50 D.Min. graduates. Graduation exercises were held in Pasadena, Calif., First Church of the Nazarene.

Sullivan's dissertation project involved extensive studies in church growth, beginning when he was superintendent of the North Carolina District. His topic was: "Creating New Districts in the Church of the Nazarene as a 'Strategy for Growth.'" Faculty supervisor C. Peter Wagner commented, "This is an unusual project because it focuses on producing a denomination-wide innovation which has the potential of changing the growth rate for the entire denomination."

This study inspired the design for pioneer areas as a means of creating prospective new districts to promote district growth. Ten districts have voted to establish pioneer areas because of the project research. Statistics from the first pioneer area confirmed the strategy as a valid means of church growth.

Sullivan is director of the Division of Church Growth of the general Church of the Nazarene and also director of Evangelism Ministries. He is listed in "Who's Who in Church Growth" in Wagner and Lowms' *Encyclopedia of Church Growth*. □



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Dr. Raymond W. Hurn introduces ethnic leaders: (l. to r.) Mike Wauqua, Comanche Indian; Julian Gunn, superintendent, Southwest Indian District; Moises Esperilla, superintendent, Southwest Latin District; Charles Johnson, national Black consultant; Roland Chopfield, eastern U.S.A. Black consultant; Raymond Lopez, superintendent, Western Latin District; Dr. R. W. Hurn; (behind Dr. Hurn) Jorge de Barros, coordinator for International Publications and editor of Portuguese publications; Roger Bowman, western U.S.A. Black consultant; Yoon Chun, national Korean consultant; and Jose Cardona, superintendent, Eastern Latin District.



Sharing and getting acquainted at the Ethnic Fellowship Luncheon are Rev. Roger Bowman, Dr. Raymond Cunningham, and Dr. and Mrs. Jerry Lambert of Nazarene Bible College.



Shown are some of the eight-member choir from Korea, who provided music at the luncheon. They sang in both English and Korean. Other musicians and groups also sang in their own languages as well as in English.

## ETHNIC FELLOWSHIP LUNCHEON

A diverse international group of more than 270 people met in Anaheim during the recent 21st General Assembly to share the excitement of reaching specialized groups and cultures with the gospel of Jesus Christ. Among them were ethnic consultants, pastors, district superintendents, college presidents, and other people involved or interested in ministry to ethnic and non-English-speaking groups.

With an average 600,000 immigrants legally entering the U.S. every year in the 1980s, and more than 100,000 in Canada, world mission is no longer largely "overseas." Added to this are the established ethnic groups such as the 94 million Europeans with dis-

tinctly unique cultures, nearly 27 million Blacks, nearly 16 million Spanish, and many others who make Canada and the U.S. so-called international centers.

We no longer speak of minority groups. More correctly, we refer to non-English-speaking or other-culture groups as ethnics. Many people are not aware that there are more Jews in the U.S. than in Israel, nor that the 16 million deaf in the U.S. are considered non-English-speaking and have their own distinct culture. Present trends indicate that by the year 2000, white Anglo Americans will be in the minority. All these factors call for new strategies in evangelization and education—"That the Whole World May Know."

## SUPPLEMENTAL LIFE INSURANCE PROGRAM IMPROVED

The Nazarene Supplemental Group Term Life Insurance Plan for church employees and full-time evangelists has been improved, according to Dr. Dean Wessels, director of Pensions and Benefits Services USA. June 24, 1985, the following improvements became effective:

- Reduced premiums in most age categories
- Maximum coverage available for spouses increased to \$50,000
- Reopening without required proof of insurability for many, including dependent spouses and children

Dr. Wessels reports that new enrollments or increased coverage for primary insurance and dependents' insurance may be requested any time of the year. However, from June 23 through October 1, 1985, no proof of insurability and no physical exam will be required for the purchase of coverage within the reopening limits. If anyone desires coverage above the reopening limits, a simple health statement will be required.

All full-time church employees and evangelists are eligible for the Naza-

rene Supplemental Group Term Life Insurance Plan. Dr. Wessels encourages those who are already enrolled to increase their coverage. He advises those not yet enrolled to do so while it is so easy. Specific details and costs may be secured from Pensions and Benefits Services USA, 6401 The Paseo, Kansas City, MO 64131. Interested persons may also phone (816) 333-7000 for immediate answers to their questions. □

## INTEREST RATES HOLD STEADY FOR TAX-SHELTERED ANNUITY

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, reports that the interest rates for the Nazarene Supplemental Retirement Program (TSA, IRA, and KEOGH) are in good shape for the last half of 1985. Although national interest rates have been falling substantially, he indicates that the board has been able to confirm that the interest rate paid on deposits into the Supplemental Retirement Program for pastors, evangelists, and church employees will remain at a strong 10.5 percent annual effective interest for the rest of the year.

According to Dr. Wessels, preliminary negotiations with the insurance company handling the Supplemental Retirement Program indicate that prospects are good for strong 1986 interest rates. He pointed out that the track record of the Nazarene program is excellent and cited the fact that deposits made prior to January 1, 1983, are still earning 13.5 percent annual effective interest. □



Chaplain Charles Moreland (l.), a Nazarene on active duty in Korea, receives an award for outstanding service in Korea, from Mr. Yu, vice president of the People to People (PTP) International. People to People (PTP) International is an organization dedicated to strengthening Korean-American relationships. In his two years in Pusan, Korea, Chaplain Moreland designed, initiated, and improved relationships between the American military and Korean civilians with myriad programs. Chaplain Moreland and his family are moving to Fort Leonard Wood, Mo., for their next assignment.

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Pastor, Lompoc, Calif., Trinity



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Millard Reed  
Pastor, Nashville First  
Chairman, CL/SS Department,  
General Board

## The **Total** Concept...

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Compiled by the Youth Ministries Staff

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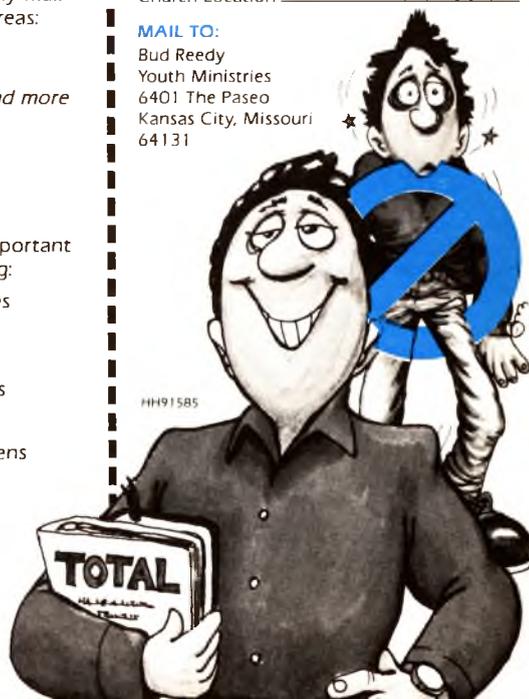
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A  
HANDBOOK  
FOR  
NAZARENE  
YOUTH MINISTRY

BUD REEDY, Editor



RESOURCES  
FOR  
NAZARENE  
YOUTH MINISTRY



PROGRAMS  
FOR  
NAZARENE  
YOUTH MINISTRY

## DISTRICT ASSEMBLY REPORTS

### NORTHWEST OKLAHOMA

The 37th annual assembly of the Northwest Oklahoma District met at Bethany, Okla. Final report was received from District Superintendent Bill E. Burch, who had accepted the appointment as superintendent to the Arizona District. Rev. Jesse C. Misdendorf was subsequently elected superintendent of the Northwest Oklahoma District.

Presiding General Superintendent Charles H. Strickland ordained Linda J. Blankenship, David L. Cottam, and Michael E. Page, and recognized the credentials of Dr. Stan Toler.

Elected to the Advisory Board were elders Jerry Baker, Ponder Gilliland, Keith Maule, and Hardy C. Powers. Laymen elected were Bill Campbell, Harold Mullins, J. Dudley Powers, and Don Schuneman.

Rev. Philip Heap was reelected NWMS president; Rev. Tom Reed was elected NYI president; and Mr. A. B. LeCrone was reelected chairman of the Board of CL/SS.

### WEST VIRGINIA SOUTH

The third annual assembly of the West Virginia South District met at Summersville, W.Va. District Superintendent C. Harold Smith, completing the first year of an extended term, reported.

General Superintendent Raymond W. Hurn ordained Stanley Ray Hunt, Kenneth Phillip Pierson, David L. Patrick, and Charles Valapo Williams.

Elders Kenneth Maze, John T. Hayes, and J. D. Bailey and laymen Charles Seabolt, Russell Mack Bailey, and Elmer Snodgrass were elected to the Advisory Board.

NWMS President Omajean Smith, NYI President Robert E. Snodgrass, and Chairman of the Board of CL/SS Charles Seabolt were reelected to their respective offices.

### SOUTHWESTERN OHIO

The 26th annual assembly of the Southwestern Ohio District met in Xenia, Ohio. District Superintendent Harold B. Graves was reelected for a four-year term.

Dr. John A. Knight, presiding general superintendent, ordained Robert Lester Cawman, Ernest Ray Hafley, Frank Eugene Jackson, Joseph Lee Sharp, Ronald Lee Tolle, and recognized the credentials of Robert Eugene Allen.

Elders Virgil Applegate, Morris Chafant, Ira L. East, and Terry Kidd and laymen Marvin Beam, Lewis Curtiss, Robert Mahaffey, and Tom Waddell were elected to the Advisory Board.

Mrs. Harold B. Graves was reelected NWMS president; Rev. Roger Goff was elected NYI president; and Larry Dennis was reelected chairman of the Board of CL/SS.

### KANSAS

The 76th annual assembly of the Kansas District convened at Wichita. District Superintendent R. J. Cerrato, completing the first year of an extended term, reported.

Phyllis Acton and Randall Gordon were ordained by Dr. John A. Knight, presiding general superintendent.

Elected to the Advisory Board were elders Ray Lunn Hance, Gene Williams, E. R. Houston, and Stan Meek. Laymen elected were Ray Cook, Marvin Snowbarger, Don Bird, and Darrel Thorp.

Will Haworth was reelected NWMS president; Randal Schuneman was elected NYI president; and Bill Bland was elected chairman of the Board of CL/SS.

### PITTSBURGH

The 78th annual assembly of the Pittsburgh District met in Butler, Pa. District Superintendent J. Roy Fuller was reelected for a four-year term.

Presiding General Superintendent Jerald D. John-



Pictured at the Chicago Central district assembly (front row, l. to r.) are Rev. E. Keith Bottles, district superintendent; Dr. Raymond W. Hurn, general superintendent; ordinands and wives Rev. and Mrs. David Anderson, Rev. and Mrs. Stephen Cecil, and Rev. and Mrs. Robert Anderson; (back row) ordinands and wives Rev. and Mrs. Ralph Scherer, Rev. and Mrs. David Hayes, Dr. and Mrs. Robert Smith, and Rev. and Mrs. Jerry Thomas.



Shown at the Pittsburgh district assembly (l. to r.) are Rev. J. Roy Fuller, district superintendent; ordinands and spouses Rev. and Mrs. Richard E. Wise, Rev. and Mrs. Ronny D. Schoenfeldt, Rev. Mrs. Florence M. Knight and husband, Rev. and Mrs. Ronald L. Miller, Rev. and Mrs. Eugene A. Hill, Jr.; commissioned minister of Christian education, Mrs. Ardith Eyring and husband; and Dr. Jerald D. Johnson, general superintendent.



Pictured at the Illinois district assembly (standing, l. to r.) are ordinands and wives Rev. and Mrs. Maurice Midgley, Jr., Rev. and Mrs. Timothy Carter, Rev. and Mrs. Thomas Holmes, Rev. and Mrs. Terry Horn, Rev. and Mrs. Lloyd Simpson, Jr., Rev. and Mrs. Dennis Wright, Rev. and Mrs. William Wiggins, Rev. and Mrs. Terry Postin, Rev. and Mrs. Russell Rhodes; (seated, l. to r.) District Superintendent John Hancock; ordinand Rev. Mary Rash; and Dr. William M. Greathouse, general superintendent.



Pictured at the Eastern Kentucky district assembly (front row, l. to r.) are Denver Prater, ordinand; Linda Spalding, commissioned deaconess; ordinands Stanley Mills and Robert Hale; (back row, l. to r.) Dr. John May, district superintendent; ordinands Arthur Hobbs and Bobby Taylor; and Dr. Charles H. Strickland, general superintendent.



Dr. William M. Greathouse was the presiding general superintendent at the recent ordination service on the Washington Pacific District. Pictured (l. to r.) are ordinands and wives Rev. and Mrs. Fred Horschel, Rev. and Mrs. Ross Lougheed, and Rev. and Mrs. Larry Knight (seated). Dr. Melvin McCulough is the district superintendent.



Shown at the Indianapolis district assembly (l. to r.) are General Superintendent Charles H. Strickland; ordinands and wives Rev. Don and Carol Brewer and Rev. Tim and Ruth Weber; and District Superintendent John Hay.

son ordained Eugene Allen Hill, Jr., Florence Marie Knight, Ronald Lee Miller, Ronny Dale Schoenfeld, and Richard Ernest Wise. Ardith Elaine Eyring was commissioned minister of Christian education.

Elders Donald E. Chamberlain, Kenneth M. Culbertson, and Glenn W. Eagle and laymen Lauren Cousins, James Hetrick, and Willis Whiting were elected to the Advisory Board.

Reelected to their respective offices were Viola Burch, NWMS president; Timothy R. Eyring, NYI president; and Deane Hardy, chairman of the Board of CL/SS.

#### ILLINOIS

The 42nd annual assembly of the Illinois District convened in Decatur, Ill. District Superintendent John J. Hancock, completing the third year of an extended term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Timothy Wayne Carter, Thomas Wayne Holmes, Terry Joe Horn, Maurice Elgin Midgley, Jr., Terry Wayne Postin, Russell Lee Rhodes, Mary Lavern Rush, Lloyd Dale Simpson, Jr., William Clyde Wiggins, and Dennis William Wright.

Elected to the Advisory Board were elders Carl R. Allen, James L. Lester, and William Roddy. Laymen elected were Homer Grimm, Ed Heppe, and Jim Yates, Sr.

Mrs. Lorene Whittington was reelected NWMS president; Larry Weihe was elected NYI president; Duane Schmidt was reelected chairman of the Board of CL/SS.

#### EASTERN KENTUCKY

The 34th annual assembly of the Eastern Kentucky District met in Covington, Ky. District Superintendent John W. May, completing the first year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Robert D. Hale, William Arthur Hobbs, Stanley Mills, Denver Prater, and Bobby L. Taylor.

Elders Garrett Mills and Charles Sparks were elected to the Advisory Board. Laymen elected were Columbus Hobbs and Tom McCann.

Minnie Robertson was elected NWMS president; Lavonne Brown was elected NYI president; and Garrett Mills was reelected chairman of the Board of CL/SS.

#### INDIANAPOLIS

The 60th annual assembly of the Indianapolis District met at Camby, Ind. District Superintendent John F. Hay was reelected to a four-year term.

Don E. Brewer and Timothy L. Weber were ordained by presiding General Superintendent Charles H. Strickland.

Elders William Griffin, Ralph Lee, and Garland Johnson and laymen Ralph Fox, Clayton Lewis, and Ray Marlin were elected to the Advisory Board.

Mrs. Frances Hardin, NWMS president; David Garner, NYI president; and Rev. Lloyd A. Tucker, chairman of the Board of CL/SS were reelected to their respective office.

#### NORTHEASTERN INDIANA

The 43rd annual assembly of the Northeastern Indiana District was held in Marion, Ind. District Superintendent Bruce T. Taylor, completing the second year of an extended term, reported.

Presiding General Superintendent John A. Knight ordained Thomas William Chapman, Kevin Charles Dunlop, and Phillip Ray Stout.

Elected to the Advisory Board were elders Roland E. Dunlop, Russell Shalley, and Wilmer R. Watson and laymen Allen Leatherman, Jack Snowden, and Darrell Zimmerman.

Mrs. H. Gene (Mary) Pool was elected NWMS president; Gary Klingner was elected NYI president; and Raymond W. Hann was reelected chairman of the Board of CL/SS.

#### MOVING CHAPLAINS

CH(LTC)GERALD EARLES from Fort Belvoir, Va., to Fort Hamilton, Brooklyn, N.Y.

#### MOVING MINISTERS

KEVIN R. BAIRD from Nazarene Theological Seminary, Kansas City, Mo., to Greentown, Ohio

ROBERT L. BUSH from Flint (Mich.) First to Knoxville (Tenn.) First

ROBERT B. FITZGERALD from Hillsboro, Tex., to Brownfield, Tex.

JAMES E. FOLSOM from Fort Worth (Tex.) White Settlement to associate, Fort Worth (Tex.) First

KENNETH O. FREY to Levelland (Tex.) First

WILLIAM H. GARRETT from associate, Amarillo (Tex.) North Beacon, to Bowie, Tex.

W. EARL HARRIS from Granbury, Tex., to Fort Worth (Tex.) White Settlement

RICHARD A. JORGENSEN from Boise (Idaho) Overland to Kuna, Idaho

ELDON R. KIRKS from Wright City, Mo., to Vandalia, Mo.

ROGER RICKERT from Prairie Point (Forestburg, Tex.) to Plainview (Tex.) Trinity

STANLEY E. WILSON to Bay City (Mich.) Faith

#### MOVING MISSIONARIES

MISS MARGARET BROMLEY, Papua New Guinea, Furlough address: 1513 Hiner, Orient, OH 43146

MISS ETHEL BULL, Papua New Guinea. Resigned—New permanent address: c/o Rev. and Mrs. Weldon Bull, P.O. Box 149, Caledonia, Ontario, Canada N0A 1A0

REV. JOHN and MARTHA BURGE, Haiti, Furlough address: 2227 Whiteback, Katy, TX 77084

REV. TED and JOAN ESSELSTYN, Africa Nazarene Theological College, Field address: P.O. Box 151, Florida, 1710 TVL, Republic of South Africa

MR. JOHN and SANDRA ESTEY, South Africa, Field address: P.O. Box 12003, Amalinda 5252, Republic of South Africa

MR. GARY and LINDA GLASSCO,\* Papua New Guinea, Furlough address: 525 S.W. Chapman St., Sheridan, OR 97378

REV. ROY and GLORIA HENCK, Cape Verde, Field address: Caixa Postal 134, Mindelo, Republic of Cape Verde, West Africa

REV. J. ELDON and KAY KRATZ, JR., Brazil, Field address: Caixa Postal 5165, 80.000 Curitiba—PR., Brasil

DR. WILLIAM and MARSHA McCOY, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

DR. ROBERT and PEGGY PERRY, Swaziland, Furlough address: 314 Wimpole Dr., Nashville, TN 37211

MRS. MARY LOU RILEY, South Africa, Field address: P.O. Box 103, Amanzimtoti 4125, Republic of South Africa

REV. JON and MARGI SCOTT, Portugal, Temporary Furlough address: c/o Richard Ramsey, 2019 N. 154 Ct., Seattle, WA 98133

MISS BARBARA STRANG,\* Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

MR. GORDON and BETTY THOMAS,\* Swaziland, Furlough address: No. 7 Elmgate Grove, Levenshulme, Manchester, England M19 2ET

REV. JAMES and KAYE WILLIAMS, Taiwan, Furlough address: c/o Mr. Carl Tyrrell, 4318 Bonham, Amarillo, TX 79110

\*Specialized Assignment Personnel

#### ANNOUNCEMENTS

The **Barnesville, Ga., church** will celebrate its 50th anniversary October 13. All former pastors and friends are invited and may contact the present pastor for further information: Rev. Louis Medaris, 121 Cherokee Dr., Barnesville, GA 30204.

The **Fresno, Calif., Trinity church** will celebrate its 50th anniversary December 6-8 1985. Dr. Orville W. Jenkins, general superintendent emeritus, will be the guest speaker, and other former pastors will be teaching in the various Sunday School classes. Services will be at 7:30 p.m. Friday and Saturday and 11 a.m. Sunday, with a celebration banquet following. All former pastors and members are invited to attend. For more information, or if anyone has pictures or historical facts about Fresno Trinity, please contact Pastor Doug Samples, 3535 N. Cedar, Fresno, CA 93726, or call 209-226-3321.

**Ogdensburg, N.Y., First Church** will celebrate its 50th anniversary October 27. A mortgage-burning ceremony is also planned for the afternoon. All former pastors, members, and friends are invited to attend or send words of greeting to the church. For further information, contact Rev. Mark D. Keller, 611 Canton St., Ogdensburg, NY 13669, or phone 315-393-3764.

The 75th anniversary celebration for **East Liverpool, Ohio, First Church**, organized October 24, 1910, will last for the full month of October. Meetings scheduled with former pastors are: Oval L. Stone, 4-6; Dr. H. Dale Mitchell, 11-13; Charles L. Rodda, 20; and B. Edwin McDonald, 25-27. Former members and friends are invited to attend or send letters or videotapes of greetings to P.O. Box 635, East Liverpool, OH 43920. For further information, call the church office 216-385-1593 or 216-532-9533. Rev. James R. Hicks is pastor.

**Baker, Oreg., First Church** will celebrate its 60th anniversary October 19-20. The activities begin Saturday, 5:30 p.m., at the Kopper Kitchen Restaurant banquet room. The Sunday services are: Sunday School, 9:30 a.m.; anniversary service, 10:45 a.m.; and anniversary Communion service, 6:30 p.m. For further information, contact the church at P.O. Box 665, 1250 Hughes Ln., Baker, OR 97814, or phone 503-523-3533.

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

#### VITAL STATISTICS

##### LONGTIME NAZARENE DIES



Julia Inez Shelton Cook, 101, died May 25, 1985. She was the oldest member of the Columbus, Miss., First Church. She was known to all as "Mama Cook." Born in 1883 in Alabama, her family tree dates back to George Washington's mother.

She became a Christian as a young teen and joined the Church of the Nazarene in 1926. She and "Papa Cook," Lawson, traveled with

11 children and a pump organ over Alabama and Mississippi to sings and church services.

Mama Cook always wanted to be a missionary. She made and sold aprons to give money to Alabaster offerings. She kept and fed singers, ministers, and evangelists, sometimes for several weeks, in her home.

Her funeral service was a worship service. People praised God and shouted all over the church. All 11 children were present.

Among her children are teachers, housewives, contractors, evangelists, pastors, and singers. Three boys are serving in church work: Leon, pastor/evangelist; Blanton, pastor; and Troy, song evangelist. She also has 3 grandsons who are ministers. She is survived by 35 grandchildren, 83 great-grandchildren; and 33 great-great-grandchildren.

#### DEATHS

JEANETTE E. (DENNEY) DUCKETT, 41, July 20, Reno, Nev. Survivors: husband Horace A.; her parents; a grandfather; two sisters; and five brothers.

LEE A. HALBERT, June 16, Nacogdoches, Tex. Survivors: wife Ernestine; children Lisa Holt, Kelly Halbert, Kirk Halbert.

REV. FRANK HAMM, 77, June 22, Atkins, Ark. Survivors: wife Jessie Lee; daughter Mary Frances Nichols; son Richard Wayne; 8 grandchildren; 12 great-grandchildren; 4 brothers; and 1 sister. Ministry: Arkansas, Texas, and New Mexico.

REV. ALBERT I. HARDY, JR., 39, Apr. 15, Mount Laurel, N.J. Survivors: parents Albert I., Sr., and Sara J. Ministry: day care; youth ministry, Easton, Pa.; various at Mount Laurel.

GENEVA HAYNES, 75, July 3, Murphysboro, Ill. Survivors: husband Rev. M. E. Haynes; daughter Lorraine Bonnechi; foster daughters Barbara Johnson and Judy Mendoza; four grandchildren; five foster grandchildren; four great-grandchildren.

DOROTHY ANN JAMES, 70, July 6, Nampa, Idaho. Survivors: son Bill; daughters Darlene Jones and Yvonne Hanway; nine grandchildren; five great-grandchildren; one sister.

W. E. "POP" LUM, 89, July 31, Hattiesburg, Miss. Survivors: wife Mandy Saucier Lum; daughters Mrs. Francis Lum Keys and Mrs. Katherine Lum Byrd; three grandchildren; three great-grandchildren; a stepdaughter Myrtis Mallett; stepson Edward Saucier; four stepgrandchildren; one sister.

D. ORBAN MCGONAGILL, 81, July 14, Pasadena, Calif. Survivors: wife Pansey; daughter Joyce Dunham; one grandson; one sister.

MRS. MAGGIE MOORE, 99, June 19, Texarkana, Tex. Survivors: 4 sons; 1 daughter; 19 grandchildren; 34 great-grandchildren; 35 great-great-grandchildren; and 1 brother.

EDNA STONEKING, 87, Mar. 25, Parkersburg, W.Va. Survivors: sons Victor, Harold, Emerson, and Rev. Paul; daughter Helen Killgore; 21 grandchildren; and 27 great-grandchildren.

BEATRICE E. TAFT, 71, Aug. 5, Keene, N.H. Survivors: daughters Corrine Adams, Theresa Towns,

# NEWS OF RELIGION

**PROTESTANTISM IS BECOMING INCREASINGLY CONSERVATIVE.** The once-dominant liberal and moderate denominations are quickly becoming a minority in American Protestantism, according to figures compiled by Harvard University's William Hutchinson for a small conference in Santa Barbara, Calif., with the theme, "Does Liberal Protestantism Have an American Future?"

Presbyterian, Episcopal, Methodist, and similar congregations have been called "mainline churches" because they represented the great majority of U.S. Protestants. In 1920 mainline bodies constituted 76 percent of America's Protestant population, but by last year that figure had fallen to 53 percent.

The two dozen sociologists, historians, and church leaders who attended the conference earlier this year reached no consensus on what was needed to reverse the mainline church slide. They agreed, however, that the churches are suffering from aging membership, relatively few young adults (compared with evangelical, charismatic, and fundamentalist churches), and lack of a stirring message.

Survey materials showed specific weaknesses in mainline churches.

They are disproportionately made up of people over age 50. The percentage of older church members is out of step with the demographics of conservative churches, and of the population at large.

They have failed to retain more conservative children of liberal parents. "It is now firmly established that the prime source of membership losses sustained by the liberal denominations is the failure of the offspring of their members to affiliate with a liberal religious body," said Benton Johnson of the University of Oregon.

Mainline churches, never characterized by aggressive evangelism, used to receive many new members from more conservative and morally strict churches with a lower social-economic makeup. Now conservative Protestant churches have been relating more to social and political issues and have begun to attract a broader middle-class constituency.

They lose a greater percentage of their church members to "secular society" than do conservative churches. Among church members below age 45, the conservative churches lose only 5.6 percent of their members, while liberal denominations lost between 9 and 12 percent. □

**ALBANIAN-SPEAKING EVANGELICAL CHURCH OPENS IN YUGOSLAVIA.** What is believed to be the world's only Albanian-speaking evangelical church has been opened in Yugoslavia.

"The church was dedicated in June in Pristina, which lies in the Federal State of Kosovo, an area which is 98 percent Islamic, and has an Albanian population of 1.6 million," said a spokesman for Open Doors with Brother Andrew.

"We see this development as an answer to the prayer efforts of many for Albania. We hope that a revival in Kosovo may spread to neighboring Albania."

It was an Open Doors team that held what is believed to have been the first religious service in Albania since the country was declared "the world's first atheistic state" in 1967. The evangelical Christians held a secret service in an old church on Easter Sunday. It took place four days before the announcement of the death of Enver Hoxha, Albania's veteran Communist leader, who had ruled the country with an iron fist since 1944.

The new leader of Albania is Ramiz Alia, a senior Politburo member who had been the de facto ruler of the small Balkan state since Hoxha's debilitating stroke a year ago. □



**"Showers of Blessing"**  
PROGRAM SCHEDULE

September 29

**"One Way"**

October 6

**"One Vine Makes the Vineyard"**

October 13

**"The Best Wine Ever Made"**

October 20

**"Your Son Lives"**

by W. E. McCumber, speaker

Judith Fish, and Dawn Adams; 11 grandchildren; 5 great-grandchildren.

EVELYN (SCOTT) WILLIAMS, 70, July 9, Norman, Okla. Interment: Erick, Okla. Survivors: husband Rev. Raymond Williams; daughters Lynn Carol Lint, Tonya Lee Shockley, and Mikolyn Jane Franks; sons Richard, James Scott, and Rev. Mark; 13 grandchildren; and 2 great-grandchildren.

CHARLES E. YORK, July 27, Denver, Colo. Interment: Detroit Mich. Survivors: wife Jeannette; sons Lanny and Lance; three grandchildren.

#### BIRTHS

to REV. HERB AND KATHY (ALLEN) AGEE, Lakeland, Fla., a boy, Scott Allen, July 26

to VINCE AND DALINDA (MOORE) BEER, Denver, Colo., a girl, Emily Elizabeth, July 12

to PAUL AND SHERRY (COBB) CLAGETT, Mesquite, Tex., a girl, Kara Joy, May 20

to RON AND KAREN (COMBEST) COFFIN, Rosemead, Calif., a girl, Larissa Lane, July 16

to TIM AND LOIS (SMITH) EAST, Ridgeway, Va., a girl, Meghan Leigh, July 15

to LUIS AND SHERRIE (MOSES) EGUREN, Denver, Colo., a boy, Andrew Robert, May 26

to JERRY AND DONNA (NAJARIAN) GREEN, Saratoga, Calif., a boy, Philip Jonathan, Aug. 6

to JEFF AND VONDA (INMAN) HYLTON, Bassett, Va., a girl, Jacqueline Nicole, July 29

to TREVOR AND MARY JOHNSTON, Haiti, a boy, Andrew Stephen, Aug. 8

to CURT AND JASMINE (LOTZ) KING, Grand Rapids, Mich., a girl, Amber Dawn, Aug. 1

to PHIL AND BETH (SELVIDGE) LEATHERMAN, Hill AFB, Utah, a girl, Kristin Nicole, June 29

to DREW AND ROCHELLE (SCUDDER) MARTIN, Atlanta, Ga., a boy, Andrew Joshua, July 30

to JERRY AND TERESA (HITE) MAYHEW, Bassett, Va., a girl, Kristie Lynn, July 12

to KENT AND KATHY (NICHOLS) PELTON, West Chester, Ohio, a girl, Hannah Renee, July 20

to REV. DAVID M. AND DEBBIE (SELFRIDGE) PERSELL, Bel Air, Md., a boy, Nathan Andrew, Aug. 10

to REV. HOWARD ANTHONY AND MELODY (FOSTER) ROBBINS, Osgood, Ind., a boy, Howard Anthony, Jr., June 4

to REV. MEL AND NANCY (RAWE) SKEEN, Benton City, Wash., a girl, Bethany Rachelle, May 27

to MICHAEL AND LYNDA (SKINNER) TURNER, Delbarton, W.Va., a boy, Paul Michael, July 12

#### MARRIAGES

MELISSA JANE NABORS and BRADLEY EUGENE GUTHRIE at Nashville, Tenn., May 24

TERESA LAMB and MICHAEL CANTRELL at Mayfield, Ky., June 7

MARSHA HESS and MICHAEL DAVID ROSE at Orlando, Fla., June 14

DEBBIE LUCAS and LOREN ULRICH at Cadillac, Mich., June 15

DEBORAH CUMMINS and DONALD MYERS at Orlando, Fla., July 27

GWEN E. LADD and DONALD R. HACKLER, JR., at Bethany, Okla., July 27

#### DIRECTORIES

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# 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.

**What time period does Isaiah 65:17-25 describe? Some say it refers to the millennium, but some say it describes the way things will be after the judgment. I would appreciate your opinion and explanation.**

I think Isaiah is describing conditions on earth under the millennial reign of Christ. The mention of sinners and death would be out of place in a depiction of the eternal order.

The earth will be more fruitful, and human life longer and happier, but sin will still exist and death will still occur. Marriage and childbearing will continue, also.

After the judgment, in the new heavens and earth that belong to the eternal order, there will be no sin, pain, death, or sorrow (Revelation 21:1-8; 2 Peter 3:10-13). Neither will marriages take place (Matthew 22:30).

The prophetic vision, however, sees the millennial earth merging into the eternal age, which can be confusing if we insist upon a hard-and-fast distinction in language descriptive of the two.

**I have a question about the temptations of Christ in Matthew 4. Do verses 5 and 8 refer to "visions" or to literal experiences? If Jesus was not actually on the pinnacle of the Temple, and did not actually stand on a mountain surveying the kingdoms of the world, would the temptation be real? In that case, would Jesus have been tempted "as we are"?**

Whether Jesus literally stood atop a pinnacle of the Temple, and upon a high mountain, I do not know. There is no mountain from whose peak He could have seen "all the kingdoms of the world," so this, at least, must have been a mental vision. The devil could take Him, in His imagination, to

a temple or mountain, but this would not lessen the force or detract from the reality of the temptation. The essence of the temptations is to persuade Christ to give the consent of His will to actions independent of the Father's will. Such solicitations could be made in the actual circumstances, or in the circumstances as envisioned in the mind, and the reality and power of the temptations would be the same. Such actions, contrary to the Father's will, were *possible*, and therefore the temptations were *real*. Jesus was deciding, in response to Satan's temptations, what kind of messianic career He would pursue when He left the wilderness to begin His public ministry.

**Does a pastor and church board have freedom to change the rule concerning voting age in the annual meeting? If someone voted who was under age, does it invalidate the elections? Can church members who are not board members attend board meetings? Should a person serve on the board who attends movies and approves of dancing?**

(1) Rules established by the General Assembly are not subject to change by a local board or pastor.

(2) Unless the elections were determined by a single vote, it would do more harm than good to attempt to invalidate them.

(3) I would think so, if the board has no contrary policy established, or has not gone into "executive session" for some reason.

(4) No.

**I would like your opinion on the donation of organs, and/or remains, for transplant or research after death.**

**When the dead are raised at judgment, what will be the consequences?**

**It is a most admirable thing to do, but is it spiritually correct?**

Transplantation of organs will not pose any problem for God in the resurrection. We will all be raised, each with a complete body. I see much to commend and nothing to condemn in donating part or all of our bodies to help others.

From New York to California and from Florida to the Caribbean, they are coming to the Central Florida District—veteran pastors and some just out of seminary—to accept a challenge that will test faith and fiber. As Rev. Tom Pound says, “They hit the ground running when they come to this type of mission commitment.”

Rev. Pound refers to the two new pioneer areas, sponsored by the Central Florida District, and to the mission churches anticipated in these new areas. Pound, a former missionary to Belize and the Caribbean, is the leader of the Space Coast Pioneer Area. The second pioneer area is the Haitian Pioneer Area; its leader, Rev. Nathan Price, is pastor of South Florida Heights Church.

General Superintendent Jerald D. Johnson recently presided over the 12th annual assembly of the Central Florida District and participated in the excitement surrounding the formation of the two pioneer areas.

Districts sponsoring potential new districts is a concept that emerged recently from studies conducted by Dr. Bill Sullivan, Church Growth Division director, and his staff. The Central Florida District has responded to this growth concept with two new pioneer areas. As the Central Florida District Nazarenes sensed the moving of God in this new venture, they responded with pledges totaling \$100,000 to underwrite the two new projects.

“Christian businessmen have promised to match funds for Faith Promises made on the church level, and private individuals continue to get behind this work,” said District Superintendent J. V. Morsch. “We anticipate that the second \$100,000 needed will be forthcoming.” He added that in addition to the monetary pledges, people

**Tom Pound (with microphone) presents Space Coast Mission pastors to the Central Florida District.**

# Two New Pioneer CENTRAL

are donating buses, vans, organs, jewelry, and pieces of land.

Dr. J. V. Morsch presided over the first mini-district assembly for the Space Coast Pioneer Area August 9-10. The Haitian Pioneer Area will hold its mini-assembly October 4-5.

The Rev. Tom Pound contracted with 20 ministers to begin mission works in the Space Coast Area by midsummer, and the response was overwhelming. As of this writing, 10 pastors are already serving.

An example of the fervor and dedication of those pastors is Stuart Rowan, a recent graduate from seminary. He and his wife purchased a used truck in Kansas City, loaded up their goods, and went to Florida to answer the call of God to pastor one of the mission works. While unloading their goods into a rented house, Stuart led two men to the Lord—the telephone man and the man who came to hook up the power. Before he had unpacked, he had a promise from both that they would attend a Bible study with him.

Rev. Stan Gorman, associate from Tillamook, Oreg., had a similar experience. He also won a man to the Lord before he got unpacked to begin his work in central Florida. During the first week in his new work, he stirred up interest by making 115 calls in the community.

Rev. Rudy Morgan from Richmond Heights, Kingston, Jamaica, left a successful pastorate in his native land to plant a new congregation on one of the new pioneer districts. Already he has won to the Lord a computer scientist, a former

Buddhist who has been in the States 14 months and expects to soon return to Thailand. He hopes to plant a Church of the Nazarene to proclaim Jesus Christ in Thailand, but right now he is helping Morgan to plant a Church of the Nazarene in Florida.

Out of such exciting beginnings has come the organization of three new churches: Titusville Calvary Church, organized April 7, 1985, with Rev. Simon Mangru as pastor; Oak Hill church, organized August 4 with Rev. Jack Watson; and Lake Washington church, organized August 10 with Rev. Stan Gorman as pastor. Most of the members in these new churches are new Christians, received on profession of faith. Services are held throughout the new areas in Veterans Administration buildings, homes, garages,

**Shown (l. to r.) Tom Pound, Central Florida District Superintendent J. V. Morsch, and Nathan Price discuss goals and strategy for growth in new pioneer areas.**



# r Areas Begin in FLORIDA

annexes of churches, and many other temporary meeting places.

In the Space Coast Pioneer Area, pastors are under contract to make a certain number of calls, to present the plan of salvation, to lead Bible studies, and to make progress reports on a weekly basis. Statistics reveal that of the 450,000 persons in this area, more than a quarter-million are unchurched.

"We believe this effort gets back to the basics of New Testament Christianity when the Church was growing daily," says Dr. J. V. Morsch. "This is not some kind of gimmick or promotion. Our goal is to win souls. That's the reason for the church's existence."

"There is no coercion," adds Tom Pound, "to get these pastors to come. We don't even encourage them. We are just trying to help them fulfill the call of God on their lives. Each works in definite ways with distinct cultures, but with the same doctrine and *Manual*."

Rev. Nathan Price, Haitian Pioneer Area leader, has developed a ministry to

Haitians that has expanded tremendously in the past few years with the migration of thousands of Haitians to Florida.

South Florida Heights Church, which Price pastors, has already "mothered" five Haitian church-type missions in the area. Other groups are being fostered by means of "rolling chapels"—mobile churches that go to them and help them get started as a church group. Lay people on the district donate cars for the pastors, supplies for the churches, and teach them to speak English. An accurate count of the number of Haitians in the area is not available since most of them arrived in the U.S. after 1980 census figures were compiled, and some are illegal immigrants.

Months of planning and research by the Church Growth Division preceded the formation of the two new districts. Research indicates that districts with 7,500 or more members and 75 or more churches do not grow as well as districts that are smaller in membership and have fewer churches. This research also indicates that there are more than 50 under-evangelized areas in the United States and Canada where at least 250,000 of the population are unchurched and there are less than 20 Nazarene churches. These areas are often geo-

graphically remote from existing district centers.

Under the pioneer area concept, attempts are being made to plant new churches in these under-evangelized areas. This is usually done under the direction of a pioneer area leader who is himself a pastor on the district. He devotes about two days per week to planting new churches and encouraging area pastors. This approach eliminates the expense that would result from the installation of an administrator in addition to the present district superintendent. An evaluation is made after a two-year period to determine the future status of each pioneer area.

The decadal goal of 1,000,000 members in the Church of the Nazarene by 1995, set by the Board of General Superintendents, will require growth at the rate of 150 churches per year in the United States and Canada, with a 3 percent annual membership growth rate per district, according to Dr. Sullivan. The statistics indicate that the pioneer area program could well be one of the best means of attaining this goal.

The first pioneer area was organized in 1983 in upper Michigan, under Michigan District Superintendent C. Neil Strait. The belief that smaller districts grow at a faster pace than larger ones was quickly confirmed with the statistics from the first year of the Upper Michigan Pioneer Area. From 1979 to 1983, the entire Michigan District (with 114 churches) grew only .4%. However, in the first year of the Upper Michigan Pioneer Area the whole district grew 2.2%, while the pioneer area itself reported 7% growth.

"The idea of pioneer areas is not to divide districts," says Dr. Sullivan. "Our goal is simply to evangelize geographical areas that are presently not getting much attention."

The West Tennessee Pioneer Area was created at the 1984 Tennessee district assembly. Since last July, Dr. Sullivan and his staff have made presentations of the pioneer area concept to nine District Advisory Boards. Besides Michigan, Tennessee, Canada Pacific, and Central Florida, four other districts have chosen to create pioneer areas at district assemblies so far this year. They are Washington Pacific, New York, New England, and Los Angeles.

Pioneer area leaders to date include:

- Rev. Milton Hoose—Upper Michigan
- Rev. Bob Mitchell—West Tennessee
- Rev. Tom Pound—Space Coast
- Rev. Nathan Price—Haitian
- Rev. Alex Cubie—Connecticut
- Rev. Gene Morrell—Canada Pacific

Rev. Nathan Price (with microphone) of South Florida Heights Church, Lakeland, interviews pastors of the new Haitian Pioneer Area at the Central Florida district assembly.



Pictured (l. to r.), Dale Jones, senior statistician for the Division of Church Growth; Dr. J. V. Morsch; and Church Growth Division Director Bill M. Sullivan consider statistics that will influence church growth in the two areas.



# THE CHURCH SCENE



Dr. and Mrs. J. E. Shankel (back row) look on as Mrs. Dorothea V. Brown (r.), Maine District NWMS president, presents a check for \$14,000 to Rev. and Mrs. J. Edward Drinkwater, missionaries to Malawi. The Drinkwaters are natives of Maine, and through a program called Fair Share, funds were raised to provide a vehicle for them when they returned home for retirement. Rev. Drinkwater suffered a stroke in Malawi in June and is now undergoing rehabilitation therapy in Boston.

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**Long Beach, Calif., First Church,** led by Rev. John Calhoun, senior pastor, recently participated in the Billy Graham Crusade. Using the "doorknob hangers" the crusade people used to advertise the campaign, Pastor Calhoun included a copy of last year's Special Issue of the *Herald of Holiness* (October 1, 1984) with the Billy Graham packet. Long Beach First Church reached 5,000 homes in this manner. □

day service of the revival, under the moving of the Holy Spirit, 250 men went forward, forming a complete circle, and prayed around the circular altar. There have been marked changes in the lives of many of the men since the revival. Marriages were healed as a result, and evidence of revival continues in the lives of the people. □

## PREPARATION IS THE KEY AT MUNCIE

Pastor Gilbert Hughes reports outstanding revival at the **Muncie, Ind., Southside Church,** with Evangelist Bill Varian. A revival preparation plan was followed in which prayer cells were formed, altar workers were trained, and Sunday School classes were responsible for prayer emphasis. Also, much advertising was done through all avenues of media.

This preparation resulted in 28 people seeking the Lord. One family made a new dedication to church stewardship.

A lady was touched by the healing hand of God and showed a 50% reduction in her diabetic condition. She has cut her insulin intake in half.

The church continues to feel the impact of revival, responding to the evangelist's emphasis on obedience and sanctification. The attendance, giving, and spirit are moving upward. □

## NEWS OF EVANGELISM

### DENVER FIRST CHURCH RENEWED IN REVIVAL

Denver First Church is currently working in the warmth of a revived people following a Sunday-over-Sunday meeting with some of the largest crowds in the church's history.

Associate Pastor Roger Clay reports an outstanding revival under the anointed preaching and singing of Lenny and Joy Wisehart. The congregation was moved by the evidence of the Holy Spirit in their lives.

Genuine renewal took place in the hearts of many individuals, especially among the men. During the last Sun-



The Lincoln, Calif., church was officially organized Easter Sunday morning, April 7. Sacramento District Superintendent Walter Hubbard brought the message for the organization service. There were 74 people present in the service, with 29 joining the new church, 17 by transfer and 12 by profession of faith. Rev. Jim Downs came to Lincoln last August from the Bible college to establish this new work. Since then, the church has purchased eight acres of land and hopes to build by the beginning of next year.



May 5, District Superintendent M. Bert Daniels dedicated the new church building at Erick, Okla. It has 56,000 sq. ft. and is valued at \$250,000. The new church was built at a cost of \$147,800, with \$105,000 in cash and a loan of \$42,800. This congregation is now in its 76th year. Rev. Gene Keith is the pastor.



## CANADIAN THANKSGIVING



Let us keep the spirit of thankfulness by bringing an offering for world evangelism on Sunday, October 13. It is through the commitment and giving of all that we can reach our goal of \$9,500,000 and continue to spread scriptural holiness around the world. Nazarenes, let's join together and do our best!

WILLIAM M. GREATHOUSE, Secretary  
BOARD OF GENERAL SUPERINTENDENTS

### FELTER APPOINTED EDUCATION PROGRAM MANAGER



Rev. David J. Felter has been appointed education program manager for Pastoral Ministries, according to Rev. Wilbur W. Brannon, Pastoral Ministries director. He replaces Rev. Melvin Shrout who retired July 1.

Rev. Felter's responsibilities will include management of the Course of Study for pastors and the continuing education program for the Church of the Nazarene.

He comes to the post from the pastorate at the Wichita, Kans., Linwood Church, where he began serving in 1980. He has also pastored churches in Bloomington, Ind.; Sapulpa, Okla.; Stockton, Calif.; and Bloomfield, Iowa.

Rev. Felter holds the A.B. degree in religion from Bartlesville Wesleyan College, the M.A. in religion from Bethany Nazarene College, and the M.S. in education from Indiana University. He has also done graduate studies at Northeast Missouri State University.

He and his wife, Sandra, have two children, David and Dorsey. □

—NN

### CLENDENEN TO TEACH CHURCH GROWTH AT NBC



Dr. Carl Clendenen, retired superintendent of the Oregon Pacific District, will be teaching classes on church planting and church growth at Nazarene Bible College, beginning this fall. During his assignment in Oregon, the district planted 25 fully organized new churches. Under his 15 years of superintendency, 12,874 new Nazarenes were received into church membership with a net gain of 67 percent.

Dr. Clendenen served the church as a district superintendent for 25 years, 10 of which were on the Northwestern Ohio District. During the past quinquennium, he was vice-president of the General Board. He has also served as chairman of the Boards of Trustees of Northwest Nazarene College and Nazarene Theological Seminary.

At NBC, he will be team teaching with Dr. Phyllis Perkins the course, Principles of Growth and Missions. □

—NN

### DR. KNIGHT NAMED "PREACHER OF THE YEAR"



Dr. John A. Knight, general superintendent, has been selected by the faculty at Nazarene Theological Seminary as the "Preacher of the Year" for 1986-87. The announcement was made by Dr. Charles Gailey, chairman of the Lectures Committee at NTS. Dr. Knight was selected for the honor in May, according to NTS officials. He will give a series of sermons at the seminary in the spring of 1987.

Past "Preachers of the Year" include Paul Rees, T. Crichton Mitchell, Dennis Kinlaw, Howard Chambers, and for the year 1985-86, Wingrove Taylor, general superintendent of The Wesleyan Church. □

—NN

### FAMILY DECENCY ALERT

Nazarene pastors in the United States and Canada have been sent a special resource packet to help them and their congregations to be better prepared for the fight against indecency in their local communities. Called the "Family Decency Alert," the packet was prepared by the General Christian Action Committee of the

Church of the Nazarene with assistance from Children's Ministries.

"The trend toward indecency in our society can be halted only if hundreds of thousands of concerned Christians will raise their voices in protest against it, and will—at the same time—actively cultivate a Christian atmosphere in the home," said Dr. B. Edgar Johnson, general secretary, on behalf of the Christian Action Committee.

The packet offers valuable tools that can be used in connection with Family Decency Alert Week, October 27—November 3. The materials include *The Home Invaders*, a book by National Federation for Decency director Rev. Donald Wildmon, which details how television networks, newspaper and magazine publishers, and the film industry are presenting a steady diet of non-Christian values to society. Other materials include a poster, a resource list, materials prepared by Children's Ministries and brochures that may be used as bulletin inserts or distributed in a community to bring attention to the problem of indecency.

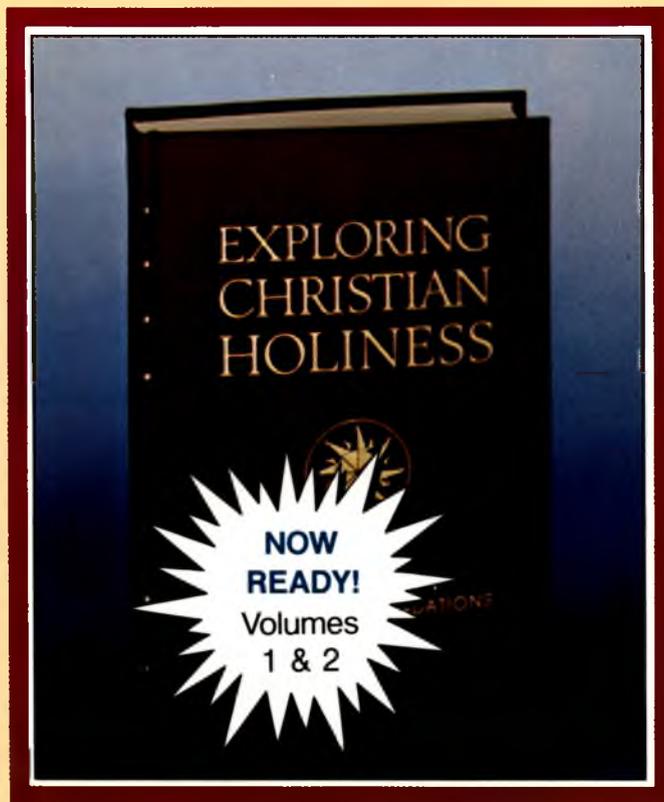
Family Decency Alert Week has been endorsed by the National Coalition Against Pornography (N-CAP) and is being promoted by the National Association of Evangelicals (NAE) and its member churches. □

—NN



Rev. Keith Wright, pastor of Kansas City First Church, displays the "Family Decency Alert" poster being distributed to Nazarene pastors in the United States.





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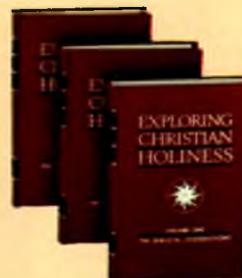
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