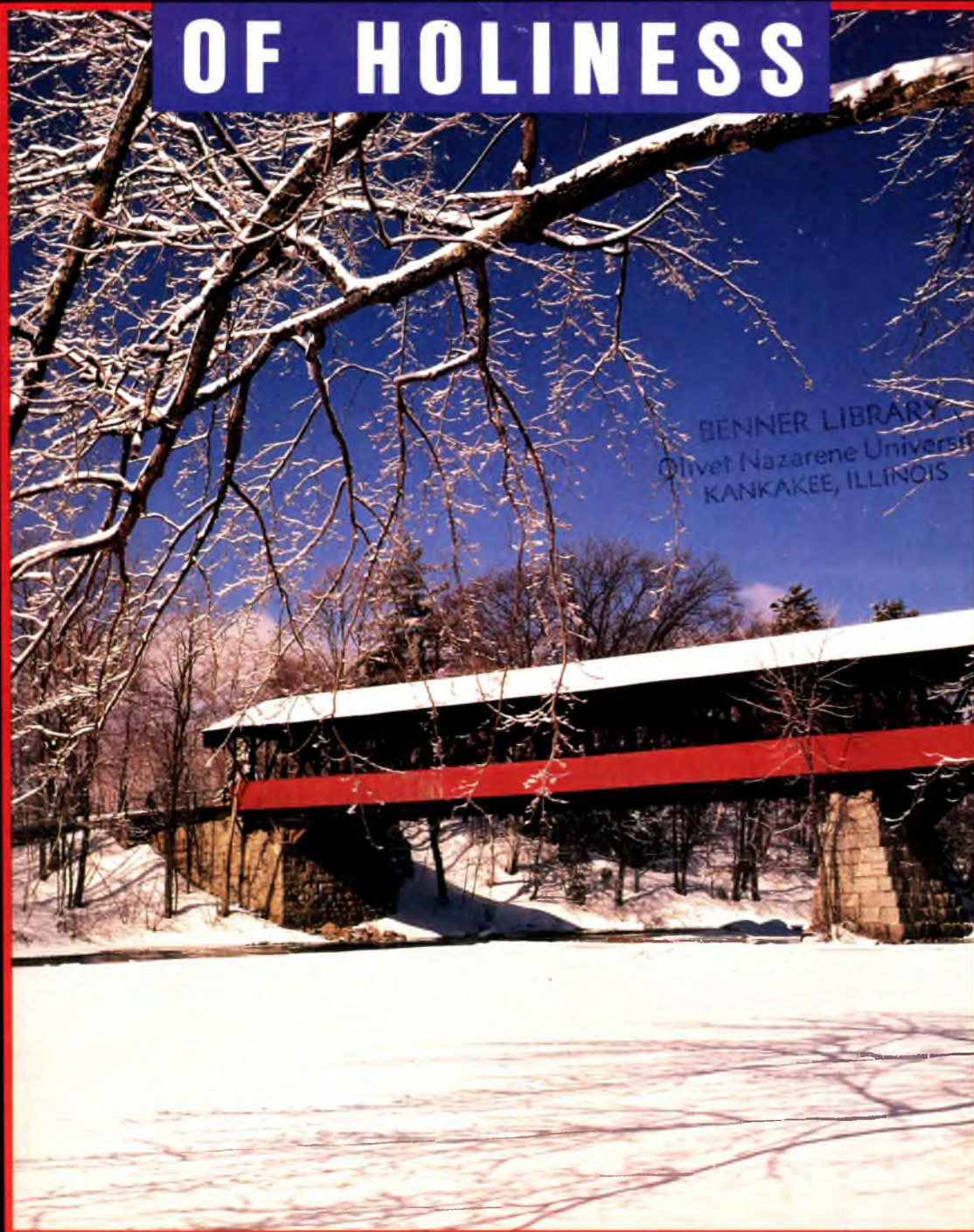


FEBRUARY 15, 1989

HERALD

OF HOLINESS



THE PLACE OF REVIVAL MEETING

MOTIVATING CHILDREN

HOLINESS, THE CHRISTIAN'S LIFE-STYLE

CHURCH OF THE NAZARENE

PLANTING CHURCHES AND CHURCH PLANTERS



EUGENE L. STOWE
General Superintendent

The year 1989 has been designated "The Year of Church Planting." God helping us, we expect to organize 730 new Churches of the Nazarene in one year. This is a monumental undertaking. It is double the number we have ever planted in this period of time.

To reach this unprecedented goal we must have total commitment to the task by

all district superintendents, pastors, and lay leaders. We must also have an unprecedented number of church planters. Our daily prayer list must include not only a sweeping revival and an outpouring of the Spirit on the General Assembly, but we should also "beseech the Lord of the harvest to send out laborers into His harvest" (Luke 10:2, NASB). The same Christ who called and commissioned disciples to preach and then sent them out to minister is still calling men and women to pastoral ministry.

This is a case in point. One of our great churches celebrated its 80th birthday in 1988. It was organized as a home mission church the year that the union which produced the national Church of the Nazarene was consummated in Pilot Point, Tex. Across these eight decades it has developed into one of the largest congregations in our denomination. A number of young people from this church have heard and answered a call to "full-time Christian service." Among them were several sons of pastors who have served with distinction in leadership roles in our church.

Several years ago a fine lay couple in the church invited an unchurched boy who lived across the street

to go to Sunday School with them. He began to attend regularly and subsequently became a part of the teen NYI group. Not only did these young people have many social and fellowship activities, but they were also involved in systematic Bible study. Here he was taught the plan of salvation. He accepted Christ as His Savior and later joined the church.

He learned about the Nazarene college on that region. When he graduated from high school he enrolled there. Feeling God's call to the ministry, he began to prepare himself for Kingdom service. He went on to seminary and completed his ministerial studies there.

As graduation time approached, he contacted the superintendent of his home district. He reported that for several years God had burdened his heart for a city of 10,000 people near his hometown that had no Church of the Nazarene. He testified that the Lord had called him to plant a church there. Happily, the district superintendent had that community on his list of "target cities" for new churches. He appointed the young man as church planter.

This was less than three years ago.

A few weeks ago, Mrs. Stowe went to that city and worshiped in a lively new Church of the Nazarene. More than 50 people were present. They are worshipping in a building that houses a karate school during the week but becomes a very functional sanctuary on Sunday. It is provided free! The young pastor is still bivocational, but with the growth of the congregation he anticipates going full-time soon.

Interestingly, the couple who invited the boy across the street to Sunday School are now active members of this new church of which he is the pastor. They are clipping coupons on the investment they made in his life.

Thank God, the Lord of the harvest is still sending out laborers into His harvest. With a little help from committed disciples, there will be church planters enough to pastor 730 new congregations. **H**

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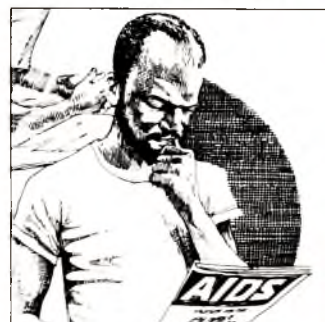
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Old Plan—

New Success!

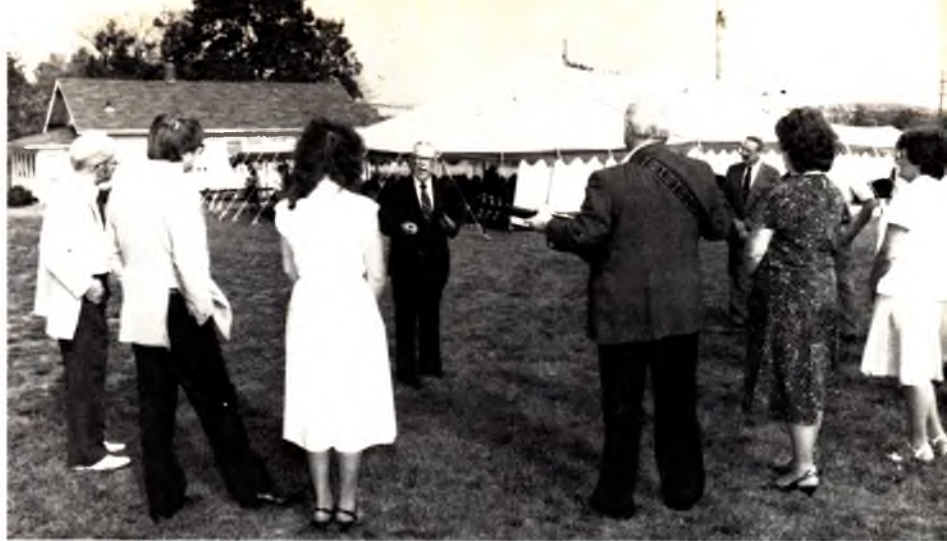
They believed God would hear their prayers in spite of the crashing thunder and the roaring torrent of rain drumming on the canvas. The little group of early-arrivers had gathered to pray, and the intensity of their prayers made it clear that their spirits were not dampened. One of them grabbed a broom and pushed it against the sagging corner of the tent. The weight of the water could split the canvas and drench the unsuspecting prayers. The basin was emptied, the broom set aside, and the praying continued without interruption.

Under another section of the giant blue and white umbrella, Jim and Rosemary Green prepared the choir for the service. People began arriving in spite of the rain, and the atmosphere was charged with anticipation.

Plans had begun more than a month before. Twenty-two churches within a 30-minute driving distance had joined together in a commitment for the tent crusade. Special prayer meetings had been organized in the churches and in the homes of their members. Radio announcements had been repeated several times daily, and newspapers had published advertising and feature stories of the event. Volunteers from each church had tele-

BY M. V. SCUTT

Director of Evangelism Ministries at international headquarters in Kansas City, Missouri.



"Ring meetings" before tent services



Jim Green rehearsing the choir



Closing service

phoned every Nazarene in the tri-county area north of Cincinnati, Ohio. Special emphasis nights had been announced; Family Night, Sunday School Night, Missionary Night, Youth Night, Neighbor and Friend Night. Some thought the idea was new when they heard the announcement for a Healing and Deliverance Night.

When the weather permitted, services were preceded by "Ring Meetings" held in the grassy area outside the tent. Someone said, "Why did we ever discard this old-fashioned event? The power of God was so evident in those times of prayer, no one would have dared to venture inside that sacred circle of praying faithful."

They had driven past acres of drought-stricken fields of withered corn. The rain had come, but it was too late and insufficient. The severe heat had melted the spirits of those who lived in the area. The economic defeat of lost crops intensified the depression. The undiminished hope be-

ing demonstrated by these God-believing people stood in shining contrast to the prevailing mood. When the service began, happy voices rang with "O, say, but I'm glad, I'm glad! O, say, but I'm glad! Jesus has come and my cup's overrun! O, say, but I'm glad!" Giggling, wiggling children sat on the front row in cool cotton dresses and short-sleeved shirts. It was a new kind of "church" to them. No one seemed to notice the cars speeding past, and the crying baby caused no disturbance. A unique out-of-doors freedom seemed to encourage the audible responses of the congregation. Nearly extinct words and phrases were appropriate: "Amen!" "Hallelujah!" "Praise the Lord!" and "Glory to God!"

"It's an old method, but maybe it is time to try it again." Rev. Morris Chalfant, a former missionary and experienced evangelist, is presently pastor of the Norwood Church of the Nazarene in Cincinnati. "We're experi-



Evangelist Morris Chalfant preaching



Photography by Wesley

menting," he said, "and if it works, we are going to make it a brand-new ministry." Rev. Chalfant and Dr. Virgil Applegate, pastor of the Middletown First Church of the Nazarene, have plans to leave the pastoral ministry to conduct tent revival crusades. Already, several groups of churches in different areas of the country have scheduled the crusade, aiming to capture the spirit of evangelism outside the walls of the church.

The rain had stopped, darkness had settled, and Rev. Chalfant was giving the invitation. They came from all over the tent, and they knelt in the grass to weep before the Lord. Seekers were surrounded with supporting prayer, assurances of victory were spoken, and choruses of praise were sung in a spirit of joyful enthusiasm. Lingering long into the night, they stayed to fellowship and enjoy the refreshments provided by the youth groups.

It's an old method, but maybe it is time to try it again. **H**

The Place of the REVIVAL MEETING

Wherever I turn these days I see self-help and motivational materials. In our fast-paced world human emotions drain quickly and require frequent refueling. For this reason some major companies are spending billions of dollars to encourage their employees.

Within the church, however, many take an opposite view. They dismiss revivals, which are looked upon as emotional refreshings, as irrelevant. The need for revival, they would argue, indicates a spiritually neurotic people.

Do we need to understand that we are not neurotic, but merely human? As the pace quickens, times of refreshing and encouragement are necessary.

Two questions seem to occupy the minds of pastors and people with regard to revivals.

One concerns attendance. How many people will come? We all like to see the sanctuary full, but how many people need to be revived and encouraged to help a church gain new ground? Would conditions improve if 75 percent of the people were revived? 50 percent? 25 percent? even 10 percent? What would happen if 10 percent of the church began to pray with greater burden, reach out to greater numbers of people, and accept new positions of responsibility? What if someone's heart became burdened for ministry to the children or to the teenagers?

When does the pastor most need encouragement? Would the pastor's summer be more productive if 25 percent of the people had a fresh touch from God? Doesn't it make more sense to plan revival meetings at times when we most need the encouragement, rather than when we can get the largest crowds?

As a pastor, I was pleased when we had the biggest crowds, but I needed special encouragement when things were down. How about right after the first of the year? What about the middle of the summer? Can you think of a time when all of the people will be present each night? I can't. Why make our plans on the basis of an impossible goal rather than a real need? When spiritual and emotional uplift are most needed is the best time for the meeting.

Don't beat yourself over the head about the size of revival crowds, and don't call an evangelist who would do this.

The second question relates to finances. For some the bottom line is how many persons were won to Christ and added to the church. That is certainly important and always a main part of our task. But can everything be measured by that number? I don't think Jesus used that standard. He spent much of His time building himself into the lives of people who would then reach other people.

A father who is encouraged to continue serving the Lord and being a faithful parent may never win a host of people to Christ and His church. But his son, reared in that godly home, may one day pastor a growing church where large numbers of people are received by profession of faith.

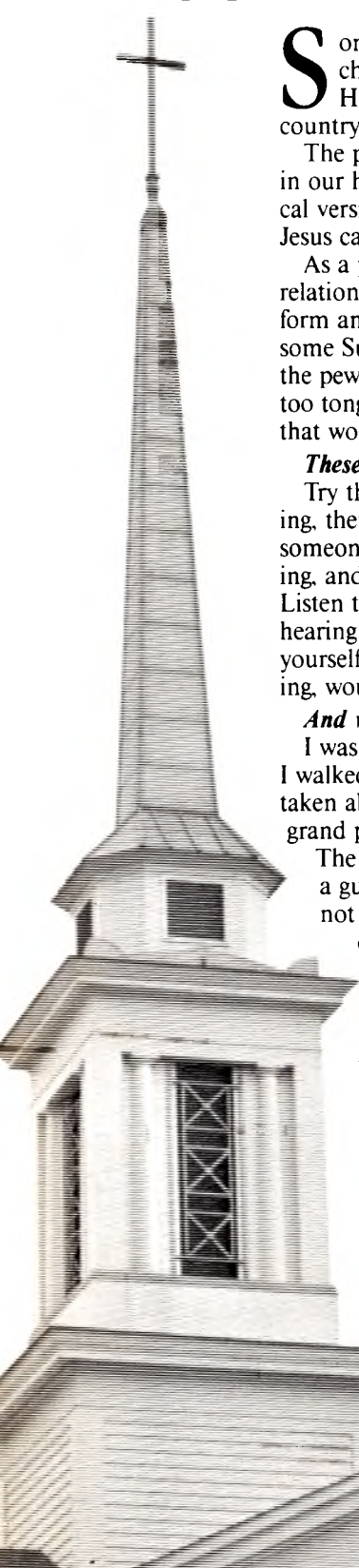
I would not discourage our longing for people to come to Christ. I'm just saying that we cannot always count the cost of the seed and the profit on the crop in the same week.

The enthusiasm generated in a revival meeting will not last until Jesus comes, but it can play a vital part in helping us move further up the road. A revival will not solve all your problems, or turn your church around for all time, but it can help a little. From the perspective of eternity it might have done a lot more than we realized at the moment. Let's incorporate revival meetings into the total church program. It's worth a lot to encourage people to be holy, faithful, and obedient to what God has called them to do. **H**

BY JIM MONCK

Commissioned evangelist for the Church of the Nazarene. He resides in Chico, California.

If **JESUS** Came to Your Church



Some years ago a friend of mine (Lois Kendall Blanchard) wrote a poem titled “If Jesus Came to Your House.” It was later set to music. One of the top country singers of the day recorded it, and it became a hit. The poem spoke of the changes most of us would make in our homes if Jesus were to come for a visit. In the musical version the question is posed, “What would you do if Jesus came to spend some time with you?”

As a pastor I was often inspired to ask the question with relation to our church. I would frequently sit on the platform and ask myself what would happen if we came in some Sunday morning and found Jesus sitting in one of the pews. My first reaction was that I would probably be too tongue-tied to speak. I could think of many changes that would occur if this were to happen.

These changes would begin before the service starts.

Try this experiment. Take your seat next Sunday morning, then close your eyes for a few moments. Imagine that someone had blindfolded you, brought you into the building, and left you there. You have no idea where you are. Listen to the sounds around you. Would what you are hearing suggest to you that you are in church? Then ask yourself the question, “If Jesus were sitting here this morning, would the sounds be the same?”

And what about our music?

I was the guest minister in one of our churches recently. I walked into the sanctuary that Sunday morning and was taken aback by what I saw. The church has a lovely baby grand piano and a nice organ, but neither was being used. The only instruments used were an electronic keyboard, a guitar, a bass, and a set of drums. The hymnal was not used at all. The musical portion consisted solely of choruses flashed on a screen.

Again I wondered what would happen if Jesus were sitting there. This is not to deny that there is value in some of the choruses we sing. But I have a strong suspicion that if Jesus were to appear unexpectedly, we would opt for songs with more spiritual meat than “If You’re Glad That You’re a Christian, Clap Your Hands.”

I attended a Sunday evening service in a neighboring church—not a Nazarene church—some time ago. If I had walked in off the street, not knowing that it was a church, I would have thought I was at a rock concert. The instruments, the beat, the behavior of the crowd—everything except the lyrics of the songs—were reminiscent of a rock concert. And since you

couldn’t understand the words, there was scarcely anything to tell you that you were in church. I really wondered that night what would happen if Jesus were to suddenly appear on the scene.

Would changes occur in our order of service?

I recently attended a Sunday evening service in one of our churches. After about 30 minutes of songs and announcements, the associate minister conducted a “sharing time.” He had a microphone with a long cord. He asked for testimonies, scripture verses, and anything anyone wanted to share. This went on for a full 25 minutes. The pastor finally arose to preach. “I have a 30-minute sermon and 3 minutes in which to deliver it,” he began.

I have long been disturbed by the widespread idea that the mark of a truly spiritual service is that “the preacher didn’t get to preach.” This seems strangely at odds with Paul’s declaration that God has chosen to save men through “the foolishness of preaching.” It is cause for genuine concern when the preaching of the Word is assigned a role of secondary importance. We have refused to go along with the trend toward removing the pulpit from the center of the platform. But when we assign a role of secondary spiritual import to preaching, are we not doing exactly that? If Jesus came to our church, would we allow anything to replace the preaching of His Word?

Granted, this is the real world. Granted, few, if any of us, can feel and act exactly as we would if Jesus were sitting in the pew. But we are told in the Scriptures, and we give lip service to the fact, that where two or three are “gathered together in my name, there am I in the midst.” But how much does our belief transform itself into actions?

It is one thing to sing “There’s a sweet, sweet Spirit in this place, and I know that it’s the Spirit of the Lord.” It is quite another thing to speak and act as if this is true.

What would you do if Jesus came to your church? **H**

BY WENDELL WELLMAN

A Nazarene elder with broad experience in pastoral, radio, television, and music ministry who resides in West Covina, California, and owns the All About Travel Agency.

What would happen if we came in some Sunday morning and found Jesus sitting in one of the pews?

OFFENSIVE ACTION AGAINST PORNOGRAPHY



Obscenity and child pornography are having devastating effects on our nation. Recent studies of rapists reveal that a vast majority of them regularly consume pornography, with 57 percent admitting actual imitation in the commission of their rapes. A Michigan State Police study reveals that 41 percent of all sexually violent crimes involve hard-core pornography, either during the commission of the crime or immediately preceding it. A 1985 FBI study revealed that 81 percent of convicted serial killers in prison reported their biggest sexual interest was reading pornography. The rape rate has increased 700 percent since World War II and 43 percent in the last decade. Sexual abuse of children arose 17 percent between 1981 and 1985. Some 250,000 children become victims of sexual abuse every year. Estimates of obscenity industry earnings range from \$7 billion to \$10 billion per year. Who are the people who buy obscenity? Who are the people who rape, take indecent liberties with children, and physically abuse others without their consent?

The mainstream pornography of today deals specifically with child por-

nography, sadomasochism, rape, bestiality, and other violent, degrading sexual conduct exploiting women and children. As we see our culture corrupted by pornography, whom do we blame?

Most Americans question the harm of pornography, and opt for soft-core pornography. Americans rented pornographic videocassettes 75 million times last year, and bought 13 million copies of *Playboy*, *Penthouse*, or *Hustler* each month. Studies reveal that our population accepts soft-core pornography as pleasurable and advantageous in releasing sexual tension, and promising to lower the rate of rapes and child abuse. Cable television and movie rental business have allowed a lot of people to indulge in private voyeurism. How many church people keep the pornographers' cameras busy?

President Reagan has signed into law the "Child Protector and Obscenity Enforcement Act of 1987." The U.S. Department of Justice National Obscenity Enforcement Unit has been making significant arrests of pornographers across the nation and getting solid convictions. The president put the purveyors of obscenity and child pornography on notice: "Your industries' days are numbered . . ."

The National Obscenity Enforcement Unit was formed to prosecute that which falls within the Supreme Court's current definition of the illegal and intolerable. This action falls in line with the Constitution and the opinion of 73 percent-plus American people who want something done at all levels of government and throughout society. The federal government by itself cannot arrest the growth of obscenity and child pornography. Americans concerned with these issues must make their voices heard in local communities.

The Christian has an obligation to oppose pornography, even so-called soft-core pornography, because it is a

blatant violation of a person's dignity, and an insult to the sacred attributes of the body. Decent citizens must be vocal against that which is evil. Sex offenders with whom I work in prison want society to do something about the ever-present pornography that gets them started into their sex offenses and deviant behavior. When weak and irresponsible individuals can't control themselves, it is up to the responsible, healthy part of society to set standards of respectability and acceptability.

The Church and individual Christians must avoid contributing support to obscene movies, television, radio, and literature. Attempts to legitimize and commercialize obscenity must be actively protested. Remove the profit from pornography and it will disappear. Positive things Christians can do: Write letters to newspapers and magazines expressing your concern. Phone radio talk shows and state your concern. Solicit statements for community leaders in your city. Get involved with organizations that oppose obscenity. Churches should take a stand and be vocal against even soft pornography. National organizations in the anti-pornography fight include: Citizens for Decency Through Law, 2331 W. Royal Palm Rd., Suite 105, Phoenix, AZ 85021; Morality in Media, 475 Riverside Dr., New York, NY 10115; National Coalition Against Pornography, 800 Compton Rd., Suite 9248, Cincinnati, OH 45231; National Federation for Decency, P.O. Drawer 2440, Tupelo, MS 38803.

Seventy major religious denominations representing 150 million Americans is an offensive force that can eliminate obscenity and pornography in our society if we have a will to do it. **H**

BY WILLIAM GOODMAN

A Nazarene elder who serves as the Salvation Army's director of Correctional Services for Western Missouri and Kansas District, and who resides in Leavenworth, Kansas.

LIFE ON THE BOUNDARY

with Jack White, City Attorney of Anaheim, California

Jack White is the city attorney of Anaheim, Calif., a post he has held since March 1985. Jack graduated from the University of Southern California (1966) and from the UCLA Law School (1969). He and his wife, Jerre, have two sons, Sean who is 11, and Ryan who is 7 years old. They attend the Long Beach First Church of the Nazarene. Jack was reared in the church by parents who were committed Christians. He made a commitment to Jesus Christ when he was 12 years old and has "lived that way ever since."

Boundary: What prompted you to enter public service?

White: When I left law school I happened to choose for my initial employment a law firm that dealt almost exclusively in municipal work. The more I worked with municipal law the more I became attracted to it. A life of public service and public law practice gives to me a sense of accomplishment and purpose that I never experienced as a representative of private clients. Now, the work that I do and the actions that I take are on behalf of 245,000 clients, the citizens of Anaheim, Calif.

Boundary: Can you identify specific values that were instilled in you as a youth by your church that now guide you in public service?

White: Undoubtedly the primary value that guides me is the high moral and ethical standards expected of Christians. Not only do these standards characterize my private life, but they characterize my public life as well. I always try to deal with people as I would wish them to deal with me. And I try to be totally honest in all my dealings. If one is to survive an office such as mine, one must be characterized by



such standards. I am under constant public scrutiny.

Boundary: As you carry out the responsibilities of your office, are there times when it is difficult to decide which course of action is most in keeping with your Christian faith?

White: The greatest difficulty I face is that I have to be objective and dispassionate on every issue. I am not able to insert my own Christian beliefs in the process of fairly administering the law. I suppose this is probably the largest frustration a Christian faces in public service on a staff level as opposed to service as a policymaker. As the city attorney it is my responsibility to treat every issue and every position in a fair and impartial manner. For example, if the city council were to vote to allow a business that I as a Christian may not believe to be particularly appropriate, it remains my responsi-

bility to defend, in court if necessary, the actions taken by the city council.

Boundary: What if someone were to say to you, "By your answer you have allowed your professional interests to take precedence over your Christian commitment?"

White: I would appeal to Romans 13, "All government is ordained by God." In my present position I must publicly represent the City of Anaheim on issues that might at times be unpopular to many Christians. Nevertheless, I believe that God is at work in the process. I am in a position where by the general conduct of my office I can employ Christian values. By contrast a person in this office who does not embrace such commitments would have no interest in doing so. I must admit, this is a difficult area for me.

Boundary: Are the difficulties you face in these areas unique to your position?

White: Any Christian who has an occupation in which he has to be in the world every day and has to deal with people will have to face the same kinds of difficult questions. A Christian in business or any form of public service must realize that he lives in a non-Christian world and that we live and work basically with non-Christian people. The Christian in business or education or public service must take the best tools that God has given and use them to positively affect the world. A Christian can't always say, "I am either going to make this situation conform perfectly to Christian standards, or I am going to walk away from it." If a Christian does that, he will find himself living an isolated life very shortly.

Boundary: We often hear that the world of politics is so morally depraved that Christians should not be directly involved in the political process. How would you respond to this assessment?

White: I disagree. It is not the case that a Christian must continually compromise his moral and ethical values in order to serve in politics. Although compromise is of the essence in politics at any level, this does not mean that a person must compromise the moral values that he embraces. Compromise in politics has to do with compromises regarding goals, compromises regarding how best to achieve goals. Those who do surrender their moral and

ethical integrity in the political process draw public attention and ridicule to themselves.

Boundary: What is the most effective way for the average Christian citizen to affect positively the various levels of government, to help achieve greater justice for all?

White: One of the most important things that Christians can do is become involved in the process at all levels. Not enough Christians run for public office. I see very few Christians who come into the city council meetings to oppose courses of action proposed by businesses and other commercial interests that Christians believe to be morally wrong. Most of the people who

come before the council to state their cases and who try to sway the decisions of the elected representatives are people who possess financial or vested interests. Rarely does a group of people interested in the moral improvement of the city's life appear before the city council. I believe that making one's voice heard is one way that Christians can be effectively involved in the public life of the community. **H**

BY AL TRUESDALE

Professor of philosophy of religion and Christian ethics and academic dean at Nazarene Theological Seminary in Kansas City, Missouri.

The Pharisee Shed

Nestled in the rear of the yard, between a couple of pecan trees, the little red toolshed had stood the rain of springs, the heat of summers, and the snow and cold of southeast Missouri winters. For over 40 years it had served its purpose—housing lawn mowers, tools, skates, toys, and whatever else could be tucked away for safekeeping.

The wear and toil of years was definitely visible. The boards along the bottom were beginning to decay, the door was warped badly, and the lean-to was about to lean out.

We decided to do something about the looks of that little red toolshed. We applied new siding over the existing boards, built in around the lean-to, put up two new doors, and then applied two coats of paint. When we were finished, it stood among the pecans looking very strong and proud with its new coat of white paint.

It looked like a new shed. However, when we went inside, it was filled with items that should have been disposed of long ago. Cans of rusty nails, left over from some project long before, had been saved just in case they were ever needed. Boxes of items that would never be of any use to anyone littered the shelves. As I looked about the contents of the little shed, I was reminded of the words of Jesus recorded in Matthew's Gospel: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (23:27).

I knew our job had just begun. We started removing a little of this and some of that, until we had several piles of things in our way as we were trying to clean out the inside. We soon discovered if we were ever to do the job right, we would need to get everything out of the way. So we took

everything out of the shed. Then we cleaned the floor, put new plywood on the walls, added some shelves and a workbench, and, finally, painted everything. After the paint was dry, we put back into the shed only those things that were good and of some use.

As we were finishing our job, I knew we no longer had a Pharisee shed. We had thoroughly cleaned the inside as well as the outside.

Jesus taught us that if we will let the Master Carpenter clean us up on the inside, our outward lives will be a trophy of His grace and righteousness. The apostle Paul told us, "This is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour" (1 Thessalonians 4:3-4). He also wrote, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Timothy 2:21).

*The Carpenter of Galilee
Comes down the street again
In every land, in every age,
He still is building men.*

*On any day we hear His knock,
He goes from door to door;
If you will answer Him, my friend,
The Carpenter will cleanse one more!*

—David L. Perry

BY DAVID L. PERRY

Pastor of the Heritage Church of the Nazarene in Malden, Missouri.

The NEVERTHELESS of GALILEE



Jesus knew the stress of frustration and disappointment. One day a wealthy young man came to Him inquiring about the way of eternal life. Mark tells us that “Jesus looked at him and loved him” (10:21, NIV). Yet, when the young man saw the cost of rearranging his priorities, he refused eternal life. He turned away from Jesus and stepped back into the darkness of a night that never ends. How disappointed Jesus must have been.

On another occasion Jesus expressed His frustration over the rejection of the people of the ancient city of Jerusalem. He had been to this capital city many times. His overtures of love had been repeatedly brushed aside. But His love was deep and unyielding. His heart was exceedingly

grieved, as He exclaimed, “Jerusalem, Jerusalem! You kill the prophets, you stone the messengers God has sent you! How many times I wanted to put my arms around all your people . . . but you would not let me” (Luke 13:34, TEV). The contrast between *I wanted to* and *you would not let me* “proves the sad privilege which man possesses of resisting the most earnest drawings of grace” (F. Godet).

One day, along the shore of Galilee, Jesus met some frustrated fishermen—Peter, James, and John. Certainly no one could better understand their frustration than Jesus. These Galilean fishermen were not amateurs. They had not been fishing just for the fun of it. They were experienced toilers of the sea. After a hard night of fishing, their nets were empty. No fish for their families and none for the market. When Jesus came by, the three were washing their nets in preparation for their next venture of the sea.

When the people crowded the shoreline, Jesus borrowed Peter’s boat and used it as a platform from which He taught them. When He had finished speaking, Jesus said to Peter, “Put out into deep water, and let down the nets for a catch” (Luke 5:4, NIV). A rather surprising request, indeed! Did Jesus know more about fishing than these veterans of the sea? The big fisherman replied, “Master, we have toiled all the night, and have taken nothing” (v. 5). Then comes the dramatic transition. Peter declared, “Nevertheless at thy word I will let down the net.” With these words he moved from frustration to victory.

The *nevertheless* of Galilee was a word of faith in the face of frustration. Peter did not know what the result would be. He didn’t know that the sea would now yield anything more than the night before. But he chose to do what his Master had asked of him. He

knew he could trust his Lord. Certainly no one else could have persuaded him to let down the nets that day. Faith does not ask for the answers before it takes God at His word. It does not wait to negotiate with God in the light of the outcome.

The *nevertheless* of Galilee is a word of obedience in the light of the seemingly impossible. Jesus was being so unreasonable! When the night had been fruitless, how could the daylight hours be productive? These Galilean fishermen had learned the art of catching fish, and they knew the sea. But then Jesus said, “Put out into deep water, and let down the nets for a catch” (5:4, NIV). The timing didn’t seem right. Earl G. Lee has reminded us that “it is not God’s answers that are hard to accept, it’s His timing.” Doubtless, if Peter had known what was in store for him and his friends, it would have been easier to have followed his Master’s bidding.

The *nevertheless* of Galilee was a word of hope in the hour of failure. After all, the commands of Jesus are not designed to torment us. While Peter did not know the outcome of Jesus’ directive, he had faith in Him. He just knew that getting back in the same boat, in the same sea, with the same nets would not result in the same failure. Something worthwhile is bound to happen when we place our faith in Jesus—perhaps a greater miracle than the great catch at Galilee.

Peter and his companions were amazed at the miraculous catch. Peter fell on his knees before Jesus and acknowledged his sinfulness and unworthiness. Then came the greater miracle. “Jesus said to Simon, ‘Don’t be afraid; from now on you will catch men.’ So they pulled their boats up on shore, left everything and followed him” (Luke 5:10-11, NIV). As fishers of men, Peter, James, and John would follow the Master. And so must we.

***When we walk with the Lord
In the light of His Word,
What a glory He sheds on our
way!
While we do His good will,
He abides with us still,
And with all who will trust and
obey.***

—John H. Sammis

BY EARL C. WOLF

*A Nazarene elder and free-lance writer
residing in St. Louis, Missouri.*

DIVIDING THE RANKS Part 1

When Pentecostalism arose at the turn of the century, it divided the ranks of the American holiness movement and created a new family of churches including the Assemblies of God and the Pentecostal Holiness Church. Keen competition and doctrinal difference have marked relations between holiness and Pentecostal denominations, and the first generation of Nazarenes were witnesses and critics of the rise of the new religious movement.

The early leader of modern Pentecostalism was Charles Fox Parham, in whose Bible school in Topeka, Kans., the "tongues" phenomenon appeared in early 1901. In 1905 Parham moved his headquarters to the Houston, Tex., area where among those receiving his instruction was black evangelist William J. Seymour, later the leader of the influential Azusa Street revival in Los Angeles.

One of the first to sound the alarm was Texas evangelist R. L. Averill, former protégé of Robert Lee Harris, founder of a Nazarene parent body. Holding revivals in Southern Texas in 1906, Averill began observing Parham's "Apostolic Faith" movement and after a year filed a lengthy report in the *Holiness Evangel*, paper of the Holiness Church of Christ and later an official Nazarene organ:

"We have a new movement in our midst . . . operating in Texas for two years or more, yet their operations have attracted but little attention until recently . . . Doctrinally they have as yet no well defined statement for while some say we must be converted and sanctified and afterwards receive the baptism of the Holy Ghost which is always evidenced by speaking with other tongues; yet others are claiming that a sinner may at one and the same time get pardoned, sanctified wholly and baptised and speak with tongues. I saw this at Orchard . . . Truly we are in a fast age."

Averill noted "good consecrated, conscientious people among them" but concluded others "are not so," adding: "I don't know a more divided discordant people. There seemed to be only one point of agreement among them and that is every one should speak in tongues . . . After two or three years of labor in Texas there are possibly two or three places where a sufficient number keeps in unity of heart and mind sufficient to even try to keep up regular meetings . . . In the Ryman neighborhood, near Bay City, less than four months ago the entire neighborhood were



Charles Fox Parham, leader of the Apostolic Faith Movement in Kansas and Texas.



M. M. Pinson, Assemblies of God leader, was earlier affiliated with J. O. McClurkan's Pentecostal Mission in Nashville, as was N. J. Holmes, leader in the Pentecostal Holiness Church.



speaking with tongues; if any do not they are very few." Averill rendered his verdict: "The work does not bear the stamp of deep spirituality to my mind."

That negative assessment would characterize the early Nazarene view of Pentecostalism generally. In 1907 the Western Council of the Holiness Church of Christ expelled its congregation in Beulah, Okla., after finding that its members held Pentecostal beliefs, though adding that "at any time they see the error of their teachings, we will gladly restore them." As Southern Pentecostalism expanded, the division in the ranks grew apace. In 1909 General Superintendent H. F. Reynolds reported that "the so-called Tongues Movement has swept all of our churches into its fanatical belief in Florida, except one." The Abilene District Assembly that same year complained that "in some places our churches have suffered by inroads made upon us by the Apostolic Faith Movement. We believe this to be the most blighting and damning heresy that we have ever had to face." In 1910, the Arkansas District reported that "the Tongues Movement has destroyed three of our churches on this District." In Nashville, the Pentecostal Mission under J. O. McClurkan lost two of its promising leaders to Pentecostalism: M. M. Pinson, who helped form the Assemblies of God, and N. J. Holmes, a key organizer in the Pentecostal Holiness Church.

Common soil and kinship but sharply different views on the nature of the Holy Spirit's work characterized the competition that developed between holiness and Pentecostal denominations, affecting relations between the two families of churches and determining to some degree the attitudes of the holiness churches toward the charismatic movement of the 1960s.

(Next month: West Coast Nazarenes view the Azusa Street revival.)

STAN INGERSOL
Denominational Archivist

Sources: *Holiness Evangel* (Jan. 1, 1907): 1 and (Nov. 15, 1907): 4; the *Pentecostal Advocate* (Apr. 8, 1909): 10; *Abilene District Journal*, 1909; *Arkansas District Journal*, 1910; and Stanley Burgess et al., *Dictionary of Pentecostal and Charismatic Movements* (1988).



Pictured (l. to r.) are Don Ross and Rev. Keith Hostutler after rescue

STRANDED

Abruptly the trail ended and their truck slid into a ditch nearly three feet deep.



On Thursday, February 19, 1987, Keith Hostutler, pastor of the Pierpont Church of the Nazarene in Morgantown, W.Va., accompanied by church member Don Ross, made a trip to Huttonville to check out some property where a home mission church might be erected in that area.

Situated in the Allegheny mountains, Huttonville is surrounded by favorable spots for hunting and fishing. Keith and Don were eager to look at the property and then catch some fish before returning home.

The proposed church site was scouted and found satisfactory. With

BY RUTH T. WRIGHT

Wife of the pastor of the Faith (Knox) Church of the Nazarene in Cranberry, Pennsylvania.

light hearts the two friends struck out for Greenbrier River. A good bit of snow covered the terrain, but they were in a four-wheel drive vehicle and felt confident. What they did not know was that the fresh tracks they were following had been made by a snowmobile.

Abruptly the trail ended and their truck slid into a ditch nearly three feet deep. They were over 20 miles from the highway. To increase their plight, knee trouble made it impossible for Don to hike out. They wisely elected to stay together.

They screwed and clamped a piece of plywood to an old shovel handle to fashion a crude snow shovel. A length of logging chain was cut into short pieces and the pieces wired together to form tire chains. By 9 P.M. they dug themselves out, but when the truck began to move it slipped sideways into the ditch again.

Back home in Morgantown, Susie Hostutler and Joan Ross expected their husbands by 5:00. As the hours passed, they contacted the church's prayer chain. Nazarenes in Pennsylvania, Ohio, and West Virginia were soon praying for the safe return of the men.

The wives called Jim Sherman, pastor at Huttonville, who was a dispatcher with the sheriff's department. He informed them that nothing could be done in the mountains until daylight, and alerted the sheriff to watch for the missing vehicle as he made his rounds.

Meanwhile, Keith and Don settled down as best they could to await daylight. Their only food was six doughnuts. They started the motor and ran the heater for about 15 minutes to get the truck warm. Shutting it off, they slept about an hour. This process was repeated at intervals throughout the night, and they were careful not to fall asleep with the engine running.

At daylight they got out, stretched their legs, and planned their escape. Keith went to the truck for some pop bottles to fill with water at a nearby stream. As he opened the cab his eyes fell on a text of scripture fastened by a magnet to the dashboard. "But my God shall supply all your need according to his riches in glory by Christ Jesus." His heart was suddenly at peace.

Acting on a suggestion by Don, they made a sign, printing on it their

names and the date, and placed it at the last turnoff three-quarters of a mile behind the stranded truck. It would help direct anyone searching for them along the trail. At the same site Keith stamped out a 10-25 foot SOS in a patch of smooth snow.

At daylight in Morgantown two truckloads of Nazarenes headed for Huttonville to search for their pastor and friend. Larry Spencer was given leave from his post office job to join the search party. He owned a small plane, and as he took off he prayed for guidance. Later he said, "I could feel the power of God. It was like a magnet pulling me to an area where I would not normally have started looking."

At the parsonage Susie prayed for special strength and was consoled by family members and friends.

To Larry's surprise and delight, there was no turbulence in the rough mountainous area, a very unusual condition. He was able to nearly skim the treetops. Before long he spotted the SOS, then smoke ascending a short distance from it, and a man waving to him. He dipped his wings to signal recognition and returned to base. He had been airborne 57 minutes. "Where Keith and Don were," he said, it would normally have taken a 300-man search party two or three days to find them."

When little Shane came home from school at 11:30 that morning, a relieved and jubilant Susie could tell him that his daddy had been found.

Bruce Haddix, a Nazarene employed by the highway department, had a grader dispatched at once to rescue the men and their truck.

Not knowing the fishermen had been located, the two truckloads of men from Morgantown found them shortly after Larry had flown over.

Don's father, a retired Nazarene elder, handed them peanut butter sandwiches. Don said, "It tastes like steak to me!"

The grader came the 24 miles from the highway, plowing the last 10. After raising the truck from the ditch, the grader plowed another 14 miles along a back road to the highway.

At 5 P.M. Friday, when authorities could have declared the two men missing persons and begun official action, Keith and Don were reunited with their families at the courthouse.

All involved in the episode learned anew that God answers prayer and guides His trusting people. **H**

CLUTTER AND CLATTER

I do not like clutter and clatter. I have learned I can tolerate one alone fairly well, but together they really get to me. If my house is cluttered but quiet, I can take it in stride. If it is neat but noisy, I cope well enough. But an upset home combined with a wailing television, loud conversation, and a ringing telephone frays my nerves. Luckily, at my age I do not have a house filled with lively, noisy children.

I find the clatter of loud music the worst offender. I have been known to offer a kid, about ready to stuff change into a restaurant juke box, 50 cents to hold off until I have finished my meal and have left the restaurant. While traveling, I have persuaded waitresses to turn down background music, have had my motel room changed to escape the nerve-racking hum of the motel's heating system in an adjacent room, and have stuffed cotton in my ears when in noisy public places. An ear specialist, after an examination, informed me that I hear background music and machinery noises twice as loudly as the average person. That likely accounts for my intolerance for clatter.

I have no good reason to justify my intolerance of clutter. I seem, however, to function better in a neat setting. I thrive on order. I remember missing three weeks of classes when I was in college. On my return to the dormitory, after my stay at home, I was overwhelmed with the formidable task of catching up. There were entire books to read, lecture notes to copy, and cramming to do. I didn't know where to start. To the astonishment of my roommate, I started by cleaning out my desk drawers in the dormitory room. Calmly sorting rubber bands, pens, and paper clips, my befuddled thoughts grew quiet, my academic life began to take on a semblance of order, and I knew I could go on from there.

But there is one thing in my life that will never be neat. My clutter drawer. I grew up with a clutter drawer. When searching for a screwdriver, a pair of scissors, or a matching sock, when I was a kid, we were always advised to look in the bottom drawer in the kitchen. That bottom drawer was the forerunner of the present-day flea market.

All families have one. In my own house the clutter drawer is the top one in our laundry room.

This morning, during prayer, musing on clutter and clutter, I wondered just how quiet my soul is. I realized that my soul can get pretty noisy at times with turbulent thoughts, TV commercials, and the necessary sounds of this world. It's important for me to seek quiet times and quiet places to still my soul. "Be still," the Lord commands in the Bible, "and know that I am God" (Psalm 46:10). It's easy to allow prejudice, ill-feeling, half-truths, and untidy living to accumulate in my spiritual "clutter drawer."

I require a careful moment-by-moment scrutiny of my motives and thoughts during a day, and moment-by-moment communication with God. I think we all do.

Clatter and clutter. I find both unavoidable necessities in a busy, workaday world. But I have found that times of order and stillness are needed on a daily basis for living a successful Christian life. **H**

BY DOROTHY BOONE KIDNEY

Free-lance writer residing in Washburn, Maine.



AIDS

AN AID TO REFORMATION?

Calamities can become crucibles. Is it possible that the AIDS epidemic could become a powerful "aid" to moral and spiritual reformation? Ironically, AIDS is showing some signs of producing desired changes in social behavior.

It may seem strange that such a devastating and deadly disease could bring any good, but any calamity can become a learning experience if viewed properly and responded to appropriately.

That is the catch, of course. How will we respond to the controversial AIDS crisis? Will we panic? Will we merely criticize or castigate one segment of society? Will we fail to evaluate the value systems of society as a whole?

Will our reference point only be "to save our skin," or will we return to a morality that is concerned for the integrity of the inner person and the whole person?

C. John Miller, writing in *Eternity*, says, "I believe that AIDS has precipitated a crisis that is actually a God-sent opportunity—for those who take it." He says, "Reality must compel the homosexual community to reconsider its prevailing morality. Is the sensate system of values advocated and prac-

ticed meeting the deepest needs of the human being? Or is it a fundamental misconception about life to think that any form of sexual experience can bring fulfillment?"

Indeed God is confronting the lifestyle of the homosexual community where the AIDS epidemic started. But is God *only* concerned about reformation there? Could God use this disease to effect a reformation in all who treat sex casually?

There are those who would be totally revolted at the sin of homosexuality who are nevertheless "tolerant" of premarital sex and extramarital affairs. Is adultery less sinful to God?

The killer AIDS virus is making "casual sex" a deadly encounter. Two brief stories in a *U.S. News* article illustrate how the disease is invading the heterosexual world and creating concern in society at large.

A female attorney in her late 20s developed AIDS. Since she had been married for several years and had never injected drugs, AIDS was not suspected at first. Although neither she nor her husband had been unfaithful, the woman has since learned that a man with whom she had a relationship earlier was bisexual.

Another 34-year-old divorced mother of two children baffled her physicians until an AIDS test revealed that she had been exposed to the virus. She believes it was the result of a "two-week affair with a 'dashing' man she had met at a New York dance club." Friends remembered him as a womanizer. As the article says, "The disease of *them* suddenly is the disease of *us*."

Such news could help to place sex

back into the privacy and sanctity of the marital vows where the Bible and Judeo-Christian ethics have always put it.

As abhorrent as homosexual behavior is, it is important for society to recognize that it is a *symptom* of a sick society, and not the *cause*. If the AIDS crisis is to become a crucible for genuine reformation, it must challenge all forms of moral default—lying, drug abuse, drunkenness, divorce, pornography, cheating, stealing, and greed.

Where has society lost its grip on moral values? A special report in *U.S. News*, titled "A Nation of Liars," places considerable blame on "the breakdown of traditional institutional supports for moral teaching—religion and family life." The Rev. Theodore Hesburgh, president of the University of Notre Dame, says, "To the extent family life is disintegrating, kids are not being taught values about lying, cheating, and stealing."

The evangelical church must share the blame, too. A recent survey indicates that 61 percent agree that divorce is acceptable if the couple has tried to work out their problem but failed to do so.

Tim Keller, a Westminster Seminary professor, questions whether public policy will much affect the crisis in the family today. "A more radical kind of surgery is needed," he says. "The church has really only transformed society when society has experienced a state of revival."

Again Keller points out that "a vital church, like the Lord Jesus, spreads the kingdom in at least two ways: (1) by speaking the Word; and (2) by healing people broken by sin."

The homosexual community has

loudly heralded the propaganda that "God is all heart," and warmly advocates the "gay" community life-style. There are many, though, who believe that beneath this loud affirmation there has probably always lurked a deep-seated guilt.

C. John Miller says, "God asks more than I simply believe I am accepted. He challenges me to *repent* and believe. If I have not repented, I probably have not started believing either..."

William Eisenhower, writing in *Christianity Today*, says, "Sleepers may have a 'God' who loves but never reproaches—who lifts up but never casts down. But an awakening would arouse us to who God really is. *All* of who he is: the tender love, but also the fierce majesty; the mercy, but also the unbending righteousness."

The church must be true to the whole counsel of God to the whole of society and must propagate that Word faithfully. Sin and "judgment" are undeniable aspects of that Word.

But the church must also be *redemptive*. It must heal those broken

The AIDS epidemic could occasion a genuine moral and spiritual reformation.

by sin—all kinds of sin. John Freeman, an ex-homosexual, now a Christian and the director of a Christian outreach to homosexuals called "Harvest," says, "Many Christians look at homosexuality as one of the most heinous sins, and thus have difficulty in responding with compassion... Their usual responses range from fear to avoidance to outright lack of concern.

"The church," says Freeman, "must be the place where these hurting people must go because we are the only ones who have the life-changing re-

sources available to make a difference."

The AIDS epidemic could occasion a genuine moral and spiritual reformation. Whether or not it does may depend upon whether conservative and liberal churchmen dissipate all of their energies wrangling over whether or not AIDS is a "judgment" from God and whether or not God will need to apologize for not sending "like judgment" upon others.

God's ways are higher than our ways. God's righteousness and justice transcend so completely our understanding, and His mercy and compassion so completely excel our sensitivities, that both polarities had better do more praying than propounding, and more serving than sentencing. This calamity, like many others God has allowed, is intended to provoke repentance, revival, and reformation in the whole of society, and to turn our hearts toward home. **H**

BY STAN MEEK

Pastor of the Pryor, Oklahoma, Church of the Nazarene.

BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

RAMIFICATIONS OF THE GENERAL BUDGET

The General Budget had been called "The Great Commission Fund." The very purpose is strictly to help you and me fulfill the Great Commission and reach the world for Christ.

There are many things that this fund does as it is sent around the world. Of course it supports our missionaries who are sent to each nation. We have also thought of it as supporting the planting of new churches. We even pride ourselves on supporting pastors in economies that have a difficult time paying a livable salary.

However, these are not the only important results of our funding for the World Mission enterprise. Because you gave, churches were planted that are now paying their pastors good salaries. They have built many of their

own buildings. They are now helping churches around the world send missionaries. They are planting new churches in their own country as well as fulfilling the Great Commission in sending money and praying to plant the church around the world.

The church in other world areas today is just like the church in North America. We have the same doctrine, the same mission, the same purpose of reaching the world for Jesus Christ. Missionaries have taught them the Word of God. The Word has gripped their hearts until they have been transformed by the gospel. That transformation has mobilized the church around the world to fulfill the Word of God. Our people are willing to tithe and support their church. They are also willing to support the mission en-

terprise, even to now sending their own missionaries. In South America today we have six regional missionaries. Six South Americans have also been appointed as career missionaries.

We realize that the General Budget has not only started a work, but has started a movement. The people we helped are now helping us to evangelize others. They are reaching out in sacrifice just as our people have sacrificed. They have powerful services when God comes and melts hearts and reaches people, just as we have had in our local churches.

I am glad that we have a General Budget. I am also glad to have a part in the General Budget so that I can fulfill the Great Commission and reach the whole world for Christ. Isn't it wonderful to see what God is doing through His church and His people in World Mission? **H**

BY LOUIE E. BUSTLE

Director of South America Region for World Mission.

MOTIVATING CHILDREN

From homework to household chores to a personal devotional life, motivating our children to assume responsibility takes effort and dedication. It demands a great sense of understanding and sensitivity toward our children as individuals. It takes time to know them—their strengths and weaknesses.

Is it worth the effort to motivate a child to improve his grades? Is it worth the investment of time and energy to encourage a child to take personal responsibility for his appearance or his possessions? Is it worth the patience needed to teach a child to develop his own spiritual relationship with the Lord? The answer is an emphatic yes!

With application of some of the suggestions below, the job does not need to loom as awesome as one might think.

1. *Understand the reason why it is important to teach responsibility.*

Unless our children learn from an early age that they are responsible for their choices, and that consequences or rewards follow those choices, they will spend a lifetime avoiding issues in their lives. If we, as parents, continue to clean their bedrooms, hand out money without limit, or allow slothfulness concerning academic achievement, spiritual development, or even appearance, we are crippling our children's proper development.

2. *Make a plan.*

As parents, we must define areas of responsibility that we know they should assume as they progress toward maturity. Setting standards for the condition of a child's bedroom, treatment of clothes and other possessions, or learning about budgeting through the monitored use of an allowance are simple areas where one can begin. For example, one simple formula in teaching a child to handle money is this: First, earn it; second, give it (tithe); third,



save it; fourth, spend it. If a 10-year-old learns these fundamental principles of money management, just think what trouble he may avoid later in his life.

3. *Help the child to choose areas in which he would like to begin.*

Depending upon his age, every child should be developing a sense of functioning as part of a family, and that includes doing his share. Help the child choose an area of household responsibility that he would like to learn. For young girls, assign tasks for a certain room of the house that require daily follow-through. Obviously, learning to work in the kitchen is an absolute must. Set small goals with young children and gradually increase the task. One particular family uses what is termed "the birthday box." With each year, a box is opened to let the child know

what his new responsibilities for that year will be (from sorting laundry to learning to iron; from clipping the bushes to running the lawnmower). With each responsibility birthday box is also included a privilege box (e.g., later curfew, longer phone time, begin dating, etc.). Use a contract system and remember the power of praise and reward.

4. *Expect a lack of cooperation.*

When working on responsibility issues with children, resistance can be a frustrating experience for parents and cause them to give in and do it themselves. Resist! This is the time to be calmly and patiently persistent, without nagging. Use rewards and consequences. Remember, however, children are in the process of being trained, so don't forget the value of a tender touch.

5. *Remember to set spiritual goals and responsibilities.*

We often hear from parents who visit with us, "My child never seems grateful for what we do for him," or "My child just isn't interested in spiritual things." Children must be

led in the area of spiritual development. It doesn't happen by accident. Set the goal of reading a certain book of the Bible; set aside consistent prayer time; set aside time to read books of famous Christians; rent Christian videos that inspire children.

One of the best ways to motivate a grateful spirit in our children, and also develop their interest in spiritual things, is to involve them in giving. Even small children can set goals of giving—tithing, making things for the elderly, doing a lawn project as a gift. Take the children along for the nursing home service. Teach them to find ways of doing special things for others younger or less fortunate than themselves. When mother cleans out the clothing the children have outgrown, involve them in sorting out the ones in good condition and deciding to whom they may go. Those who learn the spirit of giving learn also the spirit of gratitude to others and to the Lord.

6. Determine to expand a child's experiences.

Motivating our children in areas of responsibilities is

crucial. Yet, just as vital is motivating our children in areas of talent and interest. Children dream of accomplishing certain things in life. Key into what the children are saying, like "I want to learn to play baseball, or to ride a horse." Those things are possible and will help the youngster grow in self-confidence and enthusiasm for life. Set the goal to learn swimming, needlecraft, softball, or even photography. It will make a difference.

Part of the job as Christian parents is to help the youngsters in our homes grow into well-rounded, healthy, productive adults. Learning in childhood that with the joys of life come responsibilities can ease the transition from child to teen to adult and enable them to truly represent the Lord. When nurturing and motivating children, parents intervene for a season, yet impact for a lifetime. **H**

BY JAYNE SCHOOLER

Warren County, Ohio, foster care coordinator, and pastor's wife in Lebanon, Ohio.

Once upon a Pew

*Once upon a pew I sat
And heard the preacher ask,
"We need someone to teach a class,
Now who will take this task?"*

*Then God sat down beside me there
And said, "Son, that's for you."
But, Lord, to stand before a class
Is one thing I can't do.*

*Now Bill would be the man to call,
There's nothing he won't do.
I'd rather hear the lesson taught
From here upon my pew.*

*Once upon a pew I sat
And heard the preacher ask,
"We need someone to lead the songs,
Now who will take this task?"*

*Then God sat down beside me there
And said, "Son, that's for you."
But Lord, to sing before a crowd
Is one thing I can't do.*

*Now Brother King will do the job,
There's nothing he won't do.
I'd rather hear the music played
From here upon my pew.*

*Once upon a pew I sat
And heard the preacher ask,
"I need someone to keep the door,
Now who will take this task?"*

*Then God sat down beside me there
And said, "Son, that's for you."
But saying things to strangers, Lord,
Is one thing I can't do.*

*Now Tom can talk to people, Lord,
There's nothing he won't do.
I'd rather someone come to me
And greet me on the pew.*

*As years just seemed to pass me by,
I heard that voice no more.
Until one night I closed my eyes
And woke on heaven's shore.*

*'Twas four of us together there
To face eternity.
God said, "I need just three of you
To do a job for me."*

*"O Lord," I cried, "I'll do the job,
There's nothing I won't do."
But Jesus said, "I'm sorry, Friend,
In heaven there's no pew."*

—BOB H. COOK
Greeneville, Tennessee

Holiness

THE CHRISTIAN'S LIFE-STYLE



Harold M. Lombert

BY J. MELTON THOMAS

A registered evangelist in the Church of the Nazarene, residing in Nampa, Idaho.

The crises of conversion and entire sanctification are only beginnings. We enter our houses through well-defined doors, but the purpose of entry is to enjoy living in the house. A moment, and the wheels of the giant planes we fly leave the ground; what comes after is the flight, sometimes smooth, sometimes rough!

The moment of crisis sanctification is "take-off." Loosed from the earthly mind-set, we are able to make our spiritual flight. A few words commonly used in holiness circles will help us understand holiness as the Christian's life-style. What is such a life like?

It is a *life of surrender*. Paul describes this commitment: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship" (Romans 12:1, NIV). James phrases it in these words: "'God resists the proud, But gives grace to the humble.' Therefore submit to God" (James 4:6-7, NKJV). On the brotherhood level, we live surrendered lives toward each other: "Submitting yourselves one to another in the fear of God" (Ephesians 5:21); "... in honor giving preference to one another" (Romans 12:10, NKJV).

It is a *life of simplicity*. In the holy life there is nothing of vain pride, nothing of human pretension. Rather, "we conduct ourselves in the world in simplicity" (2 Corinthians 1:12, NKJV). In the spirit of Jesus, who said, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head" (Matthew 8:20, NKJV), we are to strip ourselves of many worldly things, and subordinate many others, realizing that, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

It is a *life of struggle*. Satan, author of sin and evil, will resist our life of holiness all the way. That struggle will include tests to be passed, temptations to be resisted, trials to be endured; but "he giveth more grace" (James 4:6). Jesus said, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24, NKJV). He also said, "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light" (Matthew 11:29-30, NKJV). So through Christ, the struggle can be won; tests passed, temptations overcome, trials endured.

It is a *life of separation*, separation from the world of sin and evil. "Come out from among them and be separate, says the Lord. Touch no unclean thing, and I will receive you" (2 Corinthians 6:17, NIV). The higher life of separation, however, is separation *to* God. It is a separation

GOD HAS GOOD PLANS FOR YOUR LIFE

For I know the plans I have for you, says the Lord, plans for good and not for evil, to give you a future and a hope. (Jeremiah 29:11, TLB)

to His *life*. We learn with John that, "He who has the Son has life" (1 John 5:12, NIV). It is a separation to His *labor*. "Now separate to Me Barnabas and Saul *for the work* to which I have called them" (Acts 13:2, NKJV, italics added). Supremely it is a separation to His *love*. Jesus commanded, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind" (Matthew 22:37, NKJV).

This separation is spiritual, not geographical. Jesus prayed, "I do not pray that You should take them out of the world, but that You should keep them from the evil one" (John 17:15, NKJV). Jesus wants the sanctified Christian to be very much a part of the world; saving it as salt, warming it as fire, awakening it by our witness, winning it by our passion.

It is a *life of sanctity*. God is holy love. This holy love, made real in our hearts and worked out in our lives, is the central core of holiness truth. Our lives are to reflect the holiness of His nature, and the holiness of His laws. The holiness life-style squares with the Ten Commandments, with the Sermon on the Mount, and with many other scriptures. Again, however, caution is needed. We may keep all the moral precepts of scripture, and their narrower interpretations by the church, and yet miss the mark. Peter teaches us that the holiness ethic is this: "Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart" (1 Peter 1:22, NKJV). Then will the second commandment be realized: "You shall love your neighbor as yourself" (Matthew 22:39, NKJV).

It is a *life of satisfaction*. Scripture describes the satisfaction of life in the Spirit by contrasting it with the fleshly life: "*Now the works of the flesh* are evident, which are: adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like . . . those who practice such things will not inherit the kingdom of God. *But the fruit of the Spirit* is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:19-25, NKJV, italics added). What a terrible catalog are the 17 works of the flesh! What a wonderous recital are the 9 fruits of the Spirit! And who, if he is in his rational mind, would not sacrifice the former for the latter!! Those who have made the exchange have appropriated our Lord's promise, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water" (John 7:37-38, NKJV). **H**

When I was ten years old, my family moved to Fourth Street in a large town called Davenport, Iowa. We settled into an old two-story yellow house on the corner; a Christian couple named Ray and Olga Robinson lived in a gray house next door. Mr. and Mrs. Robinson were farmers, and they had decided to spend their retirement years in town. Olga kept busy taking care of gentlemen boarders, and Ray enjoyed puttering about his huge yard and flower garden.

I soon became acquainted with the Robinsons, and I spent many hours in their company. In the spring, I helped Olga with her housecleaning: we waxed floors, cleaned braided rugs, and polished dark woodwork. While we did our work, Olga would teach me the Ten Commandments and Psalm 23. Sometimes I would sit on a high, red stool and watch Olga bake cherry pies and gingersnap cookies. In the bake-shop aroma of her old-fashioned kitchen, we would quote biblical proverbs, sing "Rock of Ages," and quiz each other on Old Testament characters.

On many summer afternoons, I would sit on the Robinsons' back porch with Ray. We would talk about topics that interested a ten-year-old girl: topics like cocker spaniel puppies, bicycles, paper dolls, and books about the Bobbsey Twins and Nancy Drew. Sometimes we would play games like Uncle Wiggily or Monopoly on the back porch steps. In the evenings, Ray and I would often sit on green lawn chairs and gaze at the deep blue sky. As we watched the golden setting sun, Ray would tell me about heaven, Christian faith, and God's good plans for my life.

For Christmas that year, Ray and Olga gave me a book titled *Egermeier's Bible Story Book*. The title was printed in elegant gold letters, and on the front cover was a colorful picture of Jesus surrounded by children. On the ivory flyleaf was a handwritten message from the Robinsons. I loved the beautiful illustrated book; I would read it for hours by a diamond-shaped attic window. During dark winter evenings, I would read chapters by the light of candles: candles that Ray made with white wax, tin molds, colored crayons, and butcher string.

During the following spring, Ray Robinson passed away. Olga died a year later. I continued to grow into adulthood, but I missed my two best friends. Today, I am a professor at a Nazarene university. Whenever I attend college church, read my Bible, or view a golden setting sun, I often think of Ray and Olga Robinson. I can still hear Ray's words, words that he spoke with love in his backyard. "Always remember, little girl—read your Bible stories, follow the Lord, and have hope. God has good plans for your life." **H**

BY DIXIE M. TURNER

Coordinator of master of arts in education: reading, Olivet Nazarene University, Kankakee, Illinois.

THE IRREDUCIBLE MINIMUM

For some reason the notion of being stranded on a desert island has abiding appeal for the human imagination.

A current television advertisement proclaims the efficacy of a certain brand of pain reliever that “most doctors surveyed” would prefer if they were marooned on a desert island.

A few years ago I was asked to respond to a survey. What books would I most want to have with me on a desert isle?

Somehow this kind of speculation leaves me unenthused. If I had a headache remedy with me, my ailment would likely be an allergic rash. If I had 10 favorite books, I would probably lose my glasses overboard in my escape to the island.

Perhaps the lure of the desert island scenario is the challenge it issues to one's value structure. What are the basics? What really matters? What is required for survival with some modicum of quality and dignity of life preserved?

Not from a desert island, but from a prison cell, Paul supplies at least a partial answer. To Timothy he writes, “Bring Mark . . . Bring the cloak . . . and the

books, especially the parchments” (2 Timothy 4:11-13, NKJV). Here is something for social needs, for physical needs, for intellectual needs, and for spiritual needs. Not much is requested, just the irreducible minimum.

Most of us, if push comes to shove, could get along with much less than we have. This doesn't mean that the whole life span should be spent in desert island or prison cell simplicity. Paul makes it clear elsewhere that he knew how to “abound” as well as to be “abased.” But would we not be holier and happier if we held on to less and shared more?

James defines “pure religion” in terms of ministry to the oppressed and needy in their “affliction,” as well as in terms of “unspotted” behavior. When material things are opportunities for service rather than symbols of status, we can be trusted to live with them, not for them. Sharing gladly and generously with the unfortunate around us is a hallmark of genuine holiness. He who loves God cannot be indifferent to people.

BURNT SHOES

When I was a boy I went sailing in Biscayne Bay with two older lads. I was wearing a pair of new dress shoes, the only shoes I possessed. An attempted leap from the bow of the boat to the shore of an island fell short, and my shoes were soaked.

We built a fire and I placed the shoes beside it to dry. While I was happily exploring the island the heat charred the toes of the shoes, cracking them slightly and hardening them greatly. Now they were miserably uncomfortable, but I wore them, trying not to limp. Money was scarce, and I felt I had wronged my hardworking dad by damaging the shoes.

I would have worn them until they were worn out, even if it had crippled my aching toes. However, a few days later he noticed their condition. I painfully, shamefully explained what had happened, expecting a lecture if not a licking. Instead, he said quietly, “Don't ruin your feet, Son. I'll get you another pair of shoes.”

The new shoes felt good, but my heart was sore. I had put a needless strain on his resources by my

folly. Not once, though, did he reproach me or remind me of the incident. Perhaps he sensed how bad I felt and knew that was punishment enough.

My Heavenly Father is like that. Even when my blunders embarrass me, He bails me out, supplies my needs, and never taunts me with my folly. His love, patience, and forgiveness are perfect. They constitute my greatest encouragement as I strive to mature spiritually.

And I am consoled by the fact that His resources are boundless. I am spared the misery of thinking I have imposed hardship on Him. Still, I do not escape unscathed. Every asset required to repair my foolish actions is that much less I could have done for others. My Father's bounty does not justify my neglect of those around me in need.

Still, I rejoice that God does not refuse His help because my problems are self-made. Otherwise, with my propensity to blunder, I'd be in the soup much of the time. God doesn't make me walk in burnt shoes.

NEEDLESS DIVISIONS

Driving to the office this morning I saw a bumper sticker that read, "Nuclear Arms Cannot Hug Children."

The sign reminded me that many Christians are strenuously opposed to the manufacture and deployment of nuclear weapons. They believe that such weapons, if stockpiled and deployed, will sooner or later be used, with global destruction resulting. The incinerating of cities and the devastation of continents fill the vision of the future that threat of nuclear war conjures up in their minds.

Other Christians argue that nuclear protesters are utterly unrealistic. Having discovered and refined the methods of manufacturing such weapons, nations are not going to retreat from that position of advanced technology. The communist countries cannot be trusted to disarm, and should the democracies disarm unilaterally, nothing can save them from being conquered and enslaved by the red superpowers. Some contend that only the possession of nuclear weapons by the democracies has deterred communist forces from plunging the world into another great war.

NO AGE LIMITS

There are no age limits to divine miracles. The other day a man was telling me about a powerful revival that took place in his church. Evangelist Steve Manley was preaching and the Holy Spirit was graciously changing lives.

Among the converts was one of this man's friends, a friend he had prayed for and witnessed to for many years. Now, at 80 years of age, this friend had experienced a clear-cut and peace-giving conversion to Christ.

That's wonderful. It is even more wonderful when youth come to Christ with a lifetime of service to offer Him. But there's another world, and this octogenarian convert will be able to give our Lord an eternity of praise-filled service. For that we can rejoice.

Furthermore, that old-new Christian may reach some people for the Kingdom that others have not. The Lord not only saves the aged, He graciously employs them as His witnesses.

There are millions of elderly people without

The church has never been fully united on doctrinal and moral issues. How can we expect it to be united on political and social issues?

With opinion divided among Christians on political and social issues, we are easily betrayed into elevating our opinions into orthodoxies. Those who think contrary to us are suspect as Christians. True Christians, sincere Christians, surely think alike on such momentous issues. Those who take the other side, therefore, must be nominal Christians, not real Christians. So we read them out of the Kingdom, as if being a Christian was determined by one's political stance rather than by trust in Jesus Christ as Savior and Lord.

The church has never been fully united on doctrinal and moral issues. How can we expect it to be united on political and social issues? To fling about careless charges of heresy and hypocrisy does no credit to anyone's profession of faith in Christ. There must be room in the church for Christians who disagree on any and every opinion. The core of the faith which can be required for defining a Christian and for legitimizing the church should be kept to a minimum. We can't save the world by blowing up the church.

Christ. They must be reached soon or not at all. For them, there is special urgency in the Savior's words, "Night comes, when no one can work." I pray God that our churches will be visited by such spiritual awakenings that old as well as young will be drawn to the Source of excitement and power and life. A church ablaze with faith will not impose limits on the possibilities of grace. They will offer Christ to all ages, all races, all classes of people, confident of the love and power of God to save everyone who believes the gospel.

Are your grandparents on the western slope of life and still unsaved? Continue to pray, witness, and believe. God has invested the blood of Christ in their redemption. He cares and works to awaken, convict, and save them. Soon you may receive the joyful announcement of their new birth.

Nothing is too hard for the Lord.

With God, all things are possible.

There are no age limits to His miracles.

THE ANSWER CORNER

John 15:6 speaks of unfruitful branches being cast into the fire. I have understood this to mean that Christians can lose their salvation if they don't maintain their relationship with Jesus (the kind of abiding that results in fruit-bearing). Some of my friends argue that "fire" speaks of testing, or something like that, and not of eternal punishment. Does the original Greek or Hebrew word clear this up?

Jesus is "the vine" and His disciples are "the branches." The Father prunes the vines to increase their fruitfulness. A vine that bears no fruit is lopped off, after which it withers and is burned.

The fire is a fitting symbol of utter destruction. Some who contend for unconditional eternal security argue that fruitless branches were never true disciples. One commentator writes, "An absolutely fruitless life is prima facie evidence that one is not a believer." However, to say that a fruitless life is evidence that one was never a believer is to say more than logic permits or the Bible teaches.

The whole passage makes clear what the Scriptures teach elsewhere, that salvation is a process. Security does not rest upon an experience lying in the past, however glorious and real that experience. It rests upon a present abiding of the branch in the vine, of the disciple in Christ. This continuous

abiding is maintained by continuous faith and obedience, which allow the words of the Lord and the prayers of the disciple (v. 7) to have a life-giving, life-cleansing, life-reproducing effect.

The life of Christ in the disciple results in some measure and quality of fruit. It makes no sense, however, to contend that the branch that withers and is burned was never a branch.

Our Sunday School teacher said Noah's grandfather Methuselah died in the great Flood. All I can find on it is that he died the year of the Flood. If he died in the Flood, was it not hard for Noah to see God shut the door of the ark and leave this 969-year-old grandfather out? Can you give any Bible references on this? I realize that all who were left out of the ark were spiritually lost. After 969 years of life did Methuselah lose his soul?

We know from Genesis 5 and 6 that Methuselah died at 969 in the year the Flood began. But we do not know whether he died of natural causes before the Flood began or whether he perished in the Flood. Speculation is profitless.

If he was living, of course it was hard on Noah to see him excluded from the ark. It is hard for any Christian today to see unsaved relatives and friends in danger of perishing under the righteous judgment of God against sin.

The eternal destiny of Methuselah is not specified in the Bible. He may well have died saved, whether he died before or during the Flood. Those in the ark were saved from the Flood, but some who died in the Flood probably repented and found mercy before death overtook them. They would have been saved from sin though not from the Flood. We should never set arbitrary limits upon the mercy of God in any situation.

Revelation 8:1 speaks of silence in heaven for the space of a half-hour. Is this because the rapture had taken place during that time?

I don't think so. The one passage that speaks clearly of the rapture of the church describes it as an event attended by trumpets blowing and shouts (1 Thessalonians 4:16-17), not by silence.

Heaven has already been described in Revelation as a place of loud and constant song and praise (4:8-11; 5:9-14). This praise is interrupted when the Lamb opens the seventh seal. The prayers of the saints ascend and the plagues of judgment are about to befall the earth. Most commentators regard this silence as a kind of lull before the storm, which serves to emphasize the severity of those judgments. In a sense, the hosts of heaven are holding their breath in solemn anticipation of the events that will follow.

LETTERS

UNSCRIPTURAL

I was shocked to read "Trustees of the Truth" in the November 15 issue. This is the type of thing I would expect to read in a secular newspaper, not the *Herald of Holiness*.

Mr. Giberson can call me a trustee of the truth if he wants. I feel honored. I am not in the dark ages. I have read the arguments on both sides. I have no doubt that God could have used evolution had He wanted to and probably has used it some. To suggest evolution as the explanation for the origin of life is not scriptural. God created man as man, not as amoeba.

I am shocked and disappointed that

you would print such a thing in a Christian magazine, and I protest in the strongest way.

Joel Merrill
Pella, Iowa

FIRST-RATE

Karl Giberson's article "Trustees of the Truth" in the November 15 issue of the *Herald* was first rate. Discerning between faith in God as Creator and scientific explanation of creation is a great help to Christians who wrestle with the creation-evolution question.

It makes sense to treat Genesis as a biblical record and not a scientific text. We can affirm faith in the person of the Creator without having a final verdict on the exact times and circumstances of creaturely origin.

I hope to share this fine article with

those who experience unnecessary tension between the work of science and religious experience.

Jonathan Privett
Pierce, Idaho

POOR COMPARISON

To compare the biased beliefs of the church in the 1600s, which were not based on anything in the Bible, as against our belief in God's creation of man, which is definitely stated in the Bible is a poor comparison.

We do not need scientists to tell us how our bodies came to have the form they have. We are told in the Bible God created us this way. We did not evolve. You cannot believe both.

Norma Vanciel
Sacramento, California

GRATEFUL

I would like to commend you for

publishing the article "Trustees of the Truth" by Karl Giberson. The issue of Christians arguing about the subject of evolution has troubled me for many years. The media attention that subjects such as evolution receive can really confuse Christians and mislead them into believing they must speak out against anything that *appears* to contradict or threaten biblical statements or authority.

I am very glad that Karl Giberson is a Christian who cared enough to write an article that he knew would certainly be subject to criticism. I am grateful that he has been able to be a voice for other Nazarenes, like me, who may not possess his credentials, but share his convictions. Finally, I would like to thank the *Herald* for printing the article which, because of its wide circulation, has provided many Christians with an important perspective to consider.

Nancy E. Lutke
Coquitlam, British Columbia

SECULAR

"Trustees of the Truth" is a put-down of the historic faith of the church, and a put-down of the Bible as the infallible word of the living

God. Mr. Giberson has the right to his personal views, but this attack upon those who believe in biblical creation should not have been published.

The basic issue is creation or evolution. Evolution is the basic doctrine of the secular humanists, whereas creation is the fundamental truth of God's scripture. The "trustees of the truth" are right on this issue—the Bible record with the support of the evidence of science provides the answer—Creation, and in six days.

Gerald Q. Gardner
Ashland, Oregon

CONCURRED

The article "Trustees of the Truth" in the November 15 *Herald* was one that I never expected to see. I suspect you will receive many dissenting letters on that one. Put me down as one who concurs with the author, Karl Giberson. It was a superb article on a subject (evolution/creationism) that dearly needs to be discussed. It presented, of course, the other side from what is usually espoused by evangelicals. Christians sometimes work themselves into untenable positions because of their oppositions to anything that may come from the non-

Christian society. In the end, hanging on to an insupportable position can do more harm than good to the church.

Bill Scheibner
Kennewick, Washington

CONFUSED

To compare creationists to 16th-century "Trustees of the Truth" is to confuse fact with fiction. The flat-earth and earth-centered system beliefs were based on theories much like evolution is today. Should the kingdom of God spend its "limited resources" on trying to prove creation? No, but God's resources are sufficient, and we should support efforts to dispute those professionals whose salaries are earned by explaining how evolution is virtually certain, and put it in textbooks. Such simple facts as a butterfly's metamorphosis or the complete lack of transitional forms in the fossil record are enough for me to disbelieve evolution. The point is Psalm 100: "It is He who made us and not we ourselves." Any attempt to dispute THAT does deserve our time, money and prayer!

Alan Raleigh
Melbourne, Florida

BY ALL MEANS...SAVE SOME

MY FRIEND'S FATHER

My friend Debbie's father died recently. When I visited the funeral home, she walked with me to his casket. As she clutched my hand, she asked me if I thought he was in heaven. I was able to answer yes because of the witness he had left during the last three months.

This brought back memories of how I had met Debbie and her family. Over 19 years ago, when I was teaching a teen class at the Russell Church of the Nazarene, she became a part of my class. As weeks went by more of her family started to attend—two sisters and a brother. Her mother came also, but she belonged to another church.

I met her father and asked him to visit the church. He was an enjoyable person to talk to, but he had a problem that was hurting the whole family. He was an alcoholic. My husband visited him and tried to get him to the church, but all efforts seemed lost.

As the years passed, Debbie and I became close friends.

After she married they moved away. Whenever she was home she would call or visit. When I would ask about her family, the news was never good. Her mother and father separated after 40 years of marriage. He continued to drink. Several years ago the doctors found cancer in his liver. The cancer had spread into other areas of his body. He had all the available therapy, but it was too late.

Several months ago Debbie visited and told me the good news—the good news that her father had found the Lord and had been baptized. My soul rejoiced within me. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

The minister who led him to Christ preached his funeral. What a beautiful story of salvation he told! Debbie said that her father's last request was to gather his sons, daughters, and wife around his bed and to hold hands as he prayed his last prayer for them.

I am glad that I had the privilege of seeing "the rest of the story," 19 years later.

H

BY BETTY SPARKS

Student at Ashland, Kentucky, Community College. She resides in Flatwoods, Kentucky.

PEOPLE AND PLACES



Twelve-year-old **Beth White**, of Overland Park, Kans., was one of six honorees chosen to receive the first "Dick Howser Award for Courage" from the Kansas and Missouri Head Injury Associations. Beth received the award from Nancy Howser, the widow of Mr. Howser, who was the manager of the Kansas City Royals prior to his death in 1987. More than 1,000 people attended the awards presentation at a special program in downtown Kansas City. Beth was severely injured in a 1984 automobile accident, but in answer to the prayers of Nazarenes across

the country, and through continuous therapy, she has made a significant recovery. Beth is a member of Kansas City Nall Avenue Church. □

Dr. Pam Human Broyles, associate professor of speech communication at Southern Nazarene University, was recently named as the 1988 recipient of the Outstanding Young College Speech Teacher citation by the Oklahoma Speech Theater Communication Association.

Broyles becomes the second instructor from SNU to be selected for this excellence in teaching award since 1980. An alumnae of SNU and the University of Oklahoma, Broyles joined the Bethany faculty in 1978, and has served as departmental chairperson since 1985.

She is a member of the Okla-



General Superintendent Jerald D. Johnson (*standing, r.*) tours the state-of-the-art facilities at Japan Christian Junior College during his recent visit to the Orient.

homa Broadcast Educators Association and Speech Communication Association. She is married to R. B. Broyles, Jr., and resides in Yukon, Okla. □



In the recent general election, **Stan Koki** of Kaneohe, Hawaii, was elected to the Hawaiian State Senate. Koki, who

defeated the incumbent in a campaign that emphasized integrity and Christian principles, is a member of the Kaneohe church and a board member of Windward Nazarene Academy. Stan and his wife, Donna, are the parents of four children. □

NAZARENES IN JAPAN CONTRIBUTE TOWARD OPENING OF CHURCH IN THAILAND

General Superintendent Jerald D. Johnson was recently in Japan. While there he met with Japanese church and educational leaders, including Tsuyoshi Kuboki, superintendent of the Japan District, and Shin Kitagawa, president of Japan Nazarene Theological Seminary.

While in that country, Johnson also visited Japan Christian Junior College where he toured their new state-of-the-art gymnasium. The gym was built at a cost of more than \$2.5 million.

"Through the sale of property in Japan which had been purchased years ago, the Japan Church was able to construct the new gymnasium at JCJC," said the general superintendent. "The church has also released a very sizable amount of money to be

used for the opening of the work of the denomination in Thailand. This expression reflects the very strong support the general Church of the Nazarene is receiving from the Japan District."

The General Board last year authorized the entry of the denomination into Thailand. □

SYMPOSIUM MEETS TO DISCUSS DIRECTION OF YOUTH IN MISSION

Church and mission leaders met for two days in Kansas City in December to discuss the YIM program and make plans for the program's future.

YOUTH IN MISSION, sponsored by NYI Ministries, places young adults, ages 18-30, in short-term missionary assignments in locations all over the world. Participants are assigned to teams and serve summer or one- to two-year terms.

During the symposium, the group addressed questions of recruitment, financing, involvement by the Nazarene colleges and universities and extended service volunteers. They also projected plans for YIM into the 1990s. The direction of the program may turn toward developing alternative vocations in missions; that is, missionaries as well as **YOUTH IN MISSION** participants may serve in dual roles. A missionary would be trained in evangelism, cross-cultural communication, and other areas for their missions assignments; but they would also be trained in medicine, business, agriculture, or other fields. One of the symposium participants felt that "the issues we have discussed in the meeting may well

PRAYER PARTNERS

PRAISINGS

There are now 130 Sunday School satellites in the United States, and 262 laypeople have committed themselves to start a new Sunday School satellite in 1989. Praise God for the dedication of our people and for this effective means of evangelism.

Praise God that a new Protestant church is opening daily in China. Ten thousand Bibles were recently placed on sale in the new China bookstore chain. They were sold out in days, although they cost as much as 10 percent of an average worker's monthly pay. Thank the Lord for creating this hunger for God and salvation.

In the six World Mission regions in 1988 the Church of the Nazarene grew at a rate of increase of 9.53 percent. Let us praise the Lord for this harvest.

PETITIONS

Pray that the Church of the Nazarene will be able financially to take advantage of the opportunity to begin broadcasting by radio in Russia. If funds are secured, the message of holiness via the Nazarene program could be heard 15 minutes daily over three key stations that cover 11 time zones in Russia.

Almost 1 million hours of prayer have been committed by Nazarenes to intercede for the General Conventions, for General Assembly, and for worldwide revival. Pray that the remaining commitments will be made shortly and that God will honor the faith and prayer and fasting of His people by showering His blessings upon His church and these deliberations.

JOHN A. KNIGHT, Secretary
BOARD OF GENERAL SUPERINTENDENTS

have a bearing on the course of Nazarene missions in the future.”

The symposium committee included Rev. Phil Riley, director of the Division of Christian Life and Sunday School; Dr. Bill Sullivan, director of the Division of Church Growth; Dr. Robert Scott, director of the Division of World Mission; NYI Ministries director, Gary Sivewright; Dale Fallon, YIM coordinator; Dr. Ed Robinson, professor of religious education at Nazarene Theological Seminary and special consultant to the NYI Ministries staff; Dr. Franklin Cook, editor of *World Mission* magazine; Dr. J. V. Morsch, district superintendent of the Florida Central District; Norm Shoemaker, director of Mexico and Central America; Scott Hubbard, pastor of Lincoln, Calif. church; Brenda Little (now YIM secretary) and Roger Allen, YOUTH IN MISSION participants in 1988. □

LYNN CHURCH OBSERVES CENTURY MARK

The Lynn, Mass., church celebrated its 100th anniversary November 27, 1988. The church was organized November 25, 1888. Former pastors, Rev. and Mrs. Frank Kish and Rev. and Mrs. Robert Carlson, returned for the occasion and brought greetings to the congregation.

Mayor Albert DiVirgilio, of Lynn, brought greetings in behalf of the city and presented to the congregation a certificate of official congratulations. He spoke of his own appreciation for the



Pictured (l. to r.) are the YOUTH IN MISSION symposium participants: (first row) Linda Srader, Brenda Little, Joann Peake; (second row) Dale Fallon, Gary Sivewright, Roger Allen; (third row) Scott Hubbard, Ed Robinson, Norm Shoemaker, Jerry Porter, Duane Srader, Franklin Cook, and J. V. Morsch.

work the church was doing in the city. District Superintendent Neale O. McLain brought the message, which called to mind the faithfulness with which the gospel had been proclaimed across the years by many different pastors with many styles of ministry.

After the morning service, the congregation enjoyed a luncheon in the fellowship hall, which was renovated for the anniversary celebration. An afternoon service capped the events of the day. Many former friends and members returned for the celebration. They declared that the Lynn church has had a major role in the lives of New England Nazarenes and in the building of many "suburban" churches. Pastor and Mrs. Vail have served the Lynn church since 1976. □



Pictured at the 100th anniversary of the Lynn church are (l. to r.) District Superintendent McLain; former pastors, Rev. Frank Kish and Rev. Robert Carlson; and Pastor Paul Vail.

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NEWS OF EVANGELISM

SPIRITUAL ENTHUSIASM MARKS PEORIA REVIVAL

Enthusiastic expectancy characterized the recent revival at Peoria, Ill., First Church, according to Pastor Ken Christoffersen.

Evangelist Bob Taylor and song evangelist Teresa Garner quickly entered into the spirit of prayerful expectancy that already existed and "became channels of the Holy Spirit," Christoffersen reported.

As a result, 64 seekers bowed at the altars, 4 of whom professed salvation. Fifteen professed sanctification. Among those reached

were several young parents and 1 young man who was addicted to drugs.

Average attendance at the weeknight services was 86. □

"HOG ROAST" DRAWS FIRST-TIMERS TO REVIVAL

A Saturday night "Hog Roast" proved to be a well-received boost to Sunday revival attendance at the Missouri Valley, Iowa, church according to Pastor Fred T. Morrison.

Rev. Morrison says, "We have found an effective way to minister on what is traditionally the low night of the revival and to build attendance for the closing services on Sunday.

"Instead of meeting at the church," he says, "we go to the country for a hog roast! The hog is furnished by a man in the church, and the rest of the dinner is potluck.

"Publicity is easy—even our shiest people will invite their friends to a hog roast; fliers are mailed to fringe people early in the week and then our regulars follow up these invitations with a phone call."

Saturday night, Rev. Morrison says the atmosphere is relaxed, the dress casual, and the food "great." After the meal, the song evangelist leads the group in singing hymns, and then there is a devotional and an invitation for the Sunday services. □

BLESSINGS FLOW AT RICHMOND, VA.

Richmond, Va., Trinity Church experienced revival in every sense of the word, according to Pastor Tyree S. Newton. The church had been averaging 32 in attendance, but revival services with evangelist Jerry McGee began with 56 in the first service and reached 130 on the last night. More than 100 people sought help at the altar during the week.

Pastor Newton says, "There were people from many denominations in the Saturday evening service, and after a tremendous message with many seekers at the altar, the Holy Spirit began to move in a mighty way.

"Testimonies continued until 11:45, and we let out just before midnight. On Sunday morning the blessing of revival was carried over into the other churches in the area. Many pastors said they did not bring a message that morning as the spirit of testimony continued. We are still hearing about what God is doing." □

THE CHURCH SCENE

Decatur, Ill., West Side Church burned its mortgage November 6, 1988, with District Superintendent John Hancock officiating. Participating with Rev. Hancock were Daryl Allen, treasurer; Elsie Buckmaster, board secretary; Helen and Birdie Wilkins, "Together We Can" campaign managers; and Pastor Richard Bushey.

Besides the regular building payment, the church had incurred a large debt due to termite damage. Under the leadership of former pastor, Rev. Duane Schmidt, the "Together We Can" program was launched and the complete debt was paid one year ahead of schedule. □

The New Vienna, Ohio, church had a special service with Southwest Ohio District Superintendent Harold B. Graves. The home missions work started November 3, 1983. There was a ground-breaking for a new church building October 31. R. Douglas Manson is the pastor. Anticipated completion of the sanctuary is January 31, 1989. □



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E. P. ELLYSON AWARD WINNERS

The E. P. Ellyson award was established in 1983 during the 75th anniversary of the Church of the Nazarene. Dr. Ellyson is distinguished for having been elected one of the three founding general superintendents. Later he was called to become the first executive editor of all Sunday School

materials for the church, a post he held for 15 years (1923-38). In his honor, this award continues his vision for excellence in the training of laymen. The award is given to those who complete the requirements leading to full accreditation in either the Teacher Enrichment or Administration and Management programs. The following persons have received this highest honor in 1988:

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Enid Findlay
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Helen Dennis
Sherman, W.Va.

Arlene Jennings
Gray, Maine

Marion Whitmon
Rialto, Calif.

Joyce Horovitz
Grafton, W.Va.

Charlotte Foss
Waterloo, Iowa



Shown (l. to r.) are Mrs. Minnie Rexroad, CLT director, Walton, W.Va., church, presenting Mrs. Kay Cottrell with the E. P. Ellyson Sunday School Award of Excellence as Pastor Joseph Neuch looks on. Mrs. Cottrell shared that the Continuing Lay Training program is personally rewarding. CLT provides training for many areas of lay ministry.

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EUROPEAN SERVICEMEMBERS' RETREAT MARKED BY REVIVAL SPIRIT

Two hundred thirty-six Nazarenes participated in the 31st European Servicemembers' Retreat October 31—November 5 in Berchtesgaden, West Germany. The annual event, sponsored by Chaplaincy Ministries, drew military families from posts in Germany, Italy, Turkey, Greece,

England, France, and the Netherlands.

Dr. Bill M. Sullivan, Church Growth Division director, was the special speaker for each of the evening worship services. "A revival spirit prevailed throughout the week," reports Chaplain Curt Bowers, Chaplaincy Ministries director. "Many [servicemembers] sought spiritual help at the altar. Some were saved for the first time; others were sanctified. Families sought and found God's will and direction for their lives."

Mornings began with devotional periods led by Chaplains Curt Bowers, Lawrence Fenton, and William Knudsen, and by Mrs. Jennie Lawrence, wife of Chaplain Larry Lawrence.

Following morning devotions, seminars were led by Dr. Jay Hunton, rector of European Bible College; Rev. Gerald Bohall, European military coordinator for Chaplaincy Ministries; CH (MAJ) Rick Needham, USA; and Rev. Mary Schaar, pastor of the Stuttgart, Germany, church. Rev.

Randy Beckum, missionary to France, led a youth seminar for the 18 teens in attendance, and Ann Swam, children's director at the Kaiserslautern, Germany, church, led over 40 children in Scripture memorization, crafts, and a musical program performed Friday evening for the adults.

A Thursday evening banquet featured Dr. Paul Orjala, missionary to France, who spoke of his call to the mission field. On Friday evening, Dr. Orjala spoke about preparations for Thrust to the Cities' "Paris '89," the denominational emphasis to bring the message of holiness to France. At the close of Dr. Orjala's report, retreatants raised over \$1,450 for the Paris thrust.

The retreat closed Saturday morning with a Communion service led by Dr. Sullivan. □

CHURCHES NOT TO BE JUDGED ON BASIS OF TELEVANGELISTS

Nearly half of the \$41.4 billion Americans gave to church congregations in 1986 was used to provide service to others, according to syndicated religion columnist Mike McManus, citing a new study that has received little media attention.

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mitment," the study was conducted by the Gallup organization for a group called "Independent Sector." It indicates that only 54 percent of religious giving pays for worship or religious education. The remainder is for outreach. Among its findings: Four-fifths of all congregations offer family counseling; one-third provide meals or shelter for the poor; some 78 percent donate for international relief or missionaries; and two-thirds have health programs in hospitals, hospices, or aid the disabled, retarded, or people in crisis.

Using the Yellow Pages of phone books for all states except Alaska and Hawaii, the survey identified 294,271 separate congregations. Questionnaires were sent to a sample of 4,205. From this sample the following conclusions were drawn: of 686,000 congregational clergy, only two-thirds are paid; there are 10.4 million lay volunteers—an average of 36 per church—who give an average of 10 hours per month to religious programs and service; about 60,000 congregations are small with less than 100 members and average revenues of \$56,145; 124,000 are medium-sized with 100-399 people and a budget of \$103,497; 103,000 are big with 400 or more members and an average expenditure of \$324,983; 30 percent were founded before 1900; 25 percent from 1931 to 1970; 15 percent were organized since 1971; half of the oldest congregations called themselves liberal, while three out of four youngest churches consider themselves conservative or very conservative.

"But what is most interesting and heartening is the degree to which U.S. churches show that 'faith without deeds is useless,'" said McManus.

"Congregations made \$8.4 billion in direct grants to other groups and paid \$10.7 billion for such programs as education, human service, health.

"That is double the giving of all foundations and corporations!"

"Churches have a profound commitment to take care of basic human need, and they don't brag about it," said James Dunn, a Baptist and a member of the study's National Advisory Committee. "If they see someone in need, they take care of it, like a

parent feeds a child if it is hungry—especially Black and Hispanic churches."

McManus noted that non-religious people err in judging religion by the morality of some television evangelists. □

—N.S.

FAR EAST SERVICEMEMBERS' RETREAT EASES HARDSHIP TOURS

Seoul, South Korea was the site of the Far East Servicemembers' Retreat sponsored by Chaplaincy Ministries.

Servicemembers from Korea and Japan, most in the middle of hardship tours, traveled to Seoul for spiritual renewal and warm "family" fellowship.

Rev. Forrest Stone, pastor of Whittier, Calif., College Avenue Church, was the special speaker and singer for the evening worship services. In these informal chapel settings, God met with the Nazarene servicemembers. "It was gratifying," reports Chaplain Curt Bowers, Chaplaincy Ministries director, "to see that God is still able to bring power and peace and purpose to those who seek Him." □

Ken and Joanna Schubert, field directors for the Nazarene work in Korea, and Chaplain Jerry Earles coordinated the Far East Retreat, assisted by Steve and Deanna Butler, Nazarene laymen stationed in Korea; and Chaplain Dave Bon from Japan. The retreat closed with a Communion service led by Rev. Stone.

Andy Teston, a young serviceman stationed in the Far East, testified, "This retreat really meant a lot to me. The fellowship with other Nazarenes and Christians of like mind was exactly what I needed!" □



Nazarene service personnel stationed in the Orient gathered in Seoul, South Korea, for the Far East Servicemembers' Retreat, November 11-13.

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FOR THE RECORD

DISTRICT ASSEMBLY SCHEDULE

EUGENE L. STOWE

Central Latin	
American	April 13-14
West Texas	April 20
Anaheim	May 3-4
Northern California	May 12
Louisiana	May 17-18
Navajo Indian	May 23
Southwest Indian	May 26
Arizona	May 31
Alaska	June 8

WILLIAM M. GREATHOUSE

Mississippi	April 4 (2 P.M.)-5
San Antonio	April 14-15
Alabama South	April 19-20
Rocky Mountain	May 4-5
South Arkansas	May 11-12
New England	May 18-19
Northwestern Ohio	May 26
Maine	June 9-10

JERALD D. JOHNSON

Washington	April 5-6
Hawaii	April 12
Southwest Latin	
American	April 15
Western Latin	
American	April 21-22
Alabama North	May 3-4
Canada Atlantic	May 12
Canada Quebec	May 16
Canada Central	May 19-20
Canada West	May 25-26
Canada Pacific	June 2-3

JOHN A. KNIGHT

Washington Pacific	April 6-7
Northwest	April 14-15
Southern California	April 20-21
Oregon Pacific	May 5-6
Intermountain	May 11-12
Los Angeles	May 19-20
New Mexico	May 24
Kentucky	May 30-31
Nebraska	June 8-9

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Central California	April 14-15
Philadelphia	April 19-20
Central Florida	May 2-3
Florida	
Space Coast	May 6
North Florida	May 10-11
Southern Florida	May 18-19
Upstate New York	May 25-26
Northeast	
Oklahoma	June 7
Northern Michigan	June 9

ORVILLE W. JENKINS

New York	April 28-29
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DISTRICT ASSEMBLY INFORMATION

HAWAII PACIFIC—April 12-13. Honolulu First Church, 408 N. Judd St., Honolulu, HI 96817. General Superintendent: Jerald D. Johnson.

NAZARENE CAMP MEETINGS

ALASKA—April 23-28. Anchorage Jewel Lake Church, 4025 W. 88th Ave., Anchorage, AK 99502. April 30—May 5. Fairbanks First Church, 402 11th Ave., Fairbanks, AK 99701. Worker: Charles Higgins. Roger Wegner, district superintendent.

MOVING CHAPLAINS

CH (CPT) PAUL BRADFORD, USAR, from New Llano, La., to HHC 32nd Sig. Bn., APO NY 09757

CH (LTC) GERALD EARLES, USA, from Fort Hamilton, N.Y., to HQ East RRC, APO SF 96301

CH (COL) LOWEL FOSTER, USAF, from Kirtland AFB, N.M., to HQ AFMPC/HC, Randolph AFB, TX 78150-5000

CH (CPT) GAETANO FRANZESE, USAR, from Fort Monmouth, N.J., to 5637-1 Lockridge Lp., Fort Hood, TX 76544

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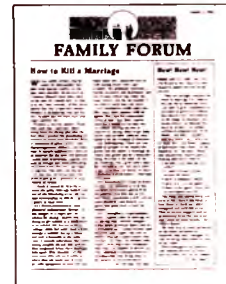
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At the recent Holy Land district assembly General Superintendent Eugene L. Stowe presided. Rev. Earl Morgan gave his final report as district superintendent of the Holy Land District. The Morgans have served as missionaries to the Holy Land since 1971. The district presented the Morgans with a cash gift at the close of Brother Morgan's final report. The Holy Land District reported a 12 percent increase in membership. Dr. Stowe ordained Rev. Butros Grieb into the ministry. This was a highlight of the assembly. Rev. Grieb is the first national pastor on the Holy Land District to be ordained. He pastors Jerusalem First Church. Pictured (l. to r.) are Rev. and Mrs. Earl Morgan, Ramona and Rev. Butros Grieb, and General Superintendent Stowe.

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

MOVING MINISTERS

DAVID BALLARD from Pastor, Blue Water, Mich., to associate, Port Huron (Mich.) First
 A. VIRGIL BRAINARD from associate, Kent, Ohio, to pastor, Woodsfield, Ohio
 LARRY G. BURNS from Sumter (S.C.) First to Point Pleasant, W.Va.
 EUGENIO CHAVEZ to pastor, Pico Rivera, Calif.
 KIRBY CHOATE from pastor, Raymondsville, Tex., to evangelism
 FRED W. COBURN from associate, Fayetteville, N.C., to Charleston (S.C.) Calvary
 MICHAEL R. CRUM from student, NTS, Kansas City, to pastor, Altus, Okla.

BOB R. FETTERS from Stockton (Calif.) First to Williams Lake, Mich.
 STEVE HANBY from Littlefield, Tex., to Nocona, Tex.
 JERRY HARRISON from Dodson, Tex., to Weatherford, Tex.
 EUGENE E. JIPSON to pastor, Boone, Iowa
 CHESTER L. KNEIR from Cape Girardeau, Mo., to Duncan (Okla.) Oak Avenue
 DALE T. PIERCE from associate, Fort Worth (Tex.) Northside, to pastor, Perryton, Tex.
 TERRY G. PIERCE from Beaumont (Tex.) Cornerstone to Odessa (Tex.) First
 ALWIN RATHBUN from Grove, Okla., to Shattuck, Okla.
 MONROE W. RICHEY from associate, Raymondville, Tex., to pastor, Raymondville, Tex.
 B. CURTIS SELLARS from Thomasville (Calif.) First to Sumter (S.C.) First
 NORMAN A. SHAW from Millinocket, Maine, to Warren, Pa.
 CARLOS H. SPARKS from Portland, Tenn., to Cowan, Tenn.

PAUL E. THOMAS from Berkeley Springs, W.Va., to North East, Md.
 RONALD L. THORNTON from Whitney, Tex., to Chandler (Okla.) First
 RANDALL L. TIPTON from Carlsbad (N.Mex.) Church Street to Litchfield, Minn.
 CLYDE L. VANDEGRIFT from Alameda, Calif., to associate, St. Louis (Mo.) Southwest
 J. L. (Rip) WRIGHT from Spencer, W.Va., to Knox (Pa.) Faith

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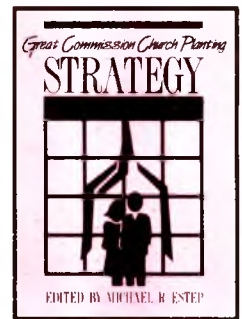
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ANNOUNCEMENTS

Macon, Mo., First Church will celebrate its 50th anniversary April 9. A cordial invitation is extended to former members and friends to join in the celebration. For further information contact Pastor Lawrence Oelger, 1007 Hawthorne, Macon, MO 63552; phone, 816-385-2220.

Canaan Chapel, Palco, Kans., will celebrate its 75th anniversary April 16 with three special services. The special speakers will be District Superintendent W. T. Dougharty, and former pastors, Revs. Glen Dayton and E. L. Vanpelt. A noon meal will be furnished and refreshments between the afternoon and evening services. All former pastors are especially invited along with all former members and friends. Greetings would be appreciated from those who cannot attend. For further information contact Ayliffe Love, Box 197, Palco, KS 67657; or Rev. Arius Edwards, HC-01 Box 61, Palco, KS 67657.

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

RECOMMENDATIONS

REV GEORGE E. WHELOCK is entering full-time evangelism and is now available for revivals and special services. Brother Wheelock is a strong holiness preacher and dynamic evangelist. He has served the church as pastor; most recently at Nebo, Ill., where they completed construction of a new parsonage. I highly recommend Evangelist Wheelock. Contact him at P.O. Box 126, Petersburg, Ill. or phone 217-632-7352—*John J. Hancock, Illinois district superintendent*

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

VITAL STATISTICS

DEATHS

BRENDA RENEE DANNER, 21, Dec. 17, Phoenix, Ariz. Survivors: parents Mr. and Mrs. David A. Danner; brothers William and 1st Lt. David A., Jr.; her maternal grandmother, Mrs. Mary Czilli; her paternal grandparents, Rev. and Mrs. G. Elmer Danner.

SUZANNE LOUISE (WATTS) EVANS, 46, Nov. 14, Birdsboro, Pa. Survivors: husband George; sons Donald, George, Jr., daughter Diane J. Beaton; father, brother; four grandchildren.

MRS. MONTIE MAVOLINE GLOWER,

68, Dec. 29, Gordonsville, Tenn. Survivors: husband Bernice; one daughter, Gloria Sevier; one granddaughter; four brothers; and three sisters.

JOHN WESLEY MOORE, formerly of Bargersville, Ind., and Palm Beach, Fla., 60, Dec. 8, Indianapolis, Ind. Survivors: his mother, Mrs. Kittie Frances Moore; and a brother, Paul G.

ANDREW W. PARKER, 73, Dec. 22, Mulliken, Mich. Survivors: wife Leta; daughters Mrs. Richard (Mary Ellen) Pearl, Mrs. George (Ruth Ann) Mellios; eight grandchildren; seven great-grandchildren; two sisters.

MAE PICKENS, formerly of Alexandria, La., 84, Nov. 17, Arlington, Tex. Survivors: one brother Rev. J. Reynald Russell, and two sisters, Uvera Haeffs and Polly Stanfield.

MARK D. SHOEMAKER, 37, Dec. 26, Orofino, Idaho. Survivors: wife Arlene; daughters Anna, Laura; son Jon; parents; two brothers; one sister.

CHARLES SOLOMON TAYLOR of Heavener, Okla., 89, Dec. 29, Tahina, Okla. Survivors: wife Roxie; daughters Lois Sokolosky and Tonah Eberhart; son Harold; six grandchildren, and two great-grandchildren.

VERA ELIZABETH WALL, 86, Nov. 4, Inglewood, Calif. Survivors: one brother, James Jones; one sister, Lydia Fish

BIRTHS

to DON ADAM II AND CHERYL (STEMEN) CARLEY, Bethany, Okla., a boy, Seth Adam, Nov. 10

to RON AND VICKI CURTIS, Oxnard, Calif., a girl, Jennifer Irene, Oct. 27

to JEFFREY L. AND CYRISSE EBY, Nashville, Tenn., a girl, Leah Cyrisse, Nov. 20

to BRAD AND NANCY (EDWARDS) FIRESTONE, Shawnee, Kans., a boy, Andrew Thomas, Nov. 10

to ALAN AND SUZY (THOMPSON) LAKE, Tumwater, Wash., a girl, Ashley Danae, Aug. 7

to REV. LARRY AND SANDI PITCHER, Pismo Beach, Calif., a boy, Brandon James, Dec. 15

ADOPTIONS

by TIMOTHY A. AND MARLA (MERCER) COLE, Norwell, Mass., a boy, Brian David, born Oct. 13, 1988, adopted Nov. 21

ANNIVERSARIES

An open house was held Sunday, Dec. 4, celebrating the 65th wedding anniversary of TOM AND RUTH HARRISON of Hesperia, Calif. The celebration was held in Hesperia at the home of Frances Olson, who has been like a daughter to the Harrisons for many years. The Harrisons have three sons and two daughters who were present at the celebration: Tom and his wife of Hesperia, Bob and wife of Tahoe; Norman with his wife of Newport Beach; daughter Meredith Beason with her husband from Clovis, Calif; and daughter Nelda Dooley of Ontario, Calif. Eighty-five family members and friends attended.

Mr. and Mrs. Harrison are members of the Victorville Church. Ruth has been a deaconess for 40 years.

DIRECTORIES

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

NEW ORGANIZATION FOUNDED TO ASSIST PERSECUTED CHRISTIANS AROUND THE WORLD

ASSIST, a new ministry that will "assist" believers throughout the world who suffer under religious persecution, has recently been launched by a British journalist and a Russian Christian who fled the U.S.S.R. because of persecution for her faith in Christ.

"ASSIST, which stands for Aid to Special Saints In Strategic Times, has been created to form a 'life-link' between churches in the West and those in restricted countries—nations that are closed to traditional missionary work, or where religious freedom is curtailed," explained cofounder Dan Wooding, a journalist and book author who has written extensively on the persecuted church around the world.

The new organization is being cofounded by Wooding and Lida Vashchenko. Vashchenko is one of the "Siberian Seven," a group of people who sought refuge in the basement of the U.S. embassy in Moscow in 1981 to escape religious persecution there. The seven lived in the embassy for two years, staging a "sit-in for freedom" until they were granted visas to emigrate.

The four goals of the new organization are to recruit an army of ASSIST prayer warriors to pray for those in the suffering church; establish a sister church program in which Western churches will "adopt" a persecuted church; help assimilate Christian refugees; and raise financial support for ministries working with churches in restricted countries.

Wooding said that churches in Eastern Europe will be the first to be adopted in the sister church program, but that he is also working with churches in China, Ethiopia, Cuba, and Nicaragua.—EP News

POLLS STILL SHOW AMERICANS FIND CHURCHES, CLERGY TRUSTWORTHY

The church, or organized religion, and clergymen rank high in trustworthiness, according to polls of Americans.

A recent Gallup Poll found that the church ranked first among selected institutions in a poll of Americans' confidence. Of the 1,030 adults polled, 59 percent said they had "a great deal" or "quite a lot" of confidence in the church, followed by 58 percent for the military, 56 percent for the U.S. Supreme Court, and 49 percent for banks and public schools. Newspapers have the confidence of 35 percent of those polled, while television has the confidence of 27 percent.

Confidence in the church has fallen, from 62 percent in 1983 and 65 percent in 1979.

In a study of Americans' views of the "honesty and ethical standards" of various occupations, clergymen ranked second only to pharmacists, with 60 percent of those questioned saying the honesty of most clergymen was "very high" or "high."—EP News

RELIGIOUS BROADCASTING ON THE INCREASE IN AMERICA

More American television and radio stations are broadcasting the gospel today than ever before, according to research done by the United States Association of National Religious Broadcasters. The research, being compiled for the 1989 edition of the *Directory of Religious Broadcasting*, which is published by the group, indicates that 125 more radio stations and at least 70 more television stations are broadcasting the gospel in various forms. Marj Stevens, managing editor for the publication, said the resource publication is the only one of its kind dedicated entirely to the field of religious broadcasting.—World Evangelization Information Service.

PARIS '89 GEARS UP TO PLANT 10 CHURCHES

While many persons around the world spent their New Year's Eve in revelry and merrymaking, a group of 35 persons gathered in a small church in Paris to ask God's blessings on Paris '89, the denomination's Thrust to that city, according to Randy Beckum, Paris Thrust coordinator.

Prayer is an important part of the plan aimed at spreading an evangelical presence in Paris and

its environs, but Beckum notes that a lot of "nitty-gritty effort" is involved as well.

Work and Witness teams have been busy renovating the two Nazarene churches on the Paris Pioneer District in preparation for the evangelistic emphasis. Most recently, a team from Holland built two offices in the Paris church during the first week of January. Another team from Clarksville, Tenn. was there during the last week of January to assist in further renovation.

"Our goal for Paris '89 is to

have a self-supporting holiness movement that will reach out to the French-speaking world and result in 10 new French-speaking churches," said Beckum. "we are counting on the denominational emphasis this year to lay the foundation for this to happen."

Ten new members have joined the Church of the Nazarene by profession of faith in Paris in the last quarter, according to the Thrust coordinator, Paul Orjala, Paris District superintendent, is conducting church planting classes with persons who will

seek to start new Nazarene works.

"Training of French workers is a key," added Beckum. "We want individuals to reach others in their own community."

Twenty percent of France's population, about 12 million, live in Paris. The country has 60,000 spiritualistic mediums, less than 11 percent attend church, and less than 2 percent are Protestant, according to the Thrust coordinator.

"To look at the statistics would make it appear that the French people are not interested in the things of God, but that isn't true," said Beckum. "We have found a real hunger. People are looking for a church where they sense that they are really loved. Just the idea of talking to people in a church where people really are concerned about them is a new concept to many people here."

Nazarenes are encouraged to pray for Paris '89 every Friday. □



Young people worship in the Rue Myrha Church of the Nazarene in Paris

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MISSIONARY CHOIR TO SING

A missionary choir will make its debut at the 16th General NWMS Convention in Indianapolis. The group will sing at the Mission Rally at 7:30 P.M. Thursday, June 22, 1989, under the direction of song evangelist Jim Green.

All Nazarene missionaries are invited to be a part of the choir. This includes active, retired, newly appointed, and all who have ever served as missionaries for the Church of the Nazarene. A group of former missionaries, now serving in other ministries, will be involved.

Singing ability is not a necessity for participation; being a present or former Nazarene missionary is.

A practice session will be held in the Hoosier Dome, Wednesday, June 21, 1989, from 4:30 to 6 P.M. Accompanists Rosemary Green, Naomi Sutherland, and the brass ensemble from Olivet Nazarene University will rehearse with the missionary choir.

Participants are invited to dress in the costumes of the mission areas in which they serve, or served, if such attire is available.

All active missionaries are also urged to participate in the Theme Presentation at 11 A.M. Thursday. Practice will be Wednesday from 6:45 to 9 P.M. □

NEW DAY FOR CHURCH OF THE NAZARENE IN NIGERIA

"I don't think I have experienced this much excitement since I was elected general superintendent," is the way Jerald D. Johnson described his participation in the recent first assembly of the Southeast Nigeria District. The assembly also was a time to celebrate last spring's merger of a holiness group in Nigeria with the Church of the Nazarene.

More than 6,500 members of a Nigerian group, which registered themselves as the Church of the Nazarene in that African nation in 1964, were brought into the denomination April 3, 1988, under District Superintendent Jeremiah U. Ekaidem. This was the largest group to merge with the Church of the Nazarene since 1908 at Pilot Point, Tex.

Ekaidem made an inquiry in correspondence with Bruce Taylor (the denomination's liaison with Nigeria since 1985) in June 1986 about joining with the international Church of the Nazarene.

Taylor followed up Ekaidem's inquiry, and the church vacated its 1979 registration in favor of the one made in 1964 by Ekaidem's group.

"The potential for the church in Nigeria is staggering," said Johnson. "It was a thrill to be present at the first assembly of the Southeast Nigeria District. I hope to be ordaining ministers there later this year."

While in Nigeria, Johnson, Zanner, and Taylor also paid a courtesy call on the Holiness Evangelical Mission, Inc. HEM is another registered holiness group with about 16,000 members in 110 churches. Led by Chima Amadi, who has just completed his work at Nazarene Theological Seminary, HEM has expressed an interest in uniting with the Church of the Nazarene.

With an estimated population of 110,000,000, Nigeria is the 10th largest nation in the world and is growing at a rate of 3.5 percent annually. One quarter of all the people on the African continent live in Nigeria, which covers a land area the size of California, Arizona, and Nevada combined.

There are about 250 cultural



Jerald D. Johnson and Bruce Taylor join in the march commemorating the merger of the Church of the Nazarene with the holiness group headed by Jeremiah U. Ekaidem, almost 80 years to the date of the founding of the denomination at Pilot Point.

groups in Nigeria, the largest being the Hausa, Fulani, Ibo, and Yoruba. Although English is the official language, some 500 languages and dialects are spoken.

In the area of religion, about 50 percent of the people of Nigeria are considered Christian, 46 percent are Muslim, while the balance are involved principally in traditional African religions. Only about 8 percent of the population are considered evangelical. □

—NN

NEW D.S. FOR MEXICO NORTH



Apolinar Lopez Solis, 45, has been appointed superintendent of the Mexico North District. General Superintendent

Raymond W. Hurn made the appointment with unanimous approval of the Board of General Superintendents and in consultation with district officers and Jerry D. Porter, Mexico and Central America regional director.

Lopez was born in Pesqueria la Gloria, Chiapas, Mexico. He was converted in 1961 and joined the Church of the Nazarene in 1962. At the age of 21 he was called into the ministry.

A 1969 graduate of the Semi-

nario Nazareno Hispano Americano in San Antonio, Lopez has successfully pastored seven churches on three different Mexico districts.

Most recently Rev. and Mrs. Lopez pastored the San Cristobal de las Casas Central Church on the Mexico South District. They have three daughters: Nancy Yedid, Lucina, and Ruth.

Lopez, who will assume his duties as district superintendent on February 26, succeeds Aaron Catalan. Catalan resigned in November as a result of illness in his family.

The Mexico North District is a Phase 3 (Mission) district, with 13 organized churches and 9 preaching points. The district currently reports a membership of 500. □

—NN

SECOND LARGEST THANKSGIVING OFFERING IN HISTORY

Nazarenes around the world gave the second largest Thanksgiving Offering for World Evangelism in the history of the denomination in 1988, according to D. Moody Gunter, Finance Division director. "Our total received was \$9,600,173," said Gunter. "This is the largest Thanksgiving Offering received since 1986.

"Words can't begin to express our deep appreciation for the generous way Nazarenes from the United States, Canada, and our World Mission areas have responded to this offering. We say 'Praise God.'"

Nazarenes gave \$9,789,865 in the 1986 Thanksgiving Offering.

The goal for the 1988 offering was \$9 million. □

—NN

FIRST CONGREGATION ORGANIZED IN IVORY COAST

The first Nazarene congregation in Cote d'Ivoire (Ivory Coast of West Africa) was organized Christmas Day 1988, according to Richard F. Zanner, Africa regional director. Seventeen members were received by profession of faith. In addition, Bible classes were begun January 14, with eight students enrolled.

John Seaman serves as mission director for Ivory Coast. He and his family, along with three other missionary families, are working not only at church planting ministries, but are also preparing to establish medical and agricultural works in the country.

The work of the Church of the Nazarene was begun in Ivory Coast in January 1987. □

—NN

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