



# HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / AUGUST 15, 1983

## AN EDITORIAL

# A CHALLENGE FOR THE DIAMOND JUBILEE YEAR

“WE . . . CAN UNITE TOGETHER AND SEE THE BANNER OF FULL SALVATION THROUGH THE CHURCH OF THE NAZARENE UNFURLED IN 75 WORLD AREAS . . .”

**I**T IS WELL to remember in this year of our Diamond Jubilee that the Church of the Nazarene from its very inception has been deeply concerned and committed to sharing the gospel with others. Because of this concerned commitment, the church has sent God-called men and women to help evangelize among the unsaved around the world. Before the church was fully born and organized, missionaries were sent to the Cape Verde Islands, to South Africa, and to India. Today the church is organized and operates in 70 countries and areas of the world.

In a recent meeting of the Board of General Superintendents, dis-

cussion took place relative to target mission fields or areas so that a goal of 75 countries and world areas is reached where the Church of the Nazarene serves by the end of the Diamond Jubilee Year; that at least by General Assembly in 1985 the church would be functioning and in full operation in five additional countries of the world. With strong conviction the members of the Board of General Superintendents feel that this could and should be a very meaningful goal for the denomination.

In order to reach this challenging objective, the board set a worldwide Thanksgiving offering goal for 1983 of \$8,000,000 for global evangelism and to help us enter these five additional countries.

Further, we urge that in the year ahead our pastors, people, and churches strive to overpay their assigned General Budget allocations with the assurance that every over-

payment dollar will be used directly in enabling the church to enter these new fields.

The overpayment of the assigned General Budget will mean extra money that the Division of World Mission and the General Board can use to enter these new fields. We have calls and open doors inviting the church to come. Under God we want to enter, but we need the financial assistance and prayerful support of all our people.

We believe that we can unite together and see the banner of full salvation through the Church of the Nazarene unfurled in 75 world areas in this our 75th year! We challenge you to join with us! □



*By General Superintendent Orville W. Jenkins*



**A** WOMAN SAID, "I wouldn't waste my time going to that church. It's dead. I want to go where something's happening." In a way we all share those sentiments. Some churches *are* dead. But if so, it is because the people are dead. No church is totally dead if there is a single live member. And if he will really get on fire, he may be able under God to kindle a blaze and revitalize that church. Maybe the person who will faithfully do that is demonstrating far deeper spirituality than the impatient Christian who chases off to find a church where something is "happening."

Perhaps the loudly expressed desire to go where something is "happening" needs careful scrutiny. Sometimes a change is right, because God is leading. But we must be sure God is leading and that we are not just slipping out from a load where we are because of an immature craze for excitement.

The real question is, what *should* be happening in the church?

The most important thing is experiencing the *presence* of God. A lot of exciting trumpetry can be going on that is neither caused by God nor an evidence of God's presence. It is of the flesh, humanly generated, organized, and manipulated. But a true awareness of God's presence is generally very quiet. There is a sense of awe, reverence, and of holy joy. We feel we are not at a picnic but on holy ground. It is not a fun time but a soul experience. The more profound and awesome this sense of God's presence is, the less disposed we are to loud laughter and flippant attitude. When a deep sense of God's presence grips the church, even sinners become aware of His presence. A man who had not been inside of a church for 20 years sat glued to the pew at the close of a Sunday morning service. "God is in this place," he whispered in awe.

This sense of the divine presence is fostered by a conscious and deliberate spirit of worship. In every service peo-

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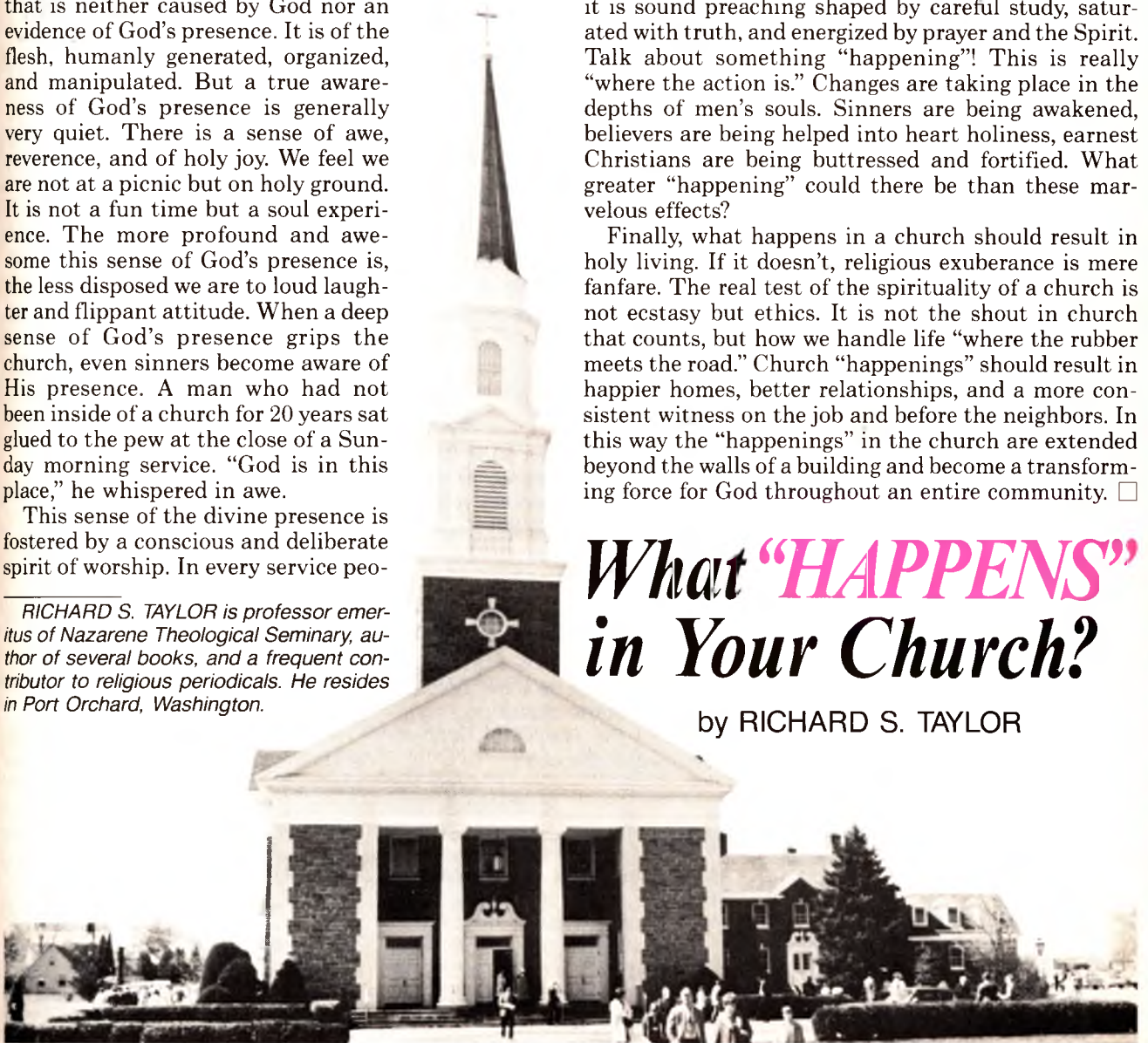
ple should be adoring God. They should be praising and praying in ways that remember who God is. God should be magnified, not human performers. We should not go to church to see what is going on. We should not sit wondering what is going to happen next. We should not be just watchers but worshipers. We are not seeking entertainment, we are seeking God. In so many of these "exciting" churches, the majority are onlookers. They are curiosity seekers. Only a few are making "it" happen. The people are an audience, not a body. A lot may be "happening" with very little worship.

Again, a proper "happening" in a church that is biblically alive is the faithful, anointed preaching of the Word. This is God's ordained plan. People who want just to feel and not to think, people who deep down are afraid of the truth and prefer fireworks, will be bored by plain preaching. Preaching is not what they mean by "happening." But herein is their shallowness revealed. God is in His Word. He has put preaching at the very center of His method. Nothing is more powerful, if it is sound preaching shaped by careful study, saturated with truth, and energized by prayer and the Spirit. Talk about something "happening"! This is really "where the action is." Changes are taking place in the depths of men's souls. Sinners are being awakened, believers are being helped into heart holiness, earnest Christians are being buttressed and fortified. What greater "happening" could there be than these marvelous effects?

Finally, what happens in a church should result in holy living. If it doesn't, religious exuberance is mere fanfare. The real test of the spirituality of a church is not ecstasy but ethics. It is not the shout in church that counts, but how we handle life "where the rubber meets the road." Church "happenings" should result in happier homes, better relationships, and a more consistent witness on the job and before the neighbors. In this way the "happenings" in the church are extended beyond the walls of a building and become a transforming force for God throughout an entire community. □

## What "HAPPENS" in Your Church?

by RICHARD S. TAYLOR



Camerique



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NOTE: UNSOLICITED MANUSCRIPTS WILL NOT BE RETURNED UNLESS ACCOMPANIED BY A SELF-ADDRESSED, STAMPED ENVELOPE.



Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

### PHILATELY ANYONE?

Persons anywhere in North America or any world areas interested in forming a Nazarene International Philatelists' Society, please contact this writer. There is potential for both missionary and philatelic benefit in such a society.

*Steven Farrell*  
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CANADA

### WORTH THE COST

Is the *Herald of Holiness* worth reading? I should say so! The *Herald* has been in my family for years! As a child, I remember it coming to our home on a regular basis. In 1978, my parents, working through the

United Nations, took employment in Jeddah, Saudi Arabia. Because of mailing regulations, the *Herald* cost \$27.00 yearly. But do they hesitate? NO! They feel the blessings and inspiration of the *Herald of Holiness* are well worth the cost!

*Linda Hall*  
Defiance, Ohio

### MEMORIES REVIVED

Many thanks for the wonderful January 15 issue. It brought back many memories. What a thrill to read the testimonies of professors Alex Deasley and Kenneth Grider, having known them in person while they resided in the British Isles. They will always be remembered by friends and students for their godly dedi-

cated lives. We also appreciated the fine article by President Terrell J. Sanders, who was our beloved pastor and friend some 20 years ago in Ireland.

Praise God that our seminary has such men of God as these. We love them all.

*Ellen and Walter Jameson*  
Auckland, New Zealand

### CHRISTIANS DISAGREE

I wish to commend your editorial titled "A New Year's Concern," for addressing the admittedly complex moral issue of nuclear arms in a way that has been all too rare among leaders of evangelical holiness denominations. While I have often

*(Continued on page 20)*





by JEANETTE DAVIDSON

**T**HE LARGE, red letters flashed toward me like a neon sign: “Try me, I’m Pure!” Reaching for the bottle of PURE MAPLE SYRUP on the breakfast table, I scrutinized more closely the manufacturer’s label. I read further: “No additives, no preservatives . . . JUST NATURALLY GOOD!” “Beware of imitations”—“Keep me in the Refrigerator!”

But the advertisement, “Try me, I’m Pure!” intrigued me most, as the word *pure* had been much in my thoughts recently. In fact, I had become interested in word studies during my Bible readings the past year, and had recorded the following from the concordance: “Pure heart” (Psalm 24:4), “Pure conscience” (1 Timothy 3:9; 2 Timothy 1:3), “Pure mind” (2 Peter 3:1), “Pure prayer” (Job 16:17), and so on.

My study made me more aware of secular ads using this same word. The natural food stores have always stressed many pure products. The oatmeal cereal, peanut butter, and honey on my pantry shelf read “pure” in a prominent place on their labels. We all like to drink pure water if available, and some of us have strong feelings against commercial foodstuffs that include additives or preservatives of any kind. In the majority of instances, we prefer the genuine to any imitation.

What had prompted my keen interest in the words “Try me, I’m Pure!” on the maple syrup bottle? Simply because at the beginning of each new year, I like to set a spiritual goal for the months to follow. While praying about this, the word *pure* continued to appear in my thoughts, indicating that the Lord was calling my attention to this phase of my Christian walk. What earnest Christian doesn’t desire to have a pure heart, con-

science, mind, and prayer? A favorite hymn of many believers is:

*Oh, to be like Thee! Oh, to be like Thee,  
Blessed Redeemer, pure as Thou art!  
Come in Thy sweetness, come in Thy fullness;  
Stamp Thine own image deep on my heart.*

The concept of purity is threaded throughout the entire Bible, from the pure prayer of Job in the oldest scriptures to the pure water of life in Revelation. Actually, the Psalmist declares that we cannot worship a holy God without “clean hands, and a pure heart” (Psalm 24:4). In the Beatitudes, Jesus says, “Blessed are the pure in heart: for they shall see God” (Matthew 5:8). Further along, in the Epistles, Paul says, “Keep thyself pure” (1 Timothy 5:22). The last author of the Scriptures, the apostle John, writes, “And every man that hath this hope in him [Jesus] purified himself, even as he [Jesus] is pure” (1 John 3:3).

Unlike the ad on the syrup bottle on my breakfast table, we discover very early in life that we are not “Just Naturally Good!” Even after becoming born-again Christians, we find a further work of grace is needed in our hearts. But God knows how deeply we yearn to be like Jesus our Savior, and He has provided a way. When God gives us the fullness of the Holy Spirit within, subsequent to our justification, our hearts *are* purified by faith (Acts 15:9). We can have pure hearts, minds, consciences, and prayers. Nothing is impossible with God, as He tells us in His Word.

Although the maple syrup had no preservatives, our Bibles plainly emphasize the preserving power of God in maintaining our purity as we cooperate with Him. We are “kept by the power of God through faith . . .” (1 Peter 1:5). Our Lord meets all our needs in both the physical and spiritual realms. “But my God shall supply all your need . . .” (Philippians 4:19). The apostle Paul also tells us to be confident “that he which hath

JEANETTE DAVIDSON is a free-lance writer, a member of the Free Methodist Church, and resides in Stanwood, Washington.

begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

We are glad that the words "Keep in the Refrigerator" on the syrup bottle have no comparison with our spiritual lives. The bottle is an inanimate object and can be moved around at will, depending on who ever handles it. God has given each of us the great privilege of individual choice, and we have to work out what God works in us (see Philippians 2:12). That is why the Bible says, "Keep thyself pure" (1 Timothy 5:22). God does not do it all—only the initial purification when the Holy Spirit takes complete control of our yielded lives. Remember the old adage: "God helps those who help themselves?" How else could we build Christian character?

I remember so well the place and day when God, the Holy Spirit, purified my heart by faith, coming into my life in His fullness. Since then, however, I have learned that my part is to maintain a daily, close relationship to our Lord, and to exercise my will in refusing the entrance of impure thoughts, words and deeds into my life. Purity of life is never exempt from Satan's darts, but by the power of the Holy Spirit and our yielded wills, we can live a victorious Christian life and be filled with His joy—daily.

I also noticed that the particular bottle of maple syrup on my kitchen table was imported, for it was stamped with the national emblem of another country. The hymn that I quoted earlier has a closing prayer: "Stamp Thine own image deep on my heart." My desire is to have the image of Jesus stamped on my heart so there will be no doubt but that I belong to Him. In all my relationships with God and others, I want to be able to say "Try me, I'm Pure." How about you? □

## The Silent Visitor

*Visiting hours are over,  
The night and quiet falls.  
It's then that you can truly sense  
Christ walks along these halls.  
He knows for whom  
A prayer has been said,  
In just what room,  
And in which bed.  
You can almost hear His footsteps  
Or His voice as He softly calls,  
"O child of God, have faith,  
I am the doorway from these walls."  
Though no one ever sees Him,  
Those of faith shall never fear;  
For they don't have to see Him  
To know that He's been here.*

—BILLIE JEAN STEPHENS  
Blackstone, Virginia

by GORDON CHILVERS

**E**ACH OF US has an inner life that only God and knows. We have thoughts that we never express in words, ambitions that we never realize, resolutions that we never put into effect. We live in the life alone; those who know us best do not even dream what we are thinking. This life can differ widely from the outer life.

Establishing control over our minds is difficult because no person of any age, status, or country can prevent evil thoughts from attacking him.

This control is made harder by the nature of thinking. Thoughts float around easily. Stronger forces than ourselves can prevent our fulfilling our ambitions (going some place, but nothing and no one can prevent our thoughts turning to any subject).

Also, we do not need to be in a special place or have any special apparatus to think. In any place and at any time our thoughts can range far and wide.

Again, wrong thoughts attack us in so many ways. Curiosity can lead us to investigations that get our minds on the wrong track. Excitement can relax the control of our thoughts, especially when curiosity coupled with novelty. Unrestrained imagination can send our thoughts to forbidden fields.

Wrong thoughts strive to enter and to stay in our minds. The battle for the mind can be the fiercest battle fought anywhere in the world.

Our thoughts are most powerful. They strongly influence our conduct and character. Our thoughts decide what sort of persons we are and what sort of persons we shall be even though we are unconscious of their activity.

We are what we think. As we look at ourselves honestly, we shall find that we are not what we say; our words are often controlled by who is present. Not wishing to lose face with others, we control our tongues. We are not what we do; social custom or lack of opportunity to fulfill our desires can prevent our doing what we should do if we were free from these restraints. We are not even what we look; we can consciously strive to seem at peace when we are boiling inside.

Our imaginations are not controlled by social custom, the laws of the country, or the wish to be popular with others. We are what we think.

A holy mind is vital; it is possible.

Since it is easier to prevent a wrong thought taking root than to root it out when it has established itself, we must resist any wrong thought that seeks to enter our imagination. True, we cannot prevent defiling thoughts from attacking us, but we can drive them away as soon as they show themselves.

Since no mind can be a vacuum for many seconds, we overcome wrong thoughts most effectively by filling it with wholesome ideas. Fortunately, it is physically

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# Your Mind and HOLINESS



Gayland Goff

possible for us to concentrate on two diverse objects at the same time. By thinking healthy thoughts our minds will have no room for unhealthy ones. By a liberating action we are to entertain ennobling thoughts.

Personal holiness is then closely connected with our thinking. Hence Paul urges the importance of right thinking and catalogues the healthy thoughts: "whatever is true . . . noble . . . right . . . pure . . . lovely . . . admirable" (Philippians 4:8, NIV).

As we consider these wholesome qualities, reflect on them, and determine that they shall shape our conduct, they will give victory over wrong thoughts. Their pulsive power will drive out what seeks to defile us. The renewed mind will have another stimulus to holy living.

Especially when evil thoughts take the form of discontent, revenge, anxiety, or pride, filling our minds with praise to God will help us (Philippians 4:6). While we are thanking God, we shall have no room for such negative, destructive thoughts. The truly thankful

heart is well protected. It is also well directed, for it is looking to God the Holy One.

Right thinking is the mark of the spiritual man. "Those who live in accordance with the Spirit have their minds set on what the Spirit desires" (Romans 8:5, NIV). Not surprisingly, the mind set in the right direction will receive special blessings: "the mind controlled by the Spirit is life and peace" (Romans 8:6, NIV).

Paul's exhortation to right thinking is based on our spiritual privileges. "Since then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God" (Colossians 3:1-3, NIV).

Not only is our thinking to be right in general terms, but on every specific and individual point. We are to "take captive every thought to make it obedient to Christ" (2 Corinthians 10:5, NIV). Every thought or imaginative exercise that rebels against God, and so against holiness, is to be cast down. It is to be Christ's prisoner of war. It is in His name that we fight the battle and win the victory.

Healthy thinking is evidence of spiritual maturity. The Holy Spirit will possess our minds, and our lives will show His love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control.

We shall master our sins as we master our thoughts. Every noble life has been built on thinking noble thoughts. The apostle Paul points the way: "Be not conformed to this world" (Romans 12:2, NIV). Naturally, the human mind is molded by the world, which is controlled by Satan, the god of this world who blinds the minds of unbelievers. So the world's way of life runs contrary to God's ideals. That is why selfishness, greed, and self-satisfaction are a dominant feature in the world we see today.

A crucial change is needed if our thought life is to be healthy. We must break from the behavior patterns that predominate our social environment. There we can begin the sanctifying process that will lead to spiritual healing. "Be ye transformed by the renewing of your mind" (Romans 12:2). We are to be constantly renewed in our minds, the centre of our being.

The renewal is the work of the Holy Spirit. Our responsibility is freely yielding ourselves to the leading and pressure of the Holy Spirit on our minds.

A holy mind will lead you to holy living. □



# Are You Really Expecting JESUS' RETURN?

by G. WEATHERLEY

**H**OW EXCITING and encouraging is our heavenly hope! In a world that lives in the darkness of despair, it shines out brightly. Jesus announced that hope.

Just before He left this earth He made a promise that was to encourage Christian living forever. "I will come again, and receive you unto myself" (John 14:3). He frequently assured us that He would return for God's final intervention in this world's affairs. Indeed, in His last words to the Church He repeated this affirmation three times: "Behold, I come quickly" (Revelation 22:7, 12, 20).

He expects us to live in the light of that return, though He has never given its date for us to enter in our diaries. How does He want us to live if we are really looking for that return?

Remembering that Jesus Christ is soon to return is our call for holy living (2 Peter 3:11). Such conduct is, as D. M. Pantton says, "the life of

Heaven lived on earth: it is the activity of God reproduced in a human soul: it is the air of the coming eternity blowing through a human life."

We are continually facing conflict from the world, the flesh, and the devil. They are always trying to turn us from a godly life. We need to be ever alert. We can be attacked at any time. If we are not watching for it, we could be overthrown before we knew the attack was being mounted against us.

Such constant watching could take the suffering out of any person. Yet we have a powerful incentive to live a holy life. It is the certainty that Jesus will return.

Our great hope inspires God-fearing behaviour, the ambition to please God at all costs.

As followers of Jesus we are to be like Him and please God by a life without defect or spot.

This ideal that God sets before us is possible because God's grace works in human life today. It was not exhausted when He saved us. He is still active in enabling us to live for Him.

The hope of Jesus' return is the spring that gives life and energy to constant service. Many around us are "dead in trespasses and sins." Their only interest is the present life, with its ambitions, pleasures, and sin. Christ's return urges us to witness to them.

Over several years George Muller handled \$2,000,000 for his orphanage, depending on God alone for his income. He affirms: "From my inmost soul I was stirred to the compassion for perishing sinners and for the slumbering world lying around us in the wicked one. . . . I determined to go from place to place to preach the Gospel and to arouse the Church to look and wait for the Second Advent of our Lord from Heaven."

This doctrine gives a unique sense of urgency to evangelism. Before the throne will be those who have been redeemed from every nation—redeemed because someone took the gospel to them.

Devoted Christians are going to the world's mission fields before the heavy doors close on them. They need the support of our gifts and prayers. Christ is coming again and that is an added incentive for promoting missionary work to the utmost of our ability.

The glorious day of Jesus' return is near. We do not know how extended is our opportunity of serving Christ. We want to work harder because the time is short. We want to seize every opportunity God has given us. We want to give to Christ our last dollar, to pour out our last ounce of energy, to expend our last heartbeat, and to make our last sacrifice before that day.

D. L. Moody, a most effective evangelist, was a firm believer in Christ's imminent return. He says: "I have felt like working three times as hard since I came to understand that my Lord is coming again. I look upon this world as a wrecked vessel. God has given me a lifeboat, and said to me, 'Moody, save all you can.' . . . This world is getting darker and darker; its ruin is coming nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off."

Our Christian service may be discouraging. We plough on year after

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ear; we sow good seed; but where is the harvest? When we speak to other Christians about evangelism, some of them appear to be indifferent. Is our service for the Lord really worthwhile?

Yes! because Christ is coming again. Then He will reward that service. He has not forgotten or overlooked our activity, nor has He despised it. His last message to us: "My reward is with me, to give every man according as his work shall be" (Revelation 22:12)—at His return. Reward is the tangible expression of our Lord's approval in our life and service. He frequently used this motivation to encourage His servants.

Again, the assurance of Jesus' return keeps us doctrinally faithful.

We are always being compelled to meet attacks on the truths of Christianity. These attacks can be crucial to the continuity of a true faith.

The days that immediately precede Christ's return will be particularly difficult for keeping faithful to all Christian truth. Sects, such as Jehovah's Witnesses and the Mormons, are eagerly preaching their false doctrine. They are always erroneous on the work and person of Jesus Christ. Their adherents are turning thousands of people away from the true gospel.

We need a good knowledge of the Bible and a steady determination to resist error, or we could be sucked into one of these whirlpools. Jesus Christ will come without delay, and we want Him to find us

holding the faith as it was delivered to the saints.

Jesus Christ is coming again, soon. It is not merely a future event. It is an event that is so crucial to us now that our whole life is bound up with it. The assurance that Jesus is returning quickly prompts our urge to be holy, strengthens our desire to serve Him without tiring, and keeps us doctrinally faithful.

Do we really believe in our Lord's return? We can be sure of our answer by testing our living on the three principles of conduct, service, and belief. If we are, then we shall be truly "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). □

## NAZARENE ROOTS

### FRONT LINE CHAPLAIN

John L. Peters, who served as a Nazarene chaplain in World War II, wrote this letter to L. J. DuBois, editor of a newsletter for our chaplains. During World War II, the Church of the Nazarene had 2 Navy chaplains, 47 Army chaplains, and 1 with the British Coloured troops from South Africa. Two chaplains were wounded in action, 1 was killed, and 8 received the Bronze Star for meritorious service beyond the call of duty. The Church of the Nazarene presently has 112 military and institutional chaplains. □

STEVE COOLEY, Director of Archives



Photograph A provides a glimpse of the "nightmarish" terrain on the Asiatic front in World War II. A chaplain comforts a wounded soldier at a forward aid station in B. [Photograph of U.S. Army provided by the Kansas City Federal Archives and Records Center.]



Panay, P. I.  
July 8, 1945

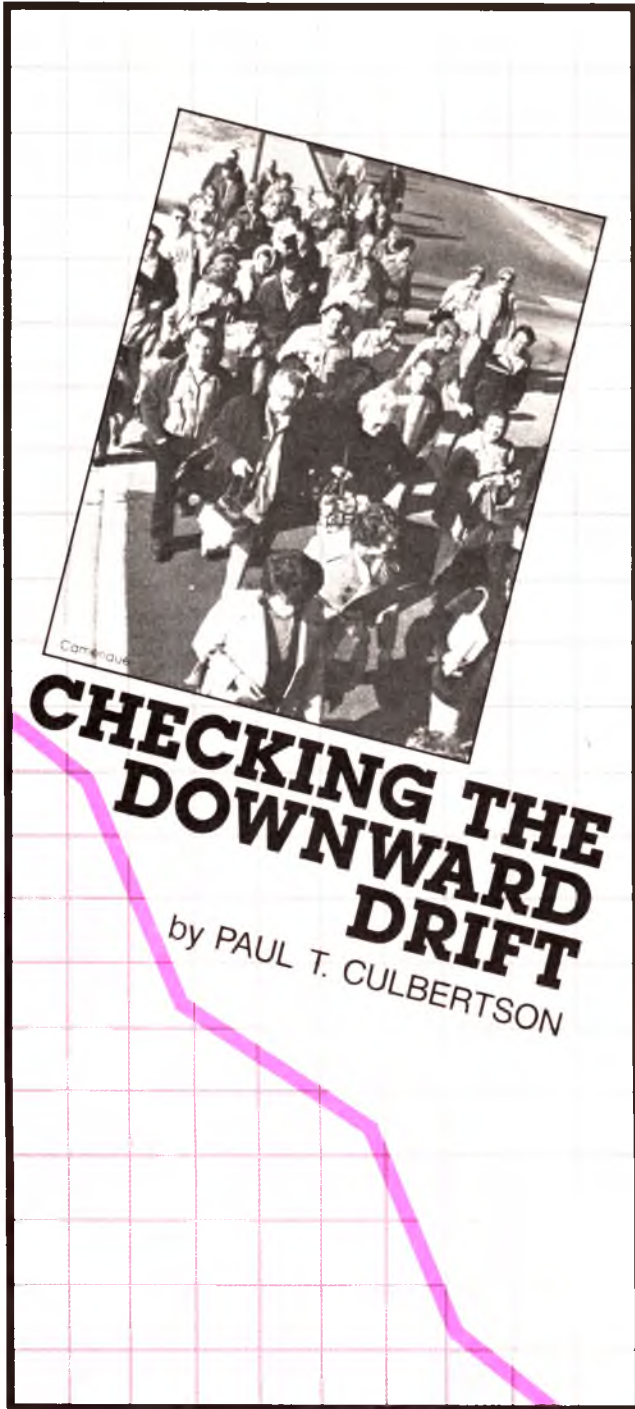
Rev. L. J. DuBois  
Editor, The Nazarene Chaplain  
Kansas City, Missouri

Dear Brother DuBois:

Please don't judge my appreciation of your excellent publication by the tardiness of my letters. Until a very recent date, we have been almost continually in combat. The terrain in which our troops have been fighting is the sort of stuff that nightmares are made of. We tramped and climbed and slid for days up mountain trails where the jungle mud was never less than ankle deep and more usually up to our knees. Worse than its depth was its stench, the rotting vegetation and the constant dead making a well nigh intolerable situation.

Fortunately, I was able to accompany my men into the front lines, holding services under conditions where the men were often unable to leave their foxholes. But in the muck and between the firing we were all conscious of the presence of God. Certainly I came to know the truth of Psalm 91:7, for in a burst of artillery, the man to my left was blown down the hill while the man to my right was instantly killed. Outside of being momentarily dazed by the consequent tragedy, I remained unscathed. . . . But as much as a man away from home and in the midst of war CAN be, I'm happy in this service. Thanks for the paper and God bless you.

John L. Peters



**W**HEN MAN WAS CREATED in the image and likeness of God, he was endowed with unique personal and spiritual capacities, including self-consciousness, rational thought, creativeness, and moral responsiveness. He could exercise faith and trust and establish loving relationships with his Creator and other persons.

After creating man, God appointed him as a steward, a viceroy, a "lieu-tenant" over the good earth and all living things that He had created. Here is the divine

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command: "Be fruitful and multiply, and fill the earth and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth" (Genesis 1:28, NASB). As man looked out over God's good creation, he was king of what he surveyed.

But there is another facet to man's relationship with his Creator. It is found in the command of Genesis 2:16-17: "And the Lord God commanded the man, saying, 'From any tree of the garden you may eat freely, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die'" (NASB). Thus, as man *looked outward*, he was "lord" of all he surveyed; but as he *looked upward*, he was a steward. As he looked *out* he was to have dominion, but as he looked *up* he was to be an obedient servant, a faithful steward.

Man, through willful disobedience to the divine command, *denied* his stewardship and *forfeited* much, if not all, of his true lordship. Jesus Christ, who was truly Lord of all, became a perfect servant in His incarnation. As a result He was truly Lord over nature, as evidenced in miracles, even in the realm of impersonal natural forces.

The incredible achievements of science in understanding and manipulating nature would seem to challenge the foregoing conclusion. But does it? Scientists have split the atom and created hydrogen bombs. They have mounted them in multiple warheads on thousands of intercontinental ballistic missiles. They have created new strains of wheat and corn and artificial fertilizers that have made our Middle West the breadbasket of the world. They have probed the inner secrets of the DNA and RNA molecules and revealed the mysteries of heredity.

Despite these, and a multitude of other scientific "miracles," we live under a modern "Sword of Damocles"—the threat of complete nuclear annihilation. Millions of earth's poverty-stricken poor suffer from malnutrition or starvation. We grapple with the question of the misuse of genetic engineering in the hands of some evil-minded madman.

The only reasonable conclusion is that *true lordship* over nature depends upon our recognition of our *true stewardship* under God, who is the Father of our Lord Jesus Christ!

A graphic illustration of how kingship can be lost when servanthip is denied is found in the experience of a colorful Old Testament character, Nebuchadnezzar. Speaking from an agnostic or atheistic viewpoint, Nebuchadnezzar had every reason to be proud. He was the absolute monarch of the greatest empire of his day. He was a man of extraordinary ability, energy, and enterprise. He was an able military commander and an empire organizer. Under his administrative leadership, Babylon became one of the greatest cities of the ancient world. Its colossal triple walls, regal palaces, and famous hanging gardens were among the wonders of that age. Had he lived today he probably would have headed some gigantic economic conglomerate.

But, proud, independent Nebuchadnezzar had to learn humility the hard way. God's faithful proph-



aniel confronted him with his idolatrous pride and self-sufficiency and predicted the certain judgment of God if he did not repent. God gave him a year to do so, but Nebuchadnezzar refused to change his attitude or ways. As a result he was driven from his throne and for seven years he dwelt with the beasts of the field, eating grass like the oxen in the fields beside him. At length, he did learn "that the most High ruleth in the kingdom of men," and gave authority to whomever He chose (Daniel 4:32).

When men or nations deny or defy the sovereign Lordship of God, *regressive trends are sure to follow, the downward drift begins*. Dr. William Glasser, along with many thoughtful observers such as Dr. Francis Schaeffer, believe that our culture turned a sharp "ethical corner" about 1950, following World War II. Since then, ethical deterioration has proceeded at an ever-increasing pace. Pornographic films are now being shown in theaters and on TV that most thoughtful people would have regarded as totally unacceptable, even illegal, in 1950. Homosexuality is openly promoted as a legitimate life-style in a free society. "Pornography on demand" is said to have led to the premature termination of the lives of 1.5 million babies in the United States last year. When loss of faith in the existence and character of a holy God occurs, the loss of respect for the value of persons made in His likeness and image inevitably follows soon.

Why is this rapid moral decline taking place in our culture? In addition to the theory of relativism in ethics, which denies the ultimate basis of right and wrong in the holy, loving character of God himself, and His moral absolutes as found in the Ten Commandments, there are three current philosophies of life that are largely responsible for the increasing debasement and "animalization" of moral behavior. These are naturalism, hedonism, and materialism.

*Naturalism* is often closely associated with Pantheism. God, if He exists at all, is identified with and personalized in nature. The so-called natural way is assumed to be the good way. The ancient Greeks, while valuing rational thought, were often concerned with "living according to nature." But they made one fatal mistake. They failed to take into consideration the greatest deviation in human beings called "original sin" or "depravity." The result was that the ancient Greeks, despite their incredible cultural achievements, finally found their culture permeated and disintegrated by the most unnatural of sins—homosexuality (Romans 1:32). Such is the result of following the way of the unregenerated, unsanctified nature.

The second philosophy of life that leads to regressive personal and social ethical behavior is *hedonism*. This is the view that sensual, especially sexual, satisfactions are ends in themselves and major ends of living. It is only true that procreation and the powerful urges that lead thereto are God-given and were pronounced "very good" by Him. And that includes the creation of man and woman and the command to be fruitful and multiply.

But the deliberate, contrived, calculated perversion of human sexuality, as an end in itself, and apart from

the will and purposes of God, is a devastating sin of major proportions. The resulting behavior, in many respects, is utterly unknown among animals (Romans 1:22-23).

Finally, there is *materialism*. For many people atheistic, mechanistic evolution has replaced a personal Creator of all things in their thinking. And for many of these, wealth and economic well-being has become the end-all of living. Consequently, people tend to be "thingized" and manipulated for economic gain. The ruthless competition of the marketplace has been well characterized as "dog-eat-dog."

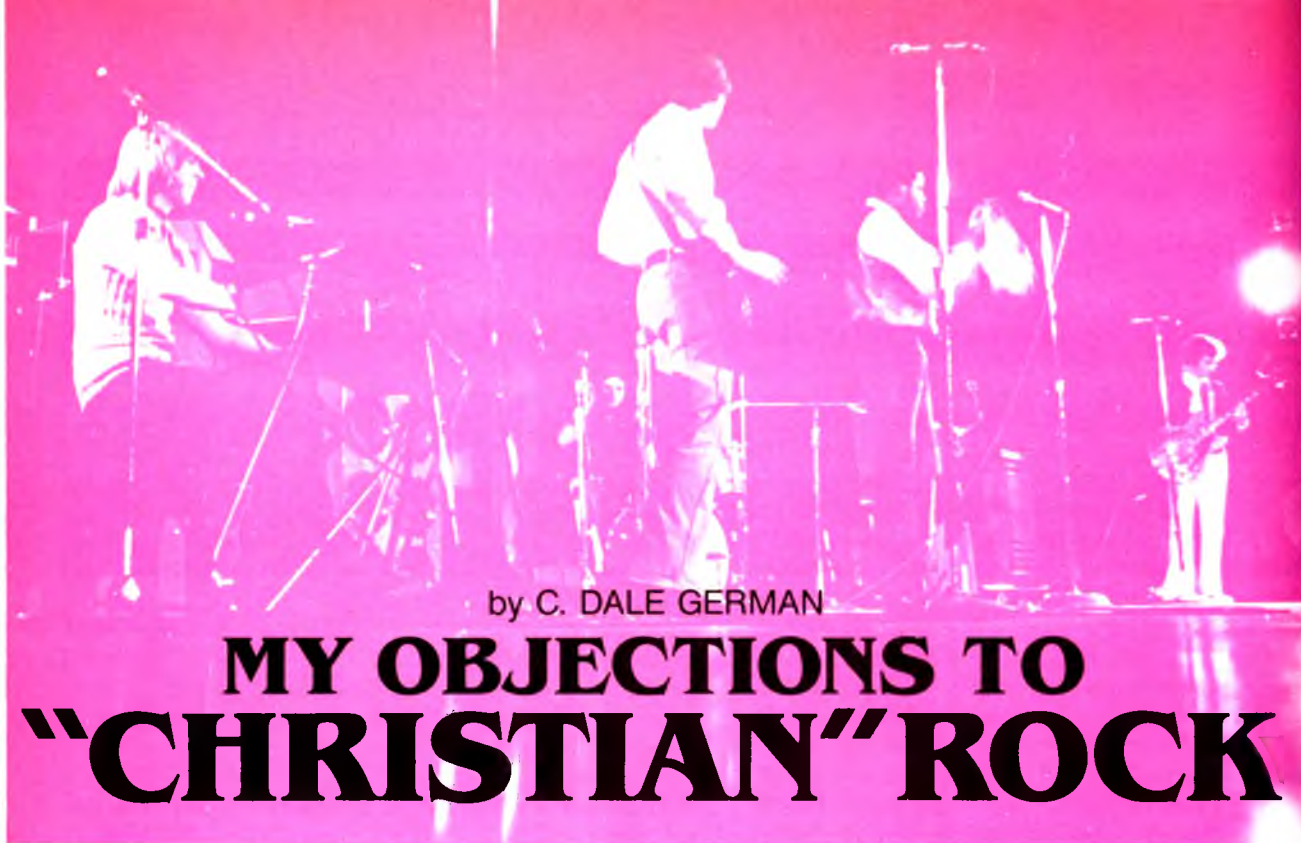
It is almost unbelievable what some persons will do for money when it has become their god. Dr. P. F. Bresee, founder of the Church of the Nazarene on the West Coast, was once hung in effigy in a small park in Pasadena, Calif., when he was pastoring the First Methodist Church there. The reason for this action was that, in a conflict with the liquor interests during a local option campaign, Dr. Bresee said publicly: "Any man who would sell liquor to my son would sell his own daughter into prostitution if offered enough money!" No wonder the liquor interests were aroused! It is not at all surprising that the sin of covetousness ("which is idolatry") (Colossians 3:5) is the only sin of the disposition found in the Ten Commandments.

What is the hope for you and me as individuals, and for our society, in this time of ethical crisis? It is found in a return to genuine, living faith in the God of Creation, who is also the God of Redemption in and through His Son, the Lord Jesus Christ. It is found in the living of our total lives as faithful stewards and servants under His sovereign Lordship. That pattern has already been lived out for us in the earthly life of His Son, our Savior, who by reason of His perfect servanthood is now Lord of all (Philippians 2:5-11). □

## A PRAYER

*Keep Thou my feet, for I am prone  
To stumble and to wander;  
Keep Thou my hands, that they may  
work,  
Nor precious hours squander.  
My lips control, that they confess  
The word of life and power;  
My inner thoughts forever guard  
Against the weakest hour.  
O sanctify me all, dear Lord,  
Nor any part excusing,  
Until a vessel I may be,  
Fit for the Master's using.*

—E. RUTH GLOVER  
Pasadena, California



by C. DALE GERMAN

# MY OBJECTIONS TO "CHRISTIAN" ROCK

Walter Roycraft

I HAVE SPENT considerable time investigating what it is that makes some music "Christian" and other music "secular." The deeper I investigated, the more complex and involved the elusive answer became.

There is nothing sacred or Christian about black and white notes on staff paper. Words alone do not Christianize a song. Many worshipful melodies do not have words at all, and some "secular" songs are conducive to worship.

Volume isn't a factor, because volume is merely physical sound waves in vibration. Rhythm is not a factor either, because all music has rhythm and beat. I am not even convinced the person "performing" is a sole determinant. If God could use Pharaoh and Pilate to further His cause, He might just be able to further His cause through unbelieving professional union musicians, such as those who play and sing background for some top Christian recording artists.

So what makes some music appropriate and Christian and other music inappropriate and secular?

I think the answer must have something to do with association, atmosphere, culture, and spirit.

I object to "Christian" rock because of its association with a philosophy of life that is totally contrary to holy living. Even the most avid "Christian" rock fan must admit that rock music is too often associated with drugs, illicit sex, and alcohol and is used as an inducement for indulgence in these sins.

The argument is often made that John and Charles Wesley used barroom drinking melodies for spreading the gospel. That is only half true. Both Wesleys meticulously avoided putting Christian words to songs that had perverse secular associations. They would never have sung "Amazing Grace" to the tune of "House of

the Rising Sun" no matter how beautiful the music, because the latter is a song about a house of prostitution.

I object to "Christian" rock because of the atmosphere I have seen it create in a worship service. For those of us who grew up on music that blessed us with tears of joy, holy awe, shouts of praise, and blessed quietness, it hurts to see today's rock music sell us short by "entertainers" zonking a congregation into pulsating limbo.

I have seen many services in which spiritual momentum was built up by congregational singing and prayer, only to be totally wiped out by hard rock, which broke the spirit and caused the preacher to have to start all over again to create an atmosphere of worship. This is not my personal opinion, only. It is an observed fact. True, the same could be said about almost any music. But it is more characteristic of rock music.

I object to "Christian" rock because of its cultural roots. This is close to my objection because of association, yet different. All of us have at one time or another passed a barroom or dance hall, smelling the odors and hearing the sounds. I object to music in a church that sounds to a passerby like music from a bar or dance hall. I object to teaching our young people that they are to listen to and model after a music culture that comes from the lowest end of the scale morally. I object because the church owes its young people a much better culture. We should reach for the highest to the glory of God. Also, I object to the idea that "the kids like it." Kids like what is familiar, challenging, and worthwhile. If they hear good music in church, they will like good music and identify it with the church.

I object to "Christian" rock because of the spirit it often generates. In all fairness, I would not suggest judging those who sing and play rock in church. I have

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witnessed a beautiful spirit in some Christian rock musicians. However, I have more often noticed that in "Christian" rock the volume, beat, words, and psychological effects of the music become mere entertainment. I have looked around in the congregation and have seen the older generation endure the pain, the younger generation either ignoring it or enjoying the pulse, and neither of them worshipping the Lord.

I object also because rock music comes from an anti-establishment counterculture and its basic spirit is one

of anger and revolution no matter what words are put to it. Does angry music really honor the Prince of Peace?

In conclusion, we are a holiness church. All our music does not have to emphasize the doctrine of holiness, but as a bare minimum, none of our music should *contradict* our doctrine of holiness. In my opinion, "Christian" rock music frequently contradicts our holiness emphasis when it comes to association, atmosphere, culture, and spirit. □

## GOD INTERRUPTED MY LIFE



by MILDRED J. DEITZ

**S**TANDING in Chicago's bustling O'Hare airport, I felt bewildered and confused. Other travelers moved with quick, decisive steps while I moved with slow, hesitant ones, unsure of my next move. Where should I go? What should I do? Why am I here? I was hundreds of miles away from where I wanted to be and every rational reason had demanded I stay home in Kansas City.

This was to be an exciting week for me and my family. Today (Monday) was my 29th wedding anniversary, on Thursday the new school year began, on Friday out-of-town guests were arriving, and on Saturday our son was being married, yet I found myself in Chicago telephoning a friend.

It was after talking briefly with her that my friend pointedly asked the reason for my trip. I stammered

and stuttered. I was tempted to lie or be evasive, but shifting the phone uneasily, I blurted out the truth, "I am here because God told me to come, but I really do not know why."

After a few seconds of silence, she finally replied, "I know why God sent you to Chicago. He sent you for me. When can we meet?"

Relief flooded me. I was positive God had told me (a housewife who hates even to write letters) to attend the Nazarene Writers' Conference at Olivet College, Ill. It made no sense, but as I reviewed the events leading up to today I was assured that I should be there.

The first unusual event occurred one July night when I woke suddenly from a deep sleep. I sensed something strange and questioned God, "Why are You allowing this to happen? Should I pray for someone? Do something? I am willing, just show me."

Slipping from bed, I wandered into the family room and picked up a discarded issue of the *Herald of Holiness*. Immediately it fell open to an advertisement I had not previously noticed, and my attention was riveted to it. Was it possible God wanted me to attend this writers' conference?

I have learned to expect the unexpected in my Christian life, so I did not immediately reject what seemed absurd.

For devotions the next morning, I impulsively reached for a favorite book. It was one I had not been currently using, but opening it to the correct date, I read these shattering words based on Genesis 12:1-2:

"Perhaps God wants to send you forth today. He is saying, 'If you go, I will show you.' As you are obedient He will prepare you—make you ready for the work you are to do."

I almost dropped the book, for I knew God was confirming His direction for me from the previous night.

I told no one about the preceding events. I know if God did want me to go, He would relieve me of my one major household responsibility—caring for our 13-year old daughter. So when two days later Suzie gleefully reported that her 21-year-old brother had volunteered to take her to the farm for several days, I was both amazed and frightened. Now it was time to make travel arrangements.

God had spoken to me in the three ways I have come to recognize His direction—prayer, scripture, and another Christian. Still none of us could understand either the timing or the destination.

But the Lord has taught me over the years that I do not need to understand everything He wants me to do. As the Proverb displayed on my kitchen counter says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." All I have to do is trust and obey. And so I went.

Only now do I know why God had me leave my home during that very busy week. I attended the conference, heard interesting lectures, and even learned new skills, but what I will always remember is the sun streaming down on my friend and me as she bowed her head and asked Christ into her life.

God interrupted my everyday life, because someone needed to find new life in Christ. Does He want to interrupt yours? Will you let Him? □

MILLIE DEITZ is a homemaker in Prairie Village, Kansas, and a member of the Kansas City Nall Avenue Church of the Nazarene.



# “I Got the Rest of It”

by STAN MEEK

**T**HE SUNDAY EVENING message was over. I had preached on man's need of a pure heart. The congregation was singing “I Surrender All.” They had not sung long when an attractive, nicely dressed lady in her senior years stepped out into the sanctuary aisle. I recognized her as a lady who had started attending our church only recently.

She made her way, slowly but deliberately, to the front of the church. Her eyes were fixed on me, and she didn't stop at the altar, but came near to the pulpit as if she wanted to speak to me personally.

She said softly, “I don't understand all about it, but I want all that God has for me.” I directed her to kneel at the altar nearby and called for several ladies to come forward to pray with Faye.

The altar call continued; others came, and soon the invitation was closed. The scene that followed was typical of Nazarene churches. While praying at the altar, Faye said, “Lord, give me more; I want more.” God always hears the earnest petition for more of himself, and that's exactly what He did for Faye.

Following the altar service, people were standing to testify of God's faithfulness. Faye stood to her feet and spoke clearly, “*I got the rest of it.*” She went on, “I've been a Christian for many years, and I've tried to do

what is right, but I haven't been taught about sanctification in my church, or if I was, it didn't take on me, but I think this may be why God directed me to this church. I'm so happy.”

My mind raced back. My newly sanctified friend had been invited to the services of our church by her neighbor, Eunice. After attending several Sundays, Faye told me she'd like to join the church.

Visiting in her home, I found that she and her husband had been active members of another church in our city for 48 years. She had served on the Board of Christian Education, and he had been on the Board of Trustees and on the Building Committee.

Due to her husband's stroke and illness, neither had been able to attend for 14 years. During that time, though, Faye had read the Bible to her husband and they had prayed together faithfully. After her husband's death, she had attended her church some, but there was a change of pastors, and the long steps into the building were an obstacle.

“I'm honored that you think you would like to join our church,” I explained, “but since you've been a member of your church so long, I wouldn't want you to make that decision impulsively. Even if you never joined our church officially, we will make you feel as welcome as if you were a member, and I will try to be just as good a pastor to you.” I left some materials about our church history, doctrines, and ethical standards, and told Faye to read them and to pray about her decision.

Several weeks later I called in her home again. She explained that she had read the materials and prayed about becoming a member of our church and said she knew what she wanted to do. “In fact,” she said, “when I knelt at your altar one Sunday morning soon after coming to your church, God told me, ‘This is where I want you.’”

Faye did join the church soon after that. It was a momentous occasion in her life. She expressed over and over her deep appreciation for the people and the church. She attended every service—Sunday morning, Sunday night, the Wednesday midweek service, and the special services.

Now, Faye believes it is even more beautiful, since she has found what she calls “the rest of it.” She is reading books on holiness, looking things up in the dictionary, and witnessing to and bringing her family and friends to the services. It is refreshing to find someone Faye's age with such a desire for spiritual life and growth and wanting to be used of God.

As one can read “hunger lines” on the faces of the world's famine-stricken children, God reads the spiritual hunger lines etched in the hearts of people like Faye who want “more of God.” He knows those who desire to be absolutely His.

One has to wonder, though, how many people like that are out there, just waiting for a neighbor like Eunice, an office worker friend, a fellow factory worker, a classmate, *someone*—to invite them to a Spirit-filled church service where they too can get “the rest of it.”

Like the Ethiopian to whom God sent Philip, they may be searching. But when asked, “Understandest thou what thou redest?” they answer, “How can I except some man should guide me” (Acts 8:31, 32). Thank God for the Fayes and the Eunices of the world. □

STAN MEEK is the pastor of the First Church of the Nazarene in Dodge City, Kansas.





by D. ALLAN STOLK

# YOU NEVER KNOW WHO'S LEARNING WHAT

**A** WARM SUNDAY EVENING in Texas stirred up a mixture of excitement and thankfulness—but not without a pinch of nervousness. It was David's 12th birthday, and the baptismal date for him and his brother, Jonathan. Both boys, along with 16 others of all ages, had just completed the pastor's class.

As the big blue family station wagon approached the church, Mom's and Dad's words came faster and faster. Our feelings were jumping inside us. Would the older boys fully understand this momentous event that would publicly set their young lives apart from other boys their age? Little did we realize that God had yet another point to teach us in the lives of our two younger sons, Joel, eight, and Daniel, five.

Pulling open the heavy glass entrance doors, we never gave a thought of how God's grace in one person's Christian life radiates to another. Oftentimes God uses "common" events as teachers, modeling values in young minds without our full awareness. To what extent does holiness in our lives reach out and encircle those near us? How far do ripples extend in the pond of life when set into motion by two small believing pebbles? What if time substitutes the pond with a lake? Or an ocean? God was about to show us.

The baptismal service itself was lovely and meaningful. Mom and Dad wiped away tears of joy and gratitude to God for salvation by faith in Jesus Christ. This truth was now "hitting home" in those we loved. His Spirit found root in the tender lives of our two eldest. David and Jonathan found the service meaningful, too; except "somebody made the water too cold!"

Our younger two didn't demonstrate real interest in the ritual except for: "How deep is that water, Mom?" or "When will this be over, Dad?" Most of the time Joel and Daniel simply explored their place in the pew, creating works of art with pencils and visitor cards.

Four days later, in the backyard, when Mom was reaching for the doorknob to go into the house, she overheard an interesting conversation.

Daniel was sitting on the picnic table by the willow-tree, stroking a fluffy brown animal. Joel was supervising sandbox construction with his favorite truck.

"Joel, did you know that I baptized my hamster yesterday?" announced Daniel.

"You did!" replied Joel, inquisitively.

"Yeah, I used some rain water I found in a can. It was *warm* water, too!"

"Let's go baptize mine!" suggested Joel, and the two would-be evangelists ran around the corner of the house to the wire mesh cage where another hamster unknowingly waited to be "liturgized."

Some time later, when the first hamster died of natural causes, little Daniel was sure it would be safe in God's care. The comfort the boys received in this knowledge was real. But beyond the outcome of the deceased pet and the sheer spontaneity of the childlike baptismal service, my mind turned to wondering at the depth of God's grace. Just how much of our adult level reception of God's grace spills over to His little ones? What may be unnoticed by us parents in worship may be of monumental importance to a soul with childlike faith! Besides, Jesus never encouraged children to develop an adultlike faith, but quite the opposite. As a parent, I found myself pondering the far-reaching effects of the older boys' baptism. Who received the most from the service?

Consider God's grace given through Christ at the cross of Calvary. Even though the centurion was only *near* the cross of Jesus and not directly *on* one as the regenerate thief, he certainly received God's full grace as evidenced by his confession: "Truly this was the Son of God!" Already we see the great outpouring of God's grace in "ripple effect."

The lesson for us reaches to the very shores of our "pond." How much do we, as Christians, influence the lives of others by what we consider secondary, superfluous, or incidental? How often do we make good waves? Beyond our salvation in Christ and sanctification by His Spirit, what character traits, values, ethics, beliefs, and behaviors are we instilling by indirect reinforcement? Perhaps it would be good for us to consider God's principle of "grace by association" more than the well-known cliché of "guilt by association."

At David and Jonathan's baptism, we didn't realize what was happening to Joel and Daniel. But in the latter's learning process, we discovered that there was a "sacrament of grace" operating. □

D. ALLAN STOLK resides in Richardson, Texas, and serves as director of adult ministries in the Richardson church.



# Who's in Charge Here?

by ROY AUSTIN

**E**VERY PERSON submits to some authority. Children live under the authority of their parents. Employees work under the authority of their employers. Politicians are accountable to the electorate, and all of

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us live under the authority of the law of our respective countries. Such authority is both desirable and necessary to provide the order and stability that any society must have to maintain its existence.

But, besides these obvious forms of authority, we are also influenced by numerous other kinds of authority that affect the way we think and act just as surely as the police cruiser we see in the rear view mirror affects the way we drive. Every decision we make is affected by our conscious or subconscious perception of "Who's in charge here?"

One of the most vivid illustrations of this is recorded in the third chapter of Acts, where Peter and John engage in conversation with the crippled man who sat begging from people entering the Temple. The crippled man may represent those persons who live under the authority of their circumstances. He had surrendered to his physical handicap, resigning himself to begging for money the rest of his life. Holding out his hand, he didn't

even look up at those who came by. As far as he was concerned, there was no hope of ever having a different kind of life.

He is no different from those today who surrender so quickly to their circumstances. Excuses like "I'm too young" or "I'm too old" or "I'm a failure at whatever I try" all speak of this condition. Such people think of themselves as victims of circumstance. In reality there is no such thing; every person has "circumstances" and we are victims not of our circumstances but of an attitude that has permitted us to let our circumstances assume an authority over our lives.

Peter and John brought good news to the lame man. There is an authority greater than that of any circumstance and that authority is found in Jesus Christ! "In the name of Jesus Christ of Nazareth, walk," Peter said. And immediately, the lesser authority gave way to the greater, and the man was healed, both of his physical impairment, and his feeling of helplessness. Many of the people we live and work with need this same healing, which is ours the moment we allow Christ to have full authority in our lives.

If the healing of the lame man solved his problem, it also created an authority problem for the Sanhedrin. They liked to believe and liked others to believe that they were really in control. But behind their stern faces and bold commands, their actions betrayed their authority to be false. Having brought Peter and John before the court, whose authority was supposedly unquestioned, they were left asking each other, "What are we going to do with these men? Everybody living in Jerusalem knows they have done an outstanding miracle, and we cannot deny it. But to stop this thing from spreading any further among the people, we must warn these men to speak no longer to anyone in this name" (Acts 4:16-17, NIV). It amounted to a slap on the fingers. Their fear of public opposition made them powerless to do any more.

Many Christians today live under this same fear of being ridiculed or of being rejected. The church itself may be crippled by such fear. There is always a temptation for the church to back away from its central message, to take a lighter view of sin, and to become little more than a goodwill organization or community center.



hen this happens the church ceases to be the church of Jesus Christ, since its authority is no longer recognized. So we must periodically ask of ourselves and of the church, "Who is in charge here?" The answer to that question is all important. Peter and John knew the answer. They had no money to drop in the poor man's hand. They had no attorney to beg for leniency in their trial before the Sanhedrin. And yet these limitations did not discourage them in the least. Why?

It was because they knew without any doubt who is really in charge of things. They knew of an authority in Christ that is above all other authorities. And they believed that they represented Him and His authority in their world. Is that not also the task of the church in our day?

In a world that looks on helplessly at the superpowers flex their military muscles, and in a world that wonders whether anybody really knows who is in charge, it is our privilege and responsibility to point them to the One who said, "All authority in heaven and earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (Matthew 28:18-20, NIV). □

# A New Day

*The alarm shrills, signaling a new day,  
I take a minute to say, "Good morning, Lord"  
And roll lazily out of bed.*

*The inertia is short-lived today  
and after a minimum time  
spent stretching and yawning,  
I shift my body and mind into gear  
and prepare to meet the demands  
of this one particular day.*

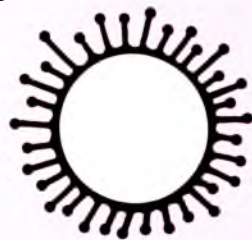
*I am alive, ready for whatever assignments,  
whatever challenges, joys, or sorrows  
are allotted to me this day.*

*It may be an exhilarating twenty-four hours—  
it may be depressing, full of problems—  
or it may contain totally unexpected delights,  
but it is a new day—a gift from the Father—  
and it is enough to be alive  
in this beautiful God-created world.*

*I am alive, gloriously alive!  
This is my day; He is my God;  
My mind is at rest and  
I face the day with confidence,  
secure in His promise—*

*"As thy day, so shall thy strength be."*

—MABEL P. ADAMSON  
Kansas City, Missouri



## Book Brief

### THE THINGS THAT COUNT Challenges to Dynamic Living



EDWARD S. MANN  
author



**WHAT INVIGORATING READING!** The president emeritus of Eastern Nazarene College declares, "If I were so fortunate as to survive a nuclear war, I would still have my faith in Christ. That cannot be taken! . . . And if I did not survive, death would be gain." Several things about this collection impress me: the way it is into literature that enrich it; the obvious empathy of the speaker had for the graduates; his appreciation for their accomplishments (recalling what they had been

upon arrival and how far they had come); and his firm belief that they could continue to grow and succeed outside the college walls, with a firm grip on the hand of God.

The book invites unhurried, thoughtful reading. The baccalaureate setting is secondary—a nice bonus for all who have experienced one. More important are Dr. Mann's appropriate challenges to busy adult readers of the '80s. Commitment to Christ and the church is still the clarion call. The addresses allow us to do as the students did: remember the past, reflect on the joy of accomplishments, and look forward to whatever God has for us in the years ahead.

Life as seen from a college president's podium is refreshing. Dr. Greathouse, in the Introduction, remarks that these superb messages "reflect an appreciation for the artistic, a knowledge of human nature, an exuberance for life, and above all, a deep personal love for Jesus Christ and the truth of the gospel."

The changing times don't change our need for any of that. □

—Evelyn Stenbock  
Beacon Hill Press of Kansas City  
To order, see page 23.

# the editor's STANDPOINT

## UNCTION

Geraldine Chappell and I, in conversations and by correspondence, have discussed the elusive, important concept of “unction.” The other day, while reading again the biography of P. F. Bresee, I came across a fine statement on the subject. For her and all our readers, I want to share it here:

This is a strange word, but no other will quite express it. It is a word full of mystery, also full of meaning. It is that peculiarity of human speech which manifests forth the presence of the Holy Ghost. It is the power of God in human utterance. It is the promised power in testimony and ministry that was to come when the Holy Ghost fell upon us.

It may be impossible to describe it, but everyone recognizes it when it is present. It is that without which attempts at preaching and testimony are vain. Nothing reaches the soul of men through human agency in conviction, either for pardon or purity, without it. Without it all our efforts are sounding brass and tinkling cymbals. The presentation of truth is nothing without this divine pres-

ence, which lifts Godward, which awakens, impels, and saves.

We must have it. We do well to stop all machinery and cry to God . . . until into our souls come the personal fountain of life to pour Himself through us to His glory.

Unction—it is not only indefinable and indescribable, it is indispensable. Without unction, preaching is just public speaking. Without unction, prayers may just as well be spun on pagan wheels as poured from Christian lips. Without unction, songs are destitute of power to bless, becoming mere religious entertainment. Without unction, our witnessing pierces no hearts, brings no conviction, prompts no repentance, produces no conversions, inspires no holiness. Without unction the machinery of the church creaks and groans beneath its ever-increasing weight, but does not produce the results for which the church was called into being.

Pray for unction—upon your soul, your pastor’s soul, and upon the souls of all our officials, educators, evangelists, and musicians. Nothing else will keep us from the graveyard!

## SINGING IN STORMS

I glanced at the clock. It was 3:14 a.m. Thunder shook the sky and rattled the house. Lightning teased the landscape, withdrawing its light as quickly as it was given. Rain drummed a one-note monotony on the shingled roof. Then I heard it—birdsong! A tiny creature was trilling its defiance of the menacing storm. It sang on through the darkness and gloom and wet, and I silently cheered that bird.

My mind flashed to a scripture: “At midnight Paul and Silas prayed, and sang praises to God.” They were not rendering a duet at a watchnight service on New Year’s Eve. No, they were bound in stocks in a dungeon, bleeding from a savage beating and facing probable execution. But they sang in the storm! What intrepid faith! What dauntless hope! What unconquerable love!

Suddenly the night no longer threatened. The storm lost its power to intimidate. The troubles that had preyed on my mind, robbing me of rest, shrank to manageable proportions. I thanked a singing bird, praised a faithful God, and went to sleep.

God “gives songs in the night.” When the night is darkest, longest, stormiest, loneliest, His presence and promises evoke our praise. We remember that we are in His hands, not in the grip of circumstances, and our hearts are filled with courage, peace, and strength. Fear and doubt are evicted by a law of displacement. Our God is in charge!

When waves of danger were passing over him, the Psalmist exclaimed, “Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.” As long as our frail lives can be linked to the Almighty by the cable of prayer, songs will come to us over that cable. We will exercise the power of praise in the midst of the storm. Then everything will be changed, or if not, we will be changed and nothing can defeat us.

A song in the night! A song in the storm! God’s grace abounds and troubles are stripped of power to destroy us.



With Christ I can relax. He listens to me without missing what others are saying. He meets my needs without transferring resources from others' situations. I don't understand all that, but I sure do like it!

---

## CHRIST IS THE ANSWER, NOT DRUGS

According to the morning newspaper, a pitcher in the major leagues was fined \$54,000 for reverting to drugs after going through a rehabilitation program. The \$54,000 was "about one month's salary."

That a young man so talented should be trapped by drugs is pathetic. Drugs offer no solution to one's problems. If a man cannot cope with success or failure or poor self-esteem or competition in business or pain and sorrow or any other pressure, his basic problem is not intellectual or physical but spiritual. He needs, not philosophy or religion, but a personal communion with Jesus Christ.

To those who trust in Him and follow after Him, Christ gives love, acceptance, forgiveness, peace, freedom, strength, guidance, and encouragement. Best of all, He is present with them in all their activity and inactivity, day and night. The assurance of His presence holds us steady in the midst of the storms and stresses of life.

Recently I closed a sermon with the words of the psalmist, "I will both lay me down in peace and sleep:

for thou, Lord, only makest me dwell in safety" (4:8). After the service, Mary Scott, one of our busy retired missionaries, said, "That was the verse the Lord gave me when I was interned."

Mary Scott was a missionary to China when the Japanese overran the area where she was serving. When the U.S. declared war on Japan, after the attack on Pearl Harbor, Mary was imprisoned. She remained a prisoner of war for four years. On the first night of her ordeal, tempted to fear and panic, she prayed. The Lord spoke to her, making Psalm 4:8 a personal message. With that assurance she triumphed over threatening adversity. She slept in peace during her most tumultuous experiences.

Our task is not to condemn those who are victims of drugs but to acquaint them with the Redeemer who can transform their lives and make them moral conquerors. Christ is the answer to their problems, not drugs. □

## AUDIENCE WITH THE KING

John Brooke, in his choice biography of King George II, tells us that "The King never refused a private audience to a man or woman of rank. He even allowed Lord George Gordon, who was out of his mind, to lecture him for an hour on the dangers of Popery."

How unlike our King Jesus. He will grant us a private audience whether we are peers or commoners, sane or insane. One of the greatest boons of Christianity is this free access to the Lord at all times for all needs. His throne is one of grace, and there we can obtain mercy and grace in every time of need. To that throne we are invited to come with confidence, not because we are titled or wealthy, but because He loves and cares deeply for all His people.

The contrast is not meant as a slur upon King George—rest his soul! No king, president, or governor can afford an open-door policy. If he attempts it, affairs of state vital to the welfare of all citizens will be neglected, while self-seeking crackpots and egotists monopolize the ruler's time.

But that is precisely the point. Jesus Christ, ascended to His throne, possessing all power, and living forever, can receive all petitioners without neglecting any. His is an unlimited monarchy in every sense.

Frankly, I go to Him with a freedom I cannot feel when I enter the board room of the general superintendents. When I approach them, even at their invitation, I feel ill at ease and hurried. After all, they are church leaders with global burdens to bear, global problems to solve. For me to waste their time would be impertinent. They have never, by word, gesture, or action, given me the rush—but I feel pressured to exit at the earliest possible moment.

With Christ I can relax. He listens to me without missing what others are saying. He meets my needs without transferring resources from others' situations. I don't understand all that, but I sure do like it! My private audience with the King is a source of joy, peace, and strength. □

wondered whether many church leaders (at least above the congregational pastor's level) sufficiently appreciate the day-to-day conflicts faced by laity in the area of social problems, your publication has recently grappled with other equally controversial issues (e.g., divorce) in a realistic and compassionate way.

Even the most thoughtful, committed Christians disagree on what position to take regarding this problem (as witnessed in the "Letters to the Editor" column). What is most disturbing is that some have used the Bible to provide "proof texts" for justifying their own preconceived views on national security and defense. With all due respect to the position of many of our Mennonite and Quaker brethren, I don't believe that the Bible clearly teaches pacifism for all Christians under every

circumstance. Many of the prophets and apostles seem to, nevertheless, witness God's judgment against a number of social and political practices; national arrogance and presumption of divine favor remains just as morally evil for American Christians today as it was for Israel and Judah 3,000 years ago. To suggest that a prayerful, biblically grounded opposition to the nuclear arms race is any more "secular" or "liberal" in its theology than is a blanket condemnation of alcohol or pornography as social evil appears just plainly inconsistent.

Christian church leaders are inclined to take up the prophet's mantle once again after too often uncritically identifying their message and mission with select political and social viewpoints during the recent past. Perhaps the Church has (as Bonhoeffer alleged almost half a century ago) "sinned away" her right

to speak out as a result, but I'm not yet completely convinced of that.

Roger B. Krohe  
Clarendon Hills, Illinois

#### PRIMARY MESSAGE

Concerning Dr. Grider's article "Spirit Baptism," I fear that in seeking to improve upon Mr. Wesley's teachings we are in danger of shifting from *the Nazarene's* emphasis to an "improved" Nazarene emphasis. We would do well to be reminded that the primary message of those Spirit-filled believers on the Day of Pentecost was not their experience or their superior doctrine, but rather Jesus whom God has made both Lord and Christ. My prayer is that God will give us such an experience with Christ that we will think everything about Christ and not about the experience.

Mark M. Goodwin  
Bryan, Texas

## PERSONAL HOLINESS and the GROWING CHURCH

by DAVID WILLIAM SMITH

**W**E WERE CALLING for the first time in the home of a couple who had visited our church the Sunday before. During our visit they made a touching and profound observation. "For five years or so the Swansons have been inviting Fred and me to church, and we finally decided to come. There is just something special about them, something different."

My wife and I sat in the living room of this new family and quietly thanked God for the Swansons, who had so faithfully served the local church since it held its first services in a rented Grange hall, some 14 years before. Through thick and thin, the Swansons had held true to their church. But there was more. Their support and ministry went far deeper than teaching Sunday School or serving on the Church Board. As our discussion continued, we found that the main attraction of our church was not the many invitations by the Swansons, but rather their exemplary, holy life in the community. Their way of life very plainly showed their priorities; that the things of God meant more than the opinions of others or the attractions of the world.

DAVID WILLIAM SMITH is pastor of the Church of the Nazarene in Willits, California.

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

Driving home, Sandy and I discussed the effectiveness of their witness. This witness, which had attracted children, young adults, middle-aged couples, and senior adults, was indeed something special. Their support was always conspicuously present in the various activities and programs of the local church, but there was something that overshadowed everything else. It was the presence of a very personal piety—a quiet reverence and holiness that spoke so clearly and purely that words were not needed.

Personal piety—Peter used the term "holy conversation"—is the single most effective tool for evangelism in the hands of the growing Church. Most of us are familiar with the expression "actions speak louder than words." This dear couple, through their holy lives in our community, had done more than all the Sunday School contests, visitation programs, and advertisements rolled into one.

Visitation, contests, and advertisements all have their place in the life and ministry of the growing church, but God has given us an invaluable tool for evangelism, the holy life. Paul wrote the believers in Thessalonica, "For God did not call us to be impure, but to live a holy life. Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit" (1 Thessalonians 4:7-8, NIV). Let us celebrate Christian holiness by living winsome, personal, holy lives—our most effective tool for evangelism. □



# IN THE NEWS

## PEOPLE AND PLACES



**Fred Hardy**, a member of the Chicago Heights, Ill., church, was recently honored by the Preferred Risk Insurance Companies.

Fred received the 1982 Company Topper Man of the Year Award for record-breaking sales of the nation's 2,500 agents. He was honored with a 1983 Chevrolet Citation and several other awards. As the nation's top performer, he was also listed in the 61st Annual All-Star Honor Roll in the professional *Insurance Salesman* magazine. This is his seventh year as the Illinois agent of the year.

Fred is a 1969 graduate of Olivet Nazarene College. He presently serves his church as: Christian Life director, Sunday School teacher, choir member, and is on the Chicago Central District Finance Committee. □



On May 26, President Reagan, with the consent of the Senate, appointed **Chapman B. Cox** as assistant secretary of the navy for manpower and reserve affairs

Mr. Cox is the son of the late Rev. C. B. Cox, former pastor of Indianapolis First Church, and Mrs. Jewel N. Cox of Woodruff Place. He received his B.A. degree **magna cum laude** in 1962, from the University of Southern California, where he was executive officer of the NROTC Battalion and a member of Phi Beta Kappa. He received his juris doctor degree from Harvard Law School in 1965.

Following law school, Mr. Cox served for three years as a Marine officer, including duty in South Vietnam. He is currently a lieutenant Colonel in the Marine Corps Reserve.

Mr. Cox practiced law from 1968 to 1972 with Adams, Duque, and Hazeltine (Los Angeles), and from 1972 to 1981 with Sherman and Howard (Denver), both interstate law firms. He resigned his position as managing part-

ner of Sherman and Howard to serve the administration. He is a member of the Bar of the Court of Military Appeals and of the Supreme Courts of the states of California and Colorado. He served as a section chairman and as a member of the Board of Governors of the Colorado Bar Association.

Apart from his legal practice, Mr. Cox has engaged in state legislative affairs and in political organizations and campaigns at both the state and national level. After the signing of the Camp David Accord, he performed a goodwill mission to Syria and Jordan in a six-member delegation sponsored by the U.S. State Department.

He is a member of the Department of Defense Reserve Forces Policy Board and the Department of the Navy Review and Oversight Council. He is also a member of the United States Naval Institute, the Navy League, and the Marine Corps Reserve Officer's Association.

Mr. Cox is married to Jeannette Koroody of Anchorage, Alaska. Her parents pioneered for the Church of the Nazarene. The Coxes have two sons, Charles and Andrew. □

**Dwain Kent Butler** recently received the Ph.D degree in geophysics from Texas A. & M. University. Dwain is a graduate of Texas Tech University (1968), with a B.S. degree in physics,

and of the University of Maryland (1971), with an M.S. degree in physics. He had additional graduate study at the University of Nebraska and Mississippi State University.

Dr. Butler is an adjunct professor, Mississippi State University, and is a research geophysicist, U.S. Army Engineer Waterways Experiment Station. He is a member of the American Physical Society, the Society of Exploration Geophysicists, and the American Institute of Professional Geologists.

He and his wife, Beth, and daughters, Tasha and Tamara, are members of Vicksburg, Miss., First Church. □



**Carolyn (Osborn) Schenck**, of Brookville, Pa., was named for the 1982 edition of *Outstanding Young Women of America*.

Carolyn attended Olivet Nazarene College where she studied elementary education. She has been a nursery school teacher, church office secretary, and is presently a Weight Watchers International lecturer in Brookville and Clarion, Pa. She and her husband, Richard L., have directed district IMPACT teams in Louisiana and Pittsburgh and have served on the District NYI Council. They have also served together in active ministry as ministers of youth and music at churches in Indiana and Ohio, as well as pastoring in Ohio and Louisiana.

Carolyn and her husband have resided in Brookville, Pa., since January 1982, where Richard L. pastors the Calvary Church. Carolyn is the Ladies' Ministry director and Young Married Sunday School class teacher. The Schenks have two children, Richard L. II, age three; and Carolyn Richelle, five months. □



In the celebration of the 75th anniversary and the Year of the Young, the teen choir of Nashville Grace Church toured the publishing house June 1. The 36 teens were accompanied by Rev. Charles Jones, pastor, and Keith Showalter, minister of youth at Grace Church.





A group of Kansas District youth called Working Young Nazarenes (WYN) planted 500 rosebushes at Mid-America Nazarene College, Olathe, Kans., in June. Other services to MANC included working in the flower gardens, roofing the Heritage Apartments, and cleaning King's Court Apartments. The project was a WYN summer mission trip for the teens, pictured when they toured the Nazarene Publishing House.



### HIGHLIGHTS FROM THE FIRST NAZARENE CHAPLAINS' RETREAT

"I wish that I could tell you the feelings of my own heart concerning the recent Chaplains' Retreat. It was like Sinai, Carmel, and the Mount of

Transfiguration all rolled up into one. . . . Thanks for bringing my dreams to pass." This reflects the responses from many of the Nazarene chaplains who attended the retreat held at the Marriott Hotel, Kansas City, May 8-11. The objective was to provide Nazarene chaplains an opportunity for spiritual renewal, for nurturing their common calling, for building relationships, and for celebrating their faith.

Among the 50 registrants were Nazarene chaplains from all over the nation. They are providing ministries to the armed forces, the Veterans Administration, prisons, correctional centers, law enforcement agencies, health care centers, and occupational settings. This event was the first ever for the Church of the Nazarene. Chaplain Leroy A. Bevan, Chaplaincy coordinator, planned the retreat with support by many Headquarters personnel.

The initial session on Sunday evening was opened to the individual chaplains, each sharing his unique ministry with the entire group. This time was complemented with appropriate music led by Mr. Paul Skiles and his trombone. The devotional message was given by Dr. Morris Weigelt, professor at Nazarene Theological Seminary. The Holy Spirit inspired the

group as he spoke on spiritual formation and how one intersects as a person with God.

The next day Dr. Paul Bassett, professor at Nazarene Theological Seminary, gave the first of his morning devotions, using John 3, on the theme of "The Caring Father." This was followed by a discussion presented by Chaplain Bevan on the "State of the Chaplaincy in the Church of the Nazarene." The afternoon session heard an address by General Superintendent Eugene L. Stowe on the "State of the Church." An evening banquet was preceded by a musical program by the Nazarene Theological Seminary choir led by Rev. Dan Steele. Twenty-two Headquarters executives joined with the 51 chaplains for a dynamic evening. This event included four moving expressions from the lives and ministries of Chaplain Grosse, Air Force; Mr. Max Jones, the dean of Prison Chaplains, Church of the Nazarene; Chaplain Al Sproull, in hospital ministry; and Chaplain Don Dobbs, the newly appointed leader for Nazarene ministry to the armed forces in Germany and pastor of the church in Kaiserslautern. Dr. Weigelt gave a penetrating devotion with his interpretation of the Holy Scriptures, applying it to practical individual life.

On Tuesday morning, the group visited the chapel service at Nazarene Theological Seminary and greeted Mr. Bud Lunn at the Nazarene Publishing House. The afternoon was devoted to




Dr. Morris Weigelt (l.) and Capt. Leroy Bevan, CHC, USN (ret.), Chaplaincy Coordinator, converse.




A brief visit at Nazarene Publishing House with Bud Lunn, manager

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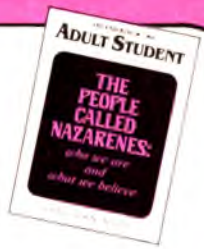
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Pictured at the retreat reception (l. to r.) are: (background) Vernon Swim (Col.) U.S.A.; Earl C. Wolf, retired director of Chaplaincy Services; and Archel Meredith, Veterans Administration, retired; (foreground) Gordon V. Woods, Tennessee Highway Patrol; John W. Hadlock, pastor, Del Rey Beach, Fla., and chaplain, Civil Air Patrol.




Pictured (l. to r.) are: (background) Geren Roberts, retired; Melvin McCullough, superintendent of the Washington Pacific District; B. Edgar Johnson, general secretary; (foreground) James P. Hall (Maj.) USAF; and Lee Adams, Manteno, Ill., Hospital.

seminars, followed by the evening service when Dr. Weigelt shared how God enabled him to suffer, and then brought healing through the power of His presence.

The Wednesday morning session opened with a devotional message by Dr. Paul Bassett, sharing how Christ cares about the world, its pain, and its sordidness. Shouts of victory, tears of blessing, and holy praise expressed a renewed love for the Savior. Mr. Paul Skiles gave a multimedia presentation

accompanied by his trombone, leading to the celebration of holy Communion. The event closed by singing "Amazing Grace" in a circle of love.

The chaplains expressed gratitude to the church for recognizing their unique roles and their need for spiritual enrichment. The same attitude was shown in overflowing appreciation for the leadership of Chaplain Leroy Bevan. The conferees left voicing the hope that such events would continue in the future. □



## Book Briefs

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# OUR COLLEGES AND SEMINARIES



## DEVORE APPOINTED DIRECTOR OF FINANCIAL AID AT MVNC



President William J. Prince recently announced Debra Devore has been appointed director of student financial aid at Mount Vernon Nazarene College. Devore, who is a 1983 graduate of MVNC, replaces Gary Rohmann, who was appointed to the position of director of admissions and enrollment development. In her new assignment, Devore will

be in charge of all aspects of financial aid, including the awarding of aid, student loans, student labor, and state and federal grant programs. She will report directly to Dr. Stanton Parry, vice-president for Finance and Management.

This past year, approximately \$2.8 million was given in grants, loans, scholarships, and the work-study program at MVNC. Almost 70 percent of the students received some form of financial aid to assist them with their college work.

Devore is a 1979 graduate of Mount Vernon High School, where she was a member of the National Honor Society. At MVNC, she majored in accounting and was salutatorian of the graduating class.

At the conclusion of the school year, Devore received the Wall Street Journal Award for excellence in business. She was a member of Delta Mu Delta Business Honor Society, where she served as secretary, and Phi Delta Lambda Honor Society. □



Samuel Yungmi, a Thai agrimissions major, unloads a low-technology "self-help" tractor while Nigerian agriculture student Tujadeen Guwa watches. Specialized low-technology equipment is being utilized on the MANC experimental farm to help educate and allow for feasible management of the natural resources of croplands and soil at home and abroad.

crop residue without plowing up the existing soil. Both American and foreign agriculture students were involved, and cropping and management systems were discussed.

Thai agrimissions students Samuel and Lou Mai Yungmi assisted in both mechanical and hand planting of several varieties of corn. Samuel said that in his country, a combination of "slash and burn" methods of clearing forests for annual food production has been both inefficient and devastating to their natural resources. He hopes to go back with his family to Thailand as an agrimissionary, working with his tribesmen.

MANC agriculture faculty and students are utilizing low-technology equipment in working with special test plots of crops important to third world agriculture. They have been using a specially designed 7 h.p. diesel tractor,

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## MANC AGRICULTURE PROGRAM INVOLVED IN SOIL STEWARDSHIP

The Mid-America Nazarene College Agriculture Department is utilizing its 80-acre experimental farm to teach practical soil stewardship and train third world agriculturists to better manage God's resources around the world. A recent 20-acre "no-till" experimental project has been undertaken to both compare yields and cropping systems and to incorporate them to benefit third world agriculture.

MANC agriculture students recently joined with the United States Department of Agriculture's Soil Conservation Service to combat soil erosion. Using a specialized mechanical planter, crops were planted on top of remaining



The AMBASSADORS of Trevecca Nazarene College left Nashville on June 9 for a 12-day singing tour of Italy. Included in the tour were concerts in Rome, Naples, Florence, Venice, Vicenza, and other cities. The AMBASSADORS sang in concerts for American servicemen as well as in local Churches of the Nazarene. The AMBASSADORS is one of three traveling choirs representing the Department of Music at TNC. Fred A. Mund, chairman of the Department of Music, is the founder-director. AMBASSADORS is made up of 34 Christian men from the southeastern part of the United States. Tour arrangements were made in part by Rev. Howard Culbertson, missionary to Italy, and Major O. S. Blomberg, USAH, Vicenza.



sturdy enough to endure the rigors of a variety of climatic and natural conditions. Such small implements can help in feeding a hungry world. □

### ONC GRADUATION CAPS 75TH ANNIVERSARY

Richard M. Jones, vice-chairman and chief financial officer of Sears, Roebuck and Co., Chicago, addressed a record class of 441 graduates at Olivet Nazarene College, Kankakee, Ill., on May 23.

Jones, who began his career with Sears upon graduation from Olivet in 1950, assured the graduates they would find support for ethical and moral values they learned at Olivet when they enter the business world.

He declared, "Ethical standards in business are high, and ethical behavior is up to those standards. Ethics is the cornerstone of a free society, and you [graduates] are the foundation of America's future ethics."

ONC President Leslie Parrott conferred the honorary doctor of laws on Jones at the conclusion of the outdoor ceremony.

Rev. Roy F. Quanstrom, pastor of Seymour, Ind., First Church, was honored with the doctor of divinity degree. Quanstrom was director of development and admissions at Olivet for six years, including the year of peak enrollment of 2,138 in 1981.

The record graduating class climaxed Olivet's observance of its 75th anniversary year. Special speakers during the year included General Superintendents V. H. Lewis, William M. Greathouse, and Eugene L. Stowe.

Other speakers and special lecturers included Dr. George Gallup, president of the Gallup poll, Princeton, N.J.; Dr. Timothy L. Smith, history professor at Johns Hopkins University; Dr. Myron Augsburger, pastor of Community Fellowship in Washington, D.C., and moderator-elect of the Mennonite church; Dr. E. V. Hill, pastor of Mount Zion Missionary Baptist Church of Los Angeles and president of the American Baptist Convention; Author Elisabeth Elliot of Gordon College, Mass.; and Jerry Lucas, memory expert and former all-star basketball player.

In April Olivet hosted the 118th annual convention of the Christian Holiness Convention, attended by record crowds. Speakers included Dr. John Snook, president of Bartlesville Wesleyan College; Dr. Dennis Kinlaw, former president of Asbury College; and Dr. Ponder Gilliland, pastor of Bethany, Okla., First Church.

ONC was founded in 1907 in the town of Georgetown, 15 miles south of Danville, Ill. The college moved to its present site in 1940 in Bourbonnais, a



The outdoor ONC graduation ceremony with 3,000 in attendance

village of 15,000 on the northern edge of Kankakee, Ill. The initial campus of 40 acres and 5 principal buildings was purchased for \$195,000 from an insurance company that held a mortgage on

the former St. Viator's College, which was on that campus from 1868 to 1938. Olivet now has a 160-acre campus with 28 major buildings valued at more than \$50 million. □

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**ON**


**EVANGELISM**

OCTOBER 4-6, 1983 WINNIPEG, MANITOBA



**KEYNOTE**

**Dr. Charles H. Strickland**  
*General Superintendent*



**SPEAKERS**

**Dr. Donald Bastian**  
*Bishop, Free Methodist Church*

**CANADIAN NAZARENE COLLEGE**  
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To register use housing and workshop response form in July 15 *Herald of Holiness* or write Rev. Ron Fry, 35 Laval Dr., Winnipeg, Manitoba, Canada R3T 2X8.



Dr. Clara Schuster (*standing*) discusses the need for a book on special education with other participants at the meeting.



**CHILDREN'S  
MINISTRIES  
HOSTS SPECIAL  
EDUCATION  
MEETING**

Designing ministries to meet the needs of exceptional persons in the Church of the Nazarene was the task of

a committee on special education convened by Children's Ministries on June 24-25.

Meeting at the King Conference Center at Headquarters, 18 professionals from 8 states came to Kansas City at their own expense to help lay a foundation for this area of ministry. They

were assisted by 8 members of the Children's Ministries staff.

The committee developed key and critical objectives for special education in the church. Several specific projects were identified to be developed over the next several months. Some of the targeted projects are: (1) the organization of a communications/support network to assist those with special education needs; (2) the production of a CLT textbook dealing with special education in the church; (3) the development of audiovisual resources on special education; and (4) the establishment of consultant relationships between special education professionals and curriculum editors.

Tim White, director of Special Education for Children's Ministries, evaluated the committee's work by observing, "This meeting demonstrates that committed, qualified Nazarene professionals are ready to take the initiative in developing new ministries if we are ready to give them the assistance they need."

Participating in the meetings were Maxine Blane, Judy Buettner, Jim Ennis, Rev. and Mrs. B. C. Hunt, Lise Marcum, B. J. Oke, Fran Reed, Dorothy Sayes, Dr. Clara Schuster, Denise Shaffer, Glen Taylor, Dr. Lynn Springfield, Rev. Frances Welch, Rev. Fred Wenger, Rev. and Mrs. Mark Williams, and Carolyn York.

Children's Ministries staff participants included Evelyn Beals, Miriam Hall, Yvonne Hatfield, Beula Postelwait, Esther Sapp, Robert Troutman, Tim White, and Mark York. □



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Clyde O. Morey celebrated his 100th birthday on March 8, 1983. Clyde and his wife, Mabel, have been members of the Bonney Lake, Wash., church for 46 years. Clyde's achievement was honored by two special events. Previous pastors came from as far as California to give him tribute. His eight children gave him a birthday party in the home of a grandson. Over 250 friends and relatives from six different states attended the party. A few of the great-grandchildren met their great-grandfather for the first time.





Representing the family, friends, and former church members of the late Rev. Leo C. Johnston, Dr. and Mrs. Jon Johnston presented a memorial gift of video equipment to European Nazarene Bible College. Rector Walter Crow (l.) received a plaque representing the gift during the May 10 chapel service. He explained that it would be utilized for classroom instruction, lay training, and theological education by extension to various parts of the world. During the past several months, Dr. Johnston has served as the visiting professor in residence at ENBC. While there, he and his wife (Cherry) became aware of the serious need for video equipment.



Pictured is Rev. Tom Gilman (r.), an elder in the Nazarene Church and chaplain at Memorial Hospital in Nacogdoches, Tex. He is receiving a five-year service pin from the assistant hospital administrator, Ronny Horn.

### SPECIAL EDITION

YOUTH IN MISSION has provided a variety of opportunities for college students to spread the Word through Summer Ministries. This is the second year for the SPECIAL EDITION program, offering editorial experience to students interested in communicating God's love through the printed page.

Of approximately 50 interviewed, 3



Pictured (l. to r.) are Deb Taylor, Shona Hanner, and Bruce Paul.

students were chosen for SPECIAL EDITION. After a week of intense training with the other YOUTH IN MISSION participants at Mid-America Nazarene College, the 3 are spending their summer working at Nazarene International Headquarters in Kansas City.

Under the direction of John Denney, editorial director of Youth Ministries, and Geron Coale, Senior High editor, the SPECIAL EDITION interns are involved in three areas of publication.

Shona Hanner, a student at Olivet Nazarene College, is assisting with the

Word-Action Series curriculum for junior and senior high; and Deb Taylor, a Mid-America Nazarene College student, is helping prepare the teen publications, *Teens Today* and *Bread* magazine. Bruce Paul, a graduate of Eastern Nazarene College, is assisting in the production of *One* magazine.

The three interns are gaining experience in all aspects of the publication process. Typing, proofreading, and editing are among their daily responsibilities, and each gives input to the production of Youth Ministries materials. □

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# FOR THE RECORD

## DISTRICT ASSEMBLY REPORTS

### KENTUCKY

The 75th annual assembly of the Kentucky District met at Elizabethtown, Ky. District Superintendent Aleck Ulmet, completing the first year of an extended term, reported.

Dr. Eugene L. Stowe, presiding general superintendent, ordained James Laymon and Paul Bradford, and consecrated Mrs. Chris Cooley a deaconess.

Elders Marvin Appleby, Collidge Grant, and David McCracken, and laymen Robert Allen, Mark Great-house, and Richard Thompson were elected to the Advisory Board.

Mrs. Riley Laymon was elected NWMS president; Rev. Lawrence Golden was reelected NYI president; and Rev. Ray Gibson was reelected chairman of the Board of CL/SS.

### EASTERN KENTUCKY

The 32nd annual assembly of the Eastern Kentucky District assembly of the Eastern Kentucky District met at Newport, Ky. District Superintendent John W. May, completing the third year of an extended term, reported.

Presiding General Superintendent V. H. Lewis ordained Gary Lee Ball, Ricky Dale Curry, Raymond Eugene Keaton, and James Phillip Uehlein.

Elected to the Advisory Board were elders John W. Dennis and Garrett Mills and laymen Lewis K. Edwards and Columbus Hobbs.

Mrs. John W. May was reelected NWMS president; Vernon Adams was reelected NYI president;



Pictured at the Kentucky District Assembly (l. to r.) are: District Superintendent Aleck G. Ulmet; ordinands and wives, Mrs. Paul Bradford and Paul Bradford, James Laymon and Mrs. Laymon; and General Superintendent Eugene L. Stowe.



Pictured (l. to r.) are Dr. V. H. Lewis, general superintendent; the Eastern Kentucky ordinands, Ricky L. Curry, Gary L. Ball, Raymond Keaton, and James P. Uehlein; and Dr. John W. May, district superintendent.

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and Donald Peal was elected chairman of the Board of CL/SS.

### DAKOTA

The 15th annual assembly of the Dakota District met at Jamestown, N.D. District Superintendent F. Thomas Bailey, completing the first year of an extended term, reported a new church, Beulah, N.D.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Chleo O. Brown, Roy L. Gueswel, and Daniel Woods.

Elders Glen G. Dayton and Warren Koker and laymen Harold Lehrke and Wayne Morehead were elected to the Advisory Board.

Mrs. Judy Bailey, Delroy Bender, and Kyle Long were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

### CANADA WEST

The 35th annual assembly of the Canada West District met at Calgary, Alberta. District Superintendent Alexander Ardrey, reelected to a four-year term, reported three new churches, Winnipeg Maples, Sylvan Lake, and St. Albert Community.

Presiding General Superintendent Jerald D. Johnson ordained Neil Allenbrand, David Filsinger, and David Rainey.

Elders Charles Westhafer, Jr. and Ronald Fry, and laypersons Robert Rimington and Ruth Deasley were elected to the Advisory Board.

Mrs. Darlene Fach was reelected NWMS president; Rev. Ross Johnston was reelected NYI president; and Rev. Paul Robbins was elected chairman of the Board of CL/SS.

### NEBRASKA

The 71st annual assembly of the Nebraska District met at Kearney, Neb. District Superintendent Jim Diehl, completing the third year of an extended term, reported a new church, Fremont.

Dr. Eugene L. Stowe, presiding general superin-

tendent, ordained Arthur R. Phillips and Thomas G. Shaw.

Elected to the Advisory Board were elders Herbert Ketterling and Paul W. Marshall and laymen Blaine Proffitt and Jim Noffsinger.

Pat R. Westlund was reelected NWMS president; Dallas A. McKellips, Jr. was elected NYI president; and T. Daniel Casey was reelected chairman of the Board of CL/SS.

### MOVING MINISTERS

DAVID R. BECKER from Nazarene Theological Seminary, Kansas City, Mo., to Palouse, Wash. CURTIS DELONG from Corydon, Ia., to Farmington, Ia.

RICHARD L. DEMENT from Miller, S.D., to Fessenden, N.D.

JOSEPH J. DOTSON to Fort Myers Palm Beach Boulevard (Tice, Fla.)



Pictured (l. to r.) at the Louisiana District Assembly are: Dr. Orville W. Jenkins, general superintendent; ordinands Rev. and Mrs. Ron Hatfield and Rev. and Mrs. Gene Wells; and Rev. Ralph West, district superintendent.



PAUL H. HEDGE from Flemingsburg, Ky., to Morehead, Ky.  
 RANDY T. HODGES from East Peoria, Ill., to Campbellsville, Ky.  
 JOHN E. HULSIZER from Shenandoah, Ia., to Bloomfield, Ia.  
 STEPHEN MERKI from student, Nazarene Theological Seminary, Kansas City, Mo., to Sunnyvale, Calif.  
 GARRETT MILLS from Turkey Creek (Inez, Ky.) to Covington (Ky.) Central  
 MARSHALL J. TAYLOR from Durham, N.C., to Winston-Salem (N.C.) First  
 ROSS B. WILEY to Jackson (Tenn.) Central

## MOVING MISSIONARIES

REV. LINDELL and KAY BROWNING, Holy Land, Furlough address: Rte. 7, Box 174, Edwardsville, Ill.  
 REV. LOUIE and ELLEN BUSTLE, Ecuador, Field address: Casilla 5027, Inquito, Quito, Ecuador  
 REV. RAYMOND and DONNA COUEY, Indonesia, Furlough address: c/o Roger Robinson, Rte. 2, Eaton Forest, Lenoir City, TN 37771  
 REV. HARRISON and DORIS DAVIS, Japan, Field address: 90-3 Kobuke-cho, Chiba-shi, Chiba-Ken 281, Japan  
 REV. I. CHARLES and JUDY GATES, Republic of South Africa, North, Furlough address: c/o James Gates, RD 1, Box 220, Lititz, PA 17543  
 REV. ARLEN and KATHRYN JAKOBITZ, India, Furlough address: 2010 W. Rocksprings Rd., Decatur, IL 62521  
 REV. BOB and ELSIE PITTAM, Panama, retired, Home address: P.O. Box 160, Santa Ysabel, CA 92070  
 REV. STEPHEN and IRENE RIEDER, Taiwan, Field address: Box 3-02, Peitou 112, Taiwan, Republic of China  
 MR. JOHN and LINDA SEAMAN, French Antilles, Furlough address: 1613 E. Sheridan, Olathe, KS 66062  
 DR. STEVE and LINDA WEBER, Haiti, Furlough address: 5015 W. 123rd St., Hawthorne, CA 90250  
 REV. JERRY and BRENDA WILSON, Dominican Republic, Furlough address: 6355 N. Oak Ave., Temple City, CA 91780  
 REV. STANLEY and FLORA WILSON, Philippines, Field address: P.O. Box 14, Baguio City, Republic of the Philippines

## ANNOUNCEMENTS

**Joliet, Ill., First Church** will celebrate its 60th anniversary Sept. 23-25. All former pastors and their wives will be participating in this event. Pastor Daniel E. Wheelock and congregation invite all former members and friends to attend. For more information contact the church at 1009 S. Briggs St., Joliet, IL 60433. Phone 815-726-5426.

**Lodi, Calif., First Church** was organized on Mar 5, 1933. The Golden Anniversary celebration is planned for Oct. 9, 1983. There will be a message by Rev. Walter Hubbard, district superintendent, an afternoon of music, with dinner served on the grounds. All former members, and pastors are invited to attend. For further details write: Rev. Bernard P. Hertel, 1207 E. Highway 12, Lodi, CA 95240, or telephone 209-369-2816.

**Mishawaka, Ind., South Side Church** will celebrate its 45th anniversary on Sept. 25. The services will begin at 9:30 a.m., with dinner to follow the morning worship service. An afternoon service will be held at 2:30 p.m., with former pastors taking part, and an open house following. At 6:30 p.m., there will be an evening service. All former pastors and members are invited to attend. For more information, contact Rev. Douglas E. Haynes, pastor, at 1407 Milburn Blvd., Mishawaka, IN 46544 or phone 219-255-8013.

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

## RECOMMENDATION

I am pleased to recommend REV. TIMOTHY E. GINTER as evangelist in the Church of the Nazarene. Rev. Ginter has pastored on the North Central Ohio



Twenty-eight people gathered for a Canada West District Single Adult and College and Career retreat in April. The retreat was held at Elkhorn Ranch in Riding Mountain National Park, Wasagaming, Manitoba. The weekend activities were led by Rev. Dave Murray, Saskatoon, and Rev. Leon Friesen, Winnipeg. Special speaker, Rev. Don Kauffman, dean of students at Canadian Nazarene College, challenged the group with excellent messages around the theme of "Love."

District; he is an excellent preacher and singer. Contact him at 502 S. Main St., Orrville, OH 44667, phone 216-682-0581.—D. E. Clay, North Central Ohio district superintendent.

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

## VITAL STATISTICS

### DEATHS

REV. STANLEY E. BROOKS, JR., 55, died July 2 in Hanover, N.H. Funeral services were conducted by Rev. Robert J. Paradis. Interment was in Chesterfield, N.H. Rev. Brooks pastored in New England and



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- When one of the "old gang" expires suddenly.
- During your pastor's next sermon on heaven.
- Other \_\_\_\_\_

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served as an evangelist in the Church of the Nazarene. He is survived by his wife, Edith (Emery); three sons, Stanley E. III, Keith A., and David A.; seven grandchildren; his mother; two brothers; and two sisters.

MRS. LILLIE BROWN, 95, died Apr. 15 in Scott Depot, W.Va. Funeral services were conducted by Rev. C. Harold Smith and District Superintendent Oval L. Stone. She is survived by three granddaughters and eight great-grandchildren.

STANLEY DIXON, 58, died May 12 in Patchogue, N.Y. Funeral services were conducted by Rev. Gary Kelley. Survivors include his wife, Shirley; three sons, Kevin, Randy, and Darrin; two grandchildren; and one brother.

REV. GEORGE RUSSELL GRACE, 52, died June 11 in Tulsa, Okla. Funeral services were conducted by Revs. C. L. Armstrong, Harol Wright, Floyd Hess, and District Superintendent James C. Hester. Interment was in Coffeyville, Kans. Rev. Grace pastored in Texas and served as an evangelist in the Church of the Nazarene. He is survived by his wife, Carol Jean (Wright); six brothers; and four sisters.

KENDALL L. AND SHARON HIGHT died Mar 19 near Carl Junction, Mo., the result of an auto accident. Funeral services were conducted by Rev. Dan Heincker. They are survived by one son, Curtis; two daughters, Le Ann and Lynette; and Mr. Hight's parents. Also killed in the accident were Mrs. Hight's brother, sister-in-law, and niece: ALLEN AND BETTY MONROE AND TAMMY. Three children survive, Doug, Todd, and Paula Monroe.

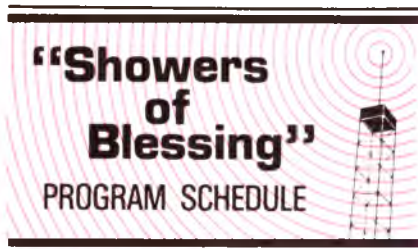
LEONA M. KERN, 60, died Mar. 19 in Grangeville, Ida. Funeral services were conducted by District Superintendent Walter Lanman. She is survived by her husband, Rev. Claire; one son, Jerry; two daughters, Jean and Julie; and two grandchildren.

MRS. RUTH REED KINYON died May 8 in Columbia, Mo. Funeral services were conducted by Dr. Ralph Earle. Interment was in Kansas City, Mo. Survivors include 2 sons, Dr. Ronald Reed and Dr. Oscar Reed; 1 daughter, Mrs. Ray Knighton; 10 grandchildren; and 3 great-grandchildren.

REV. CLYDE EZELL McKENZIE, 70, died May 19 in Gastonia, N.C. Funeral services were conducted by Revs. Wayne Thomas and Albert Payne and District Superintendent Oval Stone. Rev. McKenzie's entire ministry was in North Carolina. Surviving are his wife, Ruth (Goodall); two stepdaughters; six grandchildren; four great-grandchildren; one brother; and three sisters.

ETHEL P. TALBERT, 76, died June 20 in Salina, Kans. Funeral services were conducted in Salina by District Superintendent C. Marselle Knight, Rev. Rene Colaw and Rev. Charles W. Norman. Interment was in Kirwin, Kans., with services conducted by Rev. Darel Rundus. She is survived by her husband, Rev. George; two sons, William G. Elliott and Forrest L. Elliott; and 11 grandchildren.

JAY R. WARREN, 84, died Mar. 1 in Flushing, Mich. Funeral services were conducted by Rev. Harvard J.



**"Showers of Blessing"**  
PROGRAM SCHEDULE

August 21  
"Invitation to Worship"

August 28  
"Invitation to Reward"

September 4  
"Your Invitation to the Lord"

by W. E. McCumber, speaker

**THE LONG VIGIL IS OVER FOR PART OF THE "SIBERIAN SEVEN."** The Soviet government disclosed June 26 that it granted exit visas to one of the two Siberian Pentecostal families who lived in the U.S. Embassy as religious refugees for nearly five years. In an unusual announcement, the official Tass news agency said Pyotr Vashchenko and his wife and 13 children had left their home in Siberia "in accordance with the established procedure for departure from the USSR for residence abroad."

The brief announcement said the Vashchenkos were leaving at the invitation of their daughter, Lydia, who was allowed to emigrate in April, but it gave no further details. The Vashchenkos were in Moscow on June 26 and left June 27 for Vienna, Austria, and Israel, culminating more than 20 years of prayer and struggle to leave the Soviet Union in search of religious freedom.

Five years ago, seven Siberian Pentecostals sprinted past Soviet guards outside the U.S. Embassy and took refuge inside in hopes of winning American help in emigrating. They were the Vashchenko parents, three of their adult daughters—Lydia, Lyuba, and Lilia—and two friends, Maria Chmykhalov and her son, Timofei, now 20. The Tass report made no mention of the Chmykhalovs, who are believed to have no relatives outside the Soviet Union who could provide the legally required invitations to emigrate. In response to a question about them, the embassy spokesman said, "We continue to express our hope and concern for the Chmykhalovs, that they also may be able to leave as they desire." □

### RELIGIOUS BOOK PUBLISHERS JUMP ON ROMANCE BANDWAGON.

Some of the romance novels which account for half of all paperback sales in the U.S. are turning decidedly chaste with the release this summer of Zondervan Corp.'s "Serenade" romances. Such wholesome but un-sanctimonious titles as *On Wings of Love*, *Love's Sweet Promise*, and *Fountain of Love*. Zondervan hopes, will provide an inspirational alternative to their steamy counterparts that rely on explicit sex for popularity.

Said Serenade editor Ann Severance, in a recent report by the *Chicago Tribune*, "We won't have plaster saints, but sex is reserved for marriage in our books." She explained, "Our books . . . require multi-dimensional characters: people who are intellectual, physical, and spiritual." Zondervan expects the new novels to capture a good share of the market for romances. Other publishers, such as David C. Cook Publishing Co., Bethany Fellowship Books, and Harvest House already have released romance titles, but on a limited basis. □

**IRAN REPORTS USE OF SCRIPTURES TO HELP DRUG ADDICTS KICK THEIR HABIT.** Young people in Iran who sometimes look for refuge in drugs, are now being offered Scriptures to help them overcome their addiction, according to a report reaching the American Bible Society.

The Iranian Bible Society is distributing Scripture selections in Persian from Paul's letter to the Romans, and the Gospels of Matthew and John, to give strength during the withdrawal period.

Like the American Bible Society, which was founded over a century and a half ago, the Iranian Bible Society is a partner in the global brotherhood of national Bible Societies whose sole purpose is to provide people with the Word of God in the languages they want. □

**BIBLE CONGRESS PLANNED.** The first Jerusalem Congress on the Bible is scheduled for December 26, 1983, to January 3, 1984. Three thousand are expected to attend.

Featured speakers will include Drs. Jimmy Draper, Harold Lindsell, David Seamands, Rochunga Pudaite, and Rev. Georgi Vins.

The Congress is to climax the "Year of the Bible" as proclaimed by President Reagan and the United States Congress and will reaffirm the convention's commitment to "let the whole world read God's Word in this generation." □



Warren and CH (L/C) Donald C. Warren. Interment was in Owosso, Mich. He is survived by his wife, Elizabeth (Ward); 2 sons, Harvard J. and Donald C.; 6 daughters, Ruby Johnson, Marian Filer, Dorothy, Laura Erb, Eleanor Waybrant, and Lois Wensley; 25 grandchildren; 31 great-grandchildren; and one sister.

MRS. V. L. WHITMON, 87, died June 12 in Birmingham, Ala. Funeral services were conducted by Dr. Terrell C. (Jack) Sanders Jr. Surviving are 3 sons, O. M., O. C., and Eugene; 5 daughters, Mary Edith Morrison, Edrell Sanders, Edweana Douglas, Alene Rudolph, and Dean Couey; 19 grandchildren; and 20 great-grandchildren.

#### BIRTHS

to REV. DOUGLAS AND MELODIE (JONES) BARCLAY, Trenton, N.J., a boy, Jason Douglas, May 14  
to DAVID AND JAN (CASH) BEATTIE, Oklahoma City, Okla., a girl, Melissa Anne, May 18  
to JIM AND LUANNE (WRIGHT) BRUCE, Martinez, Calif., a girl, Ashley Anne, May 27

to REV. STEVEN AND IRENE (COOK) FLACK, Fredericktown, Ohio, a boy, Jared Michael, June 12  
to JIM AND CAROLYN (FARLOW) KEHR, Garden City, Kans., a boy, Brent Richard, May 10  
to DAN AND DEBRA (ESSARY) KERSTEN, Savannah, Ga., a girl, Stephanie Nicole, Mar. 22  
to WADE AND MARSHA (EASTERLING) MEYERS, Urbana, Ohio, a girl, Whitney Jane, June 13  
to MIKE AND JILL (WELTON) MORGAN, Flat Rock, Mich., a girl, Kathleen Elizabeth, May 20  
to CLAY AND MARILYN (KING) REAVES, Bethany, Okla., a boy, Adam Clay, June 2

#### MARRIAGES

KAREN RENEE COMBEST and RONALD KEITH COFFIN at Champaign, Ill., June 18  
MARY BETH MYERS and RICKY MICHAEL WATTERS at Ottumwa, Ia., June 18  
LEA ANNE BUTTERBAUGH and STEPHEN R. KLEINSCHMIDT at Washington, Ia., June 25  
ANGELINE HOPE FINCH and DR. STEVEN JAMES HAMBERG at Kansas City, July 2

#### ANNIVERSARIES

July 12 was the golden wedding anniversary for HENRY FLOYD AND PAULINE LUCILLE (CACKLER) ISRAEL. Fifty years ago, they were married in the Methodist parsonage by Rev. J. H. Ball in Altus, Okla. They started attending Oklahoma City First Church in 1934. Rev. I. W. Young was pastor. They are now members of the Lake Overholser church in Bethany, Okla. Henry and Lucille have three children: Nancy Sue Israel; Carol Ann, wife of Paul M. Dunlap; and Henry Don Israel, married to Barbara Ann Hodge. There are four grandchildren: Cynthia Ann Whitener, Steven Paul Dunlap, Kara Sue Dunlap, and Henry Don Israel, Jr.

#### DIRECTORIES

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

# THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

**There is a passage of Scripture in the sixth chapter of Hebrews that troubles me. It is verses 4, 5, and 6. I have some friends who believe it is impossible to fall from grace, and this is one passage they use to confirm it. I've been over and over this and cannot interpret it. I would appreciate your help very much.**

The passage is a warning against *apostasy*, that is, turning from Jesus Christ to put one's trust in anyone or anything else for salvation. The entire letter makes it clear that the writer regarded the Christians addressed as tempted to return to Judaism. He argues throughout for the superiority and finality of Jesus Christ. The issue becomes Christ or eternal destruction.

Some have argued, on the basis of this passage, that an apostate could not be recovered from his apostasy. Others hold out hope even for an apostate, interpreting the words "seeing they crucify to themselves the Son of God afresh" to mean "while they crucify" Him afresh. If they cease to do this they can be brought to repentance.

In any case the seriousness of the warning is proof enough of the possibility of apostasy. □

**How do you handle anonymous "hate" letters that come to you? Should such unsigned letters be given any consideration? I'm sure this problem is not unique. There are probably other pastors and wives who experience this harassment, too. Please comment in your Answer Corner if possible.**

As far as possible I ignore unsigned letters. I say "as far as possible," because I do want to profit from any intelligent and constructive criticism such letters might contain. However, my experience has been that anonymous letters seldom contain worthwhile criticism. They often are filled with petty complaints and irrational tirades. The Bible says, "Faithful are the wounds of a friend." Friends think too much of us to stand by in silence while we damage or destroy our-

selves. However, friends are not reluctant to identify themselves.

Hate mail must not determine the level of our commitment to our work, nor should it be allowed to determine the measure of our self-esteem. Just pray for those who send such letters, and say to yourself, "If they really knew and cared they wouldn't write such letters. Since they do write them, I'll let it be their problem, not mine." □

**Please explain the complete meaning of John 3:5 as a requirement for entering the kingdom of God (on earth, 1,000 years).**

John 3:5 contains the words of Jesus, "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Your parenthesis inclines me to believe that you will not find my answer satisfactory. I do not believe that "kingdom of God" here refers to a millennial reign of Christ upon the earth. Rather, I think it refers to that kingdom that is "righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17)—a present-tense experience of living under the forgiving, cleansing, guiding, and keeping will of God.

This kingdom of God represents a right and happy relationship with God. This relationship is not established by natural birth, whatever our mode of baptism. This relationship is established by God as He accepts, pardons, and renews the sinner who believes the gospel.

That grace and faith becomes a visible gospel in Christian baptism, but baptism does not confer grace and life in the absence of faith. I mention this because some interpret the phrase "born of water" as a reference to baptism.

The kingdom of God means more than a simple repair or redirection of the old life, even when the old life has been intensely religious and moral—as was that of Nicodemus to whom our Lord spoke the words in John 3:5. Life in the kingdom of God is new life, and the beginning of new life is the new birth, wrought by the power of the Spirit of God. □

## THE MIRACLE OF ST. LUCIA

A poor man in St. Lucia, Trinidad, lost his cow because he could not pay taxes of \$10.00. He prayed for this amount so he could get his cow back. He received \$10.00, paid his taxes, and the cow was returned. He thanked God for getting his cow back and asked God to help him provide for his family. He told the Lord, "I'll remember You."

Plans had been made for Rev. and Mrs. Oren Woodward, evangelists, and Larry Dodge, song evangelist, to go to Port of Spain, Trinidad. When they flew into Miami, they found they could not get into Port of Spain, so instead, they decided to go to St. Lucia. They had only eight minutes to catch the plane, but it was held for them and they got the last seats.

When they arrived in St. Lucia, they met with District Superintendent Zeph Mahatia and found there was no church in the area. A Catholic priest had been coming and holding services

once a month, and a Nazarene pastor had recently started holding services in the Community Social Hall. He had only been there three weeks, and each week the rent had been doubled. He was forced to find some other place to hold services.

There was only one building available and that was a bar and disco. The district superintendent and the pastor went to the owner and asked if they could rent the building to hold services. The owner told them he was happy the church had come. He would temporarily close his business so they could use the building for worship. He rented the building for half the previous rent price and allowed them to paint, take out the black lights, and arrange it however they liked. Where the band once was, a pulpit was placed. A chord organ and accordion were obtained and an existing eight-inch rock wall was used for the altar.

Saturday was spent canvassing the area. Mrs. Woodward went with Marjetta, a lady from the area; Rev. Woodward went with Anel, the pastor; and Larry Dodge went with an older man from the community. They walked all over the primitive, mountainous area inviting people to their meetings.

Monday night the building was packed. There were as many outside the building listening by the public address system as there were inside. The people were hungry for the Word and eager to respond to the invitation of Jesus Christ. People had to wait in line to get to pray at the altar.

In the very first service the owner of the building was saved. He later told the story of how he had been so poor and had prayed asking God for \$10.00 to pay his taxes and get his cow back. He said he had told God that "he would remember" what He had done for him, but he had forgotten what had happened so long ago until they asked to rent his building. It was his opportunity to pay God back for not only the cow but also for his several businesses, a lovely home, and family. He found he could not outgive God. That night he received the greatest gift by inviting Christ into his heart. On Friday night of that week, his daughter also accepted Christ.

All week the altars were lined with seeking people. One evening, a lady came to the altar to pray. She wanted to know what to do about the man she was living with. The workers told her to bring him to the services, that he needed to get saved, and that they should be married and have a Christian home. She brought him the next night. He was converted, and they were married.

This man brought so many friends during the week that he won an award for bringing the most people. One of the friends he invited had five wives, and he accepted Christ. Another friend who was living with a woman also accepted Christ.

Finding Christ, a prostitute sang beautifully from her heart, "If Jesus goes with me I'll go anywhere." She said she would be faithful to the Lord no matter what it took. "If you had not come, I wouldn't have been saved."

From the week of services there were 22 professions of faith. Many are in the process of getting their lives in order, and many of them will be baptized. A church was started and was officially organized February 20, 1983.

Rev. Woodward said, "It was the greatest movement of God's Spirit I have ever seen. I call it, 'the Miracle of St. Lucia.'"

## "A CHILD WILL LEAD THEM"

Time and time again, a child has been used to start something big.

Rev. James Stewart's 11-year-old daughter invited a school friend to a Caravan rally. The little girl didn't live far from the church. Before long she was attending Sunday School with the pastor's daughter. Her family did not attend church anywhere. She asked the



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Devotional Nuggets

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pastor's wife to talk to her folks about coming to church. A visit was made to invite the family to the Simultaneous Revival the church was having.

The church had organized cottage prayer meetings, a 24-hour prayer chain, and the Lord greatly used messages from the pulpit on revival. Revival actually began a few weeks prior to the revival services, when several were saved and sanctified. Special ads were placed in three local newspapers, radio and TV ads were sent out to 12 radio and TV stations. The church's weekly newsletter also told about the special services with Rev. Russell Coffey and his wife.

Attendance during the revival was the best in the church's history. God's Spirit moved during the services and the altars were lined with people seeking sanctification, salvation, and spiritual victory. The "old timers" said it was the most effective revival in the 45-year history of the Raleigh, N.C., First Church.

The girlfriend of the pastor's daughter came every night with her entire family. On Thursday night, the little girl's parents accepted Christ. On Sun-



This group of people gathered on March 20 for the official organization of the Gila Bend, Ariz., church. Rev. Mark Van Dine is the founding pastor.

day morning the rest of the family also accepted Christ; three daughters, a 7-, 11-, and 16-year-old. They were all baptized Sunday night. The pastor is having a Bible study with the father and the pastor's wife is doing a Bible study with the mother. The children will also go through Bible studies. □

present pastor, Rev. Howard C. Black, shared with the congregation immediate and long-range plans for the church for the next 10 years. □



Indianapolis First Church celebrated their Diamond Jubilee during the first weekend of June. The theme for this event was "Celebration of Faith, Hope, and Love." During the celebration of faith on Saturday evening, the mayor of Indianapolis, William H. Hudnut III (r.), presented a proclamation to Pastor William Griffin, designating June 4 as "Indianapolis First Church of the Nazarene Day." The associate pastor, Jerry Stipp, traced the history of the church for the past 75 years and the service concluded with a musical of praise by the sanctuary choir. Dr. George Coulter, general superintendent emeritus, was the guest speaker on Sunday, June 5. The evening service featured a class of 28 members joining the church. Weekend activities concluded with an ice-cream social. Special guests included former pastor, Dr. Fred J. Hawk, and Rev. John Hay, Indianapolis district superintendent.

**CORRECTION**

In a news item in the July 15 issue, the name of our pastor at the University Avenue Church in San Diego was badly garbled. His name is Thomas Goble, not Tonis Gobal. Even the church name was given wrong! We deeply regret this huge blunder and ask forgiveness from pastor and church. The fact that we were supplied erroneous information does little to assuage our guilt and nothing to lessen our embarrassment.

## THE CHURCH SCENE

As a climax to revival services during the simultaneous revival week on the Wisconsin District, the **Antigo, Wis., church** burned the mortgage to the land and buildings in an afternoon service on Sunday, May 15, with District Superintendent J. Ted Holstein officiating.

The mortgage-burning was made possible when Mr. Leon Adkins, Greeley, Colo., paid the balance of the mortgage for the church in honor of his mother, Amy Adkins, a long-time member of the Antigo church, at a special "Amy Adkins Day" at the church on February 6, honoring Mrs. Adkins on her 90th birthday.

Former pastors sent greetings for the mortgage-burning service, and the

### MEMO

to church board members :

No doubt one of the reasons your church participates in the payment of the Pensions and Benefits Fund is because it believes in the philosophy behind "pensions"—the concept of "deferred compensation" whereby the current employer sets aside a portion of compensation for the employee's retirement.

Since 1971, the Board of Pensions has provided the "Basic" Pension for retired and disabled Nazarene ministers and widows of ministers. Their monthly retirement pension is determined by the number of years of full-time, active service after receiving a district minister's license or other qualified district credential. Currently, almost 2,300 are depending upon the Pensions and Benefits Fund for their monthly pension check.

Since churches did not start participating in the payment of a "Basic" Pension Fund until 1971, and since there were many thousands of years of service credit earned before that time, it is essential that each local church participate fully so that all of the past years of service can be provided for.

You can be happy that you are a part of a caring church that feels the importance of adequately meeting the needs of our retired ministers, widows of ministers, and church employees.

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Because the Continuing Lay Training program offers such a potentially expanded field of training, more texts have been urgently needed. Sixty-three new texts were added for 1983. An intense screening process is now underway to add more texts in 1984 and an entire series of finely tuned texts have been targeted for release by the Nazarene Publishing House in 1985.

#### **NEW CATALOGS WIDELY DISTRIBUTED**

The CLT Catalog is the basic explanatory document of the entire Continuing Lay Training program. Two copies are now in the hands of every pastor in the United States and Canada. Additional copies have been distributed in other English-speaking nations. Adaptations are under consideration for non-English-

speaking areas. Additional copies of the CLT catalog are available free of charge to anyone. Just write to Continuing Lay Training and ask for one.

#### **HOME STUDY OPTION AVAILABLE**

Every course in the CLT catalog is available for home study as well as for class study. In the case of home study, an evaluation is required. There is a \$2.00 fee for this evaluation when it is submitted by the local CLT director or pastor (\$3.00 otherwise).

#### **SPECIAL NOTICE TO THOSE COMPLETING THE TEACHER TRAINING AND SUNDAY SCHOOL ADMINISTRATION PROGRAMS**

The Teacher Training and Sunday School Administration programs have been expanded into the new Leadership Development curriculum which includes Teacher Enrichment and Administration and Management. These former programs are being continued only until June 1, 1985, in order to enable those enrolled to complete the requirements and earn their awards. After June 1, 1985, only the new programs will be offered. Credits earned after 1970 may be transferred to the new Continuing Lay Training programs if the individual so desires.

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**MARK GRAHAM TO NAZARENE NEWS POST**

Mr. Mark Graham of Nashville will assume the duties as Nazarene News editor as soon as he can complete the move to Kansas City. Mr. Graham is presently in the governor's information office, state of Tennessee.

From 1971 until 1979 Graham's work was primarily in radio news reporting on stations in the Nashville area. He worked up to capitol hill reporter and assistant news director for WPLNFM.

In addition to the News assignment, Graham will be enrolled at Nazarene Theological Seminary. He replaces Rev. Robert Brunson who resigned to become ethnic ministries coordinator for the Chicago Central District in early June. □

—NN

**DR. GIBSON UNDERGOES SURGERY**

Dr. Don Gibson, superintendent of the Eastern Michigan District, underwent abdominal surgery July 19 for the removal of a tumor. Dr. Gibson and his family cherish the prayers of friends and the church during his time of convalescence. □

—NN

**CONSTRUCTION AT INTERNATIONAL HEADQUARTERS**

Ground was turned July 25 as construction began on a \$344,000 maintenance and service building for the 28-acre International Headquarters campus in Kansas City. This is the first of two buildings proposed through the General Church Properties Committee and approved by the General Board to be built this fall and winter.

The present maintenance building space is in the General Board Building and is approximately equivalent to a two-car garage. Mr. Paul Spear, director of Headquarters Services, in presenting the need to the board explained the problems of trying to do wood refinishing, welding repair, and other

maintenance functions while others are needing to obtain and use service vehicles and equipment stored in the limited space.

The new building is being located on Woodland Ave., just behind the Nazarene Bookstore. It will be of brick veneer construction.

The second building is a food services structure for Headquarters employees, Nazarene Theological Seminary, and King Conference Center use. It will be located between the Conference Center and Nazarene Theological Seminary and will match those buildings in appearance.

The cost for these two projects totals \$745,695 and is to be paid from the General Board Property Development account, which is not a General Budget fund. □

—NN

**INTERNATIONAL CONFERENCE OF ITINERANT EVANGELISTS**

Over 5,000 registrants and staff gathered in Amsterdam, The Netherlands, July 12-21, for the first International Conference of Itinerant Evangelists (ICIE). The Conference, called "Amsterdam '83," drew over 4,000 traveling evangelists from 134 countries of the world. One thousand came from Asia, 900 from Africa, 400 from Latin America, 200 from the Middle East, 1,000 from North America, 400 from Europe, and 125 from Oceania. Invitations to "Amsterdam '83" were extended to only half of the 10,000 applicants.

The event was sponsored by the Billy Graham Evangelistic Association. "Amsterdam '83" was the fulfillment of a lifelong dream for Dr. Graham. He cited three goals for the meeting: the spiritual renewal of the evangelists, the giving of practical tools for Christian witness, and the giving of a fresh vision for world evangelization.

Some of the principle speakers were Billy Graham, Louis Palau, Stephen Olford, Michael Green, Leighton Ford, E. V. Hill, Chuck Colson, Revi Zacharias, Akbar Abdul-Hagg, Gottfried Osei-Mensah, Bill Bright, and Festo Kivengere.

More than 20 Nazarene evangelists from 10 countries attended "Amsterdam '83." Rev. Hugo Danker, superintendent of Middle European District, served as one of the translators. Rev. Bill M. Sullivan, Evangelism Minis-

tries director, represented denominational headquarters. The group met for lunch and fellowship on one of the days. All reported that ICIE was making tremendous contribution to their lives. □

—NN

**NEW EDITORS FOR YOUTH MINISTRIES**

Larry W. Leonard, Youth Ministries director for the Church of the Nazarene, announces two new staff members. They are Randy Cloud and Fred Fullerton. They assume the duties of Bruce Oldham, who left to become youth pastor at Birmingham, Ala., First Church.



Randy Cloud, who has been involved part time in curriculum editing this past year, joins the staff as editor of Junior High Sunday School Curriculum and Word/Action

Series.

Randy graduated from Nazarene Theological Seminary with the M.Div. degree in 1982. He received the "NTS 1982 Biblical Scholarship Award." He also graduated from Point Loma College with the B.A. degree in 1977 and the M.A. degree in theology in 1979.

Cloud recently received the "Outstanding Young Men of America for 1983" award. His wife, Loretta, works in Church Extension Ministries at Nazarene Headquarters.



Fred Fullerton joins Youth Ministries as Teen Program editor and General Bible Quiz director. His duties began July 15.

Fred is a 1977 graduate of Olivet Nazarene College, with a Bachelor of Theology degree. He was student body president 1976-77 and represented ONC at the General Youth Convention in Dallas in 1976. He was Nazarene Student Leadership Conference co-chairman in 1977-78 and was a member of the General NYI Council.

Fullerton entered Nazarene Theological Seminary in 1979. He served two years as part-time youth director of Kansas City First Church. He was selected in 1982 as one of the "Outstanding Young Men of America." He is currently a senior at NTS in the M.Div. program. Fred and his wife, Karen, have a daughter, Carla, 18 months. □

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