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HERALD of HOLINESS

CHURCH OF THE NAZARENE / MAY 15, 1987



"This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Acts 1:11b, NKJV



WORSHIP AND THE AUTHORITY OF JESUS

by General Superintendent John A. Knight

Wherever there is true worship, the authority of Jesus is accepted *fully* and *gladly*. To the extent that the spirit of worship is absent, the authority of Jesus is burdensome and resisted.

The earliest Christian creed affirmed "Jesus is Lord." To be Christian is to submit to the Lordship of Christ. Consequently, worship is crucial in maintaining one's personal commitment and in preserving the Church's life.

To *worship* is to acknowledge the "worthship" of God. It is to exalt Him as the Sovereign Lord, the Creator of the universe and the Preserver of life, the Redeemer of mankind, the constant Companion ("Comforter") of those who obey Him, and the believer's coming King.

All who worship God must do so "in spirit and in truth" (John 4:23). True worship is more than a declaration of the lips; it is a commitment of the will and an expression of the life—all of which bring glory to God.

The old Westminster Catechism asserts: "Man's chief end is to glorify God and enjoy Him forever." The primary business of the Church—and of each Christian personally—is to exalt the name of Jesus, who points to the Father.

Many things the Church must do—evangelize, teach, equip for service, enlist workers into Christ's vineyard, and lead believers on into entire sanctification and beyond. The borders of the Church must be extended through church planting and missionary outreach everywhere in the world, with challenge to faithful stewardship.

Such activities are crucial for the mission of the Church, but they must grow out of and be nurtured by worship—exaltation of the name of Christ to the glory of God the Father.

When Jesus entered the home of Mary and Martha He taught a much-needed lesson on the significance of worship (Luke 10:39). Mary sat at the Master's feet, "heard his word," and enjoyed His presence. Meanwhile

Martha was "cumbered about much serving," performing worthwhile and even expected services. She complained to the Guest, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

The response of Jesus is instructive: "Martha, Martha, thou art careful and troubled about many things: *But one thing is needful*: and Mary hath chosen that good part, which shall not be taken away from her."

Both the Marys and Marthas have contributions to make to the life of the Church. The question is not whether one is right and the other wrong. It is a *matter of priority*. Service without worship is like "cut flowers"; it has no root. Without sustenance from "another source" it soon fades and dies.

On the other hand, worship gives birth to, and inspires, service. The classic example of this truth is the prophet's experience of worship described in Isaiah 6. In the Temple he saw "the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

It was in the moment of worship that Isaiah heard the call of God for service, "Who will go for us?" Isaiah responded readily, willingly, and joyfully, "Here am I; send me."

One cannot truly worship and at the same time assert lordship over one's own life. Submission to Christ's Lordship is made desirable in the experience of worship. But where worship is perverted or relegated to a secondary priority, even Christian activity can become an end in itself with little or no fulfillment and a low degree of effectiveness.

Let us as congregations of Christ's followers, and as individuals within these congregations, seek to restore the "lost art of worship," that God will be glorified. This is our first and foremost task. Christ's Lordship will be lived out in us, and the Great Commission will be fulfilled—"that the world may know." □

Matthew

by C. DALE GERMAN

I was a pastor. The phone rang. A concerned mother from out of state asked me to call on her daughter living in my town. I did.

The daughter was an unemployed, unwed, young mother. Her son's name was Matthew.

Matthew began coming to our primary Sunday School class. A rapport developed between us and them. When Matthew broke both his legs it was I who carried him out of the hospital in casts to his mother's station wagon.

Everyone loved Matthew. He was one of those full-energy, full-steam-ahead, nonstop-talking, kinds of kids who saw humor in everything and made friends with everybody.

I was a pastor. The phone rang again. That young mother called and asked if I could let Matthew move into our parsonage for a couple of weeks, just until she got herself established in a new job. Her new job was tending bar in a sleazy tavern.

But I was a busy pastor. I rationalized that taking Matthew would just free his mother to engage in employment contrary to my sanctified value system. After all, how would it look for the pastor to baby-sit so a mother could work in a bar? And I really was busy and my work was logical.

With apology I refused to open the privacy of my home to Matthew. I told the desperate woman that my schedule was full, that we were on the run nonstop from morning till night almost every day of the week and that Matthew just wouldn't fit into our hectic lifestyle.

She said she understood and thanked me for considering her request.

I was pastoring again, in a different city now. The phone rang. It was Matthew's mother. "I just wanted to

thank you for being so kind to Matthew when he came to your church and when he was in the hospital. His funeral last week was difficult, but I know he is in a better place now."

I was stunned. I wanted to know what happened. How did such a healthy young child die?

As the brokenhearted mother answered my questions, grief and horror overwhelmed me. What I learned crushed me to the depths of my being and changed me forever.

When I refused to accept Matthew, his mother in desperation not to lose the only job she could find, tried every alternative available to her. No one would help. Finally a boyfriend out of state reluctantly agreed to take in Matthew. The boyfriend was an alcoholic. He lived alone.

One night while taking a bath, Matthew began splashing and playing in the water. In a drunken, angry rage this "friend" burst into the bathroom screaming and cursing at Matthew. He became physically violent and abusive. When the police arrived, they found Matthew's dead body, drowned in the bathtub, battered and bruised from head to toe.

Many years have passed since then. But Matthew's trusting smile, impish laugh, and brilliant personality haunt me yet.

I know I didn't kill him. I know I am not guilty of his murder. I have told myself a thousand times I would gladly have given Matthew a place to sleep in my home if only I had known how desperate his situation was.

But what I know and what I feel are not the same. I feel broken. I feel failure. I feel guilt. I feel anger.

What a horrible cost just to learn that pastoring is people not programs; people are persons not pawns; theology is tenderheartedness not theory.

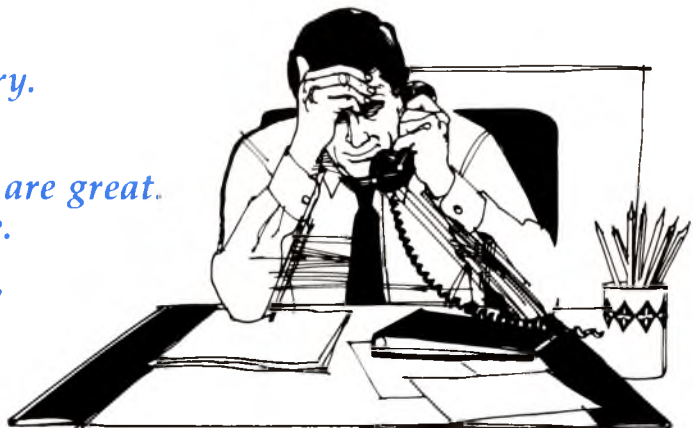
Each time Matthew comes to my mind, I experience grief all over again just as though he had died today. I suppose I will live with that the rest of my life. □

C. DALE GERMAN, a Nazarene elder, is currently teaching in our Australasian Nazarene Bible College in Queensland, Australia.

*Lord, let me go where people cry.
Let me help lest children die.*

*Lord, let me serve where needs are great.
Let me love where there is hate.*

*Lord, move on me lest I not see
Serving them is serving Thee.*





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PARABLE REVISITED

Like your inquirer in The Answer Corner, I once considered it unfair for all laborers in the parable (Matthew 20:1-16) to be equally paid. I realized the early starters were not exploited and the meaning of the parable was clear (*Herald of Holiness*, November 15, 1986).

Eventually, while studying the background information to a Sunday School lesson (Salvation Army), I discovered it cost a penny per day for a family to eat at the time. Anything less would have resulted in hunger. The employer was a very generous man who practiced sharing, unlike his workers who expected extra money for luxuries.

In addition to your interpretations, I believe the parable further teaches

us those who are willing to work, but who have not been hired, are worthy of food money.

*Mrs. F. E. King
Mackay, Queensland, Australia*

BIBLE STUDY URGED

I appreciated your editorial "Theological Infirmities" (February 1 issue).

Indeed, far too many base theology upon what man says instead of "thus saith the Lord."

Isn't it high time for not just a few preachers and Christians to stop considering the "pros" up front, in church and on TV, as the final authority on truth and begin to get their eyes fixed on God and His Word.

Perhaps it would require more effort to stir up the thick "mushy" mind than it would to simply turn off the

"tube," pick up the Bible, and make an in-depth study, but the result could indeed be spiritually rewarding.

*Charles C. Davidson
Eustis, Florida*

BIBLE STUDY URGED

I am responding to your Standpoint statement of February 1, 1987: "A people who receive a steady diet of faithful biblical preaching will be well fortified against these 'itises.'" Even faithful preaching is too hit and miss to be the first line of defense against the plague of folk theologies mentioned. Knowing the whole Word of God requires more than listening to a lot of sermons, even excellent sermons. Preaching should **SUPPLEMENT** personal biblical literacy.

(Continued on page 20)

CHIPPING AWAY

by CAROLYN J. MERRIFIELD

In the cartoon, Dennis looked at his friend as the two of them watched a sculptor finishing his work—the sculpted figure of a horse. Dennis “splained” it simply: “It’s easy, Joey. Just get a big rock an’ chip off all the pieces that don’t look like a horse.”

Funny how a mental picture sticks in the mind, and how God can use even a cartoon to speak a truth. We know that we are created in the image of God, but perhaps it is as if that image is hidden away within a great bulk of stony humanity that God must chip away at until His image is finally revealed.

This picture broke through to my consciousness as I prayed this morning: “O, Lord, refine Your image in me. Cause me to be more like You.” Then suddenly the creative voice of the Lord whispered back, “It’s easy. I’ll just chip away anything that doesn’t look like Jesus.”

Oh, that chipping process! It hurts!! And yet the desire of my heart is that one day, when God the Father looks at me, He will see only Jesus, for the rough fragments of my human nature will have been chipped away, and only the image of Jesus will be seen. But my Lord is a Master Sculptor, and He’s not satisfied with just the large pieces being broken away. He is patient, and He is thorough, and He keeps on with His chisels and sandpaper, constantly refining my spirit, not satisfied with the mere shadow of His image in me, but working toward a beautiful spirit sculpture that faithfully portrays to a watching world an image that they can identify as Jesus.

Perhaps this is why the sight of the children of Israel bowing down to graven images so broke the heart of God. *He* wanted to be the sculptor, working not with stone but with human hearts of His own creation. In Ezekiel 11:19-20 is this great promise: “I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.”

The great creative force

of God is never finished with His creation. Why? Because Jesus is “the living Stone—rejected by men but chosen by God and precious to him” (1 Peter 2:4, NIV), and we are also “living stone.” Our God is busy refining and reshaping, simply chipping away in the lives of His children all that doesn’t look like Jesus.

We have a choice in the matter, however. And it is a difficult and oftentimes painful choice. We can either submit to the refining process, or we can shift away from it. Most of us don’t go *far* away—not out of His sight, just out of His reach; where it is more comfortable; where it doesn’t hurt so much. But the price we pay is a great one, for ourselves and for a watching world. The image of Jesus in us is not quite so clear, not quite so refined, and not quite so easily identified. That’s what makes it possible for a Christian to work side by side with someone for years, and for that worker never to know that their fellow worker is a Christian. And could it also be the reason that many Christians go through an entire lifetime and never influence other persons enough to bring them into a saving relationship with Jesus?

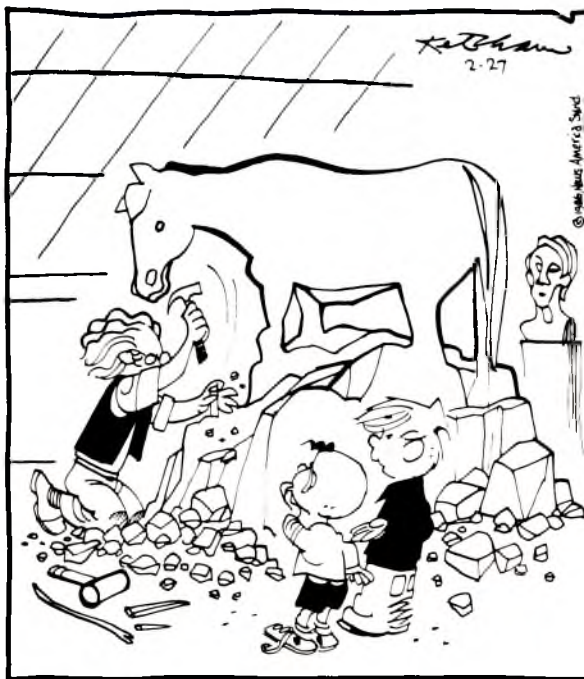
Submission to the refining process will accomplish in our lives what Paul was talking about in 2 Corinthians 3:18: “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

Dennis had the right idea. He was confident that there was a horse inside that sculptor’s chunk of rock. God, too, is confident of the image of Christ residing within the hearts of His people. He only wants to make us “conformed to the image of his Son” (Romans 8:29). That is our privilege as believers as we allow Him to sculpture our lives, chipping away anything that doesn’t look like Jesus. □

CAROLYN J. MERRIFIELD is a free-lance writer. She resides in Port Orchard, Washington.

DENNIS THE MANACE ® used by permission of Hank Ketcham and © by News America Syndicate.

DENNIS THE MENACE



“IT’S EASY, JOEY. JUST GET A BIG ROCK AN’ CHIP OFF ALL THE PIECES THAT DON’T LOOK LIKE A HORSE.”

THE Humanity OF Jesus



by ALBERT J. LOWN

The true and complete humanity of Jesus was questioned in New Testament days as it is by heretical cults today. The consequences of this denial were so grave and far-reaching that John wrote: "Every spirit that confesseth not that Jesus Christ is come in the flesh is . . . antichrist" (1 John 4:3). This conviction and confession of the Early Church was expressed by Paul in one of the earliest Christian creeds: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

Then as now there were some who mistakenly regarded the hu-

man body as the seat and source of sin; affirming that God could not unite with, or dwell in, a "corrupt" mortal body. The Incarnation was vehemently denied: the Christ of God could not and did not live, suffer, bleed, and lie cold in death in human flesh.

This parent heresy gave birth to its own child. If, as heresy claimed, God did not clothe himself with "sinful flesh," then no one could be holy in a body regarded as sinful and unclean. The pursuit of holiness required the mortification of the physical body itself, and those who most repressed and degraded the body were acclaimed in some religions as "holy men."

The grandchild of this heretical line—antinomianism—a cannot-

help-sinning creed and do-as-you-please mode of living, under the cloak of grace—was indignantly refuted by Paul: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2). Unceasing forgiveness for unceasing sin is a travesty of the grace of God.

The mature confessional statement, "And the Word was made flesh, and dwelt among us . . . full of grace and truth" (John 1:14), is a keystone in the arch of redemption. The eternal Word, the Christ of creation, the light of conscience, the Jesus of history and Jewish heritage heralded by John the Baptist, was "conceived of the Holy Ghost, and born of the Virgin Mary." This truth is vital to Christian belief in Christ's full and equal humanity. He was perfect man as if He had never been God: "made of a woman," a selected, sanctified woman so normally human that she bore sons and daughters by human generation after the miraculous birth of her firstborn.

Without the New Testament unveiling of the complete identification of Jesus with human nature—"He was made in all things like unto his brethren"—Christ's temptations, sufferings, and substitutionary death could be questioned. That He was "himself man," truly human as well as truly God, is the basis of redemption. If Jesus did not meet Satan's power as One totally involved with human nature and experience, sin apart, there is no virtue in His blood and no victory in His vicarious death. "God was manifest in the flesh" makes valid the truth, "he was manifested to take away our sins," and "he was manifested to destroy the works of the devil":

*O loving wisdom of our God,
When all was sin and shame;
A second Adam to the fight
And to the rescue came.*

*O wisest love that flesh and
blood,
Which did in Adam fail;
Should strive afresh against the
foe,
Should strive and should
prevail.*

Before Jesus came to Bethlehem's manger, "infant, yet glorious Lord," and even before the foundation of the world when redemption was planned in the councils of the Trinity, the Son of God volunteered to be made fully human: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me . . . Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Hebrews 10:5, 7). In His post-Resurrection meeting with the disciples, Jesus invited Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side" (John 20:27). To them all He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). The human, physical proof was augmented as He ate broiled fish and honeycomb. Later John wrote, "We have looked upon, and our hands have handled, of the Word of life" (1 John 1:1).

From the manger-cradle to the Olivet ascension "the man Christ Jesus" is portrayed as completely human as the first Adam. In every aspect of nature and activity He was "found in fashion as a man." Laying aside His divine glory, but not His deity, He chose to meet the devil on our territory; experiencing temptation at every "point"—every avenue and capacity where human nature can feel, suffer, respond to, or reject sin's allure. The central thrust of the 40 days' ordeal in the wilderness was Satan's attempt to make Jesus deny His humanity: to use powers that are beyond even Spirit-filled men. If Christ's humanity is flawed or superhuman, Satan has the most to gain and we have the most to lose. God would be putting on an act on the stage of human struggle and need, instead of being fully incarnate in the "earthen vessel" of human flesh.

The Word did become flesh: as a babe, "little, weak, and helpless"; as a boy and youth and dutiful son; as an apprentice to trade and a devoted church member; as a teacher and leader who laid down His spotless life for "the sins of the world." Yet His blood was "the blood of

God." "I and my Father are one," Jesus claimed; and "I and my brethren are one," Jesus lived.

If Jesus did not possess a truly human body in sanctification and honour, then God is asking us to live a life He has not demonstrated or shared. But we have this treasure—the excellency of the saving power of God—in the same human vessel Jesus accepted and experienced. Full salvation, therefore, includes every human longing, appetite, emotion, limitation, ethical choice, and spiritual victory Jesus knew. He became like us that we may become like Him in our world, "more than conquerors." When we are cleansed from sin and every "instrument" of a mortal body is presented to God as "a living sacrifice," Jesus is not ashamed to call the sanctified, "my brethren." Hence we should not be ashamed of any mood, reaction, or aspect of human experience that Jesus shared.

A searching enquiry into the decline of a leading denomination reached this conclusion: "Plurality of doctrine and looseness of belief are the main causes." Looseness or vagueness of belief is outlawed where Christ's humanity is concerned. This is our doctrine, conviction, and comfort, and guarantee

of full salvation and glorification. Christ could not "live in me" if He did not first live in an identical human body and being. And God would not become flesh, dwell in a human body, lay that body down in death, take it again in resurrection, ascend to heaven bodily, save to the uttermost those who come unto God by Him, intercede for them, promise to come again—and leave redemption incomplete, without the glorification of a believer's body.

*I cannot tell why He who angels
worship,
Should set His love upon the
sons of men.
Or why as shepherd, He should
seek the wanderer
To bring them back, they know
not how or when.
But this I know, that He was
born of Mary,
When Bethlehem's manger
was His only home
And that He lived at Nazareth
and laboured,
For to the Saviour, Saviour of
the world is come.* □

ALBERT J. LOWN is an evangelist from Keighley, Yorkshire, England, and is a frequent contributor to religious periodicals.



My Prayer

*Take from me the world—its idle pleasure.
Strip my soul of everything but God.
Remove from me the things of earth that hinder;
that would keep me from the path my Savior trod.*

*Steer my will away from selfish living.
Direct my mind toward thoughts that edify.
Guide my feet to holy habitations
where I my God may praise and glorify.*

*Shape my soul according to Your pleasure.
Mold my life in keeping with Your plan.
Form of me, O Master Potter,
the best and worthiest vessel that You can!*

—NADINE LUOMA
Grand Rapids, Minnesota

HOW TO HAVE A

Great Vacation

by G. ROGER SCHOENHALS

Most of us will squeeze in some time this summer for R and R. Perhaps an extended vacation will take us many miles from home. Or maybe we'll simply relish the luxury of spending a week around the house, free from our normal work responsibilities. Whatever the case, here are a few suggestions to help you make the most of this special time.

First, rediscover one another. Throughout the year many forces pull the family apart. It's easy for communication to slip. Goodwill and mutual respect can waver. We can take each other for granted.

A family-centered vacation provides opportunity to study and appreciate those we live with day after day. By spending a block of time together, we can gain fresh understanding of those special qualities that make our loved ones precious to us.

So make time for conversation and fellowship. Open your heart and relate your feelings. Express love and appreciation. Share yourself.

A word of caution. A sudden and prolonged togetherness can create problems of its own. You'll want to allow some breathing space for each member of the family.

Second, broaden your horizons. Turning off your brain and planting yourself in front of the TV for a solid week will rob you of many vacation benefits. Instead of adopting the way of the sluggard, why not use these special days to ease yourself out of some old ruts?

Expand the borders of your life by doing something you've never done before. Visit a place you've never seen. Talk to a travel agent for ideas. Look at the advertising section of outdoor magazines. Ask your friends for input. Be adventurous.

Use your spare time to read some good books. Delve into some of the classics. Attend a cultural event. Use your vacation to enrich and improve yourself.

Third, allow opportunities for personal reflection and spiritual renewal. Schedule time for just you and God. Take a long walk in the early morning and enjoy the sunrise. Go out in the stillness of the night and view the stars. Meditate on God's grace and goodness. Let His Spirit refresh and revive your soul.

Nature can draw us to the Creator. I remember sitting alone on a rocky beach, thinking of God's goodness to me. I was suddenly inspired to select a stone and to link it with a particular blessing. Then I took a second stone and let it represent another blessing.

Soon I had a circle of stones before me, each signifying something special in my life.

Then I thought of my needs, and I began selecting stones to represent these. As I petitioned the Lord for each need, I placed the stone in the middle of the circle of blessings. The symbolism gave me perspective in viewing my needs in the light of God's goodness and faithfulness.

Then I recalled the verse in 1 Peter: "Cast all your anxiety on him because he cares for you" (5:7, NIV). I looked out at the water and thought of the "sea of His infinite love." And so I took each stone from the inside of the circle and, with a prayer of commitment, tossed it far into the water. I felt a sense of release.

A sunset has reminded me of God's beauty. A mountain has reminded me of His strength. A cascading stream has prompted thoughts of His refreshing presence. A star-spangled sky has spoken to me of His greatness. Nature never fails to speak if we will stop and listen.

Fourth, remember your church. Though your vacation may take you away from services of worship, you can continue to support your spiritual family with prayer. Remember those who carry on the ministries of teaching, visitation, music, administration, and preaching.

When you visit another church on your vacation, look for ideas that can enrich your home church. Your pastor will appreciate receiving bulletins and other printed material from different churches.

You'll also want to remember the financial needs of your church family. Summertime is often a slack period in financial support. Make plans to keep up your giving commitment, even during your absence.

Finally, relax. If you return to work or school exhausted and tense, your vacation has been a flop. So, whatever you do, lay back and soak in some sunshine. Breathe deeply. Don't overplan or overplay. Rest your body, mind, and spirit.

Recreation means re-creation. And that's what a good vacation does. With a little planning and discipline, you'll return home renewed, refreshed, and ready to begin a new chapter of personal and family life. Have yourself a great vacation! □

G. ROGER SCHOENHALS is director of the Seattle Pacific Foundation, Seattle Pacific University, Washington.

NAZARENE ROOTS

Rich in Years: C. A. McConnell in the late 1940s as he approached 90.



CHARLES McCONNELL'S JOURNALISM AND THE REALITIES OF FAITH

"According to the plan of the temperance people, I received the nomination as representative from my district to the first Legislature of the state of South Dakota. Of course I expected the hearty opposition of the liquor forces and I was not disappointed. I had not been mild in my denunciation of the iniquitous '3% loan sharks,' and they, and even the bankers, joined up with the saloon keepers against me." So too did the "Farmers Union, a cooperative organization," whose national president, "H. L. Loucks, determined to make it into a political party, starting in Dakota where the Union was strong. . . . Then the impossible happened to turn the tide. . . . Archbishop [John] Ireland, of St. Paul, was an ardent prohibitionist. How he ever heard about me, I do not know; but I do know that the Catholics of my district received the word, 'Vote for McConnell.'"

Elected to South Dakota's first legislature, Charles A. McConnell helped write the state's prohibition law and measures affecting education and family homesteads. An experienced newspaperman by profession and self-described "free thinker" in philoso-

phy, he was uncommitted to either church or creed, though strongly committed to morality and honest government. And he was an ardent prohibitionist.

When McConnell's father moved to northern Texas for health reasons, Charles abandoned his political career to move his family South and keep the larger family intact. Back into journalism, he began publishing the *Sunset* (Tex.) *Signal*, a community newspaper, where he continued his attacks on the saloon. In 1895, he was converted through his wife's influence and two years later testified to the grace of entire sanctification. These became the luminous moments through which the remainder of his life was to be lived.

At the urging of holiness movement leaders, this translated Yankee sold his newspaper and moved to Peniel, putting his skills into the pursuit of holiness journalism, first as an assistant and later as editor of the *Pentecostal Advocate*, the leading interdenominational holiness paper in the Southwest. At Peniel, McConnell helped establish the first Nazarene congregation in the South prior to the Pilot Point assembly, and after the *Advocate* became an official organ of the Church of the Nazarene around 1910, he helped plan its merger with the *Nazarene Messenger* of Los Angeles to create the *Herald of Holiness*. Moving to Kansas City, he served as office editor of the *Herald* (1912-16), managing editor of the Publishing House (1916-18), and first editor of *The Other Sheep* (now *World Mission*) from 1914-18. From 1920 to 1939, this Nazarene layman taught on the religion faculty of Bethany-Peniel College, part of that time as dean of the department.

McConnell's life illustrates varied truths. His early career shows that, contrary to a persistent stereotype, the "secular humanist" may in fact stand for public righteousness and morality. His later devotion to holiness journalism shows that talents shaped by secular tasks can be consecrated through grace to the deepest spiritual purposes. And the fundamental unity of his early and later life was a desire to know and follow the truth, wherever it led. □

STAN INGERSOL, Archivist



Pioneers: Edgar P. Ellyson (l.) and C. A. McConnell (c.), cofounders of the first Nazarene congregation in the South, talk with S. T. Ludwig, general secretary of the church. After Dr. Bresee organized the church at Peniel in 1907, Emily Ellyson, wife of E. P., became their pastor.



Founders of the Holiness Association of Texas: E. C. DeJernett (l.), C. A. McConnell, and C. B. Jernigan around 1900, when McConnell began his career with the *Pentecostal Advocate* Company.

WHAT IS WRONG WITH THE OCCULT?



H. Armstrong Roberts

by RICHARD S. TAYLOR

A niece of mine, very intelligent and of a curious mind, has for years dabbled in borderline cults and philosophies. Rejecting Christ and the Bible, she dreams of achieving some kind of a dramatic and epochal breakthrough into personal contact with reality. Her concept of reality reflects much of modern “new age” and “connection” thought, which is essentially a mongrel conglomeration of *spiritism* (the attempt to contact the dead), *pantheism* (that God is all and all is God), *reincarnation* (rebirth in other forms), and other features of *theosophy* (the attempt to establish direct contact with divine principle through meditation and special revelations).

The recent five-hour showing of the TV film featuring Shirley MacLaine and her professed contact, as a “channel,” with Ramtha (a “wise” man who supposedly lived some 22,000 years ago) has sprung a new surge of interest in psychics and the occult. This is being played up in

the media to an unprecedented degree.

Actually this is nothing but the old spiritism in new dress, and the so-called channels are nothing but *mediums*—which have been around for millennia. This newly popularized notion of contact with the dead is strangely coupled with the notion that ultimate reality is not personal but consists of “forces” that can be called “divine” because they constitute the only god there is. This is the backlying world view of the *Star Wars* films so popular and influential a few years ago. In a sense, they prepared the way for Shirley MacLaine.

Thinking I might help my niece, I wrote her the following letter: Dear Niece:

I have been thinking about you. Perhaps you would be willing to sit down, put your thinking cap on, and listen to your uncle in a lecture on religious philosophy.

We are surrounded by the invisible world of the supernatural, and all religion is an attempt to breakthrough into that invisible world and make contact with whatever is there.

The biblical worldview is very simple. It is that the invisible spiritual world is composed not of forces but of personal beings; that there are both evil beings and good beings; that the good beings are directed by and serve one supreme Creator-God, who is the prototype of all personhood, and who is both Absolute Holiness and Absolute Benevolence; and that the evil beings serve and are controlled by Satan, who is (as traditionally believed) a fallen angel. This being hates God and all that is good and is bent on one supreme objective: to deceive men in order to embarrass and dishonor God and prevent men from ever finding Him.

His method is to entice people into supposing that they can

achieve a breakthrough into the invisible reality by their own insights, discipline, and goodness. This is a deception because it bypasses the real state of affairs and blocks the only kind of breakthrough that is possible.

The biblical teaching is that not ignorance but *sin* alienates humans from the world of invisible goodness; that sin is an insurmountable barrier, from the human side, because antagonistic to man’s sin is God’s holiness (Isaiah 59:1-2). The only possible breakthrough is that which is provided from God’s side, a method that deals with sin rather than denying or ignoring it or trying to go around it.

This method is focused in the self-incarnation of God in the person of Christ (one, not many) combined with Christ’s atoning death on the Cross. This is God’s method of dealing with the sin, and making possible the removal of the barrier, so that a breakthrough can be experienced that is real rather than illusionary.

Satan’s method is to offer all sorts of religious experiences—mystical, ecstatic, apparently supernatural, even seemingly freeing—as long as they ignore sin, foster human pride and self-righteousness, and bypass the Cross.

More specifically Satan’s method is to hide God’s *holiness* by obscuring His *personhood*, and promoting all sorts of philosophies and cults that stress *divinity* rather than *Deity*; *forces* rather than a *Person*; diffused, generalized reality rather than reality focused in a *solitary Supreme Being*. This makes it easy to erase the radical distinction between God the Creator and man the creature. The result is a pantheistic blur, in which divinity is everywhere, in man and the stars, and all we need to do is get in touch with the divinity within us. Thus does Satan divert attention from the true God, from our sin, and from the only Savior, and delude us into supposing that salvation can be found in ourselves.

This appeals to the sinful heart of humanity because we want to find peace without facing our sin. We eagerly grab any religion that promises salvation along self-achieving lines and that promises altruism and spiritual satisfaction

without repentance and without faith in Christ alone. But it won't work. It is an illusion. It is Satan's booby trap. It is his way of persuading people to accept substitutes for Christ, for he knows that in the long run they will be kept from the one true God, the Creator of heaven and earth, the Father of our Lord Jesus Christ.

In our Lord's "high priestly"

prayer, John 17, Jesus says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (v. 3). My dear niece, this is the quintessence of the *total truth and the sole truth*.

I hope you will think about this very carefully, with a humble and teachable and prayerful mind. God wants to reveal himself to you, but

He will not do so unless in repentance and humble surrender you turn to Him as the God of Calvary.

*Affectionately,
Your Uncle*

RICHARD S. TAYLOR is professor emeritus of Nazarene Theological Seminary, author of several books, and a frequent contributor to religious periodicals. He resides in Portland, Oregon.

Because You Gave... HATS OFF TO OUR KIDS!

by DONNA FILLMORE

What do today's boys and girls spend their money for? Lots of things, according to *Penny Power*, a "consumer's guide" magazine for children. Designer clothes, electronic toys and equipment, personal grooming products, and entertainment all find their places on the list. The price tags for these items vary from a few cents to \$40.00, \$50.00, \$60.00—or more!

But not *all* children are spending *all* their money on high-priced luxuries for themselves. Every summer, during Vacation Bible School, kids in the Church of the Nazarene give thousands of dollars to others. In the summer of 1986, this offering reached an all-time high of \$99,881.93.*

Why did our boys and girls give their money so generously? They responded to the challenge given them by the general church to help raise \$250,000 for the International Sunday School Year offering. The goal assigned to the VBS children was to raise \$100,000 to be used to provide literature for world and church extension areas that have little or none.

Across the denomination, VBS children ages 3 through 12 learned that in many countries there is not even *one* piece of literature written for children in their own language—no Bible story booklets, no handwork, no pictures, no *Nu-Vu*—nothing. The need for literature, both in world areas and among ethnic groups in the United States and Canada, was presented to the children by means of the 1986 VBS *Missionary Offering Packet*, a part of the VBS curriculum.

DONNA FILLMORE is Special Projects coordinator for Children's Ministries at Kansas City headquarters. She develops programs such as the Bible memory program, Foundations of Faith catechism, and the Basic Bible Studies for Children.

"Because YOU GAVE..."

PROVIDED BY STEWARDSHIP SERVICES

Children around the world are already benefiting from the generosity of our VBS boys and girls. Fourteen thousand dollars of the money raised was earmarked for Church Extension projects. This money is being used to provide free VBS literature for extension [outreach] Vacation Bible Schools. In 1986, 62 churches were given up to \$200 in free literature, for a total of \$10,600. The rest of the \$14,000 will be used to help additional churches in 1987.

The remaining \$86,000 has been placed in a fund, along with other money raised during the International Sunday School Year, to be used for a variety of literature projects. To date, \$10,000 has been given to the Asia Region. In addition, two computers were purchased for New Guinea to use in the preparation and printing of literature. Other projects are being approved through Publications International.

But supplying literature has not been the only result of the generosity of our kids. Children's Ministries, in Kansas City, received this thrilling report from a pastor's wife in Oregon:

Thank you for the VBS materials. We held two mission [church extension] VBSs in our yard last summer with the free materials you sent.

Many children came to our two VBSs, but what is very exciting is that three ladies who came to help also received Jesus as their Savior. Because these three women are telling other people about Jesus, three men have also been saved—two of their husbands and the boyfriend of another.

This summer we want to have three Vacation Bible Schools. We plan for 50 boys and girls in the first one alone. Thank you, boys and girls; we appreciate your help.

So designer clothes, electronic toys, personal grooming items, and entertainment are not the only things Nazarene children buy. Because they care about others, they also give that men, women, boys, and girls may learn about the Savior. □

*\$99,881.93 was the amount received as of March 27, 1987, when this article was written. Money is still coming in and we are hoping to reach the goal of \$100,000 when the books close on April 30, 1987.

by DOROTHY I. BAIRD

Sharing God's Love



Comerique

What did Valentine's Day mean for you this year? For the past six it has meant to me an answer to a dream; love reflected in the eyes of 30 smiling couples. They needed no language; just gestures, a

DOROTHY I. BAIRD is a free-lance writer living in Seattle, Washington, and serving as cochairperson for the Committee for the Differently-Abled in that city.

touch, a nod, as one of the couples reached out lovingly and fed the other.

It all started 10 months before February, six years ago. I pass the suggestion on to you, so that next Valentine's Day, and every one thereafter, you can enjoy that same excitement I receive on the Saturday closest to February 14.

Our church divided the city into areas to take care of our growing congregation. They asked me to organize visitation for the North End, where around 300 members lived. After considerable study and charting of needs, I excitedly reported my plans to the committee chairpersons. "There are three nursing homes and the Cerebral Palsy Center in my area," I said. "We're planning to invite them to our annual breakfast. We'll need to have it downstairs, of course, for wheelchair accessibility."

"What! And get our new rug dirty?" two women responded.

I admit to a bit of righteous indignation, but I prayed for immediate forgiveness and patience. I remembered Christ's words, "Judge not." But I knew I would not give up.

"That's all right," I smiled. "If they can't come to us, we'll go to them."

Days followed with much prayer. I read and reread Matthew 25:34-35, 37, 40, "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the

foundation of the world. For I was hungry, and you gave Me something to eat . . . ' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You . . . ?' And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me'" (NASB).

I devoured the scriptures for a special verse and finally established my faith in the promise: "Is anything too hard for the Lord?" (Genesis 18:14, NIV). I trusted and thanked God for the immediate success in planning that spurred me on. Area members enthusiastically accepted my challenge. Volunteers signed up to help. But the testing began to come two days before the breakfast when I started receiving phone calls: "I'm sorry, I just can't come," each said, adding a variety of excuses.

"That's OK," I answered, "we'll have enough help." But silently I prayed, "Lord, this is *Your* party and You said nothing was too hard for You."

The feeders were to be an hour early for their breakfast and an orientation program.

Key specialists volunteered to give practical suggestions in conversation, but with all the cancellations, I had no idea who or how many would come.

Helpers began arriving early, with apologies and explanations such as: "I hope you don't mind—I brought Janie. She's in nurse's training."

"I heard about this, but it was too late to call. Can you use me?"

By 7:30 each helper's seat was filled, as we listened to helpful hints by experts. The best way to explain the remainder of the morning is a line from a song I remembered from childhood. "And heaven came down and glory filled each soul." I could almost hear angel's wings flap as each one in his or her own method of language sang, ate, laughed, and prayed.

I no longer lead the Valentine's Day breakfast, but each year it continues, always with just enough workers to match one on one with the disabled. God has given me another project; a national outlook, and an open channel for writing to encourage others. I visual-

ize every church across the country opening up in love. Why do I have confidence to believe His work of love will continue? Because one morning in my private prayer-and-praise time He gave me two more verses: "Not by might nor by power, but by My Spirit," says the Lord of hosts" (Zechariah 4:6, NKJV); and "that He who has begun a good work in you will complete it until the day of Jesus Christ" (Philippians 1:6, NKJV).

Can you be the one God is calling to this ministry? You *can* be the one to pray that all of God's children will experience and share His love. And remember, absolutely nothing is too hard for the Lord. □

MIRACLES PLAY LARGE ROLE IN CAPT. RAY ELLIOTT'S LIFE

by DAVID CONSTABLE

Although he was born into a Roman Catholic family, took his First Communion and served as an altar boy, Panama Canal Commission tow boat master Ray J. Elliott says that as a young man he was not particularly religious or a regular churchgoer. Because of several events that he describes as miraculous, however, Captain Elliott was ordained last March as a minister of the Nazarene church and is now the English-speaking pastor of a church in the Panama City suburb of Juan Díaz.

Captain or Reverend Elliott used to preside over services at the Juan Díaz Nazarene church on Sundays, but his work schedule has been changed, and he now does it on Thursdays, one of his two weekly days off. He is also the relief pastor at the Ancon Church of the Nazarene.

His introduction to the Bible is one of the miracles that led to his deeper involvement with the church. As a young man in the U.S. Armed Forces, he sat on the steps of his barracks one Sunday morning "broke and nursing a hangover" as three neatly dressed soldiers sauntered by happily, heading for the chapel around the corner with Bibles under their arms. He felt a tinge of jealousy at their happiness compared to his temporarily sad state and went inside the barracks and slept for about two hours.

Except for a few passages he learned in school, he had never read the Bible, so he decided to go to the chapel. There he prayed and asked God to give him a



Bible. On his way out he was stopped in his tracks and his head was twisted to one side by "a strange power." What he saw off to his right was a stack of Gideon Bibles and a sign that said "Take one."

Captain Elliott says another miracle in his life related to his getting a job with the Panama Canal organization. As the second officer aboard the SS *Cristobal*, he had visited the Isthmus on many occasions and felt he would like to work here. He had applied for a position as a towboat captain but had

only received notification that his application had been received.

However, on his last trip aboard the *Cristobal* in March 1975, he received a "spiritual revelation" that he had a job waiting for him with the Panama Canal Company. Two hours before the ship sailed from Cristobal docks, just as the telephone installed aboard the ship was about to be disconnected, it rang. When he answered, the message was confirmed.

Although he has been a towboat master for over 10 years and has years of experience at sea, Captain Elliott has not attempted to move up into ranks of Canal pilots for the simple reason that it would interfere with his pastoral work. He is married to the former Alba Martínez and is the father of Brenda Lee, 14, and the stepfather of Alba and Rafael Martínez.

One of Captain Elliott's objectives is to establish home Bible studies for English-speaking persons in the Canal area. □

Reprinted from the *Panama Canal Spillway*.

TWO MEN— ONE DREAM

by BARBARA J. JONES

J. M. Morales quickly adapted to life at Bethany Nazarene College, but he longed for a place to worship in his mother tongue. Born and raised in Laredo, Tex., J. M. is a Hispanic Nazarene. He says, "In those days there were very few Hispanic people in Oklahoma City, and although I spoke English I did not feel comfortable in the Anglo churches. I wanted to have Christian fellowship with those who spoke my native language."

J. M. married classmate Sharen Moose and became a part of her church, Lake View Park Church of the Nazarene. He soon became immersed in the Anglo culture and his Spanish language became almost defunct along with his dream of a Hispanic church in Oklahoma City.

Thirty years later, J. M. became the first Hispanic elected to a public office in Oklahoma. As a councilman for the city of Warr Acres, the door was opened for him to become acquainted with the growing Hispanic population in Northwest

BARBARA J. JONES and her husband are Nazarene missionaries on leave of absence. They reside in Oklahoma City, Oklahoma.



Future members of Lake Overholser Hispanic Church enjoy the spirited music and lend promise that the dream will continue.

Oklahoma City. Many of them, he discovered, were anxious to find an evangelical church in their mother tongue. He tried to incorporate many of his Hispanic friends into his home church, hoping they would be able to adapt, as he had, to the Anglo congregation.

Lake View Park Church even provided him with a bus to bring the Hispanics to church. The Anglo congregation was friendly and open to the visitors, but the barriers of language and culture made it difficult for the Spanish-speaking people to receive total spiritual nurture. Most of them soon drifted away.

J. M. began to pray earnestly for a Spanish Church of the Nazarene. His prayers included a request for a man trained in the ministry who understood the Spanish language and culture as well as the Anglo society. God had already chosen a man.

One morning J. M. had volunteer parking attendant duty at Lake View Park Church. He was taken by surprise when a friendly voice said, "Buenos Dias, como estas?" J. M.'s heart leaped. Here were missionaries Phil and Linda Cory and their four children, on furlough from Chile—trained in the ministry, fluent in the Spanish language,



Rev. Phillip Cory enjoys the "mix" as the Anglos join the Hispanics for the first-year celebration of the Lake Overholser Hispanic Church of the Nazarene, Bethany, Okla.

understanding both the Spanish and the Anglo culture! J. M. believed that God had answered his prayer.

Phil, he learned, had grown up in Oklahoma City First Church of the Nazarene, and when the Lake View Park Church was founded, moved with his parents to become charter members of the new congregation. Now he and Linda were members.

They had been appointed to Chile in 1975. In April they went to Costa Rica for a year of language study and had served in Chile four years before returning to the States on furlough. So certain were they that Chile was not in God's further plans for them, that they resigned from World Mission and moved to Enid, Okla.

During this stressful time of readjustment and soul searching for the Corys, Dr. Bill Burch, district superintendent of Northwest Oklahoma, called and asked Phil if he would pastor the Bethany Lake



Flags of several Hispanic countries adorn the walls of the church where voices blend in praise to God in two languages. Rev. Cory (background) strums the ukulele.

Overholser Church. The Corys felt this was God's leading for their lives.

J. M. watched the explosive growth of the Hispanic population in Northwest Oklahoma City and continued to pray for a church to meet their spiritual needs. Twice he called Phil Cory while he was living in Enid, urging him to help. The dream, nevertheless, would be two more years in coming to reality. J. M. was becoming discouraged.

In June 1985 J. M. visited Lake Overholser Church where Cory was pastor. He slipped into the evening service late and after the service left before anyone could greet him. Rev. Cory's heart was nudged when he saw J. M. enter. It reminded him of their united desire to begin a Hispanic church. The next day he called J. M. and said, "When you walked into the service the Lord spoke to me and said, 'Phil, I want you to start a Hispanic church right here in the Lake Overholser Church.'"

God had also been preparing the Lake Overholser congregation for this venture. Phil says, "During the time I pastored Lake Overholser Church we had seven missionary speakers each year. We gave a lot of emphasis to our mission education program. Nevertheless, missions

seemed remote to the people until we took a Work and Witness team to the field. Seeing the response of the people overseas—their openness to salvation—created a desire in this church to have this happen at home."

When Rev. Cory presented to his church board the idea of beginning an ethnic church, they voted unanimously to accept the challenge and even agreed to share their pastor and their church facilities with the ethnic congregation.

Rev. Cory and J. M. Morales then met with District Superintendent Jesse Middendorf. Rev. Middendorf said, "After meeting with Rev. Phil Cory and Mr. Morales my feelings were very confident. I met with the District Advisory Board, and they approved the Bethany Lake Overholser Hispanic Church as a Church-type Mission." The Division of Church Extension approved the project for 10 percent giving.

In July 1985 Rev. Cory and Mr. Morales began pushing their dream toward reality. The greatest obstacle was lack of funds. Bud Lechrone, District Christian Life director, agreed to underwrite the initial expenses. To stir interest and awareness in the Anglo community, a banquet was hosted for the 30 peo-

ple who pledged support for the project. The local Christian radio station announced the opening of the Hispanic Church of the Nazarene.

J. M. put all the Spanish surnames found in the telephone directory into a computer. A bilingual newsletter was mailed to each, with information about the new church, a map of its location, and an invitation, "Hay una Iglesia para Usted." As a result, 15 attended the first service and people continue to respond.

At the next district assembly the Hispanic congregation opened the assembly with greetings and songs in Spanish. Many came in the typical dress of their homeland. As a result, all the churches on the district have become a part of the ethnic project. Support has been outstanding, and the district is going to give financial support so the Hispanic church can have a full-time pastor next year.

Lake Overholser Hispanic Church of the Nazarene was organized in the fall of 1985. In October 1986 they celebrated their first birthday. Both the Anglo and Hispanic congregations joined in the festivities, praising God for His abundant blessing and for making a dream come true. □

Behold the Lamb of God

*Coming as a Lamb, He knows how much we need a Shepherd,
Someone to assure us that our needs will be supplied,
Brace our thirsty spirits with His streams of living water,
Feed our hungry souls in pastures ever green and wide;
Someone with a rod and staff to keep our feet from straying,
Guide us into righteous paths through life's confusing maze,
Cheer us with His Presence in the valley of the shadow.
Coming as a Lamb, He is the Shepherd of our days.
Coming as a Lamb, He knows how much we need atonement;
All of us have gone astray like erring, willful sheep.
We deserve the penalty the spotless Lamb accepted;
We should bear the torture, for our guilt is dark and deep.
Like a sheep who mutely waits for shearing or for slaughter,
Outcast from the world of men, yet innocent within,
Bruised for our iniquities, side-pierced for our transgressions,
Coming as a Lamb, He is the Offering for our sin.*

—LOIS BLANCHARD EADES
Dickson, Tennessee



by TERRI COBB

Shocked into Action



Several years ago, we were traveling down I-70 on our way to a revival in Maryland. We stopped in Wheeling, W.Va., for gas. As Bill filled the truck with gas, my sister, my three children, and I went into a well-known franchise to buy an adapter for our tape player. When we walked through the door, we were confronted with a display of filthy posters and magazines. I had been in many of these stores before and had never seen any magazines at all, let alone pornographic ones. I was appalled. I remarked to the cashier about how disgusting it was and quickly tried to move my children out of the store.

As we resumed our trip, I was

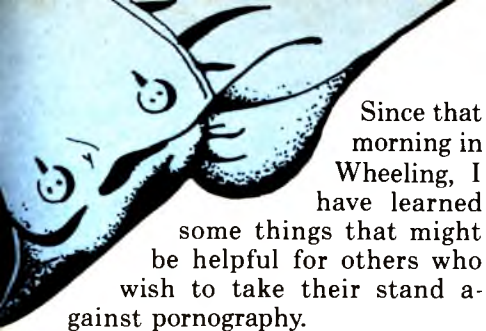
trembling with indignation at having that situation thrust on me. I immediately took out a pen and paper and wrote a letter to the head of the franchise expressing my disappointment and requesting that it be removed from the store. I didn't know the address of the franchise headquarters, so I put it aside, intending to mail it at a later time. That letter never got mailed.

Today, I am moved as I think of how that experience is nothing compared to the horrible infiltration of our communities and cities by readily available pornographic material, and "adult" bookstores and movie houses. Have we become so accustomed to violence, nudity, and strong language on TV in our own homes that our consciences have become calloused? Or could it be that you are like I was—unedu-

cated and naive about what is going on around you in regard to this issue? Unaware of the power of the pen to help make a difference in our society?

Before I walked into that store that morning at Wheeling, I knew there was pornography in the world. But I had never gone to *those* places. I didn't come in contact with pornography. I didn't realize what it does to the mind and soul of a person. I didn't realize how it invades and twists the minds of boys and girls. I didn't realize how available it is to children. They can purchase, for 25 cents, their own pornographic magazine from a vending machine on the street. I ask myself, What is it going to take to awaken this mother of three children, not only to her inalienable rights, but to her responsibility as a Christian?

TERRI COBB and her husband are commissioned song evangelists who reside in Bethany, Oklahoma.



Since that morning in Wheeling, I have learned

some things that might be helpful for others who wish to take their stand against pornography.

I now would walk to the counter and in a kind, but confident, voice ask for the address of the franchise headquarters. When asked why I wanted it, I would say, "I wish to register my complaint with the company for having these pornographic magazines and posters displayed." (If they will not give you the address, you should be able to locate it by other means.) By doing this you let the individual store know how you feel, and you let them know you will be contacting the owners. The one thing we want to remember is to always speak kindly. It doesn't mean we are condoning sin when we voice our protests in kindness.

After reading articles by the President's Commission on Pornography, I realize what power the pen can hold. With great admiration for our own Dr. James Dobson, we ought to lift him daily in prayer, along with the others on the commission. They sacrificed a great deal of inner strength and emotion

to bring about a recommendation that could, if implemented, rid America of hard-core pornography in 18 months.

Let us not allow that difficult year that the Commission gave to bring about a recommendation be wasted by our lack of support. Write *and* call President Reagan and Attorney General Meese, and let them know you support the commission's recommendations. Insist that Mr. Meese establish *and* supervise a strike force to oversee the implementation of the commission's recommendations.

You can contact them:

President Ronald Reagan
The White House
1600 Pennsylvania Ave. N.W.
Washington, DC 20500
(202-456-1414)

Attorney General Edwin Meese
Justice Department
Constitution Ave. and 10th St. N.W.
Washington, D.C. 20530
(202-633-2224)

Along with these letters and calls, we must become personally involved in our own communities.

One man in Oklahoma City, a kind Presbyterian elder, Mr. George Harper organized an anti-pornography campaign to have a famous pornographic film channel

removed from our cable. With the help of a united church community and many months of prayer that channel was forced off the cable system.

War against this evil calls for much prayer, asking God for His divine intervention. It also takes willingness on the part of His people to stand against unrighteousness.

Galatians 6:7-9 enjoins: "Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up" (NIV).

Not only are the people who publish and produce this obscenity going to reap destruction, but we Christians cannot reap eternal life if we are not obedient and sow to the Spirit.

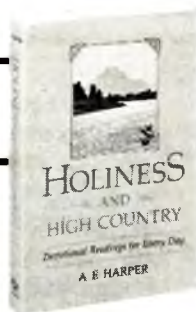
Therefore, when it seems that our prayers are not getting through and all of our works are not making a difference, we must not give up or become weary in doing good. God keeps the record and, as Mr. George Harper and the Christian community of Oklahoma City know, God does answer prayer. □

Book Brief

HOLINESS AND HIGH COUNTRY



A. F. HARPER
author



Bible truths are eternal. Some books that present these truths in a manner that is relevant and helpful in daily Christian living continue to be in demand year after year. They're timeless. One such book is Dr. A. F. Harper's *Holiness and High Country*.

It is more than a collection of biblical selections with some exposition and thoughts to complement them. It is a well-designed guide to lead sincere Christians into the experience of entire sanctification and then growth in the disciplined holiness life.

This year-long daily devotional is arranged into 15 chapters. Each chapter enlightens and challenges anyone seeking the whole will of God for his life. Examples of chapters by number and title that exemplify this challenge to spiritual progress are: (1) "God's Call," (2) "Sin in the Soul," (4) "The Second Work of Grace," (9) "God Can Do this for Me," (11) "The Human Element," and (13) "Toward More Effective Service."

It has been my privilege to hear Dr. Harper preach some of these truths in revival. Thousands have benefited from his divinely guided pen across his many years of devoted service to God and the church. You'll profit from this book. Give it as a gift to a friend or a new family in your church and watch them grow spiritually. This is spiritual "Big Sky Country."

Dr. Harper is acquainted with the lofty peaks of the Rocky Mountains. More important, he is intimately acquainted with the mountains of God's high country of saving and sanctifying grace. *Holiness and High Country* eminently reflects his familiarity with and burning desire to guide others up the slopes to the pinacles of heart purity. He's a "mountain man." □

—Jack Conn
Knoxville, Tennessee

Beacon Hill Press of Kansas City
Kivar, 384 pages. To order see page 23.

the editor's STANDPOINT

INTERSECTION

“And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever” (Daniel 2:44, NKJV).

With these words the prophet Daniel proclaimed the eternal triumph of the kingdom of God. “The days of these kings” is a phrase that points to earthly politics as they have transpired for centuries. To the secular historian “these kingdoms” comprise the whole of reality. They exhaust the content and meaning of history. The man of God, however, perceives a history with history, a history beyond history. In certain people and events the invisible God is at work, bringing His purposes for mankind to their fulfillment. The politics of God intersect and overwhelm the politics of men. A story is unfolding, a history is being consummated, which the eye of faith alone can behold and interpret. The pivotal event of this divine history is the cruci-

fixion and resurrection of Jesus Christ. In Christ the Kingdom comes, at present a power to deliver people from sin and unite them to God, but after a while a manifest glorious reign that will supplant the evil kingdoms of men forever. The ultimate triumph of Christ will not be interrupted or superseded—“it shall stand forever.” Christ will not abdicate and cannot be dethroned. He has no successor: “He shall reign for ever and ever!”

To the secular observer the Cross was the execution of a troublemaker, the empty tomb an evidence of body-snatching. To those who really see, the crucifixion and resurrection of Christ are the saving acts of God, the decisive victory of His kingdom that assures its final and eternal establishment. The collapse of earthly powers and the righteous reign of Christ over the world may be the next dramatic intersection of divine politics and human politics.

Come, Lord Jesus!

□

FINGER POINTERS AND PROBLEM SOLVERS

When things go wrong two kinds of people emerge, those whose first reaction is to fix the blame and those whose immediate response is to look for a solution.

Both usually succeed. If you are looking for someone to blame, you can find him. Those who respond to trouble this way never blame themselves. Always they seek a scapegoat, and that is the most prolific breed of goat extant.

Solutions to problems nearly always occur to those who seek them, more concerned about repairing the situation than finding a culprit. The way out of a bad fix is pioneered by the unwhining thinker. The scapegoat seeker trails behind still protesting innocence, still pointing the finger of blame at another.

How can we fix it is always a better question than who can we blame it on. Taking immediate positive action to remedy a bad situation is healthier and happier than dragging out arguments and explanations to prove someone else caused the mess. Blame fixing is a waste of time and energy. By the time the insecure decide

who to blame for leaving the barn door unlocked, a positive person can recapture the runaway horse.

Things frequently go wrong in homes, offices, churches, and wherever else people live and work together. It's never far from one breakdown or problem to the next. You can leap the intervening distance at a bound without wearing a big “S” on your shirt. Wisdom dictates the investment of our efforts in solving problems, not finding someone to blame.

I have observed that persons oriented toward problem solving are also prompt to admit blame when they goof up. They don't concoct excuses and try to shift the blame to others. They just say, “I goofed. I was wrong. I am sorry,” and they get to work to put the situation right.

Our lives and our tasks would be happier and more productive if we could form the habit of positive, aggressive action to find solutions instead of pointing fingers and making alibis. Think about it, because even now some foul-up is about to happen. □

When things go wrong two kinds of people emerge, those whose first reaction is to fix the blame and those whose immediate response is to look for a solution.

A SORRY DEVIL

When George Whitefield, great English evangelist, visited New England his preaching was vigorously opposed by Charles Chauncy, pastor of Boston's famous First Church. The advocacy of instantaneous conversions, which were often accompanied by emotional excitement, threatened the religious order so valued by the Puritan preacher.

On Whitefield's second visit to Boston, in 1744, the two met on the street. Chauncy said, "So you have returned, have you?"

"Yes," replied the British evangelical, "in the service of the Lord."

"I'm sorry to hear it," Chauncy said bluntly.

"So is the devil," retorted Whitefield.

Leaving their differences to history, I wish only to remark that any time a preacher hits town the devil should be sorry to hear it. If not, the preacher is crooked or his message is false. The devil hates truth, whether it is proclaimed or practiced. He is "a liar and

the father of lies," as Jesus affirmed. Truth frees, and the devil is for slavery.

Any preacher or layperson who bears witness to the truth by lips and life will profoundly disturb the devil. Indeed, one test of the genuineness of professed Christianity is the opposition aroused by the life and witness of those who profess it. Jesus taught that the world would love its own but hate His disciples.

I recall a testimony meeting where several Christians spoke of the trials through which they were passing. Then an old man arose and said, "Well, the devil hasn't been harrassing me lately." A pause ensued and he added quietly, "But I haven't been bothering him either." I was not surprised to find, during a later visit to that church, that the man was completely backslidden.

The devil agrees to peaceful coexistence only when we are willing to compromise truth. You can't love something without hating its opposite. "Ye that love the Lord, hate evil." Those who love lies will hate truth. Opposition from Satan is inevitable for those who follow Jesus Christ. □

THE UNDISCIPLINED

I was in a revival meeting. Following long custom I scanned the local paper. Headlined was a tragic auto accident. Three high school students, off campus without permission in a borrowed car, had crashed into a tree. Two boys were dead and a girl was in serious condition.

No mention was made of booze or drugs. Speeding was an obvious factor. A follow-up story the next day quoted the father of the driver, who said his son was headstrong and always did as he pleased.

Failure of parents to discipline, or the refusal of children to accept discipline, is often the prelude to tragedy. Young people who will not listen to God or others are driving toward destruction. Unfortunately, they usually involve others in their own destruction.

Adonijah, one of David's sons, tried to usurp his father's throne. The handsome youth gathered a gang about him and "exalted himself, saying, 'I will be king.'" His rebellion cost him his life. The Bible explains his folly, at least in part, with these words: "His

father had never at any time displeased him by asking, 'Why have you done thus and so?'" (1 Kings 1:5-6, RSV).

Sometimes, even when parents have tried wisely and lovingly to discipline their children, those youngsters will self-destruct through defiance of law and reason. But if they are never taught accountability for their actions, ruin is inevitable. Without respect for themselves and others, the headstrong are sure to experience tragedy.

Personal responsibility is a missing note in today's society. When crimes are committed, blame is often placed on the victim, not the perpetrator; upon society, not the individual. This serves to perpetuate the irresponsibility and immaturity of those who accept no restraints and rules. We need to teach youngsters that they alone are finally responsible for the kind of persons they are and the quality of lives they pursue.

To do as he pleases is the sure road to ruin for a selfish, rebellious, undisciplined youth. □

It is both lazy and dangerous to depend solely on word from the pulpit. Just because the preacher says so doesn't make it so! Biblical preaching will be unthreatened by literate laymen because Bible knowledge in the pew provides both stimulation and check and balance for the spoken message.

Let EVERY believer be a Bible student, and thus fortified against theological infirmities!

Harriet Sheldon
Glen Ellyn, Illinois

FRUIT IN OLD AGE

Many people after retirement think of enjoying themselves with travel, hobbies, etc. Even Christian oldsters often turn to this life-style. God bless those who feel their reclining years also belong to God's service as He enables.

Although we may not agree entirely with this poet's sentiments, "Grow old along with me, / The best is yet to be," there is some truth in it. Sometimes one's latter days may produce the best fruit. Think of Job's latter end. Think of Samson's final triumph in the tragedy of his life when he pulled down the pagan temple. Goethe wrote *Faust* when 80 years old and Tennyson wrote *Crossing the Bar* at 83 years.

I would urge our elderly Christians to keep their hand to the plow in whatever sphere of service God may lead. Redeem the time. Be salt for our evil society. Occupy until He comes.

"They shall still bring forth fruit in old age" (Psalm 92:14a).

Hattie Laughbaum
Pellston, Michigan

ANONYMOUSLY UPSET

In response to the article "Did You Vote 'No'?" (February 15, 1987) I got the impression that the pastor's wife would like to do away with pastoral votes altogether. She seemed to put the blame on the congregation for voting "no."

I don't think that there is really a right or wrong in this situation. I think it is a personal decision between you and God. To say because one or two people voted "no" they were wrong or mistaken, since the rest of the congregation voted "yes," is not fair. These people who voted "no" may have knowledge concerning the pastor the others don't. To also say that if they voted "no" that it wasn't God who told them to do so is playing judge on their prayer life.

I do think it is wrong to vote "yes" just to keep peace within the church. A "no" vote doesn't have to bring dissension. The dissension comes

when we try and figure out who is to "blame" for the vote. This allows Satan to pit one against another.

We must vote the way God wants us to, not the way a pastor, pastor's wife, or layman thinks we should.

Anonymously Upset

HEBREW MYTH

I would like to comment in reference to a question in the February 15 "Answer Corner" relating to the idea that Adam had a wife previous to Eve.

Hebrew legend has it that God formed Lilith as the first woman, just as He had formed Adam. Lilith refused to be submissive to Adam—being created as an equal—therefore "uttered the magic name of God, rose into the air and left him." For her defiance of the male law of God and Adam, Lilith was transformed into a demoness. God then formed Eve, as we know it in the Genesis account. The exclusion of Lilith and the acceptance of Eve was vital to establishing woman's submissive role in Hebrew and Jewish society.

This legend is found in *Hebrew Myths, the Book of Genesis* and along with the editor, I see no reason to accept it as fact.

Beverley Bailey
Canton, Ohio

A DOUBLE MIRACLE

by BARBARA MALLIETT

For many years I had prayed for my father and his salvation; even as a small child I prayed for him.

Dad was raised in a Christian home, always attended church, was a good moral man, well thought of in the community, but had never given his life to Christ.

Recently it was my privilege to be home for his 84th birthday. A revival was being held in my home church that Sunday, but I was unable to concentrate on the evangelist's message. The Holy Spirit was urging me to once again ask my dad about his spiritual condition.

His mind had been clouded and Satan seemed intent on making me believe he would not understand what I was talking to him about. But finally I asked him, "Dad, if you should die today, would you go to heaven?"

BARBARA MALLIETT is the switchboard operator at Olivet Nazarene College. She resides in Bourbonnais, Illinois.

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

He answered me with fear in his eyes, "No, no."

I asked him to go to the altar with me to pray. I explained to him that we must know for sure that we are saved.

Mom was aware of my concern and was ready to go with us when I tugged at her arm. After many years of praying my mother was finally realizing the answer to her prayers.

Kneeling at the altar Dad sobbed as though his heart would break. When he quieted down a bit, I asked him again if he would go to heaven if he died right then, and the sobbing and praying would begin again. This happened several times until finally he said, "Yes, I really believe I will." His beautiful smile attested his peace with God.

Dad has been different since that day. Mom says he is happier, more cooperative, and tries hard to be helpful. They now enjoy talking about heaven and being together for all eternity.

God performed two miracles that day; one when He cleared the fog from Dad's mind and the other when Dad received forgiveness, peace, and hope. □

IN THE NEWS

PEOPLE AND PLACES



Paul M. Miller (l.) and Bud Lunn share a lighthearted moment as Paul is given a gold watch commemorating 25 years of service to God through the church. For many years he was a part of the Youth Department and the Communications Department in the Headquarters complex. For the last decade he has worked at the Nazarene Publishing House where he is involved in sales, advertising, public relations, music development, and drama ministry.

SWITZERLAND DISTRICT FORMED

Dr. Eugene L. Stowe, general superintendent, has announced the appointment of Rev. Rudy Quiram as the superintendent of the Switzerland Pioneer District. This new district was formerly part of the Middle European District.

Rev. Quiram graduated from Point Loma Nazarene College. He has pastored churches in the United States and in Germany. He also taught at European Nazarene Bible College in Switzerland. Most recently he and his wife, Nancy, pastored the Neuhausen, Switzerland, church.

The Quirams have three children: Heidi, Barbara, and Tina. □

—NN

LARGEST GROUP ORDAINED IN HAITI

The largest group of new ordinands in the history of Nazarene work in Haiti received their credentials recently. Dr. William M. Greathouse, general superintendent, ordained 29 men and recognized the credentials of one elder from another denomination at five of the six Haitian district assemblies in January.

Twenty of the ordinands were the first graduates from a new four-year extension program begun in 1982 by Drs. Steve Weber and Jeanine van Beek. Dr. Howard Culbertson serves as the current director of this program. Eight other ordinands were recent graduates of the Bible college in Port-au-Prince.

The only district having no ordination service this year was La Gonave, a group of 30 churches located on a large island in the bay of Port-au-Prince. When Dr. Greathouse returns for the 1989 assembly, La Gonave will have a class of about 15 men who will have completed their extension studies. □

—NN



The Kansas City, Mo., City Council unanimously passed a resolution, February 20, honoring the Church of the Nazarene for holding its midquadrennial Conference on Evangelism in Kansas City. The resolution praised the denomination for its many contributions to the local community as a citizen of Kansas City and for its service to humanity around the world. Mayor Richard Berkley (l.) presented a copy of the resolution to Dr. B. Edgar Johnson (r.), general secretary, who represented the denomination at the afternoon session.



PRAYER PARTNERS

Petitions

Pray for District Home Mission Boards as they press the summer effort to start new works. Prayer should be concentrated on the southwestern states where enormous challenges confront Nazarenes in the evangelization of the rapidly growing Spanish population. Pray that district superintendents and pastors will plan for hundreds of Spanish-language Sunday School classes and churches.

Pray for Vacation Bible School workers as they prepare for this important aspect of child evangelism and nurture in 1987. Pray that 200 of our churches will sponsor an extension Vacation Bible School.

Pray for the 219 churches that have announced plans to sponsor a new work in 1987.

Pray for the Regional Council meetings to be held on the Eurasia Region (June 2-7) and the Asia-Pacific Region (June 10-15) under the direction of General Superintendents Eugene Stowe and Jerald Johnson and Regional Directors Thomas Schofield and George Rench.

Praisings

We are praising God for the increase of 1,000 teachers in one year in our Sunday Schools and for the 62 extension Vacation Bible Schools held last year. In many cases these set the stage for a new, fully organized church.

We are continuing to praise God for additional reports of outstanding Easter offerings for world evangelism and for the labors of 154 retired missionaries.

RAYMOND W. HURN, Secretary
BOARD OF GENERAL SUPERINTENDENTS

FIVE NAZARENE CHAPLAINS TRAIN TOGETHER

The recent Fourth U.S. Army Annual Training School was unique in that five Nazarene chaplains participated, a record number for any single training event not directly sponsored by the denomination, according to Col. Curt Bowers, Chaplaincy Ministries director.

The five chaplains included: Col. Kenneth E. Hendrick, Col. William A. Self, Maj. Sherman Reed, Capt. David D. Worcester, and 1 Lt. Sylvester Ballard. These men minister to reserve units headquartered in Indiana, Illinois, and across seven states.



Nazarene chaplains attending the February training session in St. Louis include (l. to r.) Col. Kenneth Hendrick, Col. William A. Self, Maj. Sherman Reed, Capt. David D. Worcester, and 1 Lt. Sylvester Ballard.

Nearly 250 chaplains from both Army Reserve and National Guard met in St. Louis for the school, February 18-20. Intensive training was conducted in the areas of alcohol and drug prevention and control, pastoral ministry to AIDS patients, suicide prevention, and accommodating religious practices.

—NN

NAZARENES SERVE ON TRIBAL COUNCIL

Seven of the 78 persons who were recently inaugurated as members of the Navajo Nation Tribal Council are Nazarenes, according to Rev. John Nells, Navajo Nation district superintendent. They include: Rev. Charlie Billy, Rev. Alex Riggs, Rev. Lewis Calamity, Sampson Begay, Nelson Thompson, Manuel Shirley, and Julius Johnson.

The tribal chairman is Peter McDonald and vice-chairman is J. R. Thompson. Both belong to the Christian Reformed church and are strong

supporters of Christian ministry and of the Nazarene church in particular, according to Rev. Denny Owens, Nazarene Indian Bible College president. He adds that there are many Christians on the council from other denominations.

The Navajo Nation elects tribal chairmen, much as a United States president is chosen by popular election. The Tribal Council is also elected by popular vote from the various regions. These members represent the Navajo people in their region and look out for their welfare respecting roads, industry, fisheries, etc. Councilmen are elected biennially; chairmen are elected quadrennially.

—NN

CHAPLAIN COMMENDED BY POLICE CHIEF

Police Chaplain Dennis Knight recently received two letters of commendation from Chief of Police Joseph E. Hannon, Perryton, Tex.



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Seven Nazarene graduates from Army Chaplain School are shown (front row, l. to r.): Chaplain Candidate Dave Sifferd; CH (Capt.) Chuck Hallin; CH (1Lt.) Dan Minjares; and CH (1Lt.) Doug Peck; (back row, l. to r.) Chaplain Candidate Paul Yacovone; CH (1Lt.) Dave Plunkett; and CH (1Lt.) Dave Tish. Not shown is CH Dwight Jennings. Dwight is the first Nazarene chaplain honored to teach full-time at the U.S. Army Chaplain School.

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In the first instance Knight's "alertness and attention to duty" averted a second robbery and property damage by promptly dispatching information and assisting in the apprehension of suspects who were still in possession of stolen money from a first robbery. The suspects were armed.

The second commendation was for off-duty help given in dealing with a suicide attempt. Hannon cited Knight's "professionalism and dedication to his fellowman ... in keeping with the law enforcement and religious professions" ... reflecting "great credit upon himself, the Perryton Police Department, and the Church of the Nazarene."

Chaplain Knight is pastor of the Perryton church. ☐

Bottles. "We believe God has some great things in store for the Chicago Central District." ☐

—NN



Retired Army Chaplain, Col. Paul Pusey, has accepted the position of district coordinator of church growth and extension. He will be working with Kentucky District Superintendent J.

Ted Holstein in planting new churches in the 28 counties in Kentucky District where there are no Nazarene churches. Rev. Pusey is a graduate of Olivet Nazarene College and Nazarene Theological Seminary. He has had a distinguished career in the military chaplaincy. He and his wife, Lucy, reside at Elizabethtown, Ky.



Chaplain Curt Bowers (l.), Chaplaincy Ministries director, recently administered the oath of allegiance to Jeffrey Allan Miller (r.), officially commissioning him as an ensign in the Navy Theological Student program. Jeff is the first chaplain candidate for the Navy. He will be eligible to serve as a chaplain in active duty in the U.S. Navy after graduation from seminary and ordination.



The Deltona, Fla., church recently honored Evangelist Ben Marlin on the fifth anniversary of the church. Rev. Marlin was the founding pastor of this new home mission church. Dr. Ed Nash (l.), North Florida district superintendent, is shown presenting an award to Rev. and Mrs. Marlin, and also the church fellowship hall was dedicated in his honor. Rev. A. C. Vandiver is the present pastor.

CHICAGO CENTRAL HOLDS HOLINESS CAMPS

The Chicago Central District just concluded a series of three major holiness conventions, according to Rev. Keith Bottles, Chicago Central district superintendent.

Dr. Edward Lawlor, general superintendent emeritus, spoke at the Danville Indoor Camp, March 4-8. Dr. William Prince, Mount Vernon Nazarene College president, spoke at the Joliet Holiness Convention, March 11-15, and at the Chicago Holiness Convention, March 18-22.

The Chicago camp concluded with a special pastors'/laymen prayer breakfast that featured Dr. Robert Coleman, director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School.

"It was a tremendous time for our pastors and our laymembers," said Rev.



Book Briefs ORDER COUPON

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James Purcell (l.) receives the Helping Hands award from Paul Toms (r.), World Relief, Corporation president. Looking on is Jerry Ballard, executive director of World Relief, Corp.

NAE CONVENTION FOCUSES ON BICENTENNIAL OF THE CONSTITUTION

With the theme "Celebrate!" the National Association of Evangelicals held its 45th annual convention, March 2-5 in Buffalo, N.Y. Among other things the convention celebrated the 200th anniversary of the U.S. Constitution in leadership sessions on Tuesday. Attorney General Edwin Meese admonished those attending to keep the balance between faith and freedom saying, "If

civil liberty is lost, we will also lose our religious liberty."

Anthony Campolo confronted the evangelicals with the challenge to not succumb to the Yuppieism of the 80s. "If living like Jesus means buying a BMW while children die in Haiti, you don't have the same Jesus that I do," said Campolo.

A debate on church-state separation featured NAE counsel Forest Montgomery and former minister John H. Buchanan, chairman of People for the American Way. Buchanan argued that the wall of separation is in jeopardy and stated that historically, the United States has "a bad record when the church and civil governments become entwined."

Montgomery responded that Thomas Jefferson created the metaphor of "wall of separation" in a letter written in 1802, and warned that we should not take "this seductive metaphor to ridiculous conclusions."

Senator Mark Hatfield (R-Oregon) received the Faithful Service Award from the NAE Social Action Commission. In a speech to the body, he urged his listeners "to radically transform the environment in which God places you," but he warned against attempts to "Christianize" the institutions of government.

Nazarene layman James Purcell was honored for his work in refugee resettlement with the "Helping Hands" award by World Relief Corporation at the convention. Mr. Purcell is former director of Refugee Services for the U.S. State Department. Mr. Purcell and his wife, Jean, attend Baltimore First Church of the Nazarene.

Dr. Bill Sullivan, Church Growth Division director, was chosen chairman of the Evangelism and Home Missions

Association Commission of the NAE and Rev. John Smee, World Mission Division administrative assistant, was selected as a member of the board of the Evangelical Foreign Mission Association. Dr. B. Edgar Johnson, general secretary, was reelected second vice president of the NAE and chairman of the Resolutions Committee. □


—NN

PASADENA FIRST CELEBRATES HERITAGE

Approximately 2,600 persons gathered at Pasadena First Church to celebrate eight decades of ministry to the community March 22, according to Dr. H. B. London, Jr., pastor. The theme for the day was "Heritage Day '87 —Building Faith from One Generation to the Next." Many people were invited



Mrs. Shirley Trueman (r.) was honored at the annual meeting of Red Bluff, Calif., First Church, February 25. Mrs. Trueman had served as the church treasurer for the last 31 years and recently decided to retire and pass on the duties to a new treasurer. A plaque was presented to Mrs. Trueman by Pastor Russell W. Hamilton (l.), and she received a standing ovation for her meritorious service.



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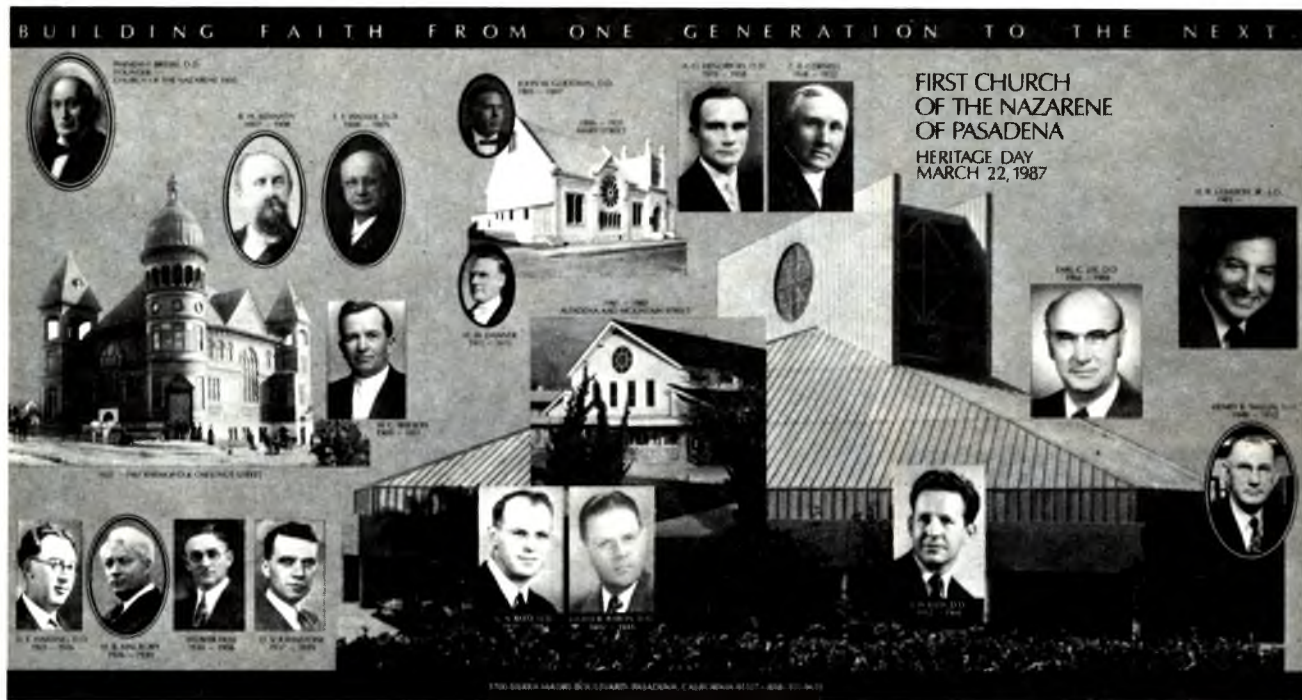
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At three different times during the year church pianists (and prospective pianists) meet at the Nebraska District parsonage for a three-day creative hymn playing seminar to work on their Church Pianist Certificate as outlined by Continuing Lay Training. During the three-day intensive training and study they find mutual encouragement as they complete projects on their individual steps to the certificate. Pictured at the recent seminar (l. to r.) are: Jill Goldsmith, Stacey Barnhart, Carole Miller, Robin Marshall, Kristin Lehman, Jeannie Bland, and Deanna Sullivan. Instructor Evonne Neuenschwander is not shown.



who had been a part of the church for its many years of service. Among these were three former pastors: Rev. Lloyd Byron, 1942 to 1948; Rev. J. W. Ellis, 1952 to 1966; and Rev. Earl Lee, 1966 to 1984. Many former associate pastors also attended.

Dr. Raymond W. Hurn, general superintendent, represented the general church; Rev. Jim Bond, PLNC president, represented Point Loma Nazarene College; and Dick Willis, administrative assistant of the Los Angeles District, represented the district. Representatives from the city of Pasadena also attended.

An alumni choir joined with the regular choir to create a mass group of 170 people lifting their voices together in praise. The Scripture emphasis for the day was from Deuteronomy 8, which calls the people to look back on their heritage; and 2 Timothy, which teaches the importance of taking what is learned from the past and reaching out into the future.

A highlight of the day's events was the reception of 50 new members by profession of faith. These included children, young people, and adults. ☐

—NN

PENSIONS REMEMBERED IN WILL

Pensions and Benefits Services USA has received a gift of \$56,000 from a recently settled estate. Dr. Dean Wessels, director of Pensions and Benefits USA, indicates that although the Pensions and Benefits Fund is the primary source for pension revenue, it has been supplemented over the years by gifts, donations, gift annuities, wills, and leg-

acies. The Board of Pensions welcomes all such considerations.

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Nazarene in a will may request information from the office of Life Income Gifts Services, 6401 The Paseo, Kansas City, MO 64131. ☐



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Dr. Charles H. Strickland, responsible general superintendent for the Church Growth Division and Evangelism Ministries, was the keynote speaker on the opening evening of the conference.



Dr. Bill Sullivan, Evangelism Ministries director, shares some thoughts in one of the sessions.



Dr. Charles Millhuff was one of 10 commissioned evangelists who addressed the conference on Wednesday.



Rev. Larry Lott, pastor of Kansas City Blue Hills Church, prays in the Wednesday night service.



Members of the Board of General Superintendents join hands in prayer for the denomination at the Wednesday evening service.



"Assurance," a group from Mid-America Nazarene College, was one of a number of college musical groups ministering at the conference.

MIDQUADRENNIAL CONFERENCE ON EVANGELISM DRAWS 5,000

Nearly 5,000 persons attended the 8th Midquadrennial Conference on Evangelism in Kansas City, February 24-26. Participants were challenged in the evening services with messages by Dr. Charles H. Strickland, general superintendent, and Rev. G. Tom Wilson, senior pastor of Salem, Oreg., First Church. A final Thursday evening program billed as a "Camp Meeting Service" featured evangelist Don Pfeifer and the Pfeifer Evangelistic Team.

The daily program included presentations by specialists in urban, compassionate, ethnic, and personal evangelism and a large group of evangelists and song evangelists. Music was also provided by a variety of talented groups from the colleges and several churches, as well as the Speer Family. Instructional information was shared

in more than 35 workshops that dealt with a wide spectrum of evangelism-related topics.

The highlight of the conference was the inspired preaching of commissioned evangelists and other ministers on Wednesday. Many excellent messages were delivered along with special musical presentations by a variety of commissioned song evangelists.

Thursday was also a special time as the emphasis shifted to fresh approaches for evangelism in the areas of urban, ethnic, and compassionate ministry. Thursday afternoon speakers explored the areas of relational and creative evangelism.

"I was greatly impressed by the anointed presentations of our evangelists," said Dr. Bill Sullivan, Church Growth and Evangelism Ministries director. "The messages were compelling and dynamic. I know that many were blessed."

Another highlight of the conference



Persons listen attentively as Rev. G. Tom Wilson speaks on the topic "Our Eyes Have Become Accustomed to the Darkness."



The Speer Family presented a "Southern Gospel" concert prior to the final Thursday evening service.



Mike Cork leads the massive congregation in song while 219 persons spread out across the front of Roe Bartle Hall holding signs with the names of the churches that plan to begin new works in the United States and Canada in 1987.



Song evangelist Mark Murphy shares his singing ministry at a session.

was a special sending service for 219 church planters on Wednesday evening. The 219 represented churches who plan to begin new works during 1987.

"This is a historic event," said Dr. Raymond W. Hurn, general superintendent, following the presentation of the 219. "These people represent the largest number of new works ever attempted in a single year in the Church of the Nazarene in the United States and Canada."

"I was thrilled at the responses we received from those attending the conference," added Dr. Sullivan. "Our denomination was founded on evangelism, and the commitment to evangelism by our pastors, evangelists, and laypersons remains. I pray that God will make this conference a catalyst toward winning whole communities for Christ."

Rev. David J. Felter was the coordinator of this Conference on Evangelism. Scott Stearman was responsible for the technical side of the conference, and Mike Cork serviced as music coordinator and platform manager.



Dr. Charles (Chic) Shaver speaks at a breakfast for personal evangelists during the conference.

Photos by Brian Helstrom, Media Services

—NN

FRENCH ANTILLES ASSEMBLY REPORT

At the 5th Annual Assembly of the French Antilles District in Fort de France, Martinique, District Superintendent Terry Ketchum reported a net gain in membership of 26%, a gain of 24. Membership is now 115, with three churches and three missions. Giving for all purposes increased by 48% from \$25,000 to \$37,000.

Regional Director James Hudson spent six days on the district, including a visit to the new mission on the island of Guadeloupe at the town of Morne A-Lean where Daniel Blaise, a graduate of CNTC, is pastor.

The assembly closed Sunday night, March 29 with a rally with about 170 in attendance. □

BRITISH ISLES SOUTH DISTRICT ASSEMBLY

Dr. Eugene L. Stowe presided over the 34th District Assembly of British Isles South in Bolton, March 27-28. At the Missionary Convention Dr. Philip Weatherill was elected district president of the NWMS.

During the business Revs. L. H. McNeil was elected district secretary, A. Garrick to the Board of Ministerial Credentials, and D. Maciver on to the Board of College Governors. The assembly climaxed with an ordination service in which pastors T. Crews, C. Fraser, D. Perry, S. Woods, and T. Robinson were ordained. Miss Crews is the district's first lady to be ordained. She pastors Lancaster church. □

Allan Longworth, reporter

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

NORTHWESTERN OHIO—June 19. First Church of the Nazarene, 2501 Broad Ave., Findlay, OH 45840. Host Pastor: Keith Martin. General Superintendent: Dr. Eugene L. Stowe.

CANADA PACIFIC—June 19-20. First Church, 4277 Quadra St., Victoria, B.C. V8X 1L5. Host Pastor: Riley Coulter. General Superintendent: Dr. William M. Greathouse.

KENTUCKY—June 19-20. Community Center, 404 S. Mulberry St., Elizabethtown, KY 42701. Host Pastor: Samuel E. Farris. General Superintendent: Dr. Jerald D. Johnson.

MAINE—June 23-24. Church of the Nazarene, 525 Highland Ave., South Portland, ME 04106. Host Pastor: Clarence C. Hildreth. General Superintendent: Dr. Eugene L. Stowe.

NORTHERN MICHIGAN—June 24. First Church, 1023 S. Division St., Traverse City, MI 49684. Host Pastor: Alan C. Campbell. General Superintendent: Dr. Charles H. Strickland.

EASTERN KENTUCKY—June 24-25. Covington Central Church, 2006 Pieck Ct., Fort Wright, KY 41011. Host Pastor: Garrett Mills. General Superintendent: Dr. Raymond W. Hurn.

DAKOTA—June 25-26. Church of the Nazarene, 602 13th St. S.E. (mail: Box 1611), Jamestown, ND

58401. Host Pastor: Randy Williams. General Superintendent: Dr. John A. Knight.

NEBRASKA—June 25-26. North West High School, Grand Island, NE 68801. Host Pastor: Arlan J. Hoskins. General Superintendent: Dr. Jerald D. Johnson.

NEW ENGLAND—June 25-26. Church of the Nazarene, 37 E. Elm Ave., Wollaston, MA 02170. Host Pastor: Russell F. Metcalfe. General Superintendent: Dr. Eugene L. Stowe.

NAZARENE CAMP MEETINGS

CANADA WEST (Manitoba)—July 2-5. St. Malo Campgrounds, south of Winnipeg. Special worker: Glenn Follis; local talent, music. Glenn Follis, district superintendent.

CANADA WEST (Saskatchewan)—July 24-26. Canadian Bible College in Regina. Special worker: Ian Rennie. Glenn Follis, district superintendent.

NORTH CAROLINA—July 2-12. Campgrounds in Hendersonville, Upward and Orchard Road. Special workers: Morris Wilson and Nelson Perdue, evangelists; Jim and Rosemary Green, music. D. Eugene Simpson, district superintendent.

NORTHWEST—July 2-4. Pinelow Camp, Rte. 1, Loon Lake, Wash. Special worker: Gordon Wetmore. Walter E. Lanman, district superintendent.

GEORGIA—July 6-12. Nazarene Campgrounds at Adrian, Ga. Special workers: Dr. Orville Jenkins and Bob Hoots. Harold Latham, district superintendent.

NORTHERN CALIFORNIA—July 6-12. Mission Springs Conference Center, 1050 Lockwood Gulch Rd., Scotts Valley, Calif. Special workers: Chuck Millhuff, evangelist; Dave and Dana Blue, music. Clarence J. Kinzler, district superintendent.

CENTRAL CALIFORNIA—July 7-12. Camp Sugar Pine, Oakhurst, Calif. Special workers: Charles "Chic" Shaver; local talent, music. Wil M. Spaite, district superintendent.

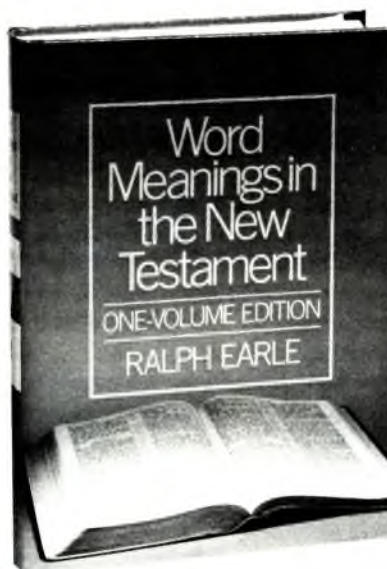
CANADA CENTRAL (Clarksburg)—July 11-19. Camp at Clarksburg, Ont. (near Thornbury). Special workers: Ken Pearsall, evangelist; Dan and Carolyn Steele, music. Lorne V. MacMillan, district superintendent.

CANADA CENTRAL (Cedardale)—July 24—Aug. 3. Cedardale Tabernacle, Rte. 2, Pefferlaw, Ont. Special workers: Ken Pearsall, evangelist; Dan and Carolyn Steele, music. Lorne V. MacMillan, district superintendent.

MICHIGAN—July 11-19. Indian Lake Nazarene Camp, 7926 Central St., Vicksburg. Special workers: Ted Lee, Robert Fortner, and Ralph Earle. C. Neil Strait, district superintendent.

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MAINE—July 13-19. Camp Wakonda, Rte. 220, Washington, ME 04574. Special workers: Stephen Manley and Wes and Mary Fader. J. E. Shankel, district superintendent.

MOVING CHAPLAINS

CH (CAPT.) LARRY LAWRENCE, USAR, from Fort Bragg, N.C., to Wackernheim, Germany
CH (CAPT.) CHARLES E. HALLIN, USAR, from Fort Monmouth, N.J., to Fort Riley, Kans.
CH (1LT.) DANIEL J. MINJARES, USAR, from Fort Monmouth, N.J., to Fort Bliss, Tex.
CH (1LT.) DOUGLAS W. PECK, USAR, from Fort Monmouth, N.J., to Fort Drum, N.Y.
CH (1LT.) DAVID R. PLUNKETT, USAR, from Fort Monmouth, N.J., to Fort Leonard Wood, Mo.
CH (CAPT.) J. MARK DONNELLY, USAF, from Barksdale AFB, La. (active duty), to Margate Church of the Nazarene, Margate, Fla. (reserve)

MOVING MINISTERS

TIMOTHY A. BISH from Sturgeon Bay (Wis.) First to Green Bay (Wis.) First
T. EUGENE BRADLEY from Anderson (S.C.) First to associate, Greenville (S.C.) First
JOHN R. CLAYTON from Anderson (S.C.) First
JAMES CROWLEY from Enumclaw (Wash.) First to Vancouver (Wash.) First
GARY H. CURTIS from Newport (Wash.) First to Green River (Wyo.) First
T. H. ELDER from Danville, Ky., to Tampa (Fla.) Lutz First Mission
ROBERT C. EMBERLEY, student, to Yorkton (Sask.) First
JAMES G. GILVELI from student, NBC (Colo.), to Worland (Wyo.) First
CARLOS GONZZATTI from associate, El Paso (N. Mex.) Open Gate to Nampa (Idaho) Iglesia
LARRY HANCE from evangelism to St. Petersburg (Fla.) Tierra Verde Mission
ROBERT J. JARED from Kurtz (Ind.) First to Nashville (Tenn.) Inglewood
JAMES T. KENT from evangelism to Spearfish (S.Dak.) First
RANDALL McCLURG, associate, Dayton (Ohio) First to Oskaloosa (Iowa) First
CYRIL McKAY, student, Kansas City, to Tuttle (N.Dak.) First
GRIFFIN MARKS from Worth (Ill.) First to Palm Bay (Fla.) Bread of Life Mission
RICHARD MORGAN from Harrodsburg (Ky.) First to Land O' Lakes (Fla.), Land O' Lakes Mission
SIDNEY V. MURPHY from Georgetown, S.C., to Wallace (S.C.) First
RALPH PARROW from Toronto (Ont.) Grace to Boyne City (Mich.) Morgan Street
CARL THOMPSON to Chickamauga (Ga.) First
WILLIAM A. WHITE from Scottsburg (Ind.) First to Cayuga (Ind.) First
ALLEN WOOLMS from evangelism to Orlando (Fla.) Colonial

MOVING MISSIONARIES

REV. EDUARDO and BEVERLY GONZALEZ, South America Region, Furlough address: 2418 N. Heliotrope Dr., Santa Ana, CA 92706
REV. BRONELL and PAULA GREER, India, Field address: Nazarene House, Observatory Road, Kodakanal 624101, Anna District, Tamil Nadu, India
MR. GREG and MARY BETH HOLLENBERG,* Swaziland, Furlough address: 1606 Joyce Ln., Macomb, IL 61455
MR. BOB and SHERRI KELLER, Ivory Coast, Field address: CIDEX 03 C 34, Abidjan 08, Cote d'Ivoire (Ivory Coast), West Africa
MISS JOAN NOONAN, Peru, Furlough address: 520 E. Ohio St., Bluffton, IN 46714
REV. ALVIN and BETTE ORCHARD, Philippines, Furlough address: 1405 E. 21st Ave., North Kansas City, MO 64116
MISS MARY LOU RIGGLE, Guatemala, Furlough address: 2650 E. Kings Creek Rd., Urbana, OH 43078
REV. JOHN and LINDA SEAMAN, Ivory Coast, Field address: CIDEX 03 C 34, Abidjan 08, Cote d'Ivoire (Ivory Coast), West Africa
MISS VIRGINIA STIMER, Papua New Guinea, Fur-

lough address: 360 N. Cedar St., Imlay City, MI 48444

REV. MERRILL and JANICE WILLIAMS, Philippines, Field address: P.O. Box 641, Greenhills 3113, Metro Manila, Republic of the Philippines

*Specialized Assignment Personnel

ANNOUNCEMENTS

The **Lewistown, Ill., church** will celebrate its dedication of new facilities and its 50th anniversary June 21.

Dr. John A. Knight, general superintendent, will be the morning worship speaker and the dedication speaker at 2 P.M. The 6 P.M. service will feature reflections of all former pastors who can attend. The featured speaker for the 50th anniversary will be Dr. Floyd Pounds, district superintendent.

All former pastors are encouraged to contact Rev. Terry L. Vance at 309-547-3858 or 309-547-2023 or write him: Rte. 1, Box 2C, Lewistown, IL 61542.

The 50th anniversary of the **Atwater, Ohio, church** is July 19. In addition to regular services there will be an anniversary celebration at 2 P.M. Former pastors will be participating. There will be a potluck dinner at noon. Former members and friends are invited to join this happy occasion.

The **Bedford, Ohio, church** will celebrate its 50th anniversary Sunday, June 7. General Superintendent John A. Knight will speak at 10 A.M., and North Central Ohio District Superintendent D. E. Clay will speak at 2:30. There will be dinner-on-the-grounds and an historical slide presentation at 1:00. Friends, former members, pastors, and staff members are encouraged to contact the associate pastor, William H. Bridges, 365 Center Rd., Bedford, OH 44161,

phone 216-232-7440, for further information. Historical items or information will be appreciated.

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

VITAL STATISTICS

LONGTIME TEACHER DIES

Dr. William Noble King, 92, died in Penticton, B.C., January 23. Born in Scotland, he moved to Canada and joined the Rimbey, Alta., church under the ministry of Dr. Solomon Kaechele.

He received the A.B. degree from Pasadena Nazarene College; an M.A. from the University of Southern California; the S.T.M. from the Pacific School of Religion; and the S.T.D. from Metropolitan, and did other graduate studies at Berkeley. He taught at Canadian Nazarene College for 8 years and at Bethany Nazarene College for 16 years. He received the Citation of Merit at the 1964 General Assembly. He retired to Penticton in 1966.

Dr. King is survived by two sisters, Bessie Gideon of Red Deer, Alta., and Estelle Hall of Manitoba; and a brother, Norman of Manitoba.

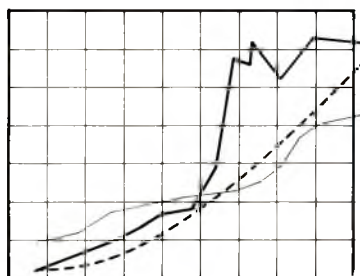
REV. SPOHN DEAD



Rev. John M. Spohn, 66, died of cancer at a hospital in Page, Ariz., February 11.

He is survived by his wife, Pansy, a son, Dr. J. B., and daughters, Jean Pressler and Sandy Hoodenpyle.

Funeral services were held in Page, Ariz., with Rev. J. Russom; Rev. W. Thompson; and Rev. Julian Gunn, Southwest Indian district superintendent. Memorial services



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were held in Morris, Ill., where he had lived the last two years. Rev. E. Keith Bottles, Chicago Central district superintendent, and Dr. Floyd Pounds, Northwest Illinois district superintendent, spoke at the service.

Rev. Spohn pastored in Illinois from 1954 to 1968. From 1968 to 1979 he served the Department of World Missions as church organizer, pastor, and builder on the Southwest Indian District.

PASTOR-BUSINESSMAN DIES

Rev. Charles F. Bingler, Jr., 90, died March 10 at North Miami Beach, Fla.

Born on Long Island, N.Y., Rev. Bingler was converted as a young man and licensed to preach by the New York District of the Church of the Nazarene. Although he managed the family cutlery business in New York City, he devoted much of his time to the ministry throughout the district as an effective preacher for more than 30 years.

Rev. Bingler was the first president of the New York District NYPS, he served as interim pastor in many local churches, and started at least three new churches on Long Island. He was associated for many years with the Long Island Holiness Camp Meeting Association, serving as both treasurer and president.

Rev. Bingler is survived by his two daughters, Mrs. Lillian E. Turner, North Miami Beach, Fla., and Mrs. Ruth E. Eby, Middletown, N.J., four grandchildren, and eight great-grandchildren. His wife, Marjorie, preceded him in death in 1973.

Services were conducted March 12 at North Miami, Fla., by Rev. Ronald Keller. Burial was in Cyprus Hills Cemetery, Richmond Hill, N.Y. Graveside service was conducted by Rev. Clifton Matthews.

DEATHS

MRS. FLOYD N. BRADLEY, 84, Jan. 16, Temple City, Calif. Survivors: daughter Marjorie Keys; three grandchildren; two great-grandchildren.

CLARA E. BROWN, 81, Mar. 26, Tacoma, Wash. Survivors: brother Charles G. Miller; sisters Lauretta Lutton and Ruth Miller.

VERA I. CARTER, 80, pedestrian accident, Aug. 27, Lawton, Okla. Survivors: son Eugene; five grandchildren; two great-grandchildren.

WOODROW (WOODY) K. EVANS, SR., 74, Mar. 22, Albany, Ga. Interment: Hoopeston, Ill. Survivors: wife Ruth; son Woody, Jr.; daughters Carolyn Smith and Marilyn Greer; five grandchildren.

HOMER M. GILMORE, 88, Mar. 16, Duarte, Calif. Survivors: wife Faye; daughters Pauline Johnson and Wilhelmina Calohan; three grandchildren; seven great-grandchildren; three sisters; two brothers.

LOIS S. LOWMAN, 83, Mar. 29, Longview, Wash. Interment: Seattle, Wash. Survivors: son Frank G.; daughter Dorothy Teare; 7 grandchildren; 10 great-grandchildren; 1 brother.

SHOWERS OF BLESSING'S



May 24

**"The Kingdom Family:
Obedience Is Family"**

May 31

**"God Has Already Done It:
The Problem Solved"**

June 7

**"God Has Already Done It:
The Sower That Goes"**

by Stephen L. Manley, speaker

NEWS OF RELIGION

DROPS IN DENOMINATIONAL PREFERENCE LEVEL OFF. The percentage of adults naming Methodist, Lutheran, Presbyterian, or Episcopalian as their denominational preference has leveled off in recent years, according to annual Gallup polls.

The percentage of those who give their denominational preference as Baptist has shown little change between 1967, when it was 21 percent, and 1986, when it was 20 percent. During that same time period those expressing a preference for the Methodist church dropped from 14 percent to 9 percent; Lutheran dropped from 7 percent to 5 percent; Presbyterian dropped from 6 percent to 2 percent; and Episcopalian dropped from 3 percent to 2 percent.

The most recent poll shows little change in the religious makeup of the country, with 59 percent identifying their preference as Protestant, 27 percent as Roman Catholic, 2 percent as Jewish, and 2 percent Mormon. The proportion of people expressing no religious preference has climbed from 2 to 8 percent since 1967. (Due to rounding, the percentage points listed equal less than 100.) □

SUPREME COURT HEARS JEWS FOR JESUS CASE. An attorney for the city of Los Angeles endured harsh questioning while arguing before the Supreme Court that his city's Board of Airport Commissioners was within its rights to forbid airport literature distribution by Jews for Jesus, an evangelistic messianic group.

Assistant City Attorney James R. Kapel said the commissioners' policy of forbidding First Amendment activities inside the airport was a "reasonable time, place, and manner" restriction on free speech.

Under grueling questioning from Justice Thurgood Marshall, the Court's only Black member, Kapel admitted that no complaints had been lodged against Jews for Jesus members for physically impeding passengers. "What right do you have to stop them?" Marshall demanded. "You are singling out one group of people" for discrimination, he said.

Jews for Jesus attorney Jay Alan Sekulow also faced stern questioning, especially from Chief Justice William H. Rehnquist and Justice Byron R. White, both of whom frequently uphold governmental limitations on First Amendment rights.

The presence of a Christian Science Reading Room at the airport caused some embarrassment for Kapel, who admitted that the situation "looks bad" but said the city sees a qualitative difference between the activities of the two groups.

A decision is expected by this summer. □

POLL: ATTORNEYS SAY CREATIONISM DOES NOT VIOLATE CONSTITUTION. Almost two-thirds of lawyers (63 percent) believe that teaching creationism in public schools is not a violation of the First Amendment's prohibition on "establishment of religion," according to a poll conducted for the *American Bar Association Journal* by Kane, Parsons & Associates, an opinion research firm in New York. The firm based its conclusions on a mail poll of 578 lawyers.

Creationism proponents argue that the earth and living creatures appeared abruptly, rather than being evolved over a long period of time, and say scientific evidence supports this theory of origins. Opponents of creationism argue that it is not a valid science, but merely a religious belief.

Women lawyers, younger lawyers, and lawyers who practice in large urban areas are more likely to oppose creationism than lawyers in general, according to the poll. Of women lawyers polled, 36 percent said the First Amendment prohibits teaching creationism, compared with only 28 percent of the total sample.

The study found that 74 percent of lawyers believe the First Amendment raises "a wall of separation between church and state." □

REV. AUSTIN T. MOORE of Sulphur Springs, Tex., 79, Dec. 29, Dallas, Tex. Interment: Winnsboro, Tex. Survivors: wife Johnnie; son Gene; daughter Jackie Kennedy; five grandchildren; five great-grandchildren. Ministry: Northwest Oklahoma, West Texas, South Arkansas, and Dallas districts.

A. J. PECK, 76, Nov. 29, Lawton, Okla. Survivors: wife Geneva; sons Jim and Jeff; daughters Patti Carter, Carolyn Littlefield, Linda Terrell; 13 grandchildren; 4 great-grandchildren; 3 brothers; 2 sisters.

MRS. VINNIE V. PHILLIPS, 87, Mar. 20, Huntsville, Ala. Interment: Giles County, Tenn. Survivors: husband Rev. Ralph S.; sons Paul and Daniel; daughters Ruth Smith and Darlene Ead; 12 grandchildren; 4 great-grandchildren; 1 brother; 3 sisters.

EDNA LOUISE RHODES, 87, Mar. 16, Coming, Calif. Survivors: son Don; daughter Gladys Wiedel; 7 grandchildren; 10 great-grandchildren.

PERRY H. ROTH, SR., 86, Mar. 27, Overland, Mo. Interment: Cedar Fork, Mo. Survivors: wife Alma; son Perry H., Jr.; daughters Rhoda Rinebarger, Elaine McCann; 9 grandchildren; 12 great-grandchildren.

FRED SKAGERBERG, 64, Feb. 8, Seattle, Wash. Survivors: wife Ruth; son Rev. Gary; daughter Janet Butcher; four grandchildren.

ARTHUR D. SMITH, 82, Dec. 14, Chillicothe, Ohio. Survivors: wife Alma; sons Carl and Paul; seven grandchildren; one great-grandson.

REV. DELBERT STERLING, 86, Jan. 5, Brilliant, Ohio. Survivors: wife Elsie; son Gilbert; daughters Mrs. Charles (Alice) Moore, Mrs. Donald (Ethel) McHugh, Mrs. Stewart (Wilma) Frazer, Mrs. Paul (Margaret) Smith; 15 grandchildren; 41 great-grandchildren; 5 great-great-grandchildren; 2 brothers. Ministry: Brilliant, Ohio.

BIRTHS

to REV. DWIGHT AND KARAN (BLANKENSHIP) GUNTER, Spartanburg, S.C., a boy, Dwight Moody III, Apr. 5

to MACK AND JUDY (BROWN) HEWITT, Bethany, Okla., a boy, Matthew Dean, Feb. 19

to RODGER AND ANGELA LATHAM-JONES, Carrollton, Tex., a boy, Braden Dean, Mar. 30

to GREG AND ELIZABETH (WATERS) PEMBERTON, Nashville, Tenn., a girl, Paige Elizabeth, Jan. 14

to NEEL AND PATRICIA (SMITH) PRICE, Great Falls, Va., a girl, Kathryn Denise, Feb. 1

to LCDR WILLIAM AND LINDA (HAGARTY)

RHAMES, Doniphan, Mo., a girl, Jessea Marie, Mar. 18

to EDWIN R. AND GINA (KING) SCHWENK, Olathe, Kans., a boy, David Scott, Jan. 31

to DR. JAMES AND SANDY (LYLE) THORNTON, Fort Scott, Kans., a girl, Brittany Ann, Mar. 28

To DAVID AND REBECCA (ROWAN) WAYNICK, Nashville, Tenn., a girl, Toni Marie, Feb. 28

MARRIAGES

ROBBIN JEAN DRAPER and FREDRICK LEE LINDSEY at Olathe, Kans., Nov. 1

PORTIA RENEE SMITH and TERRY D. KEENA at San Diego, Calif., Dec. 13

ALBA LEGIA IDROBO and LARRY LATHAM at Fullerton, Calif., Dec. 20

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—

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

Conducted
by W. E.
McCumber,
Editor

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

One question we often encounter in explaining salvation to children and to adults that many of us wonder about may well be one that many other readers of the *Herald* would like to see addressed in your answer column.

With all the references to Jesus' death being a ransom, or paying the price for the sins of many (1 Corinthians 6:20; Psalm 74:2; Matthew 20:28; Exodus 30:12; Isaiah 44:22; Isaiah 53:10; Matthew 26:28; 1 Timothy 2:6; Titus 2:14; Hebrews 9:28; 1 Peter 1:18-19; Acts 20:28; 1 Corinthians 7:28; Revelation 5:9; Revelation 14:4) I have not found just where it is mentioned to whom the ransom is paid. Is it to God the Father? Could it be to redeem us from the devil's grip?

The Bible does not name the payee because the atonement was not that kind of transaction. The Greek word *lutron*, which is translated *ransom*, was used to describe the payment of a price in order to redeem a person from slavery or captivity. In the secular realm such persons were regarded as the legal property of owners or captors. Consequently, a theory of atonement arose in Early Church history that represented the death of Christ as a payment to Satan, by whom sinners were captured and enslaved. It did not gain lasting acceptance, and for good reason—Satan had no legal claims upon us that God was obliged to recognize and satisfy. And, in fact, the sinner is as much captive and slave to his own fallen nature as to any external force.

Throughout Scripture the emphasis of redemption terminology is on the awful cost borne by Jesus Christ to effect our release from sin, and on the power by which that liberation is achieved, but no evil power is described as receiving the

ransom price. Every use of metaphorical language has its limitations. To press this particular metaphor farther than Scripture does is both unnecessary and unwise. □

Are there any scriptures that state we will know each other in heaven? I always thought this was so, but a friend recently said there is no biblical proof of it. Of course, I think our first concern will be to see our Savior—but I think we will recognize others too. I also think that many will be there whom we may be surprised to see, and vice versa.

While no scriptures specifically state that we will know each other in heaven, some point in that direction.

For example, the names used in Luke 13:28 and 16:23 imply the persistence of individual identity, recognizable to others, beyond death.

The Good Shepherd will call His sheep by name in heaven as on earth. We shall be vastly more intelligent and perceptive there than we are here. There is good reason, therefore, to believe that we will recognize others in heaven even better than we do now. □

If an offering is taken for a specific cause, shouldn't all that money be used for the cause that was specified? I know of several occasions where this was not practiced.

Yes, money raised for a specific purpose should be used as promised.

If more than sufficient amounts are anticipated and the surpluses will be used differently, this should be clearly announced and explained to the congregation.

We risk the forfeiture of credibility and respect if people give money for one purpose and we use it for another without their knowledge and consent. All financial transactions should be open, and care should be taken to avoid any method of raising and spending money that smacks of manipulation or deceit. □

NEWS OF EVANGELISM

REVIVAL AVERAGES HIGH ATTENDANCE

Before their revival with Evangelist Ken Staniforth, Rogue River, Oreg., church averaged 54 in Sunday worship attendance. During the special evangelistic thrust, the church maintained 98% of that figure (53) as the average weeknight attendance—an impressive figure no matter what the church size! Sunday's attendance soared to 71 in this small community of 1,300.

What was the secret of this statistical success? "Eight weeks prior to the services," reports Pastor Ronald A. Pankey, "we began fasting and praying one day a week for revival." The spiritual results of this revival preparation are even more important than the statistics. Rev. Staniforth's clear holiness preaching resulted in 4 persons experiencing salvation and another 4 being sanctified wholly. In all, 16 people found spiritual help at an altar of prayer. Said Pastor Pankey, "We believe our prayer and preparation paid off in an old-fashioned Holy Ghost revival." □

THE CHURCH SCENE

Rev. Carlton D. Hansen, Upstate New York District *Herald of Holiness* subscription campaign director, reports two great efforts in their drive. Pastor Mark Gorman and the newly organized **Arcade, N.Y., church**, March 1, 1987, were given a goal of 5 subscriptions, and they reached 35, 700%. Pastor Hugh Bauer and the **Hamburg church** had a goal of 16 subscriptions, and they reached 76, 480%. Rev. George E. Teague is the district superintendent. □



In response to General Superintendent Charles H. Strickland's call for clothing for Mozambique, following his recent visit there, the San Antonio Tezel Oaks Church put on a five-week drive and collected hundreds of pounds. April 4, Pastor W. E. Rhodes proclaimed a "clothing work day" and the people came and sorted it. The clothing was packed for shipment in drum containers donated by the local Mission Pharmacol Company. The Tezel Oaks Church, organized only three years ago, plans to break ground for the second phase of the master plan. This will increase the seating capacity from 100 to 250.



Dr. William M. Greathouse, general superintendent, recently dedicated the new Logan, Ohio, church. Greetings were brought by Dr. J. Wilmer Lambert, Central Ohio district superintendent, and by Mr. Jim Couchenour from Cogun Industries, Inc., general contractor. Mr. and Mrs. Keith Showalter, minister of music at Nashville Grace Church, with the Logan church choir, provided special music for the 280 persons in the afternoon service, climaxing a revival. The new building overlooks the intersection of U.S. 33 and St. Rte. 93 and contains 8,700 sq. ft. It is the first of a three-phase building program planned for the property of 18 acres. Built at a cost of \$600,000 including the land, the indebtedness is only \$320,000. Rev. Darwin L. Pressler is in his seventh year as pastor, as the church celebrates its 73rd year in Logan.

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March 1, 1987, was a historic day for the Ovilla Road Church, Glenn Heights, Tex. On this day, this new church sponsored by the Dallas District and DeSoto, Tex., First Church held its first regular Sunday morning worship service in their chapel. Pictured are the 60 people who were in attendance. Special music for the day was provided by Buzz and Linda Harrison of Irving, Tex., First Church. Rev. John and Angie Whitsett are the founding pastor and wife of this new work beginning in the southern edge of metropolitan Dallas. January 14, 1986, the Dallas District was given a corner piece of property, 3.8 acres, for this new church. They have constructed a parsonage/chapel on the rear corner, which presently serves as meeting area for the church and living quarters for the Whitsetts. As the church grows, a church building will be built on the rest of the land and the present structure will be converted into a parsonage.

Mifflinburg, Pa., First Church burned a 10-year-old mortgage note



Recently, the Pleasant Green Church, near Deer Lodge, Tenn., honored Mrs. Lillie Branstetter, a charter member and faithful servant of God. Aunt Lillie, as she is affectionately called, was the focal point of attention throughout the day as the program was interspersed with special music and testimonials by many who have known her over the years. More than 100 people crowded into the little rural church that was built on the land that she donated back in the early 50s. The message was delivered by the first pastor, Rev. Clint Potter. A covered-dish meal was served in the new fellowship hall at noon. Pastor Charles Martin then led the congregation in the dedication of that facility. The service closed with the presentation of a commemorative plaque to Aunt Lillie. Pastor Martin states that this exceptional lady of 90 plus years is still faithful in attendance and an active member of the church board.

February 8. Participating in the mortgage-burning ceremony were Pastor David L. West; Henry Cline and Ted Cresswell, leaders in the building program; and Marlene Sholley, treasurer. The congregation has outgrown its present facilities, averaging over 400

in worship. The congregation has approved plans for a new building development. The new addition will include more worship seating, new Sunday School classes, access for the handicapped to worship and fellowship levels, and a new foyer area. □



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The Gladstone, Oreg., Church has three NWMS presidents as members. Pictured (l. to r.) are Rev. Michael B. Wilson, pastor; Mrs. Naomi Pollard, local NWMS president; Mrs. Janet Stiefel, Oregon Pacific district NWMS president; and Mrs. Lela Jackson, general NWMS president. Also Mrs. Pollard is church treasurer and pianist/organist; Mrs. Stiefel is director of Children's Ministries, Caravan teacher, choir member; Mrs. Jackson is associate pastor's wife, coteacher of an adult Sunday School class, and NWMS Mission Education chairperson.



The Executive Committee of the General NWMS Council met February 27-28 in Kansas City. The members of this committee are shown (l. to r.): Mrs. Carol Pounds; Dr. Stephen Gunter; Mrs. Lela Jackson, general president; Mrs. Nina G. Gunter, general director; Mrs. Lori Bowers, General NWMS office; and Mrs. Barbara Flemming. A significant action taken by the committee was the declaring of 1990 as the Year of the 75th Anniversary of NWMS. A special Day of Celebration will be observed October 7, 1990.



District assembly representatives from the Nazarene Publishing House recently held a three-day briefing session in Kansas City in preparation for the more than 80 scheduled district assemblies.



In the rotunda reception area of the Secretary of State's office in Washington, D.C., December 18, 1986, Jim Purcell was awarded the U.S. State Department's highest award, the Distinguished Honor Award. The award is inscribed as follows: "For exceptionally outstanding leadership and service in the administration of United States programs for the world's 10 million refugees. During the seven years of your leadership (1979-86), nearly 800,000 refugees found welcome in the United States, and countless others were aided overseas with lifesaving American support." Signed, George P. Shultz, Secretary of State. Pictured (l. to r.) are Secretary Shultz, Jean Purcell (wife), Carole Purcell (daughter), and Jim Purcell. The Purcells are members of Baltimore First Church.

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Dr. D. Martin Butler (l.) and Wilson Deaton, creators of the Nazarene Computerized Financial System.

COMPUTER PROGRAM FOR NAZARENE CHURCH FINANCES NOW AVAILABLE

A program written specifically for local treasurers in Nazarene churches is now available, marking the first time the denomination has marketed computer software. The program is being introduced by Nazarene Theological Seminary and the Nazarene Publishing House.

The software program, Nazarene Computerized Financial System, is designed to permit a local church treasurer to keep financial records on IBM and IBM-compatible personal computers. One entry of the data will enable the treasurer to print checks, post to journals, post to ledgers, and compute reports for church board meetings.

The program was written by Dr. D. Martin Butler, executive assistant to the president at NTS, and Wilson Deaton, who operates the NTS computer lab. Dr. Butler brings several years of local church treasury experience to this assignment. He also teaches church budgeting and accounting at NTS.

Dr. Butler is also available to present Church Financial Recordkeeping Seminars for pastors, local church treasurers, and finance committee members at districts around the United States. During this seminar he introduces the new Nazarene Church Financial Manual and the Nazarene Computerized Financial System. □

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PICKENPAUGHS ASSIGNED TO WESTERN AUSTRALIA



Rev. Sam Pickenpaugh has been given a four-year specialized missionary assignment as superintendent of the Western Australia District. The assignment was made by the World Mission Division with approval of Dr. Jerald D. Johnson, responsible general superintendent for Australia.

Rev. Pickenpaugh has served as pastor of Pensacola, Fla., First since 1981. He also pastored churches in Jacksonville, Fla.; Lawrence, Kans.; Richmond and Lynchburg, Va.; and Onego, Belington, and Buckhannon, W.Va.

Rev. Pickenpaugh attended Trevecca Nazarene College and was ordained in 1959. He served as district secretary for North Florida from 1977 until earlier this year. He also has been on the TNC board of trustees for many years.

Mrs. Pickenpaugh (Grace) has been district NWMS president for North Florida for the past eight years.

They have one daughter, Charlotte.

Rev. and Mrs. Pickenpaugh will be doing deputation until their permanent visas are obtained. Their interim address will be Route Two, Box 119F, Monticello, FL 32344. □

—NN

HOUSING STILL AVAILABLE AT INTERNATIONAL LAYMEN'S CONFERENCE

Excellent housing is still available at the Hyatt Regency and other hotels providing lodging for the 6th International Laymen's Conference (July 1-5, 1987), according to Bud Tollie, ILC general chairman.

Special conference rates (ranging from \$45.00 to \$63.00 per double occupancy) are available for persons making reservations in advance of May 29. After this date reservations will be subject to availability.

Housing forms are available by contacting the International Laymen's Conference office in the Christian Life and Sunday School Division at Nazarene Headquarters.

Housing forms should be mailed directly to:

Fort Worth Convention
& Visitors Bureau
Central Housing
700 Throckmorton Street
Fort Worth, TX 76102-5073 □

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NEW SUPERINTENDENTS IN EUROPE

Two new district superintendents were elected in assemblies recently conducted by Dr. Eugene L. Stowe in Europe.

Rev. Thomas Vollenweider, pastor of the West Berlin, Jakobus Church, was elected superintendent of the Middle European District on the fifth ballot. A native of Switzerland, Vollenweider is a graduate of European Nazarene Bible College.

Because the Jakobus Church is presently involved in building a new sanctuary, he will continue as pastor as well as superintendent.

Dr. Bruce T. Taylor, who retired recently after serving in Canada, the United States, and Africa, has accepted the assignment as administrative consultant to the Middle European District. He will assist Rev. Vollenweider during this transition period. He and Mrs. Taylor moved to Hanau, West Germany, in May.

Rev. Vollenweider succeeds Rev. Hugo Danker, who has been superintendent for the last seven years. Danker has become regional director for Trans World Radio, a Christian parachurch group, and will coordinate radio ministries in the European and Middle East areas. The Church of the Nazarene has worked closely with TWR, and Rev. Danker will assist Nazarene churches through this radio ministry.

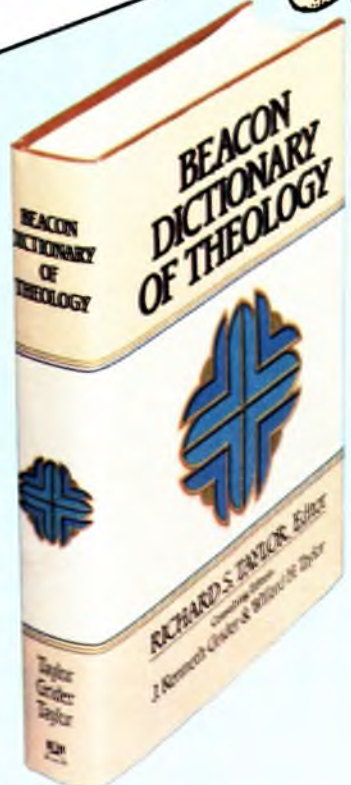
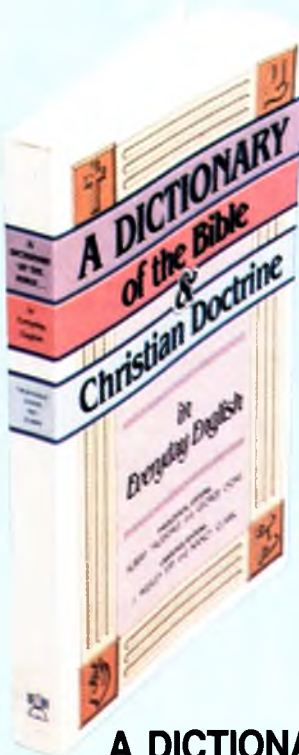
Rev. Vollenweider is the author of a story in the current edition of *World Mission* magazine.

The British Isles North District elected Rev. John Paton on the third ballot. For the past 10 years he has served as pastor of the Carrickfergus church in Northern Ireland. This is the largest church on the district and has had outstanding growth under Rev. Paton's leadership. The new superintendent was born in Scotland and graduated from British Isles Nazarene College.

Rev. Paton succeeds Rev. David Tarrant who retired at the recent assembly after serving as superintendent of the British Isles North District for 15 years. He will remain in the Glasgow area to serve as minister of visitation for the Erskine church and hold evangelistic campaigns. He will continue to serve as the ministerial representative of the Eurasia Region on the General Board for the final two years of the quadrennium. □

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