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W. E. McCumber (Editor)  
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# HERALD of HOLINESS

CHURCH OF THE NAZARENE / AUGUST 15, 1987





## SIN IS STILL SIN

*by General Superintendent Jerald D. Johnson*

**E**xplanations for abnormal behavior appear to be in vogue. Deviant activity is simply written off as "inappropriate" action, an error in "judgment," or an "unfortunate" decision. In reality the responsible party has probably been guilty of a deliberate, decisive choice that resulted in a serious transgression of the laws of both God and man. The Bible has one word for this. That word is *sin*.

This proneness to justify what in reality is immoral behavior has prompted a leading news magazine columnist to write on the subject, "Why Nothing Is 'Wrong' Anymore." Her comments appear to be an echo of the famous author and psychiatrist Dr. Karl Menninger's best-seller title, *Whatever Happened to Sin?*

Trends of society have their effect on the church. Our ministers must be on guard against these encroachments. Our people must not allow themselves to be intimidated and threatened by a lackadaisical attitude toward moral standards of conduct. A redeeming, loving fellowship need not be a compromising, condoning church.

Whether one reads the concerns of the apostle Paul in his addressing of issues to the Corinthian Church or the letters recorded in Revelation to the seven churches, attention was demanded of God's people to recognize sin for what it is and what it does. The requirement in each case was to deal firmly with the one who was sinning.

How comforting for a "backslider" to merely admit to "stupidity" and find consenting attitude in the church. Such a response will soon lead to a weak and ineffective ministry as far as that church and its leaders are concerned.

It takes courage to admit to sin in one's life. Yet the path to peace, forgiveness, and restoration must include not only such an admittance but also a sincere expression of godly sorrow for that which was done. This then shall be followed by a determination not to repeat the act of transgression. This is redemption. To this end let us commit ourselves in ministry and fellowship. Then the church, not having succumbed to societal trends, remains strong with a ministry that is indeed effective. □





# Hard Lessons for the Lonely

by MICHAEL HUTCHENS

**I** have never been a lonely person. I really like people, but it does not upset me greatly to not fellowship with someone every day.

But a year in Western Samoa on a specialized missionary assignment changed that. My wife, Pat, and I learned what it means to be lonely. Until the Duckworths came from American Samoa, we were the only U.S. Nazarenes in Western Samoa. Our Samoan Nazarenes really had been nice to us and are very friendly. But cultural and racial differences made it impossible for us to really feel as much a part of the people as we

desired. Consequently, there were times when we felt extremely lonely. We longed for fellowship with our friends in the States.

Loneliness will destroy you inside if you allow it to do so. It can become a form of mental sickness. It will affect your mental health; your attitude, disposition, and spirit. Rather than succumb to loneliness we learned of ways to cope with it. They were not easy lessons to learn, and I share them in hope of helping others. When you are lonely, what do you do about it?

Accept the fact that you are lonely. Do not try to rationalize it away. Rationalization will not remove the problem or leave you feeling any better about it.

Remember God's promise, "I will never leave you nor forsake you" (Hebrews 13:5, NKJV). Read God's Word and pray. There will be a genuine spiritual lift as you commune with God. You will still miss human fellowship, but He will bring you comfort. I have learned this in a new way this year.

Write letters to your friends, sharing your need for them to write. Don't become morbid about it, but be frank and honest about your need with those you love who are far away.

Try to occupy the remaining lonely times with things you enjoy doing. Don't just sit around feeling sorry for yourself. Pursue your hobby. My hobby is running. Many times I've chased away loneliness as I've run down the narrow roads of Western Samoa. Whatever your hobby, do it.

Give something of yourself away if possible. I get much joy and stimulation teaching classes at Samoa Nazarene Bible College. I feel I am investing something of me in the students I teach. This takes my mind off myself and gives me a satisfaction that eases the pangs of loneliness. Didn't Jesus say to deny oneself, and in so doing find it for His sake (Matthew 16:24)?

Fellowship as much as possible with those around you even though cultural, emotional, material, and other differences may exist. Some of these differences will become very small as you get better acquainted.

Be sure to keep attending church. We understand little of what is said in the services here, because most are in Samoan and very little in English. But there is a deep satisfaction in having been faithful in attendance, which helps dissipate loneliness.

When another person is with you, or the family is with you, these times give you opportunity to become better acquainted. Play games together, go places together, etc. It may be possible to dream together. Dream of times when it will be different, when you will be in circumstances less lonely for you.

Pat and I have found devotional times more meaningful than ever before. We spend more time on Bible reading and prayer together than before we came. These times with God have become enriching.

These are some of the hard lessons we have learned on how to cope with loneliness. Perhaps they will help others who lead lonely lives. □

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### THE NAZARENES OR THE NAZARENE'S?

Some 39 years ago I was saved, and the Lord led me to the Church of the Nazarene.

At that time I was of the opinion that I was joining the Church of THE NAZARENE with emphasis upon "THE NAZARENE," as Jesus was known as "THE NAZARENE."

In recent years I have come to an abrupt, if not rude awakening, that we refer to ourselves loosely as Nazarenes or we refer to our church as the Nazarene Church. Now I'm old and set in my ways and still refer to myself as a member of the Church of "THE NAZARENE."

I reckon it makes little difference what we call ourselves, so long as we are the holy ones we claim to be. However, it seems to me we are los-

ing some of the mighty power of the pen when we do not stress the point that we are a church definitely associated with "THE CHRIST."

*Chet Roth*  
*Van Buren, Arkansas*

### FRIENDS NEEDED

Recently I read a statement that said that people are not so much looking for a friendly church as they are looking for a friend. I have noticed this to be true in my own life as well as in the lives of others.

It works beautifully for the person who is accepted and befriended by someone at church. But for many, this never happens. We are losing many regular attenders as well as prospects because of this very reason.

I believe that it is time that we started caring—really caring—

about individuals. This is one of the reasons that, in spite of all that we are doing, we are not growing as we could and should. We have facilities, programs, organization, education, etc., etc.—but not nearly enough real love—the kind Christ showed.

*Name withheld by request*

### BE READY

I appreciate the *Herald of Holiness*. It brings much good news to the homes of the people. However there seems to be some disagreement concerning our denomination's belief relative to prophecy and the return of our Lord Jesus Christ for His Church. Will there be a *secret rapture*, at which time Christians will disappear from the earth and go home to heaven? Many believers say yes. Some say no. But what

(Continued on page 20)



# MY BOOK OF Remembrance

by M. H. ROZZELL

**M**alachi had some stern words of rebuke for the nation of Israel. They had gone away from the ordinances of God; they had robbed God of tithes and offerings; they had declared that it was vain and without profit to serve the Lord; and they had insisted that only the proud were happy, and that only the wicked were truly free.

But the prophet urged them to turn back to God, to bring their tithes and offerings into the storehouse, and come to know through obedience that true happiness and prosperity result from wholehearted service to God.

Following Malachi's exhortation, we read: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (3:16).

I do not know what was written in their "book of remembrance," but I know what I want in my own *Book of Remembrance*—I want three chapters, written large and clear.

Chapter One: *What I Was* (Ephesians 2:12)

I was converted at 19 years of age. By the world's standards, I was not wicked. I did not smoke or drink. I did not curse or swear. I did not even use slang words.

I am grateful for whatever evil God's prevenient grace may have kept me from. I was never a reveler, nor a fornicator, nor a thief, nor an extortioner—I was never guilty of such gross acts of transgression.

But in spite of my moral goodness (which in God's sight was as "filthy rags"), I still "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2).

I was, in God's sight, a sinner, under the dominion of Satan, condemned to eternal wrath by the righteous judgment of God. I was, in Paul's words, "without Christ, being alien from the commonwealth of Israel," a "stranger from the covenants of promise, having no hope, and without God in the world" (Ephesians 2:12). And I was, moreover, "by nature" a child "of wrath, even as others" (v. 3).

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*M. H. ROZZELL is a retired elder and resides in Americus, Georgia.*

Let me never forget the horrible pit out of which the Lord lifted me, the miry clay out of which my Savior brought me (Psalm 40:2). As the Israelites were reminded by their passover of their deliverance from Egyptian bondage, so let me remind myself over and over that it was by the mercy and grace of God that I have "escaped the corruption that is in the world through lust" (2 Peter 1:4).

Chapter Two: *What I Now Am* (1 Corinthians 15:10)

With Paul, I humbly confess that "by the grace of God I am what I am." And I must confess that I am overwhelmed when I consider what His grace has made of me!

I who was "dead in trespasses and sins" have been "born again," having "passed from death unto life." Being born again, I can rejoice that I have received "forgiveness of sins," am now "justified" in God's sight, and have been "adopted" into God's family.

And I have received an "inheritance among them which are sanctified by faith in" Christ (Acts 26:18). I do not have to sing, "Prone to wander, Lord, I feel it; / Prone to leave the Lord I love," for now I am enabled to love God with all my heart, soul, mind and strength, and to love my neighbor as myself (Matthew 22:37-39; see Romans 13:8, 10).

And I learn that, as God's child, it is my gracious privilege as a part of His church to make "known" now—during my earthly sojourn—"unto the principalities

and powers in heavenly places . . . the manifold wisdom of God" (Ephesians 3:10).

Though the world may not know or understand, royal blood is coursing through my spiritual veins, for I am now a child of God, an heir of God, and a joint heir with Jesus Christ—and I must never forget it. *What I am now, I am by the grace of God!*

Chapter Three: *What I Shall Become* (1 John 3:2)

"Now we see through a glass darkly," Paul tells us (1 Corinthians 13:12). And John confesses, "It doth not yet appear what we shall be." But he adds: "But we know that, when he shall appear, we shall be like him" (1 John 3:2).

*To be like Him!* This is our earnest desire and fervent prayer now. As a songwriter so well expressed it, "Oh, to be like Thee, Blessed Redeemer! Full of compassion, pure as Thou art!"

We can approach that likeness here in a measure in our hearts, even if outwardly our expression of Christ-likeness may fall short in the eyes of others. But when He shall appear—*glorious prospect!*

We shall be like Him in our *bodies*. This mortal shall put on immortality. No more pain, no more suffering, no more weakness or weariness of muscles and minds. Our bodies will be glorified and become perfect instruments of our souls.

We shall be like Him in our *service*. In this life our service is faltering and imperfect, even though we are committed wholeheartedly to Him. But "when he shall appear," we shall, in our glorified bodies, be enabled to render to God the perfect service that Jesus gave His Father on earth (Philippians 2:8).

And I shall share with all of God's children a special place in that heavenly world. I may not be much to look at now—but just you wait till God gets through with me!

In Ephesians 2:6-7, Paul tells us that God "hath raised us up together . . . that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

What a glorious prospect! To be put on exhibit before an assembled universe and have our blessed Savior declare: "*Just look at what My grace has wrought!*" These beautiful glorified saints were once sinful and defiled, but they have been transformed by My grace, fashioned after My image and likeness, and brought to this place of high exaltation. *This is the reward of the righteous!*"

And the wonders never cease! As a joint heir with Christ, I shall share in His universal inheritance and glorious reign—a reign that shall continue for the ages of the ages!

My Book of Remembrance—how inadequate my feeble efforts to record such incredible words! How well one songwriter has expressed it:

*Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were ev'ry stalk on earth a quill,  
And every man a scribe by trade;  
To write the Love of God above  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Tho' stretched from sky to sky.*



Camerique

# REMEMBRANCE NEW WINE IN OLD WINESKINS

by JACK M. BARNELL

I was 25 years old. My wife had just died from an auto accident, leaving me with a two-year-old son. I was crushed. With God's help, I allowed myself to grieve the loss of my wife. I could not understand this tragedy, but I found His promises supporting my faith.

When I felt comfortable with the idea of seeking another companion, I continued to ask the Holy Spirit to guide me. I became aware of some of the risks of remarriage. One of the first risks I discovered was my expectations for the new marriage. I was reminded of the words of Jesus, "No one pours new wine into old wineskins. . . . No, new wine must be poured into new wineskins" (Luke 5:37-38, NIV). If I entered into a new marriage, it would not be a continuation of the former—the old wineskin—but an entirely new relationship. Although the first marriage would always be a part of my experience, I had to relinquish it in order to begin a new relationship.





# GE RISKS

When I first started to think about the possibilities of a new relationship, I couched it in the statement, "My son needs a mother." That seemed safer and more appropriate than saying, "I would like to find another mate." It had to do with loyalty. If I sought a new wife, some people might think I was being disloyal to my first wife. Slowly God led me to own the feeling that I wanted a wife for my sake, not for my son's sake. If I found someone I loved, she could develop a relationship with my son.

When I was able to own the feeling that I wanted a wife, I saw another risk of remarriage. It was that I had this feeling long before I progressed far enough through my grief to make a responsible decision. I felt an urgency to lessen my chaos by returning to the comfort and stability of marriage, but I was not ready to make such a decision. After marital dissolution, there is danger in remarrying too quickly. There is no magic number of months needed for grieving, but spousal loss is a wound, and wounds require time and experience to heal. If one were to jump quickly from one marriage into another without having the old wound somewhat healed, it would be like putting new wine into old wineskins. Jesus said, "The new wine will burst the skins, the wine will run out and the wineskins will be ruined" (Luke 5:37, NIV). If a person attempts to put the new marriage into the wineskin of old ways of relating, the marriage may be ruined. Dissolution of marriage is painful. Emotional upheaval runs deep. Grieving takes time.

Time alone, however, does not get us through the grieving process. Some people get stuck and, years

later, are still grieving the loss of a spouse as though it happened yesterday. Remarriage risk is heightened if one spouse is stuck in grieving. The surviving spouse is not disloyal to a former spouse by moving on with life. The first marriage is an indelible part of one's experience, but with the loss of a spouse, there no longer is a marriage. Each person must seek God's direction in the light of the new reality.

If children accompany one or both spouses into the new marriage, risks escalate. Practical decisions need to be made, such as in whose house they will live. If the new family moves into a house already occupied by some members of the remarried family, conflict over territory may arise. Children may resent sharing space that formerly was theirs alone. Strong feelings may be expressed about furniture, about rules, about organization, and about who does what with whom. Children may not want to share their birth parent with a new spouse.

In a single-parent unit, dependencies often develop between parent and child. In some respects, a child assumes a spousal role and performs duties in the home that the absent spouse used to do. It can be difficult for such a child to relinquish this special role when the birth parent remarries. The child may find it hard to revert to the role of child in relation to the step-parent. The child also may interpret the remarriage of the birth parent as a rejection of the relationship enjoyed by that parent and child. Children may purposely or unconsciously resort to all kinds of misbehavior to focus attention on themselves, consume the energy of the family, and sabotage the new marriage.

Older parents who remarry run the risk of displeasing adult children. Often these adult children find it painful to see a parent remarry. They say, "Why can't Dad be happy with the memories of Mother, rather than trying to find someone to take her place?" These adults err in several respects. First, no one will take the place of their birth parent. Every person has only one set of birth parents, and they will never have another. Second, they do not know the incredible loneliness experienced by their single parent. They are in no position to dictate behavior to their parent, but should lend encouragement in their parent's attempt to find new meaning in life. Third, they assume that life can be satisfying when one sits by the memories. This may be true for a few, but most people want more from life. Memories of life are a unique part of experience, but they do not provide fuel for forceful living today.

These are some remarriage risks. I think it is incumbent upon a Christian who loses a spouse to carefully seek God's guidance, to adequately process the grief, to relinquish the former marriage and spouse, to expect strong emotions from those closely involved in the remarriage, and to develop new expectations for the remarriage. Second marriages often fail because spouses attempted to put new wine—the new marriage—into old wineskins—the old expectations. If people are willing to adventure something new for God, remarriage may be worth the risks and can lead to expanded usefulness in the Kingdom. □

*JACK M. BARNELL is a counseling therapist in Olathe, Kansas, and is a member of College Church.*





# Doves, NOT OSTRICHES

by EMILY MORAN



As I sat in our motel room, I skimmed the Yellow Pages to see what was available in this new town, soon to be our home. I was waiting for my husband to come back from his new job orientation, then we were going house-hunting. My eyes came across the names of several Christian schools. Since we had a daughter starting school soon, I was happy to see Christian schools, something we didn't have back home. I went right to the phone and called the schools. The one school I was particularly impressed with, and that was in more accordance with our doctrine, promised to send literature and applications in the next mail.

Later on that day when the realtor mentioned buying a house in a good school district, I glibly brushed the subject aside and said, "We don't have to worry about that. Our daughter is going to a Christian school." Since schools were not a factor, we bought a house close to my husband's work, in a residential neighborhood, and at a price we could afford.

Unfortunately, our house was located several miles from the Christian school we liked, and there was no bus transportation available. Also, we found out tuition was not our only cost—there were books and school supplies. While we could manage this year, how could we manage next year when our second daughter started school, and the next year when our third daughter started? We were now talking \$5,000 a year. So in late August we enrolled our daughter in the public school. We were disappointed at first but became even more unhappy as we began to hear reports that we were not in one of the best school districts. While academically sound, it had the highest ethnic percentage, it had the children from the lower end of town, and it had the reputation of being rough.

Anxious to see what I was putting my daughter into, I went to school with her every day the first week. I made it a point to meet the teachers, the crossing guard, and the office staff. Right off I signed up to be a homeroom mother, and my husband and I were at the first P.T.A. meeting, offering to get involved. It wasn't long until we were in the thick of activities, getting to know the school, the parents, and the children. As we became aware of problems, we helped by attending school board meetings, passing a petition for a bus, and getting on various planning committees.

We found out there were many problems but there were also solutions. We also found that people are the same everywhere. If you are friendly, they become your friends. We didn't want to throw our children into the public education world to sink or swim, but we wanted to get in with them. We didn't expect them to go it alone, so over the years we've been involved with their holiday parties, field trips, fund-raisers, and P.T.A. programs. We invite their friends to our home and church. Some of these children come from homes with horrendous problems. At times we've been able to help in a tangible way, other times we could do nothing but hold them up in prayer, but God has been faithful as we've seen His hand at work. There's a great mission field right out our own front door! We have to be wise and harmless, but we cannot bury our heads and just

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EMILY MORAN is a free-lance writer who resides in Beaver Falls, Pennsylvania.

hope for the problems to go away. Nor can we just pull out our own children. What about loving my neighbor's child as my own? Are we not our brother's keeper?

I have had people say to me, "My child just could not handle the public school," or, "I just couldn't do all the things you do to be involved." To these people, I reply, "That's fine. God calls us all to do different things, and each of us has to do what he feels is best." But then there are those who say, "Why do you send your children to public school? Don't they teach humanism?" Of course they do. That's why I'm there . . . to help counter this teaching, and to encourage the Christians in the public system who are not teaching it. Christians do have a voice. These are our schools and our children.

My girls have been in this school system now for 10 years. To say they've had no problems would be unrealistic, but all three of them rank in the top 10 percentile nationally; they haven't become atheists or evolutionists; they don't smoke, swear, or use drugs. They have never been attacked. Prejudice is something they know nothing about. I hope when they graduate and go out into the "real" world, their values will have been chosen, they'll easily make the transition, they'll have an appreciation for people from all walks of life, and when a problem comes up they'll not retreat but like David, go forth with God to meet the challenge. I feel we all have learned from our public school experience. I'm glad God has given us this opportunity. □

## Because You Gave... A NEW AFRICAN STATE IS EVANGELIZED

by CHARLES H. STRICKLAND

**I**n the northern province of the Transvaal in the Republic of South Africa there is a large area that has become an independent state called Venda. It is one of the first homeland states to become established by the government of South Africa for Africans. It is a vast area, mostly agricultural. But since it reached statehood it has developed industry and manufacture of African goods as well as farming and cattle raising. Thousands of Africans have moved into the area.

The Eastern section of this new state includes our famous mission station and former hospital and school known to our people as "Arthurseat" and "Acornhoek." Here Rev. and Mrs. Elmer Schmelzenbach spent several of their final years of active service on the field, and several of our Nazarene doctors—including Dr. Harold Jones and Dr. Howard Hamlin—gave sacrificial service to the hospital. The hospital has been sold in recent years to the government, and the school was taken over by the government. But the mission station remains, and the Bible college is continuing.

BECAUSE YOU GAVE—in the former years this station at Arthurseat and Acornhoek became the center of evangelism and established the Church of the Nazarene in this region. From the Bible college have come some of our finest African preachers.

*CHARLES H. STRICKLAND is a general superintendent of the Church of the Nazarene.*

# "Because YOU GAVE..."

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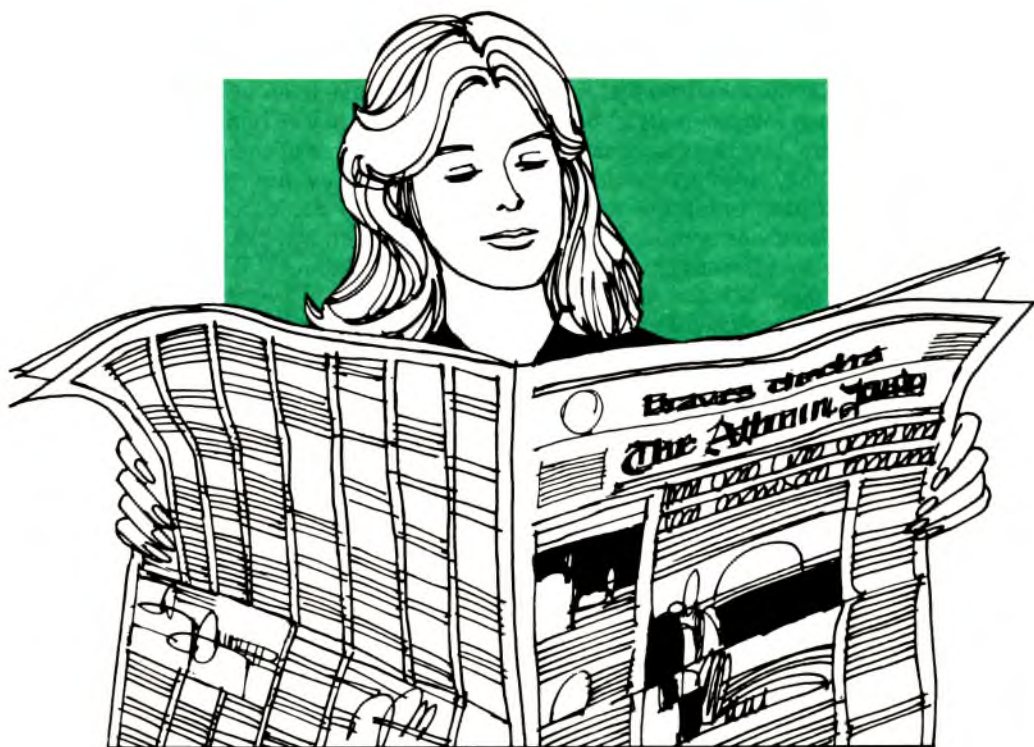
BECAUSE YOU GAVE—the church has now expanded its evangelism to cover the entire state of Venda. Seven districts are now organized, and each is staffed with an African district superintendent. In 1986 it listed a membership of over 5,000 with a Sunday School enrollment of over 7,000. In addition to the monies sent from General Budget through World Mission to support this work, the Nazarenes in Venda raised in 1986 125,000 rand (\$89,000) for all purposes.

The Venda District, newest of the seven, has been pioneered by missionaries, Rev. and Mrs. Dale Stotler. In the capital city of Thohoyando—BECAUSE YOU GAVE—a beautiful sanctuary has been erected along the main street of the city. On my visit to Africa in 1986 I spent three days in the city of Thohoyando and the surrounding area. A camp meeting was in progress in the new church with Dr. and Mrs. Kenneth Pearsall. On Sunday morning I preached in the camp meeting service, and we had over 100 people at the altar seeking holiness. I installed an African superintendent, Rev. S. T. Sabola, who replaces Missionary Stotler who is scheduled to furlough. After this service we conducted an ordination service in which I ordained 14 fine pastors, 13 men and 1 woman.

During my visit I saw the new villages surrounding the capital city and the plans for starting new work—Sunday Schools, Bible studies, preaching points, etc. The opportunities, as in so many places in Africa, seem unlimited. I came away with a prayer that our people will continue their giving so that we can continue to train workers and have resources to enter these new fields.

Venda will be evangelized, for all of us must continue our world stewardship in giving. □





# CHOICES

by SHARON FLEMING

The house was finally quiet after getting everyone off to school and work. I picked up the newspaper and my second cup of coffee. As I skimmed the paper, I noticed ad after ad of sale merchandise. Most of the stores in our area were having big clearance sales. For a moment, I felt saddened and a little resentful that I did not have the money to take advantage of those sales. With a sigh, I put the paper aside and began to reflect over the past few years.

It was exactly one year ago that I had finally taken the big step to quit a successful, high-paying career job. It had taken much longer for my husband and I to reach the point where we thought we could make it without my salary.

I had started working as a secretary just a few months after our first child was born. Bill and I had married right out of high school. Our daughter was born three weeks before our first wedding anniversary. There had been many changes in our life in a short period of time. We had planned to go to college together by working part-time. But things were not working out exactly as we planned. Taking a hard, realistic look at our financial picture, we decided that I would work full-time until we accumulated some savings.

The months turned into years and, somehow, I never did return to college. As my job turned into more of a "career," we found ourselves enjoying the extras that we were able to afford. Each year saw us with better automobiles or new houses or new wardrobes or expensive trips. Before we knew it, we were trapped with high credit card payments and a large house payment.

Luckily, we were never overextended, but it took nearly all our checks to make our payments. Somewhere along the way, our priorities had gotten out of line.

We had always been faithful church attenders and workers. We did feel a little ashamed when the sermons dealt with tithing, but we were at a point where tithing would mean not paying a bill. So we gave what we could and tried to put our feelings behind us.

I watched my daughter grow from toddler to youth to young lady. When she was nine, we adopted a baby boy. I always tried to spend "quality" time with the children, but many days I was just too tired. My job had become a demanding career with a lot of responsibility. As with all working mothers, there were still the obligations of housework, meal planning, grocery shopping, laundry, etc. Often I felt there just wasn't enough of me to go around. All my relationships with my children and my husband began to suffer.

Just before our 18th anniversary, our marriage had drifted to the point of little communication. We were fortunate to be involved in a warm and loving church. A family life series was being presented, and somehow that was exactly what we needed at the time. During the series, my husband and I were both convicted of the need to tithe, and of the difference it would make at home if I was not so wrapped up in a career.

I'd like to tell you that it was easy, that we just wrote a check for our tithe, I quit my job, and we lived happily ever after. Of course, real life is seldom like that. We did go home and make a firm commitment to change the course of our life. But the process itself took two years of hard work. Many times, I never believed we would make it.

That first week we began to give the Lord 10% of

SHARON FLEMING is a free-lance writer who resides in Oklahoma City, Oklahoma.

everything we made. That has been one of the biggest blessings of our life. We learned to cut back in many ways, and we made a vow not to charge *anything*. I think that was probably the hardest thing to do. But in looking back, I realize we were not once without anything we needed (notice, I did not say anything we *wanted*). It took a lot of our savings to pay off bills, but I believe the Lord has richer blessings in store for us.

It was quite a big step when I finally gave notice at my job. No one could believe I would give up a good career to stay at home and be a housewife—especially with a daughter in college and a son almost in junior high. All the remarks like “you’ll be bored” and “you’re too active for that type of life” made me have a lot of second thoughts. I often wondered if it might not be too late to change my life-style. But the past year has been even better than I expected, and I have not missed working for one minute!

There are times when it’s not easy to remember we are on a limited budget. Like when I pick up the paper and see all the sales. Or my son has to have \$50.00 tennis shoes because *everyone* has them. But during those times, I turn to the Lord.

I missed a lot of things with my daughter I can never replace. I remember my son’s joy when he asked me to be home room mother and I said yes. I also remember the tears when my daughter asked long ago and I had to say no. I’m working hard now to establish a relationship with a daughter almost grown and seldom home. I’m fortunate to have more time with my son. It’s almost like a second chance, and I’m grateful to serve the Lord of second chances.

In the evenings when my husband comes home to dinner on the table and a wife with her evenings free to be a companion, I know I’ve finally made the choices that the Lord intended for my life. □

## NAZARENE ROOTS

### AUSTRALIAN ORIGINS: MORE LEAVES FROM OUR ALBUM

Nazarene origins in Australia date from the mid-1940s. Albert A. E. Berg, A. C. Chesson, Arthur A. Clarke, and W. Douglas Pinch were early leaders in Nazarene expansion on the “down under” continent. The first congregation was organized in the Campsie section of Sydney in 1946, and others soon followed in Brisbane, Tweed Heads, Adelaide, and Melbourne. At the first district assembly, held in February 1948, 128 members were reported for the district. That December, the second assembly was held and full district organization effected. The four pioneer ministers and Rev. H. L. R. Madder were ordained by General Superintendent H. V. Miller, and Berg was elected district superintendent, an office he held until his death in 1979.

These images are from a larger collection of photographs donated to the archives by W. D. Pinch that document the spirit of those years. □

STAN INGERSOL, Archivist



First NWMS delegates, 1950



Sister Elsie Apps with Nazarene young people



Baptizing in the Tweed River



Bethany Chapel, located at Parry's Estate



Pastors Langus Phillips, Frank Roberts, and Dave Curry.



Early pastors with Dr. G. B. Williamson at the third district assembly



# WHY DON'T YOU WATCH WHERE I'M GOING?



by JOHN W. MAY

**A** little boy walking with his mother fell in a mud puddle and got up wailing, "Mommie, why don't you watch where I'm going?"

Some people react like that in regard to the protecting and keeping power of God in holy living. Because we are sanctified, we expect God to somehow keep us in spite of ourselves. It does not matter that we are careless and irresponsible.

Some of life's mud puddles are placed there by the devil, some are natural encounters in life, and some are our own creation, but getting across them is altogether

important. Sometimes God stoops and lifts us over them, sometimes we can leap across, sometimes we can go around, and sometimes we just have to wade through.

It is unrealistic to try to wish them away or to suppose that when the Sun of Righteousness arises that they all dry up. They are starkly real in day-to-day experience as we walk with God in the sanctified life. They are hindrances on the highway of holiness.

The experience is given to strengthen, establish, and settle us, but there is an element of human struggle involved in traveling the way. It is well known that we must use muscle or lose it. It is just as true in our spiritual life.

Sanctification does not lift us to an elevated position where we can look down with disdain on the sweat, blood, and tears of human endeavor. Holiness must help us through the difficult places in life. There can be no real victory unless there is a battle and to the victor goes the spoil in sanctified living.

Mud puddles come in assorted packages: people problems, personality conflicts, pressures, psychological tensions, persecution, and burdens demanding effectual prayer, to name some. The sanctified are not immune to or exempt from any of these. The proof of the experience is not in the absence of problems but in what happens as we go through them.

Our right reaction to abrasiveness in holy living is the greatest evidence that we are sanctified wholly. Why this? Why me? Why now? All these questions are viable but self-serving. There must be a place where consecration and commitment operate.

Our response to the adversities in life is just as vital. To keep on praying when difficulties continue, to be faithful under fire, to forgive when no apology is given, to believe in the face of overwhelming situations, to hold steady when our personal world is shaking, this is what sanctification is all about.

Our resources in the midst of trouble are unbelievable but completely adequate. No one, having gone through tests and troubles, rejoices quite as much as he who has found what he needs in sanctifying power to confront the world and come away unspotted by the world.

To walk in the Spirit is also to win in spirit, soul, and body. We may have scars from the battle, it may endure longer than we expect, and it may call for all our human strength, but we will win. God's grace is sufficient for any need.

The particular mud puddle we face is different with each of us. With some it is a physical disability, like the blindness of Fanny Crosby. It may be difficulty in speech like the lisping of Uncle Bud Robinson. It may be a nagging thorn in the flesh like Paul. It may be a psychological barrier caused by child abuse, spouse abuse, or social discrimination. It may be inner tensions from a feeling of inadequacy or previous failures. It may be personal conflict about which no one knows, and carried in the secret chambers of the mind and heart.

It may appear at any time; in the home, at the job, in the school, in our block or neighborhood. But appear it will, and how we cope with it makes all the difference in the world in the sanctified life.

It is well to remember that it may not be easily and quickly handled. It may last as long as Paul's thorn in the flesh, but God has promised overcoming grace. If we can't live above it, we may have to live through it, and the enabling presence of the Holy Spirit will be with us every step of the way. Here is where holiness really works.

Sanctification does not guarantee that God will do for us what we are capable of doing for ourselves. Con-

secration must be maintained and commitment continued. This is our part.

"Lord, why don't You watch where I'm going?" is not a viable question when we have not done what we can do. In true holiness we do our best and God does the rest, regardless of the mud puddles we face in life. □

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

This poignant question came at the end of a letter from the widow of a Nazarene minister on the "Basic" Pension Roll: "*Does a widow ever get over the death of her husband?*" The writer went on to state that "after 54 years of a good marriage, it is rough to say the least."

*Rough*—The specific implications of that word are varied and unique to each individual's situation. After more than 30 years of reading thousands of letters and notes sent to the "Board of Pensions" from widows, several aspects of widowhood come quickly to mind.

The loneliness that accompanies bereavement—that is *rough*. After the funeral, after the relatives have all departed, the bitter reality of being alone pervades the days—and especially the nights—of the one left behind.

A good friend of mine, widowed several years ago, had enjoyed an extraordinary beautiful marriage. She and her husband shared simple things—like enjoying coffee together early in the morning before the day's rush of activities began. They were partners in greater things, too—like praying about what amount to give, beyond the tithe, for their church's new educational building. Needless to say, widowhood meant battling loneliness on a daily basis. It was, and still is—*rough*.

The confusion that frequently comes with having to make important decisions alone can also be *rough*. Probably one of the most confounding decisions any widow may need to make is where to live. Many widows of ministers cannot afford to continue living where they did with their spouses since widows usually receive a reduced benefit from Social Security. Others wish

# "DOES A WIDOW EVER GET OVER..."

by DEAN WESSELS

to live in a place they did not share with their husband. And some must change environments since, due to health considerations, they are not able to live alone. One widow, when advising the Pensions office of an address change, wrote that after trying to live in two different states to be near family, she was now "home" once more. "I have been so mixed up," her letter read, "since my dear husband died."

Finally, *rough* brings to mind the frustration that faces many widows of ministers regarding financial matters. A critical concern is the amount of income that can be expected each month. Will it cover expenses *today*? What about *tomorrow*? Will any money be left over for personal "extras"? In case of an emergency, will I become a "burden" to my children?

And so life goes on . . .

*Does any widow ever get over the loss of her husband?* No, not really, but coping skills are developed and finely honed. Yet even after the "grief period" has been worked

through and, to those looking on, "the adjustments have been made"—troublesome emotions still surface. But the testimonies to the sufficiency of God's grace have been and continue to be a message ringing clear.

Last Christmas, a letter was received in the Pensions office that included this note of praise to the Lord from a lady recently widowed: "Heaven is richer for his going, but I'm bereaved. However, I live victoriously with many, many happy memories. . . ."

Regardless of the number of years a couple has shared, the tribulations or celebrations that marked the marital path, and whether death was sudden or expected, widowhood is not an easy situation.

The Board of Pensions and Benefits USA is keenly aware of the responsibility and challenge that lie in helping the Church of the Nazarene respond to the financial needs of retired ministers, spouses, and widowed beneficiaries. The service to God and the church rendered by these individuals has been marked, in many instances, by deep personal sacrifice. This they viewed simply as part of their commitment to a God who would supply their needs and to a church that allowed them to proclaim the message of Christian holiness—a church in which they had placed their trust.

Today, Nazarenes in the United States and Canada have the privilege of "HONORING THE TRUST" of these men and women who have served so selflessly by making sure each local church's Pensions and Benefits Fund is paid in full. □

DEAN WESSELS is director of Pensions and Benefits Services USA at international headquarters in Kansas City.



# ABORTION:

## A NURSE'S CALL TO ACTION

by AUDREY COCHRAN

**I**t was the all-too-familiar news item.

"While sorting through a trash container looking for aluminum cans, a man came across the body of a newborn baby in a plastic bag. Police are now looking for the woman who gave birth to the baby. A police spokesman said tests will be done to determine if the baby was alive when born. If so, murder charges will be filed against the mother."

Incidents like this are a direct result of accepting compromises with an unbelieving world.

Years ago even non-Christians believed abortion was wrong. It's not that women were always delighted to learn they were pregnant. When my children were in a co-op nursery school 20 years ago, at the weekly mothers' meetings we used to discuss such things.

Fully three-fourths of us had not been happy when we first learned we were pregnant. But by the time our bodies had nurtured a baby for nine months and we went into labor, our feelings had changed. We were looking forward to holding that baby in our arms and would have wept had we lost the baby in childbirth.

I had at least three friends who were in their 40s, thought they had completed their families, and were upset when they discovered they were again pregnant. After a few weeks they miscarried. They then got pregnant on purpose because they had become so used to the idea of having a new baby, now they really and truly wanted one!

But 10 years ago the Supreme Court said in effect, "Babies aren't persons until they are born." That goes against our deeper feelings. To accept that statement, our society has had to devalue life.

The mind-molders told us child abuse would be decreased if abortions were freely available. "Every child



Wallawitch

wanted child," their slogan goes. Instead, today we have four times as much child abuse as when that Supreme Court ruling was made.

Now those who study such matters tell us that parents who abort a baby are more—not less—likely to abuse their other children, even ones they thought they wanted. Truly, to say abortion is OK does affect the way we relate to others.

As a registered nurse I could not work in my profession if I believed life is cheap. "My times are in thy hand," David said to God (Psalm 31:15). And "With thee is the fountain of life"

(Psalm 36:9). If I did not believe this, I could not do some of the distasteful tasks that must be done to help my patients recover from their illnesses or to keep them comfortable while waiting for death.

More and more people in the health professions are finding abortions incompatible with their ideas, whether or not they are Christians. Many hospitals are refusing to do abortions late in pregnancy, unless the mother's life is truly at stake.

This is not because judges have changed the way they interpret law. It's done because nurses and other hospital personnel chose their profession so they could sustain and nourish life in others. Now the piles of discarded babies remind them they have been forced to be angels of death instead of angels of mercy.

Those unwanted but otherwise perfect little bodies sometimes are larger than ones we are struggling to save in the newborn intensive care nursery. Is being wanted an essential requirement for the privilege of living?

Who will determine who is wanted, and who is not? Hitler and his Nazis thought they had the right to choose, and we called them war criminals. We claim "the right to choose" and call ourselves "liberated."

Will a mother be harmed by being forced to keep a baby she doesn't want? In the first place, she is not forced to keep the baby. Just ask any social worker in

AUDREY COCHRAN is a registered nurse and a free-lance writer who resides in Bakersfield, California.

an adoption agency. Or ask any of the parents on their waiting list if they would be willing to relieve the mother of the responsibility she seeks to avoid.

In the second place, eliminating a baby through abortion doesn't avoid emotional harm. Many women suffer for years afterward from feelings of guilt. Those in the liberation movement refuse to admit to this. Perhaps those who have grown up with abortion as an option really do believe there will be no psychological consequences.

But they are wrong. There is even an organization called "Women Exploited." Members are women who have had abortions and regret them. They now have chapters in 22 states, proof that there are not just a few, but many women who regret their abortions.

Maybe some women have abortions because they really think their unborn child is not fully alive. My nursing education has taught me a baby is just as alive the day before he is born as the day after. There is nothing about breathing on his own that changes aliveness.

If you disagree, then you have to say my patients on mechanical breathing machines are not alive. Try telling that to their families and watch their reaction. If an unborn baby is not a person because he is nourished by his mother instead of on his own, then my comatose patients who are fed by a nasogastric tube or by intravenous fluids aren't persons either.

If a baby is alive and a person in his own right the day before he is born, why not 10 days before, or 100 days before? He has his own fingerprints by the 13th week in utero and can feel pain by the 11th week.

Unwanted, unplanned—does that make unborn babies unpersons? Several summers ago I spent a week as a cabin counselor at a high school church camp. The first afternoon we sat on our cots during rest period and told each other something about ourselves. One girl, her face half-hidden by her hair, told a very sad story.

"My mother didn't know for sure who my father was," she said. "My mother was an alcoholic, and she died several years ago. So now I live with my stepfather and his new wife. I guess I was just an accident."

"Have you ever read Psalm 139?" I asked, as I picked up my Bible. Her eyes opened wide as I read. By the time I got to verses 13 and 16 she had brushed the hair back from her eyes.

*For thou didst form my inward parts, thou didst knit me together in my mother's womb. . . . Thy eyes beheld my unformed substance; in thy book were written, every one of them, the days that were formed for me, when as yet there was none of them (RSV).*

I closed my Bible and said, "So you see, you may have been an accident as far as your mother was concerned, but not as far as God was concerned."

Susanna Wesley had 19 children. If abortion had been acceptable in her day, would the Methodist revival have occurred? I wonder what future revivals we will miss as we destroy our unborn babies in ever-increasing numbers. In some cities abortions actually outnumber births. This year 1,700,000 unborn babies will be killed in the United States unless God intervenes.

How can we Christians remain silent while this ho-

locoust continues? Are those of us who know abortion is wrong but do nothing about it any less guilty than those who perform abortions or submit to the abortionist's suction machine?

What can we do? We can begin by refusing donations to charities that advocate abortion as a way of getting rid of defective children. If we don't, we are saying God cannot work in the lives of the handicapped, forgetting the blind hymn writer, Fanny Crosby, and her words to "All the Way My Savior Leads Me."

We can refuse to let our children take part in secular youth groups that say abortion is a woman's right, and we can refuse to buy their candy and cookies. If you don't know their stand on this issue, read their handbook for junior high or high school members.

We should write letters to our legislators, urging them to vote for the Human Life Amendment, to protect life from the moment it is created in conception. We should ask them to stop state and federal payments for abortions and family-planning clinics that encourage abortions if the birth-control information they dispense fails. We should examine the stand of all candidates for office toward abortion.

We can join pro-life groups that picket abortion clinics, and do sidewalk counseling. One group says they save an average of four babies each time they do this. And another group succeeded in closing an abortion clinic by calling attention to it in this way.

Actually, the foundation for all that should be on the spiritual level. The first step is repentance for our previous lack of action, then prayer for our future action.

We need to lovingly forgive those who have had abortions, but have repented. We need to change our judgmental attitude toward unwed mothers and their families, and to love them into the Kingdom. Some of us will even be called to give shelter and care to unwed mothers. To fail to do these things is to condemn reluctant mothers to the welcoming arms of the abortion clinics. □

This article first appeared in *The Wesleyan Advocate* and is reprinted with the author's permission.

## CAUSE AND EFFECT

*I planted a bulb; a flower will grow  
In God's own good time, we'll see.  
So I'll be content to leave it to Him  
And wait for the bloom patiently.  
In faith I prayed; the answer will come  
In God's own good time—not mine,  
If I pray "in His name" and "for His sake,"  
And "not my will but Thine."*

—ALICE CRANE BEHR  
Richfield, Idaho





# SOWING AND GROWING IN HOUSTON

by JIM STOCKS

**A**s I drove down the interstate toward Houston, to plant a new church, I began to wonder if my friends were right.

"You are crazy, Stocks! Houston is a dying city. What they need least is another church."

Statistics were downright discouraging. For every two families moving into the greater Houston area, there were eight families moving out. The crash of the oil market had devastated the town. Whole subdivisions were on the auction block.

The move to become a church planter was a gradual one for Judy and me. We were both completing our doctoral studies, I in Christian education and Judy in nursing, when a friend who had moved to the Lake Houston area asked to talk with us. J. David McClung, member of the General Board, and his wife, Linda, told

us they were driving nearly an hour to get to a Nazarene church, and they wanted to plant one in their community.

"We have prayed about it," they said, "and we think the Stocks are supposed to pastor it."

"The Lord has not talked to ME about it," I retorted. But before long He did.

I had been a schoolteacher, coach, missionary, professor at a Nazarene college, a Sunday School consultant, and a Christian education director of two churches—but never a pastor. Judy had been a missionary and college professor, but never a pastor's wife. Neither of us desired the new roles.

Several offers made to us in the interim were attractive and appealing. But things just did not seem to have the "goodness-of-fit" we were seeking, and the idea of being that church planter in Houston would not go away. After a year of indecision and searching for God's will, we became church planters.

We leased a large home and opened Bible studies. The McClungs had a prospect list already in hand, and our two families went to work. The goal was to have 25 families in the new church within 12 months.

At the sixth month 20 families were attending. We didn't count families until one adult had attended with the children at least three times in a month.

We are pleasantly surprised at the receptivity of people in the communities. The economic crunch has hurt, and people are in a state of change in their lives, looking for answers. We try to help them see that the *real* answer is Jesus. This approach seems to be working well. We have had as many as 101 people in the morning worship service since we started in September 1986.

We have found that knocking on doors is the best way to find new people to begin a church. Our goal is to invade every community within five miles of the church. This will not be done overnight. In fact, it will take several years. We call this community invasion "CommIn."

CommIn relies upon two phases. The first is mass mailings. We have target communities on a map of our area. I go to the public library and get names, addresses, and phone numbers of residents from a street directory. Our people hand-address plain envelopes to each resident in the target community. Two specially designed mailings are sent a week apart. On the third week, someone from the church delivers a third piece of literature. The mailings help people know who we are. Further, it greatly reduces the stress factor for the callers from the church when they know the resident will already have some degree of acquaintance with them.

"On-the-job training" for the callers is the best technique for getting the church people involved in CommIn. We have a short and simple procedure they can deliver at a door in 90 seconds or less. They know what needs to be said, and they do it in a way that is comfortable for them. Not one caller has quit. It is exciting to see someone whom you invited attending church the next week. Once that happens, motivation to continue is self-perpetuating.

Overworking volunteers, however, is nonproductive, so during a community invasion a caller will visit an



*The McClungs' teenage daughter, Pamela, participates in the new church's CommIn program. Here she delivers the "third" piece of literature to Becky Larabee. The whole church is involved in this regular Sunday-after-service community invasion.*

average of 10 to 15 homes. The goal is to visit 100 to 150 homes per CommIn. The rate of return is between 1 to 3 new families per invasion. Families who visit us usually stay.

Services are arranged to attract new, unchurched people and to accommodate the CommIn program. Sunday morning worship is from 10 A.M. to 11:15 A.M. The CommIn team then goes out once or twice a month for one hour after the Sunday morning service. We do this for two reasons. First, at 11:30 A.M. on Sunday, most people who attend church are worshipping. Those who do not attend anywhere are at home. Second, our callers are already at church, nicely dressed, and do not have to give up a lot of time to participate. It works well for us.

Sunday evenings are designed to produce an atmosphere of excitement, learning, and fellowship. The evening begins with 30 minutes of lively singing and inspiration followed by a regular Sunday School session. A time of fellowship rounds out the evening when all ages come together and play games and eat snacks they have brought to share. This is a perfect time to assimilate new people. We prove this in the fact that Sunday evening attendance is consistently better than morning attendance.

It is so exciting and challenging to see laypeople as the keys to church growth, winning people who are not attending church. At our Christmas pageant 10 of the 18 children had never been in a Christmas play. The people we are winning know very little about God and the church. Some have asked why we have a bench up front (altar)!

The church already has in place a well-developed youth and children's program. Plans are underway for

## God's Hand



*When I'm engulfed by storms of life  
That toss me all about  
I know that God will take my hand.  
And gently lead me out.  
I know that I can meet each storm  
And not succumb to fear  
For I just grasp God's outstretched hand  
And feel His presence near.*

—LOIS ANNE WILLIAMS  
Hillsboro, Ohio

ministries to families (i.e., marriage enrichment, parent-child workshops, family camping, and a men's and women's outreach ministry). I believe good programs generate people.

Having outgrown the rented office building where we've been meeting, the church will be moving soon. If you want to live on the cutting edge of Kingdom-building, there is nothing more rewarding and fun than planting and watering and watching a church grow. □

JIM STOCKS, church planter, is coordinator of Spanish Ministries for the Houston District.

## Book Brief

### HERALDING SCRIPTURAL HOLINESS



IVAN A. BEALS  
author



Commemorative events sometimes occasion a book that is used long after. Ivan A. Beals gives us such a book, *Heralding Scriptural Holiness*, commemorating the 75th year of the publication of the *Herald of Holiness*. It will do more than just complement this diamond anniversary of the official organ of the Church of the Nazarene. To understand better the shaping of the church, every pastor, teacher, and layperson must see it through the thought and spirit of the eight editors of the *Herald* from Dr. B. F. Haynes (1912) to the present W. E. McCumber. This book is your access.

The question and answer corner in the *Herald* has been a continuous feature since 1921. You will find Beals' book crammed with questions about sanctification from this source. (Many of these questions you may have wanted to ask.) Across the years the editors answered them as able Christian apologists of scriptural holiness. Each perceived his special mission in calling Nazarenes to the experience of heart cleansing and holy living in their time—times of antagonism to holiness teaching, two world wars, depression, affluence, social unrest, and political change.

Always sensing the heartbeat of the church, the editors focused their editorials and the thrust of the *Herald* on its needs. They shared a common commitment to the Wesleyan position on entire sanctification and progressive growth in grace.

Ivan Beals' well-researched book includes photos and biographical sketches of each editor. His gleaning of their thought, theology, and experience of holiness of heart will be relevant far beyond this commemorative year. These truths and testimonies honor God. They're Nazarene holiness heritage. Absorb them. Share them. □

—Jack Conn  
Nashville, Tennessee

Nazarene Publishing House  
Paper, 135 pages. To order see page 23.



# the editor's STANDPOINT

## LOOKING BACK, LOOKING AHEAD

The legendary dodo bird flew backward. It could not see where it was going, and the peril of crashing into unexpected objects was constant. The dodo's only advantage was a clear view of where it had been.

One of the few compensations for aging is the ability to see more clearly where you've come from. Unless a sharper focus on the past helps avert future mistakes, though, it is a dubious asset. How fortunate the living creatures in John's vision of heaven's throne room (Revelation 4). Full of eyes in front, behind, and within they could see in all directions at once. We are not so well equipped.

Looking back over my life I see much that saddens, much that gladdens. My deepest regrets are caused by my sins and the hurt they inflicted on others. Blunders made as a husband, father, pastor, and teacher bring added aches. "Too soon old, too late smart" applies to much of my life. But the forgiving grace of God, the kindness and friendship of people, and the good effects of my faltering ministry redeem the past from total sadness and bring immense joy to my heart.

Looking ahead, I can only be sure of what is promised by God. In life's flow and flux, His word is invincible. The road ahead may have as many surprising turns as that over which I've already traveled. Through it all He will be an unfailing Companion, and at road's end He will welcome me to an eternal home where life surpasses my imagination for beauty, excitement, and fulfillment. This is assured by the Bible, and that sustains my heart in every trial.

I intend to place the past in the service of the future. Learning from my mistakes, I expect to serve God and people more wisely, kindly, and helpfully than before. Chastened by my failures, I hope to avoid repeating them and to function more skillfully in all my relationships and responsibilities. Always I shall need the power of God's accepting, forgiving, sustaining love to keep me on course and making headway.

The future cannot erase the past, but the past can inform the future. I am counting on that. □

## RECOMMENDED READING

Ivan Beals, our office editor, has served the church in a variety of ways, including a ministry of writing. He has authored eight books, all carefully written, each useful.

Ivan's latest holds special interest for me. It's *Heralding Scriptural Holiness*, a study of the doctrine, experience, and life of holiness as presented by the editors of this magazine across its 75 years of history.

While my personal interest in such a book is as obvious as the nose on my face (which takes up most of my face!), I think the book should have interest and value for Nazarenes old and young, male and female, layperson and preacher, carnal and wholly sanctified.

Biographical and historical "tidbits" are worth the price of the book. The meat of the volume, however, is the presentation of the message of personal holiness—personal but not private, for public dimensions of Christian responsibility enter the discussion.

Throughout the book, skillfully pieced together by the author, are theological and ethical insights on the sub-

ject of holy life that will benefit the reader intellectually and spiritually. Some excellent brief summaries of doctrine are found in numerous places that serve both to encapsule truth and stimulate further inquiry.

The editors of this magazine have been markedly dissimilar from one another. Each has a distinctive personality, perspective, and style. They have served, however, a common purpose. Beals sets forth that purpose in challenging terms:

Since that first issue and editor, the *Herald* has proclaimed entire sanctification, urging believers to receive the Holy Spirit's cleansing and infilling. "Second blessing holiness" was not simply taught as church doctrine adopted from John Wesley's Methodism. One must seek it, believe it, and live it because the Bible calls for personal holiness.

This book will be good for you. Get it and read it. It's not the history of a magazine—it's a readable, helpful discussion of a great Bible teaching. □

Human life is infinitely precious. Anything so complex, so capable, so consequential should be respected. Even when ruined by sin, a human life forms a magnificent ruins.

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## MAN OF HONOR

Joseph Bonanno, notorious Mafia figure, wrote his autobiography a few years ago. He titled it *A Man of Honor*. Likely he couldn't trust anyone else to write it, for who else perceived him as a man of honor? Many read the book, but few if any believed it.

Someone once described the difference between biography and autobiography by saying that in autobiographies the lies are bigger. How big they are in Bonanno's book is difficult to assess.

What makes a man honorable? More than title, wealth, or office is involved. Many judges have been called "Your Honor" who were venal, rapacious, and false to the core. Senators are called "honorable gentleman" in their sometimes farcical protocol. Some of them have been crooks.

"Before honour," says the Bible, "is humility" (Proverbs 15:33). Pride dishonors a man. "It is an honour for a man to cease from strife," declares an ancient proverb (Proverbs 20:3). Violence dishonors a man. "In

honour preferring one another," reads a difficult ethical injunction (Romans 12:10). Selfishness dishonors a man. "Marriage is honourable in all," insists the author of Hebrews, "but whoremongers and adulterers God will judge" (13:4). Marital infidelity dishonors a man.

The list could be extended. Obviously, judged in the light of Scripture, men like Bonanno have to furnish their own definitions of honor in order to support their claims to be men of honor. This is what Bonanno does, and central to his definition of honor is loyalty to the family—a loyalty that justifies what others view as crimes, crimes for which lesser and poorer men have been imprisoned and executed throughout the history of America.

Scripture calls upon Christians to "honour all men" (1 Peter 2:17). You do not honor a wicked man by calling him honorable. You honor him by calling him to repent of his sins and trust in Christ.

In God's sight, only the holy are honorable. ☐

## HUMAN LIFE IS PRECIOUS

Everybody is interesting. Not all are exciting, but all are interesting. Even bores trigger a measure of interest. As they drone about trifles I find myself wondering, What has made them such bores? Why have they dumped trivial matters at the center of their existence? How can they be changed and their lives filled with something of value?

Everything human intrigues me. People are such complex creatures. They interact so differently with environment and circumstances. They are affected so differently by heredity, training, and others. Their capacity for good and evil is so profound, their expressions of both so varied. Can any of us really understand one another?

Human life is infinitely precious. Anything so complex, so capable, so consequential should be respected. Even when ruined by sin, a human life forms a magnificent ruins.

The most splendid buildings erected are infinitely less than their designers and builders. The most appealing canvases cannot rival for beauty the minds that conceived and the hands that executed those paintings.

The greatest books ever written are overshadowed by their authors. Nothing people produce is as fascinating and significant as the people themselves.

From billionaires to bag-women, from architects to alcoholics, from philosophers to panhandlers, from doctors to dump-dwellers, people are valuable, mysterious, delightful, terrifying. To live for them, to work with them, is priceless privilege.

A farmer said of his neighbor, "He's the most least feller I know." Even the "most least" is worth knowing and worth serving! There are reservoirs of hidden potential, of undiscovered greatness, in the meanest of human lives. That is what Christ implied in His piercing question about a street-woman to a religious leader: "Do you see this woman?" We don't really see anyone until we look beneath the surface and beyond the present.

Everybody is somebody! I must realize that to fulfill myself. Development of my own potential and worth depends upon my recognition of the incomparable value of human beings. ☐



does the Bible say? This is our hope and authority. I believe it clearly states there *will be* a secret rapture when "one shall be taken, and the other left" (Matthew 24:40). It also states that living believers will be "caught up . . . to meet the Lord in the air" (1 Thessalonians 4:17). St. Paul says it is a mystery in that we will be "changed, in a moment, in the twinkling of an eye" (1 Corinthians 15:51-52). Christ said of that day, "Be ye also ready, for in such an hour as ye think not, the son of man cometh" (Matthew 24:44). Brethren, whether we agree or disagree on this subject, *let us be ready* when the trumpet sounds the arrival of our Lord, taking us to the marriage supper in heaven.

Don Ballard  
Memphis, Tennessee

#### REVIVAL FORMULA

Stephen Manley declared some truth when he stated that "under God, I can do something about my heart . . . I can be a carrier of revival . . . Revival is contagious."

However, when he states that "he cannot dictate what others will do

when perhaps there are no simple formulas to bring revival to the church," he raises a question.

Indeed, Brother Manley nor anyone else, including "fuzzy-headed" intellectuals, needs to "dictate" what the church must do to bring about genuine revival.

God's formula for revival and world evangelism remains clear and simple, and that is to "tarry ye," then "go ye." Yes, in that order! And those divine directions, to be sure, are binding upon God's church and individual Christians.

Charles C. Davidson  
Eustis, Florida

#### FOR REVIVALS

We just finished a great spring revival. Rather than submitting the usual report with statistics, etc., I have another observation to make in reflecting on this past revival effort.

I need to let you know that during my ministry here in Long Beach First Church and in other places, I have great appreciation for our evangelists. It has always been my attempt to have at least one major revival a year with a concerted effort being made to enlist a commissioned evangelist from our church.

After completing another successful revival meeting, I have to simply say that I believe strongly that revivals are still one of our greatest strengths as a movement. This will only be so, however, if we are willing to put the energy and effort in preparation that it requires.

John H. Calhoun  
Long Beach, California

#### PURGE URGED

So, some of the religious hucksters (TV preachers) have been caught in wrongdoing!

For the Church, the lesson from the flamboyant electronic preachers is too obvious to require elaboration. Indeed, the padding of Sunday School rolls and misappropriation of church funds is just the tip of the iceberg.

Many argue that the Church "cannot purge itself." Perhaps not, but sadly the world is now beginning to do it for us, and we are supplying the ammunition that could be used by the devil and his forces to eventually destroy the organized Church unless we repent and experience a genuine revival.

Charles C. Davidson  
Eustis, Florida

## THE LIGHT FROM ROOM 745

by FRANK DIZMANG

I sat by my wife's bedside—she had been hospitalized for some 100 days with multiple myeloma (bone marrow cancer)—and watched the nurses come and go. Many of them came in when they were off-shift to tell my wife how much they loved her and how her witness to them had brought new light into their lives. Some came from a distance of 90 miles to tell my wife that she had come to mean more to the nurses on the seventh floor than just a patient. She had shared with them even though she was in pain. She had reached out to help them, and it was a blessing to sit there and watch them respond.

One particular night I remember especially well. A handsome young intern came in, very professional-

like, to examine different areas of her body. She had had both legs broken, one leg broken in two places; her hip had been pinned; and she had a broken shoulder at this time. This young man stood by her bedside and was commenting about her injuries. She began to tell him how good the Lord was to her, how He has blessed her and had taken away the pain. She didn't have much pain—she did have some, but the Lord made it bearable. She began to get excited and blessed, and she held a hand up while tears of joy were streaming down her face. The young intern reached over and took her hand and held it for about 40 minutes, not saying a word. She continued to be blessed and directly he left the room. We thought, Well, he was a nice, young doctor who was concerned and showing compassion.

The next morning he returned to the room and said, "Mrs. Dizmang, I just had to tell you that my mother and father are Nazarene pastors up in Canada. I've been away from the Lord, and the Lord had to send someone like you along to show me that I needed to get back to Him."

That's just part of the light that shined from Room 745. □

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

FRANK DIZMANG is the senior adult pastor at the Woodland Hills Church in Spokane, Washington.

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# The Invitation

by HAROLD IVAN SMITH

**F**or a brief while today, I was somebody. Somebody important. Important enough to be invited to meet the vice president of the United States. In his home! That's quite an honor.

It sounded too good from that first moment when I read the invitation. Why me? My friends insisted that it was either a fake or a fluke or both. "Why would you be invited?"

"No," I countered their negativism. "I've got the letter."

I confirmed it with the vice president's liaison. The letter was real.

Last night when I went to bed, I wondered if I would sleep. Things could go wrong. A war could break out, or some constitutional crisis occur—even a close vote in which the vice president might have to break a tie in the Senate. Such things had cancelled other meetings.

Already in my mind I imagined having my picture taken with the vice president. I wanted to frame it and send it to my lifelong Republican father. Would he be proud of his son!

Of course there were other people with whom I would have to "share" the photo and details. As I tossed and turned I started to pick up the phone and call a few friends. "Guess where I am going tomorrow?" But I fell asleep.

Now as I write these words I am so glad I didn't "reach out and touch," to quote the telephone company's ads. It was all a mistake. A big mistake! A summer intern in the vice president's office had delivered the invitation for "Harold Smith" to the wrong hotel—my hotel. And coincidentally there was a Harold Ivan Smith registered.

Everybody on the vice president's staff tried to be real polite. How many ways can you say "I'm sorry"? Of course it prompted a momentary investigation. "Who is *this* Harold Smith." I really felt sorry for the intern. Bad thing to have on one's record.

I have to admit it was a big disappointment. I had to mourn for that brief bubble of "importance," that thought for a little while today that I was somebody, after all. I had wanted it for my folks, my friends.

Now I have to face the half-dozen people with whom I shared the invitation. And I've already had to face the grins of the two friends who had originally insisted it was an error.

When I talked with the vice president's liaison, he assured me of his regret. He detected, no doubt, my hunger to be "somehow" accommodated. But the vice president has more important things to do than clean up the mistakes of a summer intern. He has important people to talk with.

So, as I write this, I am wrestling with this disappointment. Meanwhile, the world goes on. Outside my room I hear impatient taxi horns, sirens, the day-to-day sounds of the nation's capital. It could have been worse, perhaps even comical, if I had gone. Fortunately we were able to conduct the business over the phone.

I mean, what if I had been halfway through the receiving line or halfway through my fancy cookies and punch, when Secret Service men would have "whisked me away" as an impostor. I could hear them: "Who are you, really?"

In my disappointment, I wondered if God had something to say to me. Something about importance. My importance.

He did. I am somebody to Him. And His invitation to new life in Christ Jesus is for real. I can count on it!

Secondly, my own words in a new book (the reason I was in Washington, D.C., in the first place) came to mind. "My importance does not come in who I am (or what I do) but in *whose* I am."

Well, it's been helpful to write down these words. Maybe someday I'll be able to laugh about how I *almost* met the vice president of the United States.

In the midst of a busy Christian Booksellers Convention I have been reminded in a fresh—even bitter-sweet—way that Christ's invitation to the abundant life is real.

The experience reminded me of an old song we used to sing at the Kentucky District camp meeting, "Is My Name Written There?" That Wednesday in Washington, D.C., my name was not on the Secret Service list. And that was a disappointment. But in that great morning when we stand before Christ, when *the* list is checked, my name will be there because I have said yes to Christ's invitation to the abundant life. □

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HAROLD IVAN SMITH is a Nazarene layman, free-lance writer, and frequent speaker at seminars and conventions. He resides in Kansas City, Missouri.



# IN THE NEWS

## PEOPLE AND PLACES

**Dr. R. Wade Powers** of Gallatin, Tenn., was recently named president of Tri-Cities State Technical College in Blountville, Tenn., by the Tennessee State Board of Regents. Dr. Powers has been a faculty member and administrator for the past 16 years at Volunteer State Community College where he has most recently served as dean of the college. The past year he has served as interim president of Motlow State Community College, Tullahoma, Tenn.

Powers completed his B.A. at Bethany Nazarene College; M.Ed. at Middle Tennessee State University; Ed.S. at George Peabody College; and the Ph.D. at Vanderbilt University. Dr. and Mrs. Powers (Mary Beth Nutter) have been active members of the Hendersonville, Tenn., church. □

The 1987 Excellence in Classroom Teaching Award of Trevecca Nazarene College was recently granted to Pro-

fessor of New Testament Language and Literature **Hal A. Cauthron, Jr.** Professor Cauthron holds a B.A. degree (1967) and an M.A. degree (1969) from Bethany Nazarene College (now Southern Nazarene University), an M.Div. degree from Nazarene Theological Seminary (1972), and an M.A. degree from Vanderbilt University (1979). He holds a Ph.D. degree from Vanderbilt University (1984). Dr. Cauthron joined the TNC faculty in 1972. A native of Wister, Okla., Dr. Cauthron and his wife, Nancy (Brunson), have a daughter, Melissa, and a son, Everett.

This award, established in 1982-83, is presented by the Conference of Chairpersons from nominees provided by faculty, students, and the Conference of Chairpersons. Six criteria for evaluating teaching performance were used.

This award, which includes a \$500 honorarium, is presented each year to honor the recipient and highlight the significance of excellence in teaching at Trevecca. □

**Jenifer Harmon**, 14, member of the Science Hill, Ky., King Bee Church,

was a first place winner at the eighth annual National History Day competition. National competition was held June 7-11 at the University of Maryland-College Park outside of Washington, D.C. Eighteen hundred students from 46 states and the District of Columbia took part in the four-day event.

Jenifer's winning entry was a junior individual performance titled "Die Freiheit? (Freedom)." Her play was a portrayal of a Science Hill, Ky., woman who was a German in Czechoslovakia during World War II. The woman, Anna Stacie Wesley, is the mother of Jenifer's history teacher, Mrs. Hanna Young. Jenifer received a gold medalion and a check for \$1,000 as first prize winner.

National History Day is a program for secondary school students across the nation. Junior and senior high school participants research and prepare historical papers, tabletop exhibits, live performances and media presentations related to an annual theme. The 1987 History Day theme was "Liberty: Rights and Responsibilities in History." □



Chaplain Ken Clements (l.) recently retired from the U.S. Army after 23 years of service representing the church. He was awarded the Meritorious Service Medal by the commanding general of Fort Riley, Kans. Chaplain Bowers (r.), Chaplaincy Ministries director, also awarded Chaplain Clements a retirement award from the Church of the Nazarene.

## HIGHLIGHTS OF THE FIRST REGIONAL COUNCIL OF SOUTH AMERICA

The first Regional Council of the South American Region was held April 27-30 in the city of Campinas, Brazil. There were 81 official participants present representing the 10 nations that comprise the region: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela. The meetings were led by Dr. John A. Knight, general superintendent; Dr. Robert Scott, World Mission Division director; and Dr. Louie



## PRAYER PARTNERS

### Petitions

Pray for Africa Regional Conference to be held September 10-13 with General Superintendent Charles Strickland and Regional Director Richard Zanner.

Pray for the four districts in north Mexico that have pledged to win 4,095 new members and to try to start new work in 169 target areas.

### Praisings

Prayer has been answered for the Asia-Pacific Regional Conference. This region is

very diverse culturally and geographically. It represents Koreans to the far north and Samoans to the far south and includes such diverse areas as Papua New Guinea and Burma. However, as they gathered from 12 different countries there was a beautiful blending of hearts and minds as this group became "one in the Spirit." The group would be appreciative of further prayer for God to bring a great revival to this entire region.

RAYMOND W. HURN, Secretary  
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Bustle, South American regional director.

The Regional Council session was preceeded by a Leadership Conference involving almost all of the district superintendents of the 41 districts and pioneer areas from across the continent, the mission directors, and the directors of the seven institutions of theological education that serve the region.

The Spirit of God repeatedly moved in an unusual way during the meetings under the anointed preaching of Dr. John A. Knight, Dr. Robert Scott, Dr. Louie Bustle, and Rev. Eduardo Gonzalez. Following one of the messages, there was a time of spontaneous praise and testimony of renewed commitment to the mission of the church as hearts were melted and tears flowed.

Other participants from the denominational headquarters in Kansas City included: Dr. Bill Sullivan, Division of Church Growth director; Rev. Phil Riley, Division of Christian Life/Sunday School director; Dr. Moody Gunter, Division of Finance director; Dr. Bennett Dudney, International Publications director; Dr. Sergio Franco, editor, International Publications; Rev. Mike Estep, coordinator of Thrust to the Cities; Mr. Bob Prescott, representative of Compassionate Ministries; Mr. Ray Hendrix, representative of Nazarene Communications; and Rev. Mrs. Nina Gunter NWMS director.

Others who made presentations during the meetings included Mr. Russ

Bredholt, an expert in the field of communications; Rev. Wilfredo Canales, Central Peru district superintendent; Rev. Bruno Radi, an evangelistic coordinator; Rev. Alfred Swain, Southern Andean field director; Rev. Joaquim Lima, Brazil Paulista district superintendent; Rev. Amadeu Teixeira, Brazil Rio district superintendent; and Rev. Ted Hughes of the South American regional office.

Missionary Society Workshops were held simultaneously during some of the meetings under the direction of Mrs. Beverly Gonzalez of the South American regional office.

The dominant theme of the meetings centered around church growth and the present challenge to the church in South America. Regional Director Louie Bustle challenged the district superintendents to organize at last 100 new churches during the coming year. Another major emphasis was a new commitment to the Great Commission, involving a new system of monthly Great Commission offerings by all local churches, and the challenge that South America should become involved as never before as a missionary-sending agency.

In his paper "Transmitting the Nazarene Heritage," Dr. John A. Knight revealed that the statistics from the last four years in South America indicate the reception of 15,226 new members by profession of faith, the organization of 222 new churches, the creation of 23 new districts, and the ordination of 131 elders. During the same period 6 districts have achieved Regular District status.

The public was invited to the evening services, which were held in the spacious and beautiful Campinas Eb-

enezar Church of the Nazarene (an ex-pornographic theater). The services were marked by vibrant music and the manifestation of God's presence. In the closing service, the long altar was overflowing with hungry hearts seeking entire sanctification. □



Dr. George Rice (l.) is being introduced by Rev. John Nielson to the Waterville, Vt., church. During his 30 years service as field representative for the Nazarene Publishing House, Dr. Rice had already preached in the other 49 states of the U.S.A. He was in Vermont as chairman of the Master Design Library Campaign of Eastern Nazarene College. A 1944 alumnus of ENC, he has traveled 50,000 miles during the past seven months, and spoken 61 times in behalf of his alma mater, in churches of the Eastern Educational Zone. Waterville, Vt., is the retirement home church of Rev. John Nielson, for many years the editor of Adult Publications for the Church of the Nazarene. It is also the historic home church of Dr. Edward S. Mann, former president of ENC and recent secretary of Education Services at Nazarene Headquarters. Arrangements for this special Sunday were made by Rev. John M. Nielson, who currently serves ENC as vice president for alumni and church relations.



## Book Briefs ORDER COUPON

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Dr. Ovid Young (r.), acclaimed pianist, organist, conductor, and composer, accepts the honorary position of artist in residence from Pastor Larry Dennis at the Richardson, Tex., church. In accepting the position, Dr. Young has agreed to share his writing, arranging, instrumental, and conducting talents with the church when he is not traveling and performing elsewhere. Young's multifaceted musical career has taken him from England's Coventry Cathedral to the White House and many places between. He has conducted symphonies and orchestras of some of the major cities of the world and has written countless classical and sacred song arrangements. He was music professor at Olivet Nazarene College from 1965-70/1971-76. Ovid, wife, Laura, and son, Eric, reside in the Dallas area and are members of the Richardson church. Their oldest son, Kirk, lives in Kankakee, Ill.

United States. Requests to borrow this resource should be directed to respective district offices. □

## FIRST EURASIA REGIONAL CONFERENCE

The first regional conference in Europe since the link-up with India to form the present Eurasia Region con-

## PENSIONS VIDEOTAPE DISCUSSES PASTOR'S COMPENSATION PLANNING

Church boards should view in September or October section three of the tax videotape produced by the Board of Pensions and Benefits USA, advises Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA. In this section, "Tax Strategies for Ministers and Churches," Rev. Manfred J. Holck, Jr., a certified public accountant and an attorney, discusses ways of restructuring a pastor's compensation package to eliminate the payment of unnecessary taxes. The tax strategies presented are prudent methods that allow the minister to pay only the taxes that are owed according to the law.

Dr. Wessels points out that early preparation for the new tax year can save many individuals time and money. He emphasizes the importance for all church boards, ministers, and evangelists to plan now for a review of "Tax Strategies for Ministers and Churches."

A complimentary copy of the tax videotape was sent by the Pensions Board to each district office in the



Nazarene headquarters personnel who attended the conference are shown (l. to r.): Dr. Moody Gunter, Mrs. Nina Gunter, Mrs. T. W. Schofield, Dr. T. W. Schofield, Rev. and Mrs. Steve Weber, Dr. and Mrs. Eugene L. Stowe, Mrs. Scott, Dr. Robert Scott, Rev. Phil Riley, Dr. Bill Sullivan, Rev. Gary Sivewright, and Dr. Bennett Dudney. Not shown are Mr. and Mrs. Mike Estep, Mr. and Mrs. Paul Skiles, and Mr. Ray Hendrix.





The group of around 230 people who attended the regional conference from the 19 districts of Eurasia

vened at Fiesch in the Swiss Alps early in June. Dr. T. W. Schofield, regional director, and a leadership team from international headquarters spent six days with 250 delegates and visitors from across the region exploring the theme "Building Together His Kingdom." The ministry of the Word from Dr. Robert Scott, World Mission director, and others laid the emphasis on perfect love as the basis for this endeavor. Dr. Eugene L. Stowe, general superintendent, highlighted the command of Jesus to "Go into all the world" as the chief motivation for evangelism.

The region is poised for great progress. Nazarene Radio Ministries is moving into Arabic, Hindi, and Russian language broadcasts. Compassionate Ministries is reaching out to refugees from Afghanistan now in Pakistan in an unique opportunity to present Christ to this people. Bases have been established for new works in Cyprus and Egypt, and in 1989 the THRUST TO THE CITIES is Paris, the French capital of 12 million people. "Fridays for France" is Dr. Paul Orjala's prayer challenge for this great spiritual enterprise.

A mountaintop Communion service in celebration of the Christian Pentecost and the building of a symbolic "altar" as an act of dedication provided a fitting climax to the conference. ☐

Rev. Peter W. Gentry  
Conference Reporter



## LAYMEN'S TAPE CLUB

September  
Selections

Ltc

FOR  
YOUR  
Encouragement

**Side One**

Bible Reading: 2 Corinthians 4:6-18—*John Corrigan*  
 Bible Study: Psalm 27—*Richard Spindle*  
 "Second Coming" Medley  
 Devotional Nuggets

**Side Two**

Pause of Spiritual Refreshment—*Mendell Taylor*  
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periments. Teachers participating in the extensive, hands-on training workshops will receive stipends and funds to purchase science software for their classrooms according to Dr. Smith.

Dr. Smith also announced Mr. Anson Schloat, president of HRM Software, has agreed to contribute \$2,800 toward a science computer software resource library, and loan approximately \$28,000 worth of science software/equipment for the duration of the workshops.

MVNC's proposal was one of 20 funded by the Ohio Board of Regents. The grants are part of a national effort to strengthen the teaching skills of math and science school teachers. □

### TNC COMMENCEMENT

The 86th Commencement activities for Trevecca Nazarene College were held June 5-6. Three hundred and eleven degrees were awarded including the associate of arts, bachelor of arts, associate of science, bachelor of science, master of education, and one honorary doctorate. There were 153 graduates from the undergraduate

## OUR COLLEGES AND SEMINARIES



Pictured (l. to r.) are Dale Butler, president of the Mount Vernon Exchange Club; assistant Attorney General Greg Finnerty, and Dr. William J. Prince, president of MVNC, before the Freedom Shrine.

### MVNC RECEIVES DOCUMENTS FROM EXCHANGE CLUB

Mount Vernon Nazarene College was the recent recipient of a series of historic documents presented by the Mount Vernon, Ohio, Exchange Club. Dr. William J. Prince, president of MVNC; Dale Butler, president of the Exchange Club; and Greg Finnerty, assistant attorney general of the state of Ohio, spoke at the dedication of the collection.

The documents, called the "Freedom Shrine," are given by the Exchange Club every two years. American history is featured in the 30-piece collection, which contains the Mayflower Compact, Benjamin Franklin's epitaph, the Emancipation Proclamation, the German instrument of surrender in World

War II, and a portion of John F. Kennedy's inaugural address. Of special interest is the copy of the U.S. Constitution, penned 200 years ago in 1787.

The documents are on permanent display in the MVNC library. □

### MVNC SCIENCE DIVISION AWARDED OHIO BOARD OF REGENTS GRANT

The Natural Science Division of Mount Vernon Nazarene College has received a grant from the Ohio Board of Regents.

MVNC has been awarded a \$40,000 Education for Economic Security Act Grant from the Ohio Board of Regents. In 1984, Congress established the Education for Economic Security Act, which gives states monies to aid teacher training in mathematics, science computer learning, and foreign language. Dollars are provided for programs in elementary education, secondary and higher education.

Dr. John Smith, chairperson for MVNC's Natural Science Division, said the grant will fund the college's sponsorship of computer workshops for area science teachers scheduled for the 1988 summer. The science workshops will be conducted by Dr. Smith and Dr. Margie Bennett, assistant director of development and director of institutional research at MVNC, co-authors of the grant.

Dr. Smith said the workshops will train teachers to select and use a variety of science computer software, and second, to learn to use and build computer interfacing with science equipment to perform and analyze lab ex-



British Isles Nazarene College purchased Dene House, the adjacent property, in June 1986 for £230,000. Much work has been done converting all the ground floor into a spacious new library; the second floor has tutors' offices. Whereas the existing library had a total shelving of 272 metres, the new library has 484 m. of shelving. The total book stock at present is 14,000. The new library was opened on Saturday, 30th May, 1987. Pictured is General Superintendent Eugene L. Stowe (l.) congratulating President Herbert McGonigle at the opening; Dr. Stowe performed the opening ceremony.

level, and 157 were graduated on the graduate level.

The commencement speaker was Dr. Stephen W. Nease, president, Eastern Nazarene College. The baccalaureate sermon was delivered by Rev. Louie E. Bustle, mission director of South America for the Church of the Nazarene. Rev. Bustle was the recipient of the honorary doctor of divinity degree.

The baccalaureate service was held at Nashville College Hill Church Friday evening, June 5. The commencement exercise was held Saturday morning, June 6 at the TNC Physical Education Building. □

## FOR THE RECORD

### DISTRICT ASSEMBLY REPORTS

#### LOS ANGELES

At the Los Angeles district assembly, Dr. Paul Benefiel, district superintendent, completed the third year of an extended term. He reported new churches organized: El Monte Spanish, Glendale Armenian, Glendale Korean Community, Los Angeles Highland Park Spanish, and Rosamond.

Dr. Jerald D. Johnson, general superintendent, ordained Donald L. Baker, Jerry K. Dobbins, Sr., Emilio Flores Castro, Travis A. Jacobson, David R. Pruitt, Alfredo M. Urango, and Michael A. Vasquez.

The Great Commission Leader Awards were presented to: Lancaster Westside, Pastor Donald L. Baker, Category I; Carpinteria, Pastor Gregory D. Gebhart, Category II; Paso Robles, Pastor B. Joe Meade, Category III; and San Luis Obispo, Pastor John A. Payton, Category III.

Others receiving the Great Commission Fellowship Awards were: Burbank Faith, Pastor William T. Rupp; Duarte, Pastor Charles A. Klaffke; Montebello, Pastor David Tran; Santa Barbara, Pastor David M. Best; Oxnard, Pastor B. E. Gebhart; Ridgecrest Pastor Larry A. Wylie; Los Angeles Grace, Pastor Roger E. Bowman; Glendora, Pastor K. Robert Sporleder; Los Angeles First, Pastor Ronald P. Benefiel; and Temple City, Pastor Norlyn Brough.

Those receiving Citation of Merit Awards were: El Monte, Pastor Andrew F. Hayes; El Monte Spanish, Pastor Mario R. Alvarado; Los Angeles Highland Park, Pastor Harold W. Wilcox; Rosamond, Pastor Napoleon B. Graham; Glendale First, Pastor Randy W. Horton; Glendale Armenian, Pastor Habib Alajaji; Littlerock, Pastor Oren A. Deboard; Los Angeles Highland Park Spanish, Pastor Emilio Flores Castro; and Glendale Korean Community, Pastor Young Hoon Lee.

#### NEW ENGLAND

At the New England district assembly, District Superintendent Neale O. McLain reported new churches organized: Rockville, Conn.; Portsmouth, N.H.; Groton, Conn.; and Springfield, Mass., Korean. Added from the Latin East District were: Hartford, Conn., Hispanic and Lowell, Mass., Hispanic.

Dr. Jerald D. Johnson, general superintendent, ordained David William Bailey, Douglas Edwin Fish, Lonny Edward Gomes, David Lee Henning, James Anthony Lochary, Michael John Matthews, Augustus Callistus Sealy, David Malcolm Shaw, and Billy Joel Taylor, Jr. The credentials of Moon Joo Lee and Dong Suk Song were recognized.

Those who received the Great Commission Fellowship Awards were: Pastor Fred Klittich, Burlington-Williston, Vt.; Pastor Robert F. Utter, Cambridge, Mass.; Pastor Gerald L. Whetstone, Fitchburg, Mass.; Pastor James A. Lochary, Hooksett, N.H.; Pastor Paul S. Bowen, Leicester, Vt.; Pastor David N. Wells, Nashua, N.H.; Pastor Manuel Chavier,



At the *Eastern Kentucky district assembly*, Dr. John W. May, district superintendent, retired, and Rev. Garrett Mills was elected to the post. Dr. Raymond W. Hurn, general superintendent ordained Keith Cooper, Janet Crisp, and Harold Dixon. The credentials of Paul Elam were recognized. Pictured (l. to r.) is Dr. John May with the pastors receiving the Great Commission Leader Awards: Category III, Rev. Garrett Mills, Covington Central; Category II, Rev. Paul Holdren, Ashland Plaza; and Category I, Rev. Keith Raney, Ludlow. Also receiving the Great Commission Fellowship Awards were: Pastor Roy Barber, Durbin; Pastor Mike Crum, Louisa; and Pastor Charles Hurst, Mount Vernon.

Sr., New Bedford, Mass., International; Pastor Prescott Newhall, North Attleboro, Mass.; Pastor Ralph L. Hysong, North Haverhill, N.H.; Pastor Bill J. Taylor, St.

Albans, Vt.; Pastor John B. Lopes, Wakefield, R.I.; and Pastor Michael E. Nahass, Willimantic, Conn.

Others receiving Citation of Merit Awards were:



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Telephone \_\_\_\_\_  
Birth Date \_\_\_\_\_  
(Month) (Day) (Year)  
Birth Date of Spouse \_\_\_\_\_





At the *Rocky Mountain district assembly*, Dr. Eugene L. Stowe, general superintendent, presided. District Superintendent Arnold R. Carlson, Jr., reported a new church organized at Evanston, Wyo., with David Willson the founding pastor. The Kinnear, Wyo., Sunnyside Church, Pastor James Smith, sponsored it. Pictured (l. to r.) are those who received the Great Commission Leader Awards and Great Commission Fellowship Awards: Category I, Glasgow, Mont., Pastor Maynard A. Mahlen; Helena, Mont., Pastor Victor Berg; Laramie, Wyo., Pastor Michael Staton; Category II, Sheridan, Wyo., Pastor Arthur Maendl; and District Superintendent Arnold R. Carlson, Jr.



At the *New Mexico district assembly*, District Superintendent Leon F. Wyss reported a new church organized at Socorro. Dr. John A. Knight, general superintendent, ordained David Alan Hoffman. Pictured (l. to r.) are the pastors who received the Great Commission Leader and/or Fellowship awards: Pastor David Brown, Silver City, Fellowship; Pastor Alvin E. Bunting, Deming; Pastor Rick Hutchison, Los Alamos LaVista, Category II, Leadership and Fellowship; Pastor Richard Hayes, Albuquerque Southside; Pastor Donald G. Cannon, Portales; Pastor Francis L. Hoagland, Fort Sumner, Category I, Leadership and Fellowship; Pastor Randy Tipton, Carlsbad Church Street; Pastor Philip D. Lunn, Roswell First, Category IV, Leadership and Fellowship; and District Superintendent Leon F. Wyss.

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BERNARD J. DICKSON from associate, Salina (Kans.) First, to Smith Center (Kans.) First  
WILLIAM EIKENBARY, student, to Sunnyside (Wash.) First  
CRAIG R. EWING, student, NBC, Colorado Springs, to Lisbon Falls (Maine) First  
FRED FERRAEZ from Hot Springs (Ark.) First to St. Louis (Mo.) Ferguson  
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ARTHUR O. OAKES from associate, Weymouth (Mass.) South, to Wolcott (Vt.) First  
DAVID L. PIERRE from East Millinocket (Maine) First to Mechanic Falls (Maine) First  
MARC ROYER from Winamac (Ind.) First to Pensacola (Fla.) First  
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WALTER D. SHEFFLER from associate, Hacienda Heights (Calif.), to El Monte (Calif.) First  
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PATRICK L. WEYRAUCH, student, MANC, Olathe (Kans.), to Union (Mo.) First  
GARY A. WILLIAMSON from McLoug (Okla.) Twin Lakes to Denison (Tex.) First  
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REV. EDUARDO and BEVERLY GONZALEZ, South America Region, Field address: Casilla 4964, Sucursal 11 CCI, Quito, Ecuador  
REV. RON and LINDA KETCHUM,\* Australia, Furlough address: c/o Clague, 2327 Clawson Ave, Royal Oak, MI 48073  
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\*Specialized Assignment Personnel

## ANNOUNCEMENTS

**Fresno, Calif., Grace Church** will celebrate its 40th anniversary Sunday, September 20. There will be special music for services and Dr. Wil M. Spaite, Central California district superintendent, will be the special speaker at the 10:30 A.M. service.

Former pastors will be present and all former members and friends are invited to the celebration. Those who cannot attend are invited to send greetings to Rev. Jerry Skidgel, 4221 North Hughes, Fresno, CA 93705. For further information, contact Pastor Skidgel by mail or call 209-222-5491.

**Yuma, Ariz., First Church** will celebrate its 60th anniversary the weekend of October 24-25. Open house will be observed Saturday, October 24, between the hours of 5 P.M. and 8 P.M. Dr. Reuben Welch, a former pastor, will be the guest speaker for the services on Sunday, October 25. A potluck dinner is planned for the noon meal and fellowship.

We happily invite all former pastors, members, and friends to attend this celebration. The sending of pictures and greetings is encouraged. Please mail to the church, 1900 Avenue A (P.O. Box 2903), Yuma, AZ 85364; Attention: Anniversary Committee. Church phone number is 602-783-6810.

**Bonham, Tex., First Church** will celebrate its 80th anniversary October 26. The Bonham church was

originally organized as one of the Holiness Churches of Christ that united with the Church of the Nazarene at Pilot Point, Tex., in October 1908.

All friends, former members, and pastors are invited to join with the congregation for a great celebration. The present pastor is Charles O. Slusher and may be contacted at Route 2, Box 1-A-5, Bonham, TX 75418, 214-583-4206. Rooms will be furnished if reservations are made.

**Pekin, Ill., First Church** will celebrate its 60th anniversary with a week-long series of revival, October 18-28. Former pastors, Rev. Wilson D. Baker and Dr. J. V. Morsch, will be the speakers. Rev. Baker will preach October 18-21, and Dr. Morsch, with Phil Rice in charge of the music, October 22-25.

First Church extends a special invitation to all former pastors, members, and friends to attend the celebration or send letter of greetings. For more information contact the church office at P.O. Box 488, Pekin, IL 61554 or call 309-346-3053.

**The Chariton, Iowa, church** will celebrate its 75th anniversary October 25. Saturday, October 24 will be a music extravaganza at the Community Center with the Arni Family, Bob Bishop, and April Guarine. Sunday morning, October 25, Dr. Ron Wilson will be the morning worship speaker and Dr. Forrest E. Whitlatch, district superintendent, will bring the evening message. The Arni Family and Bob Bishop will be presenting the special music in both services. A noon meal will follow the morning services. All former pastors, members, and friends are invited to attend.

For further information, you may contact the church: P.O. Box 168, Chariton, IA 50049.

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

## RECOMMENDATIONS

I recommend REV. EMMETT TAYLOR who will be available for revivals starting the middle of September. He has been a very successful pastor and also evangelist for a number of years with valuable experience in both areas of ministry. I commend him to our denominational family of churches. He may be contacted at 200 S. English, Moore, OK 73160. —Carl B. Summer, Southwest Oklahoma district superintendent.

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

## VITAL STATISTICS

### LONGTIME MINISTER DIES



Rev. James W. Goins, 78, joined the church triumphant February 12, 1987. His death was due to complications following surgery the last week of January. The service celebrating the homegoing was conducted at the Cottdale, Ala., church February 14, 1987. Rev. James Walker, a nephew, brought the message. Dr. Don Jernigan, Dr. W. Charles Oliver, and area ministers took part in the service.

Rev. Goins "dug out" the Cottdale Church and became the church's first pastor at the time it was organized in May 1938. He served the Cottdale church until his retirement in May 1982 having the distinction for the longest uninterrupted tenure of any pastor in the history of the Alabama District. He assumed the Taylor's Chapel pastorate in September 1983 and served the church until his death.

Survivors include his wife, Mrs. Mamie Goins, Cottdale; three daughters, Mrs. James (Bernice) Morrison, Tuscaloosa; Mrs. Mark (Linda) Shuttlesworth, Cottdale; Mrs. David (Ginger) Hinton, Millbrook; three sons, Jimmy Goins and Jearald Goins, both of Cottdale, and Rodger Goins, Northport; three sisters, Mrs. Frances Crawford, Northport; Mrs. Jean McGrady, Oklahoma City; and Mrs. Peggy Cork, Tuscaloosa; a brother, Lavender Goins, Northport; 15 grandchildren, 6 great-grandchildren, and other relatives.

### PASTOR-TEACHER DIES

Rev. J. Henry Knowles, 70, of North Palm Beach,

Fla., and Quincy, Mass., died of cancer September 23, 1986.

Survivors include: wife, Susan (Koivisto); brothers George and Warner, and sister Edna Street, 10 nieces and nephews, of Oregon.

He graduated from Northwest Nazarene College with a B.A. in philosophy. After two years of study at

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Western Baptist Seminary, Portland, Oreg., he completed the final year for a B.D. degree at Nazarene Theological Seminary, Kansas City. He received a M.A. degree in Psychology of religion from Boston University.

He taught psychology at Eastern Nazarene College and often supplied at neighboring colleges. In earlier years he pastored Nazarene churches in Oregon and Congregational churches in Massachusetts.

#### DEATHS

ROSE E. AXELSON of San Diego, Calif., 100, June 16, McCall, Idaho. Interment: Seattle, Wash. Survivors: son Richard; daughter Marjorie Horton; six grandchildren; eight great-grandchildren.

BERTHA A. DONOHOE, 89, June 29, Richmond, Ind. Interment: Webster, Ind. Survivors: husband Rev. Donal; daughter Frances "Dee" Wright; two grandchildren; six great-grandchildren; five great-great-grandchildren; one sister; one brother.

REV. ARTHUR L. LEACH, 91, June 21, Clearwater, Fla. Survivors: wife Marie; sons James, Donald, David; daughters Ruth Leach and Jean Behr; 12 grandchildren; 17 great-grandchildren. Ministry: Michigan and Eastern Michigan districts.

MARY JENSEN LUNA, 77, Mar. 24, Mound City, Mo. Survivors: daughter Iva Van Deventer; son Duane; six grandchildren; one great-grandchild.

ELIZABETH SPRUILL, 81, June 17, Franklin, Tenn. Survivors: son Howard; daughters Mrs. Robert Milburn and Mrs. Robert Gray; 12 grandchildren; 16 great-grandchildren.

JACK LEACH THOMPSON, 76, June 3, Houston, Tex. Survivors: wife Ava Sanders Thompson; sons Wayne and Larry; daughter Phyllis West; six grandchildren; three sisters; two brothers. Ministry: Oklahoma, Missouri, Illinois, and Colorado.

#### BIRTHS

to RICHARD AND LISA (INGRAM) CHERRY, Arlington, Tex., a girl, Kayli Michelle, June 16

to DON AND GAYTHA (KIRBY) DISHARON, Hollywood, Md., a girl, Katie Lee, June 10

to REV. MICHAEL AND CHERYL (CRENSHAW) DUGAS, Arnold, Mo., a girl, Melissa Kay, June 24

to EDWARD AND BECKY (MANCHA) JOHNSON, McAllen, Tex., a boy, Ezekiel Aaron, Apr. 17

to DAN AND DEBBIE (OWENSBY) MADASZ, Raymore, Mo., a girl, Rebekah Ruth, Aug. 24, 1986

to GLENN AND DIANE (PARKER) MARTIN, Oklahoma City, Okla., a boy, Ryan Glenn, July 4

to AVERY AND CAROL (DURKEE) MASON, Blairsville, Ga., a boy, Jesse Franklin, June 19

to MAURICE AND MICHELLE (SAAVEDRA) MILLON, McAllen, Tex., a girl, Megan Michelle, Feb. 5

to WILLIAM AND LORENA (SAAVEDRA) NUTTING, McAllen, Tex., a boy, William James II, July 24, 1986

to KENT AND LINDA (GRAUN) SCHWAMBERGER, Spring, Tex., twin girls, Michelle Lynn and Melissa Ann, Apr. 14

to NELSON AND BARBARA (KESSLER) SMITH, Lexington Park, Md., a boy, Benjamin Nelson, May 11

to LEE AND KIM (JONES) STAATS, McAllen, Tex., a boy, Jared Lee, Mar. 27

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# NEWS OF RELIGION

**RELIGIOUS ORGANIZATIONS MAY FAVOR THEIR MEMBERS FOR JOBS, COURT RULES.** The U.S. Supreme Court ruled unanimously June 24 that religious organizations may discriminate on the basis of religion in their hiring and firing, even for jobs that are not overtly religious.

In a case involving the Mormon church, the court said a 1972 law that exempts religious groups from federal anti-bias standards is not unconstitutional.

Justice Byron White, writing for the court, said preferential treatment of religious groups by the government does not automatically violate the constitution's ban on establishment of religion. "There is ample room under the Establishment Clause for benevolent neutrality which will permit religious exercise to exist without sponsorship and without interference," he wrote. "A law is not unconstitutional simply because it allows churches to advance religion, which is their very purpose."

A lower court had ruled that religious employers may refuse to hire people outside their faith only for religious jobs, such as pastors and teachers, but not for nonreligious jobs, such as janitors and cooks.

The ruling appears to be limited to nonprofit organizations; the court left open the possibility that religious discrimination would not be tolerated in profit-making ventures operated by religious organizations. □

### BATTLE FOR TEMPLE MOUNT GROWS BETWEEN JEWS, MOSLEMS.

Six members of Israel's Knesset Interior Committee toured Jerusalem's Temple Mount in mid-June and emerged with conflicting accounts regarding reports that Moslem authorities were building a new mosque on the site. The government delegation was guarded by 800 police and border police at a cost of "tens of thousands of shekels," according to a police spokesman.

After the tour, three committee members said Moslems were working in the area known as Solomon's Stables, building a mosque that could accommodate thousands. "As a Jew, I am forbidden to go up quietly and pray on the Temple Mount," commented committee chairman Dov Shilansky. "But Moslems are permitted to take areas that were not mosques and now build another mosque larger than Al-Aksa."

Dov Ben-Meir, a member of the Labor party, disagreed with Shilansky. "I saw that they are installing an electrical system in Solomon's Stables," he admitted. "It was explained to us that they want to pray there, too. I don't see a change in that anyway. They're not building any kind of temple there. They can pray wherever they want."

According to provisions of a 1967 agreement between Moslem officials and the Israeli government, Jews are not permitted to pray on the Temple Mount. A violent confrontation was narrowly averted in late April when several Jews tried to enter the elevated area of the Temple Mount and enter the Dome of The Rock, a Moslem shrine.

The group's leader, Gershon Solomon, said he found it tragic that Jews cannot pray in the one place that is their spiritual center, the site of the Temple built by Solomon. □

**LEGAL ABORTIONS DECLINE.** A government analysis released by the Centers for Disease Control shows a decline in the number of legal abortions in the United States.

In 1969, when the centers first began a program of abortion surveillance, 22,670 legal abortions were reported. That number increased to 1,303,980 in 1982. The most recent statistics available show that the number had decreased by 17,993. □

to REV. RON AND DEANNA (LOON) SULLIVAN, Omaha, Nebr., a girl, Vanessa Dawn, June 10 to LARRY AND JUDY (HERRERA) VOLKER, McAllen, Tex., a boy, Steven Richard, Dec. 22 to MELVIN AND RUTH WEST, Dahlonega, Ga., a girl, Karen Lynn, June 3

#### ADOPTIONS

by JOSE AND ANDREA (MORENO) CAVAZOS, McAllen, Tex., a boy, Jose Ruben, born Aug. 16, 1985, adopted June 26

#### MARRIAGES

LORA MAE SUNDAY and EVERETT LEE VON SCHRILTZ at Big Cabin, Okla., Mar. 28  
MARGO ELLEN McCASLIN and CLARK EDWARD RABE at Englewood, Colo., May 22  
TAMMY RAE BURGER and CARL LEON TALENT at Victorville, Calif., June 13

#### ANNIVERSARIES

MR. AND MRS. PAUL INGRAM celebrated their 60th wedding anniversary at a July 26 covered dish dinner at the Topeka, Kans., Oakland Church. The Ingrams were married July 29, 1927, in Kingman, Kans. They moved to Topeka in 1931 where Mr. Ingram was employed at the Sante Fe shops. The Ingrams have been members at the Oakland Church since 1938. Mr. Ingram served as Sunday School superintendent for five years, and they have been active as Sunday School teachers and in the choir.

Hosting the dinner were the Ingrams' children and spouses Don and Shirley Ingram of Topeka; Vernon and Marcellene Ingram of Omaha, Nebr.; and Clella and Ray Ault of Topeka; as well as the Ingrams' grandchildren.

MYRON AND MARY WALKER, members of Yuma, Ariz., First Church, celebrated their 50th wed-

ding anniversary at Danville, Ill., First Church, June 20. An open house was hosted by their children and grandchildren. They were married by Dr. H. V. Miller June 17, 1937, at Brooktondale, N.Y.

The three children include Mrs. Donald Morey (Elsie) and Howard Walker of Flint, Mich.; Randall Walker of Oregon City, Oreg.; and seven grandchildren. The couple has been active in every church where they have been members—Olivet, Ill.; Danville, Ill.; and Yuma, Ariz., where they have directed the senior citizen program for the past 11 years.

#### DIRECTORIES

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# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

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

**I have been told there is a Bible verse that says we won't tell winter from summer or summer from winter except by the budding of the leaves. I have looked for it and can't find it. I have looked in King James, also in the NIV. It may be in another version. If it is, please let me know.**

You can stop looking—it isn't in the Bible. ☐

**In the accounts of David's numbering his fighting men (1 Chronicles 21 and 2 Samuel 24) there is a contradiction, seemingly. 2 Samuel says that the Lord incited David to count the men, and 1 Chronicles says that Satan provoked David to count them. Is this a contradiction?**

**In 2 Samuel 24 the Lord tells David to count his fighting men. After David followed God's direction, he was then punished for sinning against God. What was his sin?**

I have placed these questions together for both relate to a single story.

2 Samuel 24:1, "Again the anger of the Lord was kindled against Israel, and he incited David against them, saying, 'Go, number Israel and Judah'" (RSV).

Some interpreters say the antecedent of the pronoun "he" should be understood, not as "the Lord," but as supplied from 1 Chronicles 21:1—"Satan." This seems a bit unnatural and far-fetched, however.

Others say the Lord used Satan to incite David, for He was bringing judgment upon king and people. Some "soften" this to say the Lord permitted Satan to do it, and what the Lord permits He can be said to have done.

It seems that David, and probably some of his people, desired to expand the empire beyond the limits the Lord had approved. David, having no

specific command, direction, or promise from the Lord for this proposed expansion, wanted a military census taken to be sure he could mount an army large enough to insure victory.

If so, and the impulse for the census came from an adversary of God's will for the nation, we can readily understand why the census was an act of sin resulting in punishment.

The nearest I come to understanding this is to establish this sequence of thought. (1) Satan tempts David to do a prideful thing. (2) David yields to the temptation. (3) God allows it—as He does other misuses of human freedom. (4) Once done, the arrogant deed receives just retribution. ☐

**Please explain Hebrews 12:14. Is it holiness or hell? Do you need entire sanctification in order to get to heaven? If you do not, then why seek the second blessing?**

Hebrews 12:14 makes it clear that pursuit of holiness is necessary in order to see the Lord. This holiness is not a particular doctrine of holiness, but a *personal experience* and *practice* of holiness. By "holiness" the author of Hebrews means (1) the full and free forgiveness of all our transgressions, (2) the writing of God's law upon our hearts and minds (which involves a deep inward cleansing from sin and a power furnished for obedience to God), and (3) the disciplines by which the Father chastens and refines our behavior. It includes, therefore, both a *crisis* of cleansing and *process* of education leading to and from that cleansing. In other words, both purity and growth are in view in Hebrews 12:14.

The experience of "entire sanctification," the crisis experience of being cleansed from sin and filled with love, should indeed be sought. And when obtained by faith, that experience will prompt us to diligently pursue Christian maturity.

If holiness is necessary to heaven, then "holiness or hell" is a valid way of putting the alternative. Whether it's a *helpful* way of expressing the alternative is dubious. John Wesley wisely reminded his preaching colleagues that people are to be *drawn*, not driven, to holiness. Holiness is associated with hope, not with hell, in New Testament writings. ☐



## NAZARENE PASTOR ADDRESSES GOVERNMENTAL LEADERS

Rev. L. Keith Taylor, 36, pastor of the Regina, Sask., Pine Park Church, was among a number of ministers from all faiths asked to address a special session of the premier and cabinet of the province recently. The meeting was called by Premier Grant Devine to gain input from religious leaders regarding how the layoff of government employees, rising taxes, and increased inflation have affected parishioners.

The graduate of Canadian Nazarene College and Nazarene Theological Seminary encouraged the lawmakers to "reaffirm the importance of prayer" in their decision-making.

Rev. Taylor said a billion dollar budget deficit, insecurity in the workplace, and record numbers of farm bankruptcies are causing frustration and hopelessness for many.

"People in my church are having a deepening of their faith," said the young pastor. "Their time in prayer is increasing, and we are learning to rely more on the Lord and each other. Despite the hurting, there is a spirit of optimism."

The Nazarene minister said he was



An enthusiastic group of Texas teens, called "Soldiers of Light," visited the publishing house and world headquarters for a better understanding of the church. John Marra, assistant pastor of Duncanville, Tex., Trinity Church leads the group. Robert Williams is the pastor.

impressed by the strong evangelical contingency present at the meeting. "I think there was a clear scriptural message to the premier and his cabinet that man needs to get back to God, and that our only hope is in a relationship with Christ."

Rev. Taylor said he was asked to appear on behalf of the Church of the

Nazarene because he is the pastor of the only Nazarene church in Regina, which is the capital of Saskatchewan. He consulted with other Nazarene pastors on the Canada West District prior to preparing his comments. □

## TNE CHURCH SCENE

Pastor Harlan Buettner, of the Cozad, Nebr., church, reports a great increase in attendance this past year. The Sunday School grew from 56 to 156, and the morning worship attendance grew from 74 to 163.

The church has purchased two buses for bus ministry, has bought a building



William Clyde and Anna Ferguson McClain, members of Bentonville, Ark., First Church, have reached several milestones in their lives this year. Brother McClain celebrated his 100th birthday last October 9—Sister McClain was 98 July 16. They celebrated their 78th wedding anniversary May 2. A special reception was held for them following the morning service at First Church. They were in attendance, and so were many of their family members. Rev. Donald L. Dixon is their pastor.



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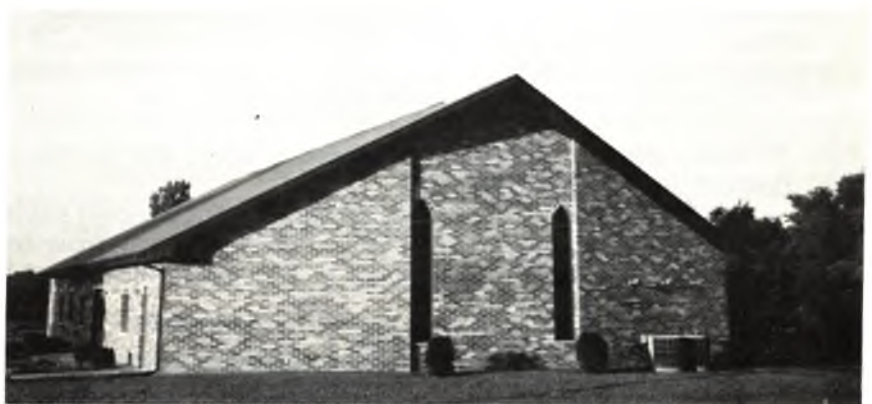
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for expansion, and is seeking space for a new parking lot. The present church facilities have also been remodeled. The Cozad church was recently honored as the church with the most growth on the Nebraska District. □



The Spring Valley, Calif., church recently dedicated its expanded Sunday School facilities. Ten classrooms totaling over 5,000 sq. ft. were added as a second story. Rest rooms with showers were included in the plan. The church office and pastor's study were remodeled at the same time. The project is valued at \$250,000 and has only \$50,000 indebtedness. Ray L. Doane has been the pastor since 1979.



Dedication service for the newly constructed edifice of the Macomb, Ill., church was held May 31, with Dr. John A. Knight, general superintendent, bringing the dedicatory message. District Superintendent Floyd Pounds assisted with the service. The building contains 4,800 sq. ft., with a sanctuary to seat 150, classrooms, offices, and fellowship area. It is valued at \$230,000, and was built for \$160,000, having \$61,000 indebtedness. Located on nearly five acres of land, the facility is designed for expansion, this being the first unit. The construction was begun under Pastor Mark Shuey and completed under Pastor J. C. Leatherman, the current pastor.



The Yankton, S.Dak., church, dedicated a new parsonage/chapel facility May 17, with 40 in attendance. The new facility, located on an acre within the city limits, was built with the assistance of the district and contractor, Dick Moore, for a total cost of under \$65,000. A mortgage with the General Church Loan Fund is held for \$18,000. The chapel has a seating capacity of 80 with five Sunday School classrooms and a pastor's study. A spacious three-bedroom parsonage is located on the second level. A weekend of services was held with messages from former pastors, Rev. Larry Abbott and Rev. G. Glen Dayton. Pastor Steve Hawkins, with the assistance of Rev. Norman Clayton of the District Advisory Board, conducted the dedication service. Rev. F. Thomas Bailey is the district superintendent.



# TO: PASTORS AND FRIENDS OF EVANGELISTS

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Dr. John A. Knight  
General Superintendent,  
keynote speaker at  
opening banquet



Dr. Dennis F. Kinlaw  
President, Asbury College,  
general session speaker



Dr. James Hamilton  
Professor, Nazarene  
Theological Seminary,  
general session speaker

**TO EVANGELISTS AND SONG EVANGELISTS:** Please fill out the following registration form if you plan to stay at the Hyatt. Mail to: One South Capitol, Indianapolis, IN 46204, by November 14, 1987. If you have any questions, call Evangelism Ministries at 800-821-2154 or 816-333-7000.

## HYATT REGENCY INDIANAPOLIS

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Dates of Function December 14-16, 1987		
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Company Address		
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Name(s) of Guest(s) Sharing Accommodations Last		First Middle

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Mark Graham, Reporter

## IRISH REPUBLIC BECOMES 85TH WORLD AREA

The Republic of Ireland has been chosen as the 85th world area in which the Church of the Nazarene will have organized work. Dr. Robert H. Scott, World Mission Division director, has announced the approval of the World Mission Department for the beginning of the work there.

Veteran Nazarene missionaries Rev. and Mrs. Henry A. Stevenson, both natives of Dublin, Ireland, will transfer from their assignment in Spain to the Irish Republic within the next few weeks.

The Stevensons were first appointed as missionaries to Bolivia, South America, in 1971. In 1984 they were transferred to Spain where they have been assisting in the pioneering of the church in Seville. They are members of the British Isles North District, which includes Nazarene churches in Northern Ireland.

With a population exceeding 3 million, the Republic of Ireland is more than 90 percent Roman Catholic. Previous attempts to establish the denomination there have been unsuccessful; however, during the Stevensons' recent furlough to their home in Dublin, they met with a group of holiness believers. It is believed that perhaps the "time is now right" for the establishment of the Church of the Nazarene in the Republic of Ireland.

The Stevensons will begin their assignment in the capital city area of Dublin. □

—NN

## LARGEST YOUTH CONGRESS CONVENES

More than 3,200 young people and 800 adults were in College Park, Md. (just outside Washington, D.C.), last month for "Nazarene Youth Congress '87." The event began July 7 and concluded Monday evening, July 13, with a commissioning service for the young people and their sponsors.

The congress included sessions for worship, equipping for ministry and sharing, along with special music from such artists as the Archers, Contemporary Christian Quintet, Farrell & Farrell, Sandy Meadows, and Eon Trotman. Speakers included Tony Campolo, Pat Hurley, Stephen Manley,



One of the indoor sessions at NYC '87

Josh McDowell, Steve Pennington, Richard Schubert, Norm Shoemaker, Buster Sories, and others. The conference was held at the University of Maryland.

Sponsored by Nazarene Youth International, this was the largest Nazarene Youth Congress ever held. Also, for the first time the congress featured specific training seminars for youth workers as well as youths. Besides receiving training in discipleship, the young people were also involved in service projects in the inner city of Washington, D.C. □

—NN

## CORRECTION

The name of World Wide Missions, the organization that contributed the Twin Wells Indian School to the Church of the Nazarene, was misspelled in a story in the August 1 issue of the *Herald of Holiness*. We regret the error.

## SIXTH ILC INSPIRES/RENEWS

Responses to the Sixth International Laymen's Conference indicate that this was perhaps the best to date. Many of the more than 2,000 who attended the five-day event in Fort Worth, July 1-5, were very impressed



Ann Kiemel was among those who spoke at the Sixth International Laymen's Conference in Fort Worth.

by the high caliber of speakers and musical artists who were gathered for the event.

"This is the best one yet," said one headquarters official who had attended all of the previous conferences.

Laymen's Conference served as a time for spiritual refreshment and encouragement for many. Seminars and worship services focused on renewal in the personal life as well as the church and on ways to improve one's service to God and His kingdom.

Mr. Bud Tollie served as the general chairman of ILC. The event is sponsored by the Christian Life and Sunday School Division. □

—NN

## AVIATION GROUP ORGANIZED

Seventeen persons met to organize the Nazarene Aviation Fellowship (NAF), July 14. The group elected a board of directors to set a date for a constitutional assembly, to propose a constitution and by laws and to discuss with the World Mission Division the relationship that could be established between the division and the new organization. Those elected to the board include: Jerry Brockhaus, Rollin Gilliland, Lee McCleery, Ray Mattix, John Sprunger, and Don Stelling.

Rev. John Sprunger, who was appointed missionary to Africa by the General Board last February, spoke to the NAF at the organizational session about the impact that aircraft can have on the spread of the gospel and shared some of his experiences in flying helicopters for missionary endeavors in Africa.

Objectives of the NAF include seeing the gospel of Christ spread more effectively around the world and providing a source of fellowship and spiritual growth for Nazarenes who have an interest in aviation.

Anyone interested in NAF may contact Don Stelling, P.O. Box 1776, Olathe, KS 66061. □

—NN



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