

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / AUGUST 15, 1984

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## GIFTS AND FRUIT

by General Superintendent William M. Greathouse

**W**HEN THE HOLY SPIRIT comes in His fullness our natural powers are vitalized, our dormant capacities are quickened, our human capabilities are reinforced. The mind receives a new alertness of understanding and keenness of insight. The heart finds a new simplicity of motive and intensity of devotion. We begin to become effective for God.

Yet this is a problem area for many Christians. They have preconceived ideas of what it means to be filled with the Spirit. They have heard how God has turned commonplace persons into marvels of power, and they look in vain for such results in their own lives. Thus they are thrown into confusion and distress.

Unless we know the fundamental distinction the Scripture makes between the *gifts* and *fruit* of the Spirit, we are in danger not only of being personally confused but also of confusing others by our erroneous teaching.

1. The gifts of the Spirit are for service to the corporate Body of Christ: "for the common good" (1 Corinthians 7:12, NASB).

As my body has many members, so in the Church there are diversities of gifts *for the building up of the Body in Christlike love and service*. The Corinthians were rich in gifts but scandalously carnal! Their gifts had become a source of rivalry, pride, and disorder in worship. With all charity we must say the Corinthians are still among us. Often they are popular radio or TV preachers, with tremendous persuasive power.

To equate gifts with fruit is a grievous error. Gifts are for one purpose only: for service to the Church. Exercised under the control of Christlike love, they build up the Body in unity and usefulness. But made the test of spirituality, they become a snare and delusion.

2. The fruit of the Spirit is Christlike love. After explaining the various gifts of the Spirit, Paul writes, "I show you a still more excellent way" (1 Corinthians

12:31, NASB). Unless they are a manifestation of divine love, even the highest gifts are nothing! The only proof that I am indwelt by the Holy Spirit is the patient, kind, unselfish, and enduring love the apostle describes in 1 Corinthians 13:4-7.

Elsewhere the apostle writes, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22-23, NASB). Observe that the word *fruit* is singular. The number is plural but the grammar is correct—for each is a manifestation of love.

Gifts are functional; fruit is a quality of life. The final proof that we are Spirit-filled is that we are possessed and indwelt by the living Christ. The beauty and power of Christlike love, motivating me to walk as He walked, love as He loved, and serve as He served—this is the true manifestation of the Spirit.

"Love," said John Wesley, "is the highest gift of God—humble, gentle, patient love. . . . There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, Have you received this or that blessing? if you mean anything but more love you are wrong; you are leading them out of the way, and putting them upon a false scent.

"Settle it then in your heart, that from the moment God has saved you from sin you are to aim at nothing more, but more of that love described in the thirteenth of the First Epistle to the Corinthians."

Gracious Spirit, Holy Ghost,  
Taught by Thee, we covet most,  
Of Thy gifts at Pentecost,  
Holy, heavenly love.

—Christopher Wordsworth

□

# Building Our Own Gallows

by EARL C. WOLF

**A** LONG THE HIGHWAY in southern Idaho we saw a sign that read, "Think big; raise elephants."

In the Book of Esther we read about a man who had big plans. Haman didn't raise elephants, but he did build a gallows 75 feet high. That's big! On these gallows he planned to hang Mordecai, a Jewish attendant in the court of King Xerxes. Haman wanted this dreadful instrument of death built high enough that all the people in Shushan, the capital city of Persia, would be able to see the man he hated die.

But Mordecai did not die on the big gallows. The sacred historian tells us that ironically "they hanged Haman on the gallows he had prepared for Mordecai" (Esther 7:10, NIV).

Haman had no idea that he had built a death trap for himself. But he did. Undisciplined indulgence in racial hatred is a sword that hurts worse at the hilt than it does at the blade. Haman had sought not only Mordecai's death but the destruction of all the Jewish people in the vast Persian Empire (Esther 3:8-9). Such hatred is a boomerang that returns to destroy us.

An exaggerated sense of the importance of success and position can also be a means of self-destruction. Haman boasted to his friends and wife about his wealth, his sons, his place in the kingdom, and his special invitation to dine with Queen Esther and the king (Esther 5:11-12). He had made it big. He was really in the limelight. But he failed to realize that crashes often occur in fame's fast lane. Israel's sage par excellence said it well, "Pride goes before destruction, a haughty spirit before a fall" (Proverbs 16:18, NIV).

Haman was an egotistical opportunist. When King Xerxes said to him, "There is someone I wish very much to honor. What should I do for this man?" Haman concluded that he was surely that person. He thought, "Now who could the king want to honor so much? Me, of course" (Esther 6:6, TEV). He was truly "Mr. Big." No one in the entire kingdom deserved the king's special blessings like he did. To receive such honors would make him the happiest man in the whole realm of Persia. But the man he hated most was the one on whom the king chose to bestow his blessings. That choice Haman would never understand.

Much has been said about the fact that the name of God nowhere appears in the Book of Esther. No one, however, can read carefully this book without a keen awareness that God is in this story. Here we see God and His active participation in the affairs of the human race. He acted providentially in the life of Esther and Mordecai. He acted in judgment in the case of Haman. The Book of Esther reminds us that God is not to be ignored. He may seem to be indifferent or lost in the shadows. But not so. He is always there and concerned about His children. He was there during the

whole drama of the Esther story. He was there while Haman planned the destruction of the covenant people.

"Reckon with God; take Him into account," says G. Campbell Morgan, "is the message of the book of Esther to the court of the king, to the palaces of the nobles, to the rulers of the nation. That is the message of Esther to every man and woman. Reckon with God, for He stands within the shadow and no man can miss His fire or escape His hand."\*

If, like Haman, we indulge in hatred, strut in vainful pride, or pamper our inflated egos, we should be reminded that we are in the process of building our own gallows. □

\**Living Messages of the Books of the Bible* (New York: Fleming H. Revell, 1912), 281-82.

## The Faithful Few

*The Lord depends on the faithful few  
The work of a needy world to do.  
They, like the sun, from the vital way  
Of the path of duty never stray,  
Always going on while others sigh  
Without the courage and will to try.  
What on earth would we ever do  
Without the help of the faithful few?*

—WILLIAM WALTER DeBOLT  
Trenton, Nebraska

EARL C. WOLF is a retired Nazarene elder and a free-lance writer residing in Kansas City, Missouri.



# HERALD of HOLINESS

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CHARLES H. STRICKLAND • EUGENE L. STOWE  
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General Superintendents, Church of the Nazarene

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### LONGTIME READER

I was introduced to the *Herald* in August 1925. At times I have taken three holiness periodicals. The Kansas City one is tops.

My wife and I have been Nazarenes for 51 years.

*Francis C. Hoff  
Potterville, Michigan*

### CASTS AND CASSEROLES

The article "The Ministry of Casseroles" (March 15) reminded me of a conversation with my brother—a pastor—when I was having long-term physical problems and experiencing difficulty handling the seeming lack of understanding and

acceptance of my condition by people who thought because I didn't "look sick" I probably wasn't.

My brother who has several (unseen) physical handicaps and who has counseled with many chronic sufferers who "look great," shared with me a beatitude he wrote—inspired by personal experience and observation: "Blessed are the cast wearers, for they shall receive casseroles."

The "ministry of casseroles"—loving, caring, helping, and acceptance—must extend to all who suffer and for as long as they are in need of such ministry. Let us not give in to the tendency to judge peo-

ple as being emotionally and/or spiritually sick when their illness is not readily visible or they are sick "too long" or "too often" or "too much."

*Ruth L. Price  
Glassboro, New Jersey*

### A TRUE PASTOR

On February 12, 1984, the Kansas City area and I lost a true friend in the death of Rev. Roy S. Dinkins. Pastor Roy was not a Nazarene, he was a Baptist, but one of the most loved and cherished Christians I have ever known. Roy leaves a legacy of true friendship, service, and a life of Christian idealism. He was a

*(Continued on page 20)*

# HE DIED FROM HAVING NOTHING TO DO

by MORRIS CHALFANT

ON SEPTEMBER 18, 1893, Booker T. Washington said, "No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem."

When God said to Adam and Eve, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Genesis 3:19), the labor movement with all its incident problems through the centuries got under way.

The first Monday in September is celebrated as Labor Day in the United States. It is a national holiday in the same sense that New Year's Day, Memorial Day, the Fourth of July, and Thanksgiving Day are holidays. It was in 1894 that Congress made the first Monday in September a legal holiday and called it Labor Day. For most American families, Labor Day is the final celebration of summer.

Labor Day has been set aside to honor the labor force that is the strength of our American economy, that segment of our society responsible for the constant flow of production.

Modern labor problems are only those of the centuries in a different form. Slavery has given way to freedom of labor as to choice of trades and places of work, but economically we are still forced to find employment. There are kind and thoughtful employers and labor tyrants now just as in ancient times, and the situation is unlikely to change.

In an editorial in the *Los Angeles Times* of September 5, 1954, Theodore Saloutos wrote: "The willingness to recognize Labor Day in the United States might be attributed to the strength of our representative institutions, the spirit of compromise that prevails, and the dynamic character of our economy, which extends benefits to all who are willing to work . . ."

In recent years the heavy emphasis on leisure time and what to do with it has seemed to foster the idea that work is a thing to be shunned. One of the more obvious status symbols of many has been the fact that work is not required for them.

Benedict de Spinoza, 17th-century Dutch philosopher, had a good friend whose brother had just passed away. After expressing his sympathy Spinoza asked, "How did your brother die?"

"He died from having nothing to do," his friend replied sadly.

"That would be enough to kill the best of us!" Spinoza said.

Work can be therapeutic. It strengthens the body, stimulates the mind, and drives away the blues. As an old Italian proverb tells us: "He that labors is tempted by one devil; he that is idle, by a thousand."



Camerique

Will Rogers said, "What this country needs is dirtier fingernails and cleaner minds."

Work is one of our unchanging needs. Men tell themselves that when they retire they will have done with work, but unless they work at something they will go downhill incredibly fast. Work is the salt of life, preserving it from decay and corruption, giving it zest and relish. Do you happen to know Henry van Dyke's lines?

*Let me but do my work from day to day  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil room;  
Let me but find it in my heart to say  
"This is my work; my blessing, not my doom  
Of all who live I am the one by whom  
This work can best be done in the right way";  
Then shall I see it not too great, nor small  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the laboring hours,  
And cheerful turn, when the long shadows fall  
At eventide, to play and live and rest,  
Because I know for me my work is best.*

Eric Hoffer said, "If we lose the sense of work and of purpose we will become a weak nation, a poor nation, and we will cease to be a happy nation. If we lose the sense of a job to be done, we will cease to be a fighting nation and that will be the end of us."

It is indeed fitting that the first Monday in September we give deserved recognition to labor and its many achievements. With Walt Whitman we hear each worker "singing what belongs to him or her." On this typically American holiday we are proud to glorify work and to pay our respects to all who engage in it; for truly "the laborer is worthy of his hire." □

MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.



# THE CHURCH

by J. GRANT SWANK, JR.

**I**N MOST CONGREGATIONS, there resides “the church within the church.” There is an “outer” church and the “inner” church.

The “outer” church is made up of persons who regard belonging to Christianity as a meritorious badge indicating decent citizenship. Consequently, these persons use their relationship to the congregation for personal purposes. That is, the church comes in handy when it comes to the individual’s image, status, or community profile.

Furthermore, for these persons, the church is a convenience when life’s seasons dictate baby dedications, weddings, holiday festivities, family celebrations, and funerals.

Those within the “outer” church confine their commitment to spectator religion. They do a lot of watching. They watch *others* praying at the altar with seekers. They watch *others* double tithe in times of financial stress. They hear *others* publicly testify. They allow *others* to serve as teachers, church bus drivers, missions society organizers, youth chaperons, and prayer meeting attenders. They permit *others* to attend every service of the revival. They watch *others* fast and pray.

Those in the “outer” church would not think of dropping the institution altogether. They could not tolerate wearing the labels of “atheist,” “agnostic,” “secularist,” or “humanist.” They still want to be known as “Christian.” Yet when it comes to practical spirituality, God could in fact be dead and their religion would continue quite comfortably.

Those in the outer circle tend to propagate their own kind. One can make a study of the congregation and conclude that the parents who are basically in the institution for self-serving motives mold their children

J. GRANT SWANK, JR., pastors the Walpole, Massachusetts, Church of the Nazarene.

with like intentions. Though the offspring, more times than not, are unaware of how they are being shaped, by the time they reach their later teen years they have been fairly crystalized in the parents’ mold. The careful distance of mother and father has been grafted into son and daughter in a most sophisticated fashion.

Many times the “outer” church clientele give themselves away even by where they seat themselves Sunday after Sunday in the sanctuary. Instead of being right up front, they wedge themselves into the back of the room. They skirt the premises with persistence.

Look for the “outer” church at the Sunday morning worship alone. And that pattern is conveniently broken when at all possible. Sunday School is passé. Evening worship is too tiring. Midweek worship is simply out of the question. Special evangelistic or missionary services are for the other folk. And as for district gatherings, what are they?

To ease their consciences, those in the “outer” church will come through once in awhile with what they consider a real sacrifice. That is, if there simply is no other place for the special speaker to have Sunday dinner, they will offer. Or, in 1 year out of 10, they will volunteer to work in the vacation Bible school. Or they may decide to bring salad for the annual church fellowship meal.

Yet as far as Christ is concerned, there is no “outer” church. There are only those who have picked up the cross, following Him, forsaking all selfish ambitions for the sacrifice of The Way. These disciples, having put their hands to the plow, refuse to look back to the cautious ways of the calculating unredeemed.

Those in the “inner” church (the true church) are never seeking that which is personally convenient, enhancing supposedly the self-image. Instead, they die out to self-centeredness.

The “inner” church believers are longing to pray, to

give praise, to help others find Jesus, to give God's tithes and their love gifts beyond measure in order to see the eternal kingdom advance. They seek not to be served but to serve; the towel and basin are readily at hand. These ones can be counted on.

The other day I visited in the home of a church organist who was preparing for her choir rehearsal. Just before leaving her home, she phoned one of the young women who was to be a part of some special music for an upcoming wedding. As I listened to the brief conversation over the phone, I heard the organist's voice drop near the close.

When she hung up the receiver, she looked at the ceiling and talked to it—not wanting to embarrass me with the disappointment of the situation: "That woman is supposed to be my friend. She calls herself a Christian, a loyal member of the church. Yet she can never be counted on. Once again, she has made up some excuse for her absence from the rehearsal."

I thought of my years in the ministry. Countless times I have had the same drop of heart. Who are those people who say they will, but don't? They are the "outer" church.

Not too long ago I was a guest speaker at a friend's church, holding a Saturday seminar that had been requested by his church board. When it was time to begin, only one from his congregation had appeared. One other from a neighboring church had walked through the door, too. That made a total of four.

Afterward, this pastor of 30 years sank in his easy chair in the living room. (He deserved that chair!) I mentioned to him that a mutual friend had stated an intention to attend his church.

"I have learned the truth of the saying that goes, 'I'll believe it when I see it,'" he replied. He was discouraged and I felt for him. Promises, promises, but where were the people he had counted on?

A judgment day is coming. On that awesome occasion Jesus himself will call for His Church to stand on His right, invited into His eternal kingdom. At times, when I get a bit daring in my fantasies, I wonder how many there will be on the left—left out for being members of the "outer" church. They certainly deserve all they will get, for they have connived and maneuvered stubbornly to keep aloof. I pray to God that I will never be in that number. □

## NAZARENE ROOTS



Students enjoying the craziness of "tacky day" at Bresee College, Hutchinson, Kans. Photographs are from the Mrs. E. J. Sheeks collections, one of our denomination's southern founders, and a professor at the college. Bresee College later united with Bethany Nazarene College in 1940.



## YOUTH AND THE CHURCH

"Some of us older fellows got together the other evening and enjoyed visiting with each other. . . . During the conversation that evening we got to talking about the young people of the church. I presume it is just a common pastime of older folks to be somewhat critical of the younger ones. The matter of their going to the altar so much was mentioned. Some thought they lacked stability and were weak in character. But I got to thinking about a group of young folks who are now up in middle life. We charter members have seen one generation grow up to be pretty useful workers, you know. . . . I could name some pretty good preachers in our church whom I

have seen at the altar as often as many of our present young people. But finally they got down to bedrock and today they are standing like a Daniel. So I think about the best thing we older folks can do is to be patient with the young folks, pray for them, and encourage them all we can. Eventually most of them will come through alright." ["The Charter Member Speaks," *Herald of Holiness*, July 24, 1937]

Perhaps this article, written by an anonymous "charter member" of our denomination, will have even more meaning to us if we realize that those now approaching retirement in our church were the teenagers of this 1937 article. □

STEVE COOLEY, Director of Archives

# Holiness Heritage



## SERMON

# A LAST MESSAGE TO THE CHURCH

by J. B. MACLAGAN

---

*"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter 3:11, 14, 17).*

---

**T**HE APOSTLE is giving his last and most important message to the church. When a man is about to be crucified he will not use idle words. What he has to say will be well worth remembering and repeating. Peter was peering out into the future, for here in a few verses he uses the words "seeing" and "looking" six times. He now proceeds to give three admonitions: (1) Be holy; (2) Be diligent; (3) Beware.

1. "Seeing then that all these

things shall be dissolved"—**BE HOLY!** (v. 11).

Holiness in doctrine and practice is the central truth of Christianity. No man can really hold to the truth without being prompted to give attention to this subject. .

We are chosen to be holy (Ephesians 1:4).

We are called to be holy (1 Thessalonians 4:7).

We are commanded to be holy (1 Peter 1:15-16). "Holy in all manner of living." It is not merely talk and

cheap profession but godly deportment.

It means holiness in our physical life (1 Corinthians 10:31).

It means holiness in our intellectual life (2 Corinthians 10:5).

It means holiness in our political life.

It means holiness in our social life.

Holiness is the necessary preparation of heart and life for our Lord's second coming. Holiness and the Second Coming are concomitant truths (1 John 3:2-3; 1 Thessalonians 5:23).

2. "Seeing that ye look for such things, **BE DILIGENT!**" (v. 14).

This word that occurs many times in the Epistle is very interesting. Moffatt translates it, "Be eager"; Weymouth, "Be earnest"; Maclaren, "Work hard"; NEB, "Do your utmost." So the apostle is telling you and me to be active, to be aggressive. The apostle knew that we are lopsided and the tendency is to swing from one extreme to the other. Hence, he felt inspired to say that while holiness is the paramount issue, diligence is so closely related that they are inseparable.

Let anyone give himself up fully to the thought of being holy and "separate from sinners," and the tendency will be to become secluded—sometimes too much so. Peter's thundering appeal, "Be holy," has scarcely ceased reverberating in our ears, until a second peal is heard, "Be diligent!" He is trying to drive home in quick succession, the thought not only of purity but also of activity.

After Pentecost the saints settled down in Jerusalem to enjoy themselves. This was not the divine plan and God permitted "a great persecution," which scattered them. And "they were scattered abroad and went everywhere preaching the word." Purity, then activity. The pure heart is a passionate heart. You cannot separate evangelism from holiness.

Yes, it is too bad that as individuals and churches we stress one truth out of proportion with another one of equal importance. Separation is positively essential to deep spirituality. But even here there is a danger. A secluded minis-



try, or membership, has a tendency to bigotry and sectarianism. It is easy to be orthodox and yet to be void of fire and aggressiveness. It is quite an art to take the narrow way to heaven without becoming narrow and contracted in spirit and vision.

3. "Seeing ye know these things, BEWARE!" (v. 17).

The apostle argues to a conclusion, telling us it is not enough to be holy and diligent, but if we would be symmetrical as individuals or organizations, we must beware of certain dangers. I do not know what he had in mind, but permit me to mention at least three such dangers.

1. Beware of a contentious spirit.

This is an age of contention and strife. It is found in commercial life, political life, and among the people of God. This is what occasioned the schism at Corinth. One says, "I am of Paul. I like deep theological truths. I enjoy masterful reasonings. Give me Paul and you can have all the rest." Another says, "I like eloquence. I enjoy hearing a man who can stir the emotions and have the whole congregation in tears—Apollos is the man for me." A third one speaks up and says, "I take to practical things. I want a preacher to get down to where we live. Give me Cephas." A fourth one declares, "I know no man after the flesh. The Bible is my discipline; away with man-made organizations, I am of Christ." If the devil cannot get us to fellowship with the world and worldliness, he seems pleased when we break fellowship with each other. I am very sorry to say that the chief hindrance to revival in most churches is this very thing, lack of love one for another.

2. Beware of a compromising spirit.

This is a policy age, an age when people can easily set aside former convictions in order to avoid ostracism and receive recognition. Many people have gone back on past light and "built again things which they once destroyed." Paul says, he who does this makes himself a "transgressor." Does it require much compromise on your part to make worldly people feel at ease in your presence? A straw will show which way the wind is blowing more accurately than a telegraph pole. Oh,

beware of lowering the line fence between you and the world.

3. Beware of a covetous spirit.

This is a subtle foe and is especially the sin of old age. A Catholic priest once declared that no one had ever confessed this sin to him. Increase of goods generally leads to increase of covetousness. Decrease of goods generally leads to the cure of souls. Covetousness ruled the

stony heart of Judas and for 30 pieces of silver he betrayed his Master.

It is so deadly a sin the wrath of God comes upon it. It is so gross a sin in God's sight it is classed with whoremongery and adultery and murders and such like (Ephesians 5:5). □

**Editor's note:** J. B. Maclagan served as a pastor and district superintendent in the British Isles. This message is taken from manuscripts donated to our archives by Mrs. Jean Maclagan.



*She was toddling off  
to watch TV.*

*There was a programme  
about the price of funerals—  
"It's scandalous," she said,  
"I want to know  
what I'm in for."*

*It seemed funny to me,  
merely middle-aged  
and she seventy,  
that she could be  
so practical  
about the price of death  
and so  
unconcerned with the fact.*

*I had little tact  
and said my piece  
and so the  
conversation collapsed  
and we started on  
the price of coffee—  
which was also scandalous—  
after staring at  
our cups in silence.*

*I wondered if everything  
has a price  
so that even death's  
awesomeness becomes mundane—  
death after all  
can't be equated  
with the cost of coffee—  
there's more to it than that.*

*She couldn't do it  
with her mind clicking  
like a cash register,  
but imagine her meeting God  
for the first time  
especially when cash—  
which has occupied her mind  
for the best part of a century—  
collapses?*

*What will she say?  
She can't talk  
of coffee then  
and she won't just be  
disintegrating comfortably  
in her lead-lined  
bargain box.*

—MERLE LAMPRECHT  
Ciskei, South Africa

by JOHN W. MAY

# THE GRAND EXCHANGE

**P**AUL exhorted the Ephesian church not to walk as other Gentiles with dark minds and hardened hearts but to put away those things contrary to the nature of God in their lives (Ephesians 4). Matthew Henry calls this “an exhortation to Christian purity and holiness in heart and life.”

It is a grand exchange when the spiritual replaces the carnal and we are clothed in righteousness and true holiness. The apostle gives three directives regarding the human side of the great spiritual transaction.

He directed the people to put off the old man (v. 22). With this he personalized the character of polluted nature. It is old because it was inherited from Adam, and it is corrupt because it stems from Adam’s sin and disobedience. Other Gentiles gave themselves over to wanton uncleanness and greed, but Paul said, “ye have not so learned Christ” (v. 20).

The use of the phrase “old man” only occurs three times in the New Testament and only by Paul (Romans 6:6; Colossians 3:9; and here). It always appears within the concept of crucifixion, extirpation, and the putting away of polluted nature.

He cannot be controlled or set aside by human strength. The old man is always found on the evil side. Personally, he engenders evil thinking, emotions, and acts. Socially, he sees the worst in people and is the greatest troublemaker and divider. Spiritually, he promotes darkness, lust, and alienation from God. He must not be tolerated; he must be put off.

On the other side of the coin, Paul directs them to put on the new nature, which is opposite in every way to the old (v. 24). Here is the beauty of the grand exchange. God does not expect us to put off the old nature with nothing in return.



Bob Taylor

The experience of holiness is personalized with the term “new man.” He is preeminently God’s man, “created in righteousness and true holiness.” As the old man is of the devil, the new man is like (“after”) God.

Paul lists six things about the personality of the new or holy man in the form of exhortation to the Ephesians. He does not lie. He does not angrily sin. He does not give place to the devil. He does not steal. He does not engage in corrupt conversation. He does not grieve the Holy Ghost.

The third directive has to do with wrong attitudes and relationships that must be put away (v. 31). Predominantly they are inward signs of the old man in the unsanctified heart. They are five in number: bit-

terness, anger, clamor, evil speaking, and malice.

These are matters of concern with Paul, to be dealt with successfully by the Ephesians. They are no less vital issues today. We have but to look around us to see evidence of these characteristics in every realm of life, except in true holiness. They must not be granted access to the holy heart if the experience of sanctification is to be maintained.

On the positive side, Paul exhorts the Ephesians to be kind, tenderhearted, and forgiving (v. 32). This is the true holiness life-style.

The crisis of entire sanctification is the cure for inward pollution, but the resultant life is not automatic. Ours is the putting off, the putting on, and the putting away with holy determination; His is the giving of grace to accomplish it. The process of total surrender, dedication, and consecration is not always easy, but it is effective and victorious when it is done.

This is graphically described in the written testimony of Louise Robinson Chapman. She had heard about a second blessing, cleansing, and power, and she claimed the promise but felt no inward need. Then she began to feel a hunger for it and for two years sought it

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

publicly and privately. Two things troubled her: a call to preach and a call to missionary service in Africa. One day she decided to find what God wanted her to do, once and for all. She locked the door and began praying. She surrendered to a call to be a woman preacher and then Africa loomed up. She had a mental picture of herself hidden away in the jungle, dressed in a hideous black dress from ankles to ears to fingers, hair straight back with a knob on top, all her teeth gone except two or three, sitting on a soapbox beside a grass hut with a few naked children playing at her feet. (How like the devil to distort the true picture!) Then she heard herself telling the Lord that from this moment and through eternity He had a little old woman on His hands. A great weight slipped away from her and she jumped to her feet as light as a feather, her heart aflame with the love of God. She had both settled her call and had been sanctified wholly. What a grand exchange! □

# USING FRUSTRATION

## *Creatively*

by GERALDINE NICHOLAS

IT'S PRETTY FRUSTRATING to fail a driving test. All it takes is a couple of stupid mistakes or a sudden flash of nervousness. The first time it's depressing. The second time it's humiliating. When it happens a third time, you need to find a soft shoulder to cry on!

Life is full of frustrations, large and small. You run out of gas on your way to work. The washing machine heaves a tired sigh and defiantly stops working when you're trying to get the family ready for a camping trip. The milk carton slips out of your hand as you lift it from the fridge. At the supermarket checkout, while the cashier is waiting for you to pay for your groceries, you discover you forgot your money.

Handling the small ones is easy compared to the giant ones. An accident cripples; a job is lost; a loved one dies; a fire destroys your home. The noble souls who cope with life's gigantic frustrations, refusing to let their disappointments shrivel their spirit with bitterness, keep life in perspective for the rest of us.

I'm thinking of Greg, a young man who was run over by a berry picker four years ago. He struggles as a quadriplegic. Determined to cope with the devastation of his circumstances, he is exerting every ounce of energy he can muster to keep life moving. Just to eat takes enormous effort. Refusing to give up, he recently enrolled in refresher courses in business administration, continuing studies in which he was engaged before his accident. People visit him to give encouragement and leave encouraged themselves by his faith and stamina.

Another young person is struck with cancer at 17. So young! There are millions younger and older halted abruptly in the midst of life to battle some dread disease. "Why me, God?" they must surely wonder.

No one has the answers, but one thing is certain. For the believer, far-reaching good can be present where we humans can only see frustration. God is at work all the time and out of the most disappointing happenings in life He is able to bring beauty and blessing.

I was reminded of all this one night when I spattered grease on a good blouse I was wearing while preparing supper. My first reaction was to groan or yell. But what a small frustration compared to all the Gregs and others who are battling the big ones. I was reminded instead (by God, I'm sure) to stop what I was doing and breathe a prayer for them.

I like the idea. It seems a good way to use frustration creatively! □

GERALDINE NICHOLAS is a pastor's wife and free-lance writer from Abbotsford, British Columbia, Canada.



## Grandma's Rocking Chair

*I learned a lot about Jesus  
around Grandma's rocking chair.  
She would tell a Bible story,  
then have a word of prayer.  
She would read the Word while rocking  
and never lose her place;  
I knew God was alive and well  
for I saw Him in her face.  
At night while I was sleeping—  
or was supposed to be—  
I could hear my grandma praying  
and she always mentioned me.  
She never did have favorites,  
she loved us all the same,  
but when my grandma prayed,  
she called us each by name.  
Grandma's gone to heaven now,  
but I'll meet her over there,  
because of all those prayers she prayed  
in that old rocking chair.*

—AUBREY W. CURRY  
Russell Springs, Kentucky



# HELPING THE DIVORCED

by TIMOTHY D. SINGELL



**W**ITH A RESOUNDING CLAMOR the gavel struck the bench. The sound sent a shock through my brain. The hour that I dreaded had come. I was forced to be there. I had no desire to be there, but there I was. I knew that from that moment on my life would be different. What I didn't know was just how different.

Cascading before my mind were the events of a life that had now come to an abrupt halt. It seemed like a dead-end street. I had never allowed myself to be so closed in before. I always had somewhere to go, someone to turn to, something to say. Now I was speechless, numb, and frightened.

After almost 11 years, divorce had terminated a marriage relationship. Not only was the relationship terminated, but the end of my professional life stared me in the face. Divorce is a traumatic experience for everyone who is victim to its clutch. For me, as a minister, the effects were even greater than I ever realized they would be.

There is a sense in which a divorced person becomes a second-class citizen. For years, society placed a stigma upon the divorced person. There was discrimination from every sector of life. Since relaxed divorced laws have come into play, that stigma has all but been erased. The problem still exists, but the consequences are different, *except in the church*.

In the church we teach the redemptive power of God. We say that God can forgive our sins. We preach that the love of God is great enough to put our sins "as far as the east is from the west, never to be remembered against us anymore." However, somewhere between quoting that Scripture and its translation into action, much is lost in transit. We humans begin to qualify our position so that "others may know exactly where we stand." That process of qualification begins to unravel

our "theology" and we become more judgmental than redemptive. We fight the temptation to be redemptive for fear our actions will be interpreted as a disregard for the sanctity of marriage. There is no greater farce than that. To be redemptive does not mean that we condone divorce any more than we condone murder or rape. It does mean, however, that we attempt to "stretch our altar" to meet the needs of the divorced person who desires to know and feel the love of Jesus Christ within.

Divorce is contrary to God's plan for our lives. It is a violation of the divine order, but it is occurring at an accelerated pace. To ignore the problem only complicates the outcome. To refuse to minister to the divorced is a gross miscarriage of God's love to our world.

When we kneel at God's altar and confess our sins, "he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." If that does not apply to the victim of divorce, then it does not apply to the murderer or thief. Either the Bible is absolute or it is obsolete.

A lady came to see me in the study one day. She had just gone through the courtroom drama and the days were difficult. Her heart was heavy. Her life was laid before her, and from her vantage point, there wasn't any reason to look forward with much hope. Through her tears she told me that the Bible said, "What you sow you reap, and I guess this is my harvest." She felt she could never be forgiven, which is normal for the Christian who has just been divorced. As her pastor, I tried to minister to her as best I could. She did not know that I had experienced what she was now going through. I could understand her heartache, the tears, the pressure, the loneliness, the feelings of alienation and frustration. I told her that there is truth to the biblical principle of sowing and reaping. There are consequences of sin that we will reap continuously; however, the sin is forgotten when it is forgiven by

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TIMOTHY D. SINGELL is a free-lance writer residing in Columbus, Georgia.

God. For us to deny forgiveness on the basis of one act is contrary to all the divine promises. For one planting, there is only one harvest. For the farmer to have a crop each year, he must plant a crop each year.

A vast segment of our society is hurting so badly that they pray to die, but death does not come. A mass of people within earshot of the church are desperate for a word of hope and cheer. Whatever they can salvage out of their twisted lives and broken hearts, they would gladly give for some peace of spirit. That once positive force in their lives has been superseded by despair and hopelessness. There is no way for them. They are utterly lost and incapable of finding their way through the maze of a shattered life. We must reach out to

them, or no one will. The church must minister to them, or life and eternity are outer darkness. The church must be redemptive, or they will be doomed to existing rather than living.

It is not easy for one to understand something that he has not experienced personally. We tend to relate to life as we know it. If you have not walked that path, you need to stop and praise God, and your mate, for you are blessed and fortunate. The truth is, unless you experience it, you really do not know what it is all about. I pray you will never learn that painful truth like those of us who have walked divorce's dark path. At the same time, I ask you to minister to the divorced. They do not need you as a judge but as a friend. □

# SMALL DETOURS

by G. R. "SCOTT" CUNDIFF

I WAS ON A COMMERCIAL JET en route to Houston in the early spring. Although the plane was around 20,000 feet up, I saw that we were dwarfed by a massive cloud formation on the horizon.

There was a click on the intercom and the captain announced, "You may have noticed the thunderstorm up ahead of us, folks. If we had to, we could fly through it, but it will take only five minutes additional flying time to detour around the storm." He continued, "Sorry for the delay, but in this business, it's 'safety first.'"

We arrived in Houston a few minutes late, but I heard no complaints from my fellow travelers. Our captain had told us that, if necessary, we could have subjected the airliner to the storm and survived, but no one insisted that this should have been done. It would seem that everyone on the plane agreed that a "little detour" was reasonable in the face of a "little danger."

That concept makes good sense in our spiritual lives, too. How often we see "little dangers" to our spiritual welfare. A TV program compromises our moral values just a little, or friends invite us to accompany them in viewing a movie whose rating tells us Hollywood considers it good "adult" entertainment, when we know that Hollywood's definition of "good" differs from our own.

Perhaps a mature Christian could knowingly subject himself to these "little storms" with no great spiritual

loss. But we must be aware of the "little danger" that accompanies the storm. A spiritual downfall will start with something. Surely the beginning of defeat will be with a small thing rather than a big one.

If a "small detour" to avoid a "small danger" is acceptable where our physical welfare is concerned, it must be no less reasonable where eternity is concerned. The apostle Paul wrote, "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord . . ." (Philippians 3:8, NIV). Our relationship with the Lord must come first.

No doubt, life offers enough inescapable storms, both small and large, without our knowingly entering a dangerous situation that could easily be avoided. This concept makes good sense not only with airplanes but with eternal values as well. □

## *When Grandfather Prayed*

*When Grandfather prayed each night,  
he always stood straight,  
his white thatch of hair uplifted.  
Gazing heavenward, he talked to God  
almost man-to-man  
(though he knew it was man to Creator)—  
sometimes striding  
waving his gnarled hands . . .*

*The problems of the whole family  
poured out with impassioned pleas  
as he lifted the needs of each member,  
urgently, with unquestioning faith  
that the Heavenly Father heard and cared.  
Strange, how all of us knew  
God was in that room  
when Grandfather prayed.*

—JEAN HOGAN DUDLEY  
Harlingen, Texas

G. R. "SCOTT" CUNDIFF is a registered evangelist in the Church of the Nazarene residing in Bethany, Oklahoma.



# SUNSHINE AND SHADOWS

by HERBERT McGONIGLE

**T**HE FINAL TWO CHAPTERS in the Bible, Revelation 21 and 22, constitute a magnificent climax to Holy Scripture. They depict the “Epilogue” of history, the final victory of God and the Lamb, and the eternal blessedness of all the redeemed. From the fall of Lucifer to the battle of Armageddon, the devil and the powers of evil have fought God and His kingdom in an unrelenting struggle. But God’s final victory is now complete. Revelation 20 recounts the solemn scenario of the Great White Throne and the final Judgment. The devil and all his agents are securely imprisoned, the old order is changed, and the Last Judgment forever separates the saved and the lost (20:10-15). The great victory of Christ, predicted in Eden (Genesis 3:15) and prosecuted on Calvary, has at last come to its fulfillment. And the last two chapters of the Bible tell the final part of the great redemption story.

There will be a new heaven and a new earth and the new Jerusalem will be established permanently as the dwelling place of the people of God (21:1-3). God himself will dwell among His people, and His presence will be the ultimate blessedness. Every tear will be wiped away and death shall be no more. The sorrows and heartbreaks of earth will be gone forever; no mourning, no crying, no pain, for all these former things “are passed away” (v. 4). He who sits on the throne, who is the First and the Last, gives everlasting satisfaction in overflowing measure. In the beautiful, poetic language of the Seer of Patmos, God gives freely “of the fountain of the water of life” (v. 6). What a scene is depicted here! God and His people are joined forever in consummate communion and fellowship. Here is, indeed, the realisation of all the promises of the gospel; this is the experience of the Vision Splendid—to be forever in the presence of God.

But, suddenly, across this idyllic picture falls a dark, ominous shadow; John reminds us of the terrible reality of sin. Not all of earth’s men and women are here, for some are forever excluded from God’s presence by their perversity and unrepentance. “But the fearful,

and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (v. 8). What a chilling shadow is cast on this bright page of Scripture as the Bible warns us again of the awful tragedy of a sinful, wasted, and unrepentant life. Here is no utopian universalism, no easy-going divine benevolence that ignores sin and treats lightly the value of that redemption wrought for sinners on Calvary. This shadow falls on the sacred page as the Bible solemnly declares that sin, unless confessed to Christ and repented of, will put the sinner outside God’s presence forever.

Then, as suddenly as it fell, the shadow lifts and is replaced by a glorious description of the eternal dwelling of all the saved. The holy city is irradiated with “the glory of God” (v. 11) and its radiance is like that of a precious jasper stone. Its walls are high and each of its 12 gates is made from pearl and inscribed with the names of the 12 sons of Jacob. The foundations of the city’s walls carry the names of the 12 apostles and these two lists of 12 names symbolise the city as the dwelling of all the faithful, the redeemed from the old dispensation and the saints from the new. The walls of the beautiful city have 12 foundations, each foundation reflecting the transparent splendour of the precious stone from which it is made; the deep blue of the sapphire, the gentle greens of chalcedony and emerald, the burning red of sardonyx, the golden hues of the topaz, the glowing purple of the amethyst, etc. (vv. 12-21). Here is beauty, glory, and wealth beyond description—and yet there is more. The city is bathed in the shimmering effulgence of radiant light, not the light of sun or moon, but the ineffable illumination of the glorious presence of Him who claimed on earth to be the Light of the world.

We read the words of John, transfixed and overwhelmed by a perfection that defies description when, suddenly, another shadow falls on the page of Scripture. “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in

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*HERBERT McGONIGLE is superintendent of the British Isles South District and resides in Manchester, England.*

the Lamb's book of life" (v. 27). Again the Bible warns us that the holy city admits only holy people; entrance to its everlasting blessedness is not determined by race, colour, social prestige, worldly honors, or financial viability. Its pearly gates admit only those whose names are in the Lamb's book of life.

Again the shadow is gone and we see the river of life, flowing from the throne of God. On either side of the river grows the tree of life, the symbolic representation of unending provision for all the faithful. In that final paradise the redeemed will see the face of their blessed Redeemer and they will begin with Him a reign of unending duration. John is assured that all he has seen and heard is true and, overcome with the awesomeness of the vision, he falls on his knees before the angel. But worship is reserved for God alone and the angel confesses that he, too, is but a servant of God. Great events are at hand. The words of John's vision must not be concealed, for the time is near (22:1-10). The Great Consummation is about to begin. The King is on His way!

Then, suddenly, a third shadow falls on the sacred lines. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (22:11). These words remind us that when Jesus comes, human destiny is forever sealed. Just as His coming will find the righteous righteous and the holy holy, so, too, it will find the unjust unjust and the filthy filthy. There will be no room or time or place to hide or repent at the very last moment. The coming of Jesus forever seals the destiny of the soul, either to eternal blessedness—or everlasting loss and destruction.

Then the shadow lifts and we hear again the voice of our wonderful Lord: "Behold, I come quickly" (v. 12). A blessing is pronounced on those who live in holy obedience, for holiness is the necessary preparation for entrance to the eternal city. All is good and pure and lovely in that glorious place, and it is the blood of Jesus that provides our entrance qualifications.

But even as we read the privileges of the redeemed, another ominous shadow falls on the page. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (v. 15).

The shadow disappears and our Lord is speaking again. He is the Root of David and the bright and morning Star. Then comes the Bible's last glorious invitation. All men everywhere may come to Christ while the day of grace still lingers. He who is thirsty may come, that is, all those who are dissatisfied with sin, pleasure, and the world's empty folly may come and drink of the water of life eternal. And "whosoever will" may come; God's final, glorious, and all-inclusive invitation—all may partake of the river of life. Eternal blessedness! Eternal fulfillment! Eternal satisfaction!

Then before the book of God closes with its final revelation, one more shadow falls across the page. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the

holy city, and from the things which are written in this book" (vv. 18-19). Tampering with this final book of Holy Scripture may be nothing less than soul suicide. In this closing book of the Bible we have God's last word to the world. Obedience to it will bring us to the heavenly Jerusalem; ignoring it, or worse, altering it, will plunge us into the darkness that has no dawn.

The final shadow is gone and Jesus' last word to us is: "Surely I come quickly" (v. 20). John echoes the cry of the faithful in every age: "Even so, come, Lord Jesus," and with a final benediction of grace this wonderful book closes. Across its pages from Genesis 1 it has been telling us to get right with God and live in obedience to His will. From Moses to Malachi, from Matthew to the Seer of Patmos, we have priests and prophets, angels and apostles, psalmists and philosophers, heralds and historians, all uniting to show us the way to the city of God. And on its last two pages five ominous shadows fall, reminding us that on our response to grace hangs our eternal destiny. These shadows are the last warnings given by a gracious God, who wills not the death of the sinner but desires all men to be saved. Sunshine and shadows—and if we take heed to the shadows, they will point us to the sunshine that has no setting. □

## LISTENING

*I'm listening for the trumpet  
And sometimes scan the skies,  
Eager for the Rapture when  
The dead in Christ shall rise  
And He shall snatch away His Bride  
From this old, troubled world,  
Where angels, centuries ago,  
Announced His Virgin Birth!*

*I'm listening for the trumpet!  
He may be coming soon;  
But yet, as earth-bound mortals,  
Let's keep our hearts in tune  
To human needs and never fail  
To keep our lamps in trim,  
And burning bright, with oil to spare,  
That when we enter in  
That Heavenly Home He has prepared  
For His dear Church, His Bride,  
There'll be some souls we helped to win,  
Triumphant at His side!*

*I'm listening for the trumpet!  
Oh, sinner, there's still room  
For you on that choice bridal list.  
Repent! He's coming soon!*

—ALICE HANSCHKE MORTENSON  
Racine, Wisconsin



# I FOUND PURPOSE FOR LIVING

by DALE E. JONES

**T**HIRTEEN YEARS AGO I was an atheist, a convinced one. Don't get me wrong, though. I had high moral standards and lived up to them pretty well (though not perfectly, of course). I tried not to be offensive about my atheism, either, just honest. After all, I enjoyed the company of several friends who did believe in God. In fact, I had a lot of friends at that time. Getting a couple dozen people together for a picnic or a party was no problem at all for our group. I also had a respectable job for a person as young as I was—I was department manager in a discount store before I was 21.

But I knew there had to be more to life than what I had found so far. I remember one night after a party at a friend's house. I realized that though I had many friends, a fair amount of money, and a measure of respect from coworkers, I had no purpose in life. I knew even then that money couldn't buy much that really mattered. My friends, while good to me in many ways, had their own lives to live, and they would live whether I lived or died. While I lived morally, I couldn't see any reason for that, either. After all, if no God existed, who really cared whether I was good or bad? That night, the thought of killing myself crossed my mind; but there wasn't any point in that, either. Besides, if I happened to be wrong about God not existing, I was in no hurry

to meet Him! My mood changed in a few days, but the questions about life's meaning didn't go away.

About that time, our local paper carried a story about the new rock opera, *Jesus Christ, Superstar*. Wanting to keep up with the latest "culture," and believing that Jesus was probably a good moral teacher anyway, even if not God's Son, I bought the record. Some of the lyrics were meant to show that Christianity was misguided. But in my case, at least, the lyrics backfired. One of the questions was something like, "Why did you come to earth in such a backward nation? Israel in 4 B.C. had no mass communication. Well, I had enough history to know that if the Christian Church hadn't begun before the fall of the Roman Empire, probably none of our "modern science" would have been possible. The Church had preserved such knowledge as survived, and most of our early scientists were strong Christians. That set me to thinking about Christianity in ways I'd never considered before.

When I turned 21 I decided to see if being close to my family could help me feel that life was worthwhile. My folks had split up when I was 12, so I chose to move to Kansas, where most of Dad's relatives lived. Within a few months, I saw that they really had no help for me. They were nice, upstanding people, but they couldn't give me a purpose in life. I remember confiding in my sister, who had come to Kansas for much the same reason I had, that there didn't seem much point in having moved 2,000 miles. Nobody had any answers for us.

I had found a job in an aerospace firm, and the fellow at the next machine was different. I never heard him swear, he usually smiled, and he didn't even drink coffee! Later, I found out he just didn't like its taste, but at the time I decided he must be some sort of religious fanatic. A few weeks after I went to work, he came over to my machine. I was surrounded by my machine on

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DALE E. JONES is senior statistician and analyst in the Statistical Research Center, Division of Church Growth, at International Headquarters in Kansas City.



three sides, and he blocked the only exit. Sure enough, he asked me if I'd like to come to his church sometime. He was so friendly about it, though, I felt I couldn't hurt his feelings, so I said I'd come.

When I went to his church, I found about the friendliest folks I'd ever met. I returned, and soon got to feeling pretty good about God and His people. One night, a layman was talking about how God helped him in all sorts of ways. Following his talk, he told us that any of us could know God the same way he did, if we really wanted to. I still had some questions, so I went over to the pastor's house; he explained some things to me I'd not heard before about how to know God. I listened and decided to ask God to help me in my life.

I tell you, God has made wonderful changes in my life. At 23, I went to college and was able to graduate with several honors. I met a wonderful Christian girl there who is now my wife. We've got three children who are extra-special to me. Beginning in sixth grade, I spent my free time working with census figures and maps, and now God has given me a job where I get paid to work with census figures and maps!

And friends! Just one example. That friendly church the fellow on the next machine invited me to? Everybody there was "brother" or "sister" to everyone else. One day I got a phone call, and someone said, "Hi! This is your brother." In my mind, I ran through about 10 of the men from church until I realized that this was my *real* brother, who'd just flown into town as a surprise. That's when I realized how close those church friends had become to me.

Most important of all, I now find a real purpose to my life. Even when things aren't going so well—when

## Gift of Joy

*Christ offers life and lasting joy,  
New freedom and release,  
For He alone brings happiness  
With love and inward peace.*

*Joy is a gift from heaven,  
Beginning at the start  
Of a beautiful relationship  
When Christ indwells the heart.*

*Joy is an added blessing  
That's present night and day,  
A deep resource of pleasure  
For all who choose Christ's way.*

—JACK M. SCHARN  
San Diego, California

it's time to clean out the files at work, or when two of our children are trying to beat up on the third—I still know that life is worth living, that *my* life counts. And now, while I don't particularly want to die, I know that when I die, I don't have to worry about whether I'll go to heaven. I *know* that I will. □

## Book Brief

### TO BE HOLY



C. NEIL STRAIT  
*author*



**W**HAT'S YOUR GOAL IN LIFE? C. Neil Strait points out that "unless one has in mind where he wants to go in his spiritual walk, he may be prone to detours and distractions. Goals, if for no other reason, keep the spiritual desires from being side-tracked."

Goals are set as a result of understanding the rewards of attainment. Achieving educational levels offers the reward of desired employment, status, salary, or personal satisfaction. Investment offers the reward of financial security. In the same way, understanding the rewards of holy living challenges us to accept God's

personal, loving nurture through daily opening our hearts to Him. Fear of the word *surrender* disappears. Surrender implies a battle. The book offers the better alternative: willing obedience in exchange for God's best.

Business procedures are applied to spiritual growth:

- Define the objective (to be holy)
- Set goals (to know Christ better)
- Plan (start where you are and respond to the Holy Spirit in repentance and onward)
- Organize (make time for Christian disciplines)
- Implement (move from knowing about the Holy Spirit to acting on His teaching)

Three points bring the book down to where we live: people are our problem, we are afraid we won't have the strength to make it, and we tend to expect too much of ourselves and others. In an easy-to-comprehend manner the author shows that each of us is on an individual journey, uniquely supervised and helped by God. At the heart of his message is the reminder that God expects nothing more than we are humanly able to produce—in His strength. □

—Evelyn Stenbock  
Beacon Hill Press of Kansas City  
64 pages. Paper. To order see page 23.

# the editor's STANDPOINT

## THE CHRISTIAN'S JOY

The Psalmist wrote, "Thou hast put more joy in my heart than they have when their grain and wine abound" (4:7, RSV).

The world's joy is based on a sliding scale—it depends upon their measure of "grain and wine." Material plenty and comfort elates them; when that declines, their joy is eclipsed.

When the Crash and Depression hit America, many who lost fortunes overnight became alcoholics or suicides. Their identity, security, and joy depended on things.

The joy of believers, by contrast, is based on a fixed fact—God's presence in their lives. The Christian has more joy when poor than the world has when rich; more joy in pain than the world has in ease; more joy sober than the world has drunk; more joy in prison than the world has at liberty; more joy dying than the world has living.

Nothing can destroy the joy of believers, for its source is God. He claims them as His people and hears them when they pray. "But know that the Lord has set apart

the godly for himself; the Lord hears when I call to him" (v. 3, RSV).

The Psalmist speaks of a joy defiant of circumstances. He had enemies who slandered and taunted him (v. 2). But he belonged to God and enjoyed the light of His countenance (v. 6). That was enough to kindle and sustain his heart's gladness.

Robert Barclay, the early Quaker apologist, describes the imprisonment of some fellow believers. Forty-two of them, old and young, men and women, were confined for months with scarcely any room to move or any air to breathe. But, writes Barclay,

... they have great reason to be contented, for the glory and heavenly majesty of the Lord doth singularly every day appear among them ... the praises of the Lord is often sounded forth through young boys and girls ... and streams of joyful tears are almost always running down the cheeks of the aged ...

Barclay himself soon joined them in "their bonds" and "their joys." God's presence was their joy, and, as Elton Trueblood put it, they demonstrated "the familiar possibility of the best things in the worst times." □

## IT BEATS DROWNING

Have you ever smelled horse manure? Have you ever heard the bawling of cattle being herded into a freight car? Or the crude grunting of hogs shoving one another away from a trough of swill? A zoo may be an interesting place to visit, but would you like to live in one? Noah's family did, for a year and 10 days!

Have you ever been cooped up in a small house with a large family during a week of incessant rain? Imagine 40 days and nights of rain without letup! Not a ray of sunlight! Not a moment out-of-doors! Imagine a year of floating around in an awkward boat, closed in with seven other people (and two to six of them in-laws), plus a menagerie of howling, grunting, shrieking, bawling creatures! Nothing to do but feed animals and

clean stalls and cages. Nowhere to go but some other part of the boat, and unable there to escape the boring, stifling, irritating, nauseating sights, sounds, and smells!

A year on a luxury liner, with the sun hidden and rain falling, would be bad enough. But this wasn't the *Queen Elizabeth*; it was the ark. No electricity, no refrigeration, no air-conditioning, no central heating, no bathtubs or showers, no stereos or TV sets, no game rooms or libraries—and no deodorants!

How could they stand it? Well, it beat drowning. It was the ark or the Flood. There was no other way to be saved. Better the ark with raw nerves than the Flood with no hopes.

A zoo may be an interesting place to visit, but would you like to live in one? Noah's family did, for a year and 10 days!

---

Now it's time to say that I am writing this especially for those who are critical of the church, disgusted with the church, and tempted to forsake the church. "Let me be an individual Christian and do my own thing." After all, the church is old, tired, and reactionary—beyond the help of any Geritol pickups. The church is filled with hypocrisy, or with selfishness, or with materialism. The church has institutional hardening of the arteries, and terminal emphysema, brought on by inhaling for centuries the incense of its forceless rituals. Besides, the church has an embarrassing history, replete with blunders, failures, power grabs, inhumanities, and blood. Enough with the church. Let's just be individual Christians. Better yet, some say, let's tear the church down.

Now, gentle readers, make place for a bit of fundamental logic. If, as in Noah's day, we need to be saved from God's wrath upon man's sins, then obviously we must be saved on God's terms. And God provides an ark, the awkward vessel called the church. Peter wrote, "Baptism . . . now saves you . . ." just as Noah and his family were once saved "through the water" by the ark.

Baptism has nothing to do with rugged individualism. It presupposes a community of faith. Christians do not baptize themselves; they are baptized by others. Those who do the baptizing do it at the command of Christ as representatives of the church.

Whatever else baptism is and does, the New Testament makes it clear that baptism is the "door to the church." It is a rite of admission into a fellowship that has been an establishment, an institution, from its inception.

And from its earliest days it has been glaringly imperfect, a mixed bag of good and bad, right and wrong, truth and error—fumbling, bumbling, stumbling, grumbling saints-in-the-making. How long that saint-making process seems to take!

The New Testament recognizes the salvation of individuals, but not *as* individuals. As John Wesley put it, there is no *solitary* religion in the Scriptures. We are saved by incorporation into the body of Christ, the Church. Even the great work of holiness, about which we rightly and excitedly have so much to say, aims at more than the purifying of individual hearts. Christ is sanctifying a bride to be presented unto Him in the eschaton—a bride, not a harem.

Just now, as Scripture admits, the bride has wrinkles, spots, and blemishes. She was warts and a weight problem. But if Christ is willing to give His own name and pledge His own future to the Church, I want to be part of the Church!

In a moment of imagination, let's eavesdrop on wisps of conversation from the ark.

"Say, Dad, no offense, but I could build a better boat than this ugly old tub."

"Maybe so, Shem. But don't dismantle this one for materials. It's mighty wet outside!"

"Noah, I can't take it anymore. I'm so tired of this rain, this boat, these animals, these daughters-in-law—I'm even tired of you."

"I know, dear, but try to bear up. Remember, you're not a strong swimmer and there's no land in sight."

"Shem, you've got to talk to your father. I didn't marry you to go on a crazy, endless boatride."

"Talk to my father, talk to my father. Sheesh! Why don't you go home to your mother?"

"Look, Japheth, I've been stuck on the committee for slopping hogs for a solid month. I'm fed up with feeding animals."

"OK, OK! You don't want to feed the pigs. Would you rather feed the sharks?"

"Know something, Dad?"

"What, Ham?"

"I didn't really think it would rain. I just thought, well, you know—Dad's getting old and he has these weird ideas. Really, I was embarrassed by some of your preaching. And having this ark in the yard, with the neighbors laughing at us—that was hard to take. I just want you to know I'm glad to be on board."

"Yes, Son, it's a grand old ark. Not much for looks, I guess. And it moves rather slowly. To tell you the truth, it gets on my nerves at times. But it's saving my family! We'd better thank the Lord for it, hadn't we? Call the others."

The ark or the Flood; there were no other choices.

The Church or the fire; there is no other alternative.

We had better thank God for the Church!

true pastor and the term could have been named for him. He left an empty chair in the North Kansas City Kiwanis Club, but he also leaves an example that if everyone was to follow, ours would be a world of peace. His family can be proud of their rich heritage.

Randy Jackson  
Mechanicsburg, Pennsylvania

#### DENIZEN SENDS THANKS

The issue for Seminary Sunday, January 29, 1984, spoke so richly to my mind and spirit that I have to write and say thank you. Wesley Tracy's "When Your Child Goes Wrong" spoke powerfully to me concerning the testing of our prayers in other circumstances of urgent con-

cern beyond the one he dealt with. The articles by Oscar Reed and Albert Truesdale on holy living were wonderful applications of what Phineas F. Bresee believed Christians would find grace to do through the sanctifying power of the Holy Spirit. And your editorials on the sacredness of human life and what "common folks" of all races and cultures inherit from the God who "made of one blood all nations of men" made sense even to a denizen of Boston's Beacon Hill.

Timothy L. Smith  
Boston, Massachusetts

#### SLEEP SNATCHER

Re: A Strong Horse (May 1 issue):  
I don't know the motive of everyone who asks "Is the pastor up yet?" but some of us ask because

we know our pastor may have been up most of the night studying, praying, or answering the call for any myriad of problems that always seem worse at night, or attending a meeting the D.S. (God love him) says will last till 10:00, gets over at 1:00, and the pastor still has an hour's drive ahead of him. Or he's been at a hearing all day with a mother of a troubled child, then driven all night to attend a meeting some states distant, returning sleepless in the following early morning hours. He snatches sleep when he can and we know it. It's our way of saying our problems can wait because we know he'd get up regardless. God bless our pastors and especially mine.

Lorraine Mills  
Locke Mills, Maine

## AT A RESERVED TABLE

by LESLIE WOOTEN

**I** MET HIM on a Saturday night at a restaurant in Paris, Tex. He was sitting alone at a table for four. It was the only table not already filled to capacity. My friend and I asked permission to join him. He said, "Sure, sit right down!"

The waitress brought his food and immediately he began wolfing down a hamburger.

When our order arrived, we bowed our heads and audibly gave thanks. Opening our eyes again, we saw that he had stopped eating. Tears were coursing down his cheeks. In a voice choked with emotion, he explained, "This is the first time I've seen that done since leaving home. My mother says grace at meals, but I didn't know anybody did it in the Army."

Instantly, a gentle inner impression clearly admonished, "God reserved room for you at this table so you could witness to this unsaved young Private."

Upon our invitation, he readily agreed to attend church with us the next morning. However, he failed to appear at the appointed time and place. Disappointed, we went on without him. Nevertheless, we prayed for

his salvation and hoped to see him again. After church, the pastor invited us to the parsonage for lunch.

That evening, we went back to the Nazarene Mission and, to our delight, our missing friend was already there awaiting our arrival! He had been assigned special duty and confined to the Company area that morning.

The small church building was in the process of being completed. Furnishings were temporarily "make do." Concrete would eventually cover the dirt floor.

Beside the pastor and his wife (who both worked at secular jobs to make ends meet) and their two small sons, perhaps a dozen other people were present. But the Holy Spirit was there! Upon invitation, our new friend went forward and through prayer, repentance, and faith received the joyous assurance of God's saving grace.

Before another weekend arrived, I was on my way to the battlefield in Germany. I never saw my two friends or that pastor again. I was not then a Nazarene. I cannot recall the pastor's name. But if perchance he should read this article, I offer my long delayed thanks to him and his wife for being where God needed them at the right time and place, and also for the delicious meal.

And just as the Lord brought us all together that one weekend in Paris, Tex., to save one spiritually hungry soldier, I believe that He will bring us all together again to rejoice over other victories won along life's pilgrim journey. We will meet, not in a little Nazarene mission nor in a restaurant, but at a reserved table at the great Marriage Supper of the Lamb! □

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

LESLIE WOOTEN is pastor of the Decatur, Illinois, Oak Grove Church of the Nazarene.

# IN THE NEWS

## PEOPLE AND PLACES



**Glenn L. Kell**, missionary appointee to Zambia, was awarded the D.Min. degree from the North American Baptist Seminary on May 20. Dr. Kell's major ministry project was titled "A Study-Fellowship Project for Pastors of the Dakota District Church of the Nazarene."

Glenn is a graduate of Mid-America Nazarene College and Nazarene Theological Seminary, and pastored in Grafton, N.Dak., and Sioux Falls, S.Dak. He is married to the former

Peggy Suelzle. They have two children, Jennifer, six, and Ryan, four.

In August the Kells moved to Lusaka, Zambia, where Glenn is the principal of the Nazarene Bible College. □



**James Lee West** has received the doctor of ministry degree from San Francisco Theological Seminary. His doctoral dissertation is titled "A Handbook for the Development of Nazarene Christian Day Schools."

Dr. West has been pastor of the Bellevue, Wash., church since December 1982.

He is a graduate of Bethany Nazarene College (1968) and Nazarene Theological Seminary (1972). He served as single adult ministries director and was a member of the Board of Orders and Relations on the Northwest District.

Following his graduation from Nazarene Theological Seminary he pastored in Leavenworth, Wash., for 10 years. During his ministry the church grew from 50 to over 225. While serving in this position he was the founding pastor of the Upper Valley Christian School, a ministry of the Leavenworth church.

Dr. West is the son of Audie and Margarette West of Del City, Okla. He and his wife, LaVina, have three daughters, Jamie, 15; Julie, 13; and Joy, 8. □



**Rev. James W. Shirton** celebrated his 90th birthday June 16. He was honored by an open house by family and friends of the Beaverton, Oreg., church. Rev. Shirton is the oldest ordained elder of the New England District. He was ordained by General Superintendent R. T. Williams, assisted by Superintendent H. F. Reynolds, April 20, 1928, in South Portland, Maine.



**Rev. Reed Richards**, a 91-year-old retired elder living in Clarion, Iowa, revisited the publishing house for the first time since he worked there approximately 45 years ago. He was surprised to see all the changes. However, he did see one familiar face—Dick Fields, now production manager, who during his high school days worked part time in the production area. Rev. Richards is pictured with friends who brought him to Kansas City. They are (l. to r.) Mrs. Chichi Mosher; her daughter Dana; and a friend, Sue Wendel.

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The General Church Properties Committee met in Kansas City for a review of all church properties (land and buildings) including the publishing house. Members of the committee, shown in conference session (l. to r.) are: D. J. Burke, building contractor, Springfield, Mo.; Robert Foster, vice president for Financial Affairs, Point Loma Nazarene College; Paul Spear, director of Headquarters Services, Kansas City; Dr. Donald Jernigan, superintendent of the Alabama South District; Willard Friesen, lumberman and real estate investor, Salem, Oreg.; Rev. Virgil Grover, superintendent of the Minnesota District; and Don Cain, banker and land developer, Olathe, Kans.



Pictured (l. to r.) are Wilbur W. Brannon, Charles Jones, Richard Young, John Bowling, and Tom Goble.

### PREACHING AND WORSHIP HELPS BEING DESIGNED BY PASTORAL MINISTRIES

Pastoral Ministries director Wilbur W. Brannon states, "The objective of

Pastoral Ministries is to provide an adequate number of ministers sufficiently prepared and resourced." One attempt in reaching that objective is to develop specially designed tools that benefit busy pastors with increasing demands on their time. These tools include worship helps for better planned services, preaching ideas and illustrations, music suggestions, and innovative approaches that have been used successfully.

Effective pastors who have preaching skills are chosen to develop these materials. The most recent group included Dr. John Bowling, pastor of Kankakee College Church in Bourbonnais, Ill.; Dr. Tom Goble, pastor of San Diego Mission Valley Church; Rev. Charles Jones, pastor of Nashville Grace Church; and Rev. Richard Young, pastor of Chicago First Church.

The material begins with the fall of 1985, giving special attention to the Christian calendar and special days,

through the summer of 1986. Theological distinctives are emphasized and a wide variety of biblical passages are used. Attention is given also to developing progression and spontaneity in worship.

Pastoral Ministries is designing these materials as a new section in the "Pastor's Program Planner," sent to each pastor without charge. The general secretary's office organizes the material with calendar details and Stewardship Services distributes it. □

### NAZARENE SCHOLARS MEET TO PLAN CHURCH PLANTING CURRICULUM

Scholars representing Nazarene colleges, the seminary, and Bible colleges in the United States and Canada gathered in Kansas City during the last week of June to confront the need for a Church Planting Curriculum. Host for this occasion was Dr. Raymond W. Hurn, Church Extension Ministries director, who shared insights into the history, trends, and projections of church planting across the denomination.

The scholars were joined by five church planters from various parts of the United States. These church planters gave firsthand accounts of activity in their particular churches. This proved to be helpful to the college and seminary faculty members as they wrestled with the problems and possibilities for development of curriculum that will better equip ministerial stu-



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Pictured at the Nazarene Scholars Curriculum Conference are (back row, l. to r.) Dr. Otis Sayes, Olivet Nazarene College; Dr. Don W. Dunnington, Trevecca Nazarene College; Dr. Jerry Lambert, president, Nazarene Bible College; Rev. Bob Noah, Madison, Wis.; Dr. Irving Laird, Northwest Nazarene College; Dr. David L. Cubie, Mount Vernon Nazarene College; Rev. Larry McKain, Waterloo, Iowa; Dr. Richard Spindle, Mid-America Nazarene College; (middle row, l. to r.) Dr. Larry Fine, MANC; Rev. Thomas McKinney, Nazarene Indian Bible College; Rev. Matthew Kindler, Florence, Ore.; Rev. Robert Doyle Smith, ONC; Dr. Jorge Barros, Headquarters; Rev. Glen L. Van Dyne, Headquarters, (front row, l. to r.) Dr. Raymond W. Hurn; Dr. R. T. Bolerjack, NBC; Dr. Neil E. Hightower, president, Canadian Nazarene College; Dr. Clifford Fisher, Point Loma Nazarene College; Dr. Jirair Tashjian, Bethany Nazarene College; and Rev. Ron Halverson, Cresswell, Ore. Not pictured are Dr. Paul Orjala, Nazarene Theological Seminary; Dr. Al Truesdale, NTS; and Dr. George Lyons, ONC.

dents during their formal education years.

During the conference the scholars were also exposed to the work of the committee working on a basic English dictionary of theological and biblical terms. This committee shared some of their work in progress and asked for response and input from the scholars.

A meeting of Nazarene college presidents is planned at the coming Church Planter Seminar to be held at Fuller Theological Seminary in November of 1984. □

## OUR COLLEGES AND SEMINARIES



### MANC COACH PICKED AS "COACH OF THE YEAR"



Gordon DeGraffenreid, coach of the Mid-America Nazarene College track and field team, has been named track "Coach of the Year" by the National Christian College

Athletic Association. He was selected from among hundreds of track coaches at Christian colleges throughout the nation.

Coming to MANC in 1975 after nine years of teaching and coaching in high school, DeGraffenreid first served as head coach of both cross country and women's basketball teams. In 1979 he established the intercollegiate football program at MANC, which he continues to direct as head coach.

His records as a coach are impressive. In 1982 his team defeated 3 of the top 20 ranked NAIA teams (including top-rated William Jewell College). His track teams have won three conference championships in addition to being the 1983 national champion in the NC-CAA. □

—NN

### DR. L. S. OLIVER RETIRES AS NBC PRESIDENT

June 30, 1984, marked the completion of 12 years of service for Dr. L.



Shown at the baccalaureate ceremony (l. to r.) are M. Harold Daniels, Gordon Olsen, Dr. L. S. Oliver, and T. Crichton Mitchell.



Dr. Paul Bassett, professor at Nazarene Theological Seminary, spoke to troops at Fort Buchanan, Puerto Rico, during Holy Week—preaching to both Roman Catholics and Protestants on Palm Sunday and Easter. More than 250 of the 1,100 soldiers at the installation attended the Easter sunrise service. Dr. Bassett is shown speaking during the Good Friday service. Chaplain (Lieutenant Colonel) Billy R. Sharp appears on the extreme left. □

S. Oliver as president of Nazarene Bible College. His term of service also terminated on this date. During Dr. Oliver's tenure, over 1,200 graduates prepared for some form of Christian ministry, most as ministers.


Physical improvements made during Dr. Oliver's presidency greatly enhanced the NBC campus: two major buildings were constructed, an Apostles Court with a 90-foot carillon tower was completed, and a third story was added to the library. The third-story addition was a gift from Elmer Trimble.

The financial condition of the college is sound. Debt has been substantially reduced and should be entirely liquidated within the next three years. The asset of debt ratio stands at 10:1.

The current fund balance as of June 20, 1984, stood at \$279,000. This will provide funds for increased programs and added costs due to the leadership change.

The faculty has been, and continues to be, staffed with people uniquely qualified for the training of ministers. The entire church is acquainted with such names as Drs. G. B. and Audrey Williamson, Prof. Milo Arnold, Dr. Norman Oke, Dr. Arnold Airhart, Dr. Floyd Perkins, and Dr. T. C. Mitchell.

Dr. Oliver said, "These have been 12 of the most exciting years of my ministry. I believe the greatest days for NBC in its service to the church are just ahead. As I hand the torch to incoming President Jerry Lambert, I wish him God's best." □



## Book Briefs

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# NATIONAL BLACK CHURCHMAN'S CONFERENCE CHURCH OF THE NAZARENE JUNE 14-17

THEME:  
"AM I MY  
BROTHER'S  
KEEPER"



City Commissioner Beatrice Bruton presenting a key to the City of Orlando to Rev. Charles Johnson, ethnic consultant and moderator of the Black Churchman's Conference with Rev. Robert Hires, president of the Southeast Zone Fellowship. (above) Rev. Charles Johnson preaching at the Friday evening church planting rally.

## NATIONAL BLACK CHURCHMAN'S CONFERENCE AT ORLANDO

"This is a historic event!" These are the words one leader used to describe the gathering of more than 1,000 pastors and laymen from across the United States for the first National Black Churchman's Conference of the Church of the Nazarene at Orlando, Fla., June 14-17.

The Expo Center in downtown Orlando was the setting. Visitors to the conference were welcomed by Dr. J. V. Morsch, superintendent of Central Florida, the host district.

Rev. R. W. Cunningham, retired educator, challenged the crowd in the opening session to "Enlarge Your Horizon." In his quiet, clear voice he urged the assembled crowd to go beyond the shouting and celebrating in this gath-

ering to a world that needs to hear the message of the gospel.

The conferees were from as far away as California, West Virginia, Texas, Illinois, Missouri, and Michigan.

Rev. Larry Lott, pastor from Kansas City, preached Friday morning. He said, "We've got to stop complaining that we are poor, Black, and deprived, and be willing to follow Jesus through the Garden of Gethsemane in submission to God's way of accomplishing things."

Seasons of praise with joyous shouting, singing, and hand-clapping gave an old-time camp meeting atmosphere to the fellowship.

Friday evening Rev. Charles Johnson, ethnic consultant for the Church

of the Nazarene, addressed the theme of the conference: "Am I My Brother's Keeper?" He spoke of the millions of Blacks in the U.S. who have no clear Bible-centered witness among them and called for volunteers to plant Nazarene Churches in Black communities.

"We must fulfill our responsibility to our brothers and sisters," Johnson said.

"Our people are still slaves to sin, even though Jesus Christ has signed the Emancipation Proclamation with His own blood! Somebody's got to tell them!" was the burden of his message.

General Superintendent Jerald D. Johnson addressed the Saturday night service. He spoke of the need to see that the cloak of responsibility and authority is passed on from one gener-





**A responsive congregation joining in the praise to the Lord**

ation to another. Dr. Johnson said there must be cooperation between the various groups in the Church of the Nazarene as internationalization takes place.

In a Sunday morning service conducted by the staff and members of the Orlando Gorman Memorial Church of the Nazarene, distinguished guests included the Honorable Bill Frederick, mayor of Orlando.

The service was climaxed with the conferring of an honorary doctor of divinity degree upon Rev. Warren Rogers, the first Black Nazarene district

superintendent and well-known cross-cultural evangelist.

Workshops at the conference offered an opportunity for exchange of ideas and fellowship. In the pastors' workshop, serious discussions were held on ways to make the Church of the Nazarene more effective in reaching the Black community.

Plans were laid for organizing regional Black fellowship meetings in various parts of the country. Discussion took place regarding the possibility of another nationwide meeting before 1990. □



**The Honorable Bill Frederick, mayor of Orlando, Fla., bringing greetings to the First National Black Churchman's Conference.**



**Dr. and Mrs. Warren (Lillian) Rogers after the conferring of an honorary doctor of divinity degree upon Rev. Rogers.**



**Rev. R. W. Cunningham, former president of Nazarene Institute, speaking at the opening session.**



**General Superintendent Jerald D. Johnson illustrating his sermon on "Elisha's Mantle."**



**Rev. Larry Lott preaching at the Orlando meeting.**



**Part of the youth brass ensemble accompanying the music at Orlando.**



**Rev. Archie Williams, one of the host pastors in Orlando, Fla.**



**Rev. Ed Thomas (l.) leading the choir and soloist in a special song.**

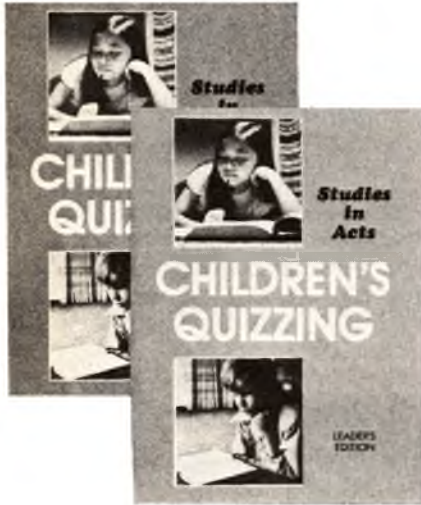
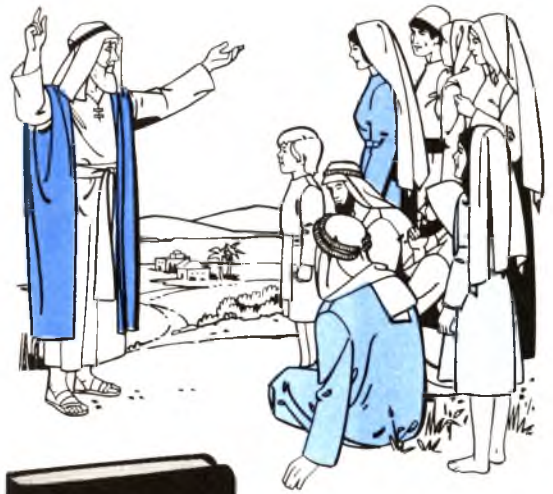


**Dr. J. V. Morsch, superintendent of the Florida Central District, greeting the conference.**

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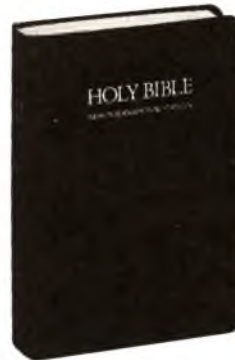
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# FOR THE RECORD

## DISTRICT ASSEMBLY REPORTS

### NEW ENGLAND

The 77th annual assembly of the New England District met at Wollaston, Mass. Acting District Superintendent George Douglas reported. Rev. Neale O. McLain was elected district superintendent for a one-year term.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Arthur Clifford Magnuson and Thomas Joseph Purchase.

Elders Manuel Chavier and Richard M. Clifford, and laymen Alexander P. Cubie and Edward S. Mann were elected to the Advisory Board.

Louise Clifford was reelected NWMS president; Rev. David E. Downs was elected NYI president; and Rev. Arthur Hughes was reelected chairman of the Board of CL/SS.

### CANADA ATLANTIC

The 41st annual assembly of the Canada Atlantic District met at Moncton, N.B. District Superintendent William Stewart, completing the first year of an extended term, reported.

Presiding General Superintendent William M. Greathouse ordained Dale Thistle and recognized the credentials of Reg Graves.

Elected to the Advisory Board were elders Bert Collins and Ken Alcorn, and laymen Brian Cambers and Bert Rogers.

Rev. George Straiton, Rev. Robert (Bob) Barnes, and Rev. Don Littlefield were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

### CHICAGO CENTRAL

The 80th annual assembly of the Chicago Central District met at Bourbonnais, Ill. District Superintendent E. Keith Bottles, completing the second year of an extended term, reported a new church, Chicago First Spanish.

Presiding General Superintendent Orville W. Jenkins ordained James Howard Briggs, Rodney Jay Miller, Rodney Kenneth Overpeck, James Allen Shalley, and David Lee Weitz.

Elders W. J. Stevens, Jack K. Stone, and Richard Young, and laymen Fred Hardy, Willis Snowbarger, and Lon Williams were elected to the Advisory Board.

Joan Bottles, Dave Clark, and G. A. Parker were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

### NORTH AMERICAN INDIAN

The 40th annual assembly of the North American Indian District met at Albuquerque, N.Mex. District Superintendent Julian D. Gunn, reelected to a two-year term, reported two new churches, Cameron and Nazlini, Ariz.

Dr. Charles H. Strickland was the presiding general superintendent.

Elected to the Advisory Board were elders Alvin Tso and Wilfred Niedo, and laypersons Gwen Stone and Violet Manuel.

Violet Manuel was elected NWMS president; Dennis Johnson was reelected NYI president; and Ben Simms was reelected chairman of the Board of CL/SS.

### CANADA CENTRAL

The 49th annual assembly of the Canada Central District met at Pefferlaw, Ont. District Superintendent Lorne V. MacMillan, completing the first year of an extended term, reported.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Freeman Thomas Hodgins and Nick Stavropoulos, and commissioned Mary Wallace a minister of Christian education.

Elders Ross R. Cribbis and Roland H. Feltrate, and laymen Curt Harrison and Alex McLean were elected to the Advisory Board.

Mrs. Lorne V. MacMillan, Douglas Sedore, and



Shown at the Alaska district assembly (first row, l. to r.) are ordinands and wives, Rev. and Mrs. David L. Walker, Rev. David E. Ness, and Rev. and Mrs. Carl A. Cady; (second row) Rev. Robert W. Sheppard, district superintendent; and General Superintendent Charles H. Strickland.

Clair K. MacMillan were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

### NORTHWESTERN OHIO

The 25th annual assembly of the Northwestern Ohio District met at Lima, Ohio. District Superintendent M. V. Scutt, completing the third year of an extended term, reported.

Dr. Jerald D. Johnson was the presiding general superintendent.

Elected to the Advisory Board were elders Ronald Bishop, Cecil Cook, and Douglas McAdams, and laymen David Granger, Clyde Lotridge, Jr., and Arthur Shappell.

Sue Fox, Daniel Wine, and Paul Aldrich were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.



## LAYMEN'S TAPE CLUB

September Selections

### Side One:

Bible Reading: Psalm 24—*John Corrigan*  
Bible Study: John 17:16-19—*Reuben Welch*  
Pause of Spiritual Refreshment—*Mendell Taylor*  
"How Long Has It Been?"—*Paul Sandberg*  
Devotional Nuggets

### Side Two:

O Fill Me, Lord—*Audrey J. Williamson*  
Abiding: The Resource of Joy  
—*William M. Greathouse*

**Ltc**  
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### CANADA WEST

The 36th annual assembly of the Canada West District met at Red Deer, Alta. District Superintendent Alexander Ardrey, completing the first year of an extended term, reported.

Presiding General Superintendent V. H. Lewis ordained Richard Burk, Leon Friesen, Nolan Haring, David Murray, Robert Tattrie, and Charles Willson.

Elders Glenn Follis and Frank Priddy, and laymen Robert Rimington and Al Schwartz were elected to the Advisory Board.

Mrs. Darlene Fach was reelected NWMS presi-

dent; Rev. David Murray was elected NYI president; and Rev. Paul Robbins was reelected chairman of the Board of CL/SS.

### MOVING MINISTERS

DAVID E. ANDERSON from associate, St. Louis Ferguson, to associate, Joliet (Ill.) First

STEPHEN D. CARPENTER from associate, Seattle Aurora, to Issaquah, Wash.

JAMES B. CROWLEY from Shelton, Wash., to Enumclaw, Wash.

JAMES A. DAWSON from student, Nazarene Bible

College, Colorado Springs, Colo., to Martinsburg, WVa.

J. WAYNE EYESTONE from Bloomington, Calif., to Puyallup, Wash.

EARL L. KILPATRICK from Poulsbo, Wash., to Delano, Calif.

DAVID S. RADCLIFFE from Charleston (S.C.) Southeast to Wooster, Ohio

ALAN W. SCOTT from Nazareth, Pa., to Schenectady, N.Y.

JAMES W. SHERRILL from student, Nazarene Bible College, Colorado Springs, Colo., to Albany (Ky.) First

### MOVING MISSIONARIES

REV. JOHN and GLENDA ARMSTRONG, Colombia, Furlough address: 1898 W. Cherry, Porterville, CA 93257

MRS. MARGARET BEDWELL, Southern Africa, South, retired, Home address: P.O. Box 292, Scottburgh, 4184 Natal, Republic of South Africa

REV. HOWARD and BARBARA CULBERTSON, Haiti, Field address: Howard Culbertson—Nazarene, c/o M.F.I., P.O. Box 15665, West Palm Beach, FL 33406

REV. RAYMOND and DONNA COUEY, Indonesia, Field address: J.L. Bukitsarya #4, Komplek Bukit Sari, Gombel Semarang, Indonesia

DR. DOROTHY DIGGS,\* Southern Africa, South, Field address: Fort Cox College of Agriculture and Forestry, Middledrift 5685, Republic of Ciskei, Southern Africa

DR. DAVID and DAWN FALK, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

DR. GLENN and JEANNE FELL,\* Southern Africa, South, Field address: Fort Cox College of Agriculture and Forestry, Middledrift 5685, Republic of Ciskei, Southern Africa

REV. I. CHARLES and JUDY GATES, Southern Africa, North, Field address: P.O. Box 690, 13 Bush-



Pictured at the Canada West district assembly (l. to r.) are Rev. Alexander Ardrey, district superintendent; ordinands and wives, Rev. and Mrs. Leon Friesen, Rev. and Mrs. Richard Burk, Rev. and Mrs. Robert Tattrie, Rev. and Mrs. Charles Willson, Rev. and Mrs. David Murray, and Rev. and Mrs. Nolan Haring; and Dr. V. H. Lewis, general superintendent.



## CORRECTION

The obituary for Jan Watkin, which appeared in the July 1 issue, stated the father-in-law, Rev. Frank Watkin, conducted the funeral services. It should have said Dr. J. George Taylorson, longtime family friend, preached the message, and Dr. Robert H. Scott, superintendent of the Southern California District, assisted.

## VITAL STATISTICS

### DEATHS

MAE BOGENRIFE of Mount Sterling, Ohio, 81, June 7, Washington Court House, Ohio. Survivors: daughters Mrs. Grant (Dorothy) Harris and Mrs. Dale (Beverly) Eades; three grandchildren; four great-grandchildren.

MRS. ELIZABETH CAGE, 79, May 21, Redding, Calif. Interment: Anderson, Calif. Survivors: none given.

MRS. NARCISSIA POTEET CLEGG, 82, May 13, Rotan, Tex. Survivors: sons James P. and Luther B.; stepsons Rev. Lewis H., Leo, Clifford, and Willard; daughter Frances Clegg-Ferris; stepdaughters Berta Thompson, Mollie Hudnall, and Naomi Vinyard; seven grandchildren.

RAY DENNEY, May 8, Lubbock, Tex. Interment: Levelland, Tex. Survivors: wife Lorriess (Jarrell); son Charles; daughter Donna Kay Hunt; five grandchildren; four brothers; two sisters.

MRS. BERNICE TRICE ELLWANGER, 92, May 31, Olathe, Kans. Interment: Overland Park, Kans. Survivors: son Dr. C. William, Sr.; daughters Mrs. Robert L. (Dorothy M.) Sawyer, Sr. and Mrs. Richard (Jeanette) Rowe; five grandchildren.

OLLIE E. HESTER, 84, June 30, Bradley, Ill. Interment: Mount Vernon, Ill. Survivors: daughter Doris Seymore; son Paul; five grandchildren; four great-grandchildren.

THURMAN ROBERT INGLE, 81, July 2, Ardmore, Okla. Survivors: wife Elsie; daughters Junella Jobe and Della Doggett; eight grandchildren; seven great-grandchildren; four brothers; two sisters.

REV. HUGH O. JOHNSON, 75, June 6, Clarksburg, W.Va. Survivors: wife Genevieve; son Hugh, Jr.; three grandchildren; four great-grandchildren; one brother; two sisters. Ministry: Clarksburg, W.Va.

JESSE B. LESTER, 85, April 27, Vancouver, Wash. Survivors: wife Sarah; sons Howard, Ben, Charles, and Bob; daughters Ella Martin and Joe An Clark; 16 grandchildren; 16 great-grandchildren.

VIOLA S. McANALLY, 86, March 17, Colorado Springs, Colo. Survivors: son Winford; daughter Kathleen Greiner; three grandchildren; six great-grandchildren.

ANNA JONES RADEBAUGH, 85, April 27, Henryetta, Okla. Survivors: 11 children; 26 grandchildren; 42 great-grandchildren; 1 great-great-grandchild.

REV. WOODROW (C. W.) SNIDER of Lawrenceville, Ill., Jan. 5, Vincennes, Ind. Interment: Allison

# NEWS OF RELIGION

**CHALLENGES FACING THE CHURCH.** Pollster George Gallup, Jr., says churches in America face three key challenges in the 1980s: (1) Raising the level of ethics and morality; (2) Dealing with hunger and deprivation in the U.S.; and (3) Raising the level of self-esteem or self-worth of people.

Speaking at the 35th Anniversary Dinner of Religion in American Life, Mr. Gallup noted that Americans are searching for spiritual moorings with a new intensity. He added that it is time for churches to take a practical "how to" approach to spiritual needs—"helping people understand what it means to be a disciple, how religious commitment can be deepened, [and] how to live out one's faith." □

## CONSULTATION ON OBSCENITY, PORNOGRAPHY, AND INDECENCY.

More than 1,500 top officials of nearly 100 denominations have been invited to attend a national Consultation on Pornography, Obscenity, and Indecency in Cincinnati, September 6-7. It will be the largest meeting of its kind ever held in the United States.

The purpose of the consultation is threefold: to unite the Christian community in studying the destructive influences and serious consequences of the growing presence of obscenity, pornography, and indecency in our country; to examine our federal, state, and local laws particularly in light of the First Amendment; and to begin the process of each denomination and group in determining a strategy to combat the problem individually and collectively. The invitation was issued by top executives or leaders in 19 denominations. Four national pro-decency groups are part of the consultation: Morality in Media, Citizens for Decency Through Law, National Christian Association, and National Federation for Decency. □

## EUROPEAN MUSLIM POPULATION GROWS.

The Muslim population of Europe is now over 25 million, according to a report published by KIPA news agency. Some Muslim settlements have existed in Europe for centuries in Bulgaria, Albania, Yugoslavia, Romania, Greece, Cyprus, and the European part of the USSR. The presence of Muslims in western Europe, however, is a more recent development that has occurred as a consequence of immigration from poorer nations to industrialized regions.

Estimated numbers of Muslims in western Europe are: West Germany, 2.5 million; France, 1.2 million; Great Britain, 1 million; Holland, 300,000; Belgium, 250,000; Italy, 200,000; Spain, 80,000; Switzerland, 70,000; Austria, 70,000; and other nations, about 100,000. European Christian leaders recognize the growing numbers as an evangelistic challenge for the churches. □

## CANADIAN PARENTS ALSO FACE SCHOOL/RELIGION PROBLEMS.

Parents of Jewish and other religious minority children, forced by their small numbers to attend Roman Catholic schools in French-speaking Canadian regions, say they are treated like second-class citizens when the time comes for religious instruction to begin.

The problem arises because the children speak only French, and the only French-speaking public schools are Catholic. If the parents don't wish them present at the catechism classes, the children's only alternative is to wait outside the classroom. Fearing their children may be singled out for ridicule by classmates, some parents are permitting them to remain in the catechism class.

One school district superintendent, Yvon Ouellette, said only three schools in the Moncton, New Brunswick, district have French non-Catholics registered and "no one is forced to stand in the hallway as far as I know." He added that even Catholic students are not required by law to take catechism. □



**"Showers  
of  
Blessing"**  
PROGRAM SCHEDULE

August 26  
"Possessed by Possessions"

September 2  
"The Compassionate Healer"

by W. E. McCumber, speaker

Prairie, Ill. Survivors: wife Victoria; son Jim; daughter Lydia. Ministry: Home Mission work in Oakland, Marshall, Christopher, Canton, Farmington, St. David, Monticello, and Lawrenceville, Ill.; Kentucky; and Indiana.

RICKEY LEE SOWARD, 37, June 15, Bradenton, Fla. Survivors: daughters Sharma and Shana; parents; one sister.

#### BIRTHS

to BOB AND DENA (COX) ANDERSON, Cheyenne, Wyo., a girl, Elizabeth Nicole, June 28  
to DENNIS AND JANE (FRISKE) BALDRIDGE, Kankakee, Ill., a boy, Timothy John, June 13  
to JIM AND TINA BOWLING, Caracas, Venezuela, a girl, Jilian Michaela, June 18  
to REV. DARRELL AND ROXANNE (SCOTTEN) COX, Sheldon, Ill., a girl, Sarah Elizabeth, June 20  
to DAVID W. AND SHIRLEY (JACKSON) COX, Wood River, Ill., a girl, Christina Michelle, June 28  
to JIMMY AND EILEEN (EHLERS) COX, Wood River, Ill., a girl, Anna Marie, July 9  
to J. MARK AND DARCY (DYCE) DILL, Kansas City, Mo., a boy, John Thomas, May 17

to RAYMOND CLARK AND LINDA GAIL (GLAZE) GOLDSMITH, Nampa, Idaho, a boy, Ryan Andrew, May 27

to DENNIS AND KATHY (SLONAKER) JOHNSON, Boise, Idaho, a girl, Carmen Elaine, June 19  
to REV. STEVE AND PAM (FORD) JOHNSON, Kansas City, Mo., a girl, Sarah Lynne, July 3  
to DAN AND DEBRA (ESSARY) KERSTEN, Savannah, Ga., a boy, Michael Shane, May 28  
to SAM AND KAREN OLIPHANT, Marysville, Wash., a girl, Jackie Renee, June 30  
to STEVE AND LIZ (MOSTELLER) OTT, Casper, Wyo., a boy, Peter E., June 26  
to ALLEN AND PAULA (ELLSWORTH) SCHROEDER, Lakin, Kans., a girl, Beth Nicole, June 22  
to JACK AND SUSAN (ROE) WILSON, Pearland, Tex., a girl, Sara Marie, May 4  
to REV. ROBERT AND EDWINA (BEDELL) WRIGHT, Tucumcari, N.Mex., a boy, Bryan Wesley, May 14

#### MARRIAGES

ANITA WINKLE and KEITH FIELD at Connell, Wash., June 23

SONJA LEE HUGHES and OLIVER GEORGE SCHWAB II at Kansas City, Mo., June 30

#### ANNIVERSARIES

MR. AND MRS. JOHN GIBBONS, of Newark, Del., celebrated their 50th wedding anniversary June 30. They were married in Elkton, Md., June 30, 1934. Mrs. Gibbons is the former Vera B. Linton of Wilmington, Del. John Gibbons retired from the Chrysler Corp. in 1970. They have two children, Eleanor E. Outten of Townsend, Del., and Loretta A. Towers of Newark, Del., and two grandchildren.

Mr. and Mrs. Gibbons renewed their marriage vows in Newark, Del., First Church, where they have been charter members since 1941. Dr. Edward W. Levin, pastor of Newark First Church, performed the golden wedding ceremony.

#### DIRECTORIES

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

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.

**Does Satan know our thoughts and can he be rebuked by our thoughts, or must they be verbalized? What scriptures back up these issues?**

It is written of Jesus, "he knew their thoughts"—"their" being His enemies (Luke 6:8; see also Matthew 12:25; Luke 9:47; Mark 2:8; John 2:25). But I don't know of any scripture that attributes such knowledge to Satan. Satan claimed to know Job's mind, but his accusations against Job were proven false (Job 1—2).

Satan has been verbally rebuked, according to Scripture (Jude 9), and Jesus rebuked demons, illness, a storm, and even His disciples (Matthew 17:18; Luke 4:39; Matthew 8:26; Luke 9:55). In every case the rebuke is spoken, not simply thought. □

**There is some preacher teaching that Christ sinned when He died on the Cross, also that everyone sins when they die. Will you please give your opinion?**

Scripture plainly says that Jesus "was in all points tempted like as we are, yet without sin" (Hebrews 4:15), and that He "did no sin, neither was guile found in his mouth" (1 Peter 2:22). It is true that in His death He "bore our sins" (1 Peter 2:24) and that God "made him to be sin for us, who knew no sin" (2 Corinthians 5:21), but nowhere does the Bible teach that Jesus Christ sinned at any time in any way.

As for the "also" in your question, I don't know what could be meant by "everyone sins when they die." The Bible says that "death passed upon all men, for that all have sinned" (Romans 5:12) and that "sin, when it is finished, brings forth death" (James 1:15). But this connection between sin and death does not mean the act of dying is itself

an act of sin. Stephen died, not only as a man forgiven by God but also as a man forgiving his killers with godlike love (Acts 7:54-60). This one instance destroys the validity of making the event of one's death an act of sin. □

**I recently heard an evangelist declare that Matthias was not God's choice for the position of the 12th apostle after Judas' suicide, but rather Paul was, only he came later. While I accept the apostleship of Paul with no hesitation, I cannot reconcile this with Acts 1:24 where the prayer reads, "... show whether of these two thou hast chosen."**

**In light of this, could you also comment on Revelation 21:14 where the names of the 12 apostles of the Lamb are on the foundation stones of the heavenly city. In your opinion, whose name was the 12th that John saw? I understand the highly speculative nature of the question and implications for symbolism contained in Revelation, but I would appreciate your reply.**

I have found no biblical evidence to support the notion that the election of Matthias was a mistake. Some have argued that Peter, being an impulsive fellow, "got ahead of God" in calling for this election. However, it seems to me that God could have thwarted the choice of Matthias if He intended to reserve this office for Paul, just as He frustrated Samuel's impulse to choose Eliab as Saul's successor. I think the prayer was sincerely offered and clearly answered.

And that leads me to believe that the 12th name on the foundation referred to in Revelation 21 is Matthias. However, this is indeed speculative, and I like the comment of Henry B. Swete: "The Twelve Apostles are not individually named; it is the college of the Apostles as a whole to which reference is made. . . . There is nothing to show how the number is made up, and it must not be assumed that St. Paul is excluded."

If the requirements listed in Acts 1:21 and 22 were valid—and I find no reason for supposing otherwise—Paul could not have qualified. □

THE ANSWER

## CORNER

# NEWS OF EVANGELISM

## REVIVAL IS LAUNCHING PAD FOR CHRISTIAN WORKERS

The spirit of revival was already running strong at the **Champaign, Ill., Westside Church** even before *Evangelist Bryan Beaty* arrived on the scene.

The Lord used the April 24-29 revival meeting as a catalyst to bring 15 people to a commitment to Christian service in the outreach program of the church.

Pastor Steven W. Holley says that eight new people are already placed in specific positions of responsibility as a result of the revival.

While the Lord was leading a corps of workers into His service, He was also touching the lives of sinners in a remarkable way.

A man who broke into the pastor's home at midnight later found spiritual help through the prayers of the church people.

One professing homosexual was saved and burned his gay bar jacket in testimony. He is now involved in one-on-one Bible study.

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in your  
home



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**Pensions and Benefits Services**

Another young lady who had been living in sin was reclaimed and is also enrolled in Basic Bible Studies.

Statistically, 5 were saved, 2 were reclaimed, 2 were sanctified, and 15 were committed to Christian service.

## THE CHURCH SCENE

June 20-24 was a time of revival celebrating the 50th anniversary of the organization of the **First Church of the Nazarene in Gainesville, Fla.** Dr. John L. Knight, former superintendent of the old Florida District, was the evangelist. Dr. J. T. Gassett, superintendent of the North Florida District, spoke at the anniversary banquet on Friday night. Pastor and Mrs. L. Thurl Mann were the special singers for the week. Over \$100,000 was raised for a new multipurpose Family Life Center to be constructed in the near future.

July 8 marked the celebration of the 65th anniversary of **South Bend, Ind., First Church.** Organized in 1919, the church has been in nine different locations under the ministry of

17 pastors. In 1958, under the leadership of Rev. K. V. Bateman, the congregation moved to the present location.

South Bend First has been the site of several district assemblies and the home church for at least two district superintendents. She has mothered pastors, missionaries, and hundreds of laymen in the faith.

Dr. Thomas Hermon brought greetings to about 250 people at the anniversary service. Missionary Tom Nothstine and pastor emeritus K. V. Bateman shared memories from their years at South Bend First. Guests were present from Africa, West Germany, California, Oklahoma, Illinois, Michigan, and all over Indiana.

The Sunday service was preceded by a service of music and memories on Friday night and a picnic on Saturday.

The **Muncie, Ind., Forest Park Church** had a mortgage-burning ceremony June 10. The church was organized in 1946. This is the first time the church has been debt-free since its organization.

Participating in the ceremony were Dr. Bruce Taylor, district superintendent, and Pastor Charles E. Bertram.



The church attendance has more than doubled in the past four and a half years. □

Sunday, June 24, the closing day of the assembly year in **Bethany, Okla., First Church** was a historic occasion. Pastor Ponder Gilliland received 60 new members into the fellowship of First Church. This made a total of 366 new members received this anniversary year. Of these, 206 came by profession of faith (new Nazarenes), and 160 were received by transfer.

Realizing their goal of receiving an average of a member a day during the year was the result of a total effort on the part of pastor, staff members, secretaries, and lay members of the church. Jim Bell, minister of evangelism/outreach, says, "We give God the praise for His faithfulness during this 75th anniversary year." □



Valley Shepherd Church of the Nazarene, located in the Boise-Nampa area in Idaho, celebrated the dedication of their new sanctuary complex on Sunday, May 20. Rev. Ron Rodes is the pastor. During his nine years of ministry, attendance has doubled. Increased attendance began in the late 1970s. Ground was broken for a new sanctuary in August 1979. A total of \$485,000 was raised by the congregation toward the completion of the 11,000 sq. ft. facility, which cost \$815,000. The sanctuary is built on a curve with a mezzanine and will seat 822. In addition to the sanctuary, the complex includes administrative offices, choir room, rest rooms, a spacious hallway connecting the sanctuary to the existing facility, additional parking, landscaping, and new sidewalks. The dedication message was presented by General Superintendent Jerald D. Johnson, who prior to becoming a general superintendent pastored College Church of the Nazarene in Nampa. Several city dignitaries, community officials, and denominational leaders were present for the dedication.



Harlan Boardman (l.), a dedicated layman of the St. Louis Overland Church, is shown receiving much-deserved appreciation from Pastor James Heckathorn. He has been in charge of the sound room and tape ministry for over 40 years, and at great personal sacrifice has purchased and installed the most modern technical equipment.



On April 1, the pastor's birthday, Darrell Spencer (l.) of the Carey, Ohio, Ridge Chapel Church, presented a check from the congregation to Pastor and Mrs. Harley Duncan for \$1,515 for a trip to the Bible lands. Pastor Duncan is beginning his 10th year of service to the congregation. He is completing 36 years of full-time pastoral ministry. The Duncans will leave New York October 30 with a group of Nazarenes led by Dr. Paul Benefiel, superintendent of the Los Angeles District. Pastor and Mrs. Duncan have five daughters who have attended Mount Vernon Nazarene College. Four have graduated and the fifth will be a junior this fall.

# MOVING?

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## DOOR OPENS TO CHURCH IN KENYA

The Church of the Nazarene has been officially registered and permission given to establish the denomination in the Republic of Kenya, according to Dr. L. Guy Nees, World Mission Division director.

Kenya, with a population of more than 16 million, will be the first country in northeastern Africa where the Church of the Nazarene has become established.



Rev. Harmon Schmelzenbach has been appointed to spearhead the new work in Kenya. He and his wife, Beverly, have been serving as mission director in Namibia.

The target date to commence the work in Kenya is October 1984.

Record Thanksgiving and Easter offerings during the past year have enabled the denomination to expand into four of five new fields, including: the Azores, Burma, Botswana, and Kenya.

Plans are being made to move into Suriname as soon as possible. —NN

## REGIONAL DIRECTOR UNDERGOES QUADRUPLE BYPASS SURGERY



Dr. James Hudson, regional director of Mexico, Central America, and the Caribbean, underwent quadruple heart bypass surgery last month at Research Medical Center in

Kansas City. He was released from the hospital July 26 and returned to Guatemala after a short recuperation period.

Dr. Hudson and his wife, Lucille, had been in Kansas City for the recent meeting of regional directors when he began having chest pains. Tests indicated that surgery was necessary to correct the condition.

Dr. Hudson says he feels well, and his doctors have indicated that his recovery is progressing as expected. —NN

## GENERAL ASSEMBLY PLANS PROGRESSING

Preparations for the 21st General Assembly in Anaheim are well underway. General Secretary B. Edgar Johnson, Local Arrangements Coordinator

Paul Thornhill, and Communications Support Coordinator Paul Skiles were in Anaheim last month to lay some of the groundwork for the mammoth convention that is expected to draw up to 50,000 Nazarenes to southern California.

Among other things, the men checked facilities at the Anaheim Convention Center, met with possible contractors of support services, and negotiated room rates with area hotels.

As a result, the Anaheim Hilton and Towers has been designated as the Headquarters hotel with a special double rate.

Nazarenes are expected to occupy at least 10,000 rooms in the Anaheim area during the Assembly. Double rates (for the most part) will range from \$44.00 to \$70.00 per night, with the average double rate about \$50.00. Ninety-five percent of the rooms needed for the convention are located within five to six blocks of the convention center.

Complete housing information will be provided to assembly delegates October 15 and will be publicized in the December 15 edition of the *Herald of Holiness*. —NN

## WILCON II SPEAKER SHOT IN ROBBERY ATTEMPT



Nazarene layman Ralph Palmen was shot Monday evening, July 23 in Anaheim, Calif., in an apparent robbery attempt.

"I was just getting out of my car in the parking lot of the hotel where I was staying, across from Disneyland, when three men approached me—one of them carrying a shotgun," said Mr. Palmen. "I panicked and ran, but the man with the gun fired, striking me in the lower back."

He managed to run into the lobby of his hotel where he collapsed on the floor. He was transferred to the trauma center at the University of California, Irvine, Hospital where doctors said he was very lucky. The shotgun blast had struck a 10-inch wide area of his back but had failed to touch his kidneys or other vital organs.

Officials said the same three men were apparently responsible for five other robberies in the Anaheim area that same night, although no one else was shot.

Mr. Palmen was in Anaheim to speak to a convention of Christian radio salesmen and was to speak to those attending WILCON II later in the week at Point Loma Nazarene College in San Diego. He was a special speaker

at all of the WILCON II sessions this summer, talking on the topic of "Prosperity in the Parsonage" and conducting a seminar on communications.

He was released from the hospital just a few days after the shooting. Doctors chose to leave the buckshot in his back, saying that it would create more problems than it would remedy to try and remove it.

Mr. Palmen says he is not bitter about the shooting. "I know the Lord was with me throughout the whole incident," he said. "It's good to know that He really does give peace when times are tough." —NN

## INDIANA PASTOR ESCAPES DEATH IN AIR CRASH

Rev. Garry D. Pate, 38, is back preaching following a brush with death on Friday, July 13. Rev. Pate was en route from Seymour to Jeffersonville, Ind., in a Cessna 182, which he had just purchased, when the engine died.

He had spotted a suitable field and was in the process of landing when the wheel of the craft caught a power line and flipped the aircraft nose-first into the ground. Rev. Pate said the position of the sun in the early morning hours had kept him from seeing the power line until it was too late.

He was taken to the Floyd County Memorial Hospital in New Albany where he was kept in intensive care for two days. He was released from the hospital one week later and returned to his pulpit at New Albany Eastside Church August 5.

Rev. Pate suffered mostly facial injuries, sustaining a broken jaw, nose, sinus damage, two skull fractures and a concussion, yet he was alert enough to give attendants his home phone number immediately after the accident.

"We are grateful to God for the way Garry was spared," said his wife, Carolyn. "The doctors say it is a miracle he wasn't killed."

Garry and his family have served the New Albany Eastside Church on the Southwest Indiana District for almost four years. —NN



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