



HERALD *of* **HOLINESS**

CHURCH OF THE NAZARENE / JANUARY 15, 1977



by General Superintendent Eugene L. Stowe

To Be Like Jesus

CARLYLE WISELY OBSERVED that men are like the gods they serve. The warlike Romans and sensual Greeks were living proof of this in Jesus' day. Small wonder then that Paul would exhort the Galatian Christians to "take the shape of Christ" (Galatians 4:19, NEB).

In this same spirit Temple Gairdner prayed, "Let me be Jesus to men." This has always been and must always be the highest goal of every Christian.

But how does one take the spiritual shape of the Saviour? It is more than a matter of human endeavor.

Anyone who has visited Latin America may well remember the sight of sincere but misguided Roman Catholics crawling across rough stones on their knees as they approached a shrine or cathedral. Their vain hope was that this painful act of devotion would gain them favor with God and produce Christlikeness. But all it accomplished was skinned knees.

Others have sought to imitate Christ through other disciplines, but their quest, too, has ended in frustration and failure.

The emulation of Christ must begin with the divine-human transaction in which the risen Lord comes to live within man's heart. In Revelation 3:20 He promises, "Behold, I

stand at the door, and knock: if any man hear my voice, and open the door, I will come in . . ."

Paul prayed for the Ephesians "that Christ may dwell in your hearts by faith" (Ephesians 3:17). When He comes in, the sinful acts and attitudes which make men un-Christlike must go out. Then do we begin to "take the shape of Christ" as He lives out His life through us.

But there is more. As the sanctifying Saviour, He wants to cleanse completely and fill us with His fullness. Self-will must be crucified so that His divine will may completely control. Consecration is the yielding of self to God in the same way that clay must become submissive to the potter and wood to the carver. Only then can one fully "take the shape of Christ."

The Christian's prayer for entire sanctification is voiced by the hymn writer:

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

Then with the Apostle Paul one may testify, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . ." (Galatians 2:20a). Then, and only then, can the Christian reach his full potential of Christlikeness. □

by MORRIS CHALFANT
Norwood, Ohio

WHAT ARE the major worries of the man on the street? Taxes? Crime? War?

According to a Yale psychiatrist, the worries which lead to despondency are much more personal. Dr. Eugene Paykel asked 373 people to rate the events that would upset them most. Heading the list were: the death of a loved one; going to jail; an unfaithful spouse; financial difficulty; separation; divorce; unwanted pregnancy; and major illness.

There is an old Spanish proverb which says: "No home is there anywhere that does not sooner or later have its hush." The proverb teaches its own lesson. You cannot mistake it. All men and women sometime will have their burdens.

"What can I do with this burden?" is a frequently asked question.

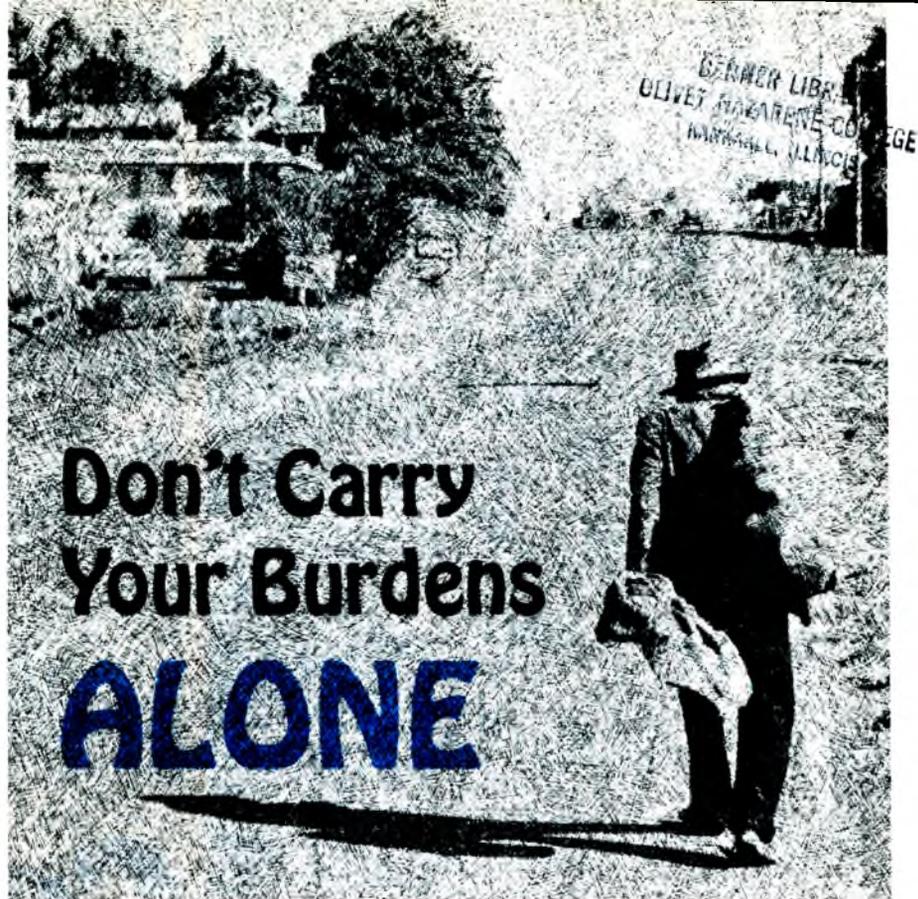
The Bible has three words to say about our burdens. Psalm 55:22 tells us, "Cast your burden on the Lord and he will sustain you." Galatians 6:2 says, "Bear ye one another's burdens and so fulfil the law of Christ." And Galatians 6:5 enjoins, "Each man must bear his own burden." These three sentences say all that is to be said about our burdens.

On the walls of the chapel at Stanford University there are engraved a number of wise sayings. One of them says something like this: "Supposing all the joys, cares, and the opportunities afforded you in life could be gathered into a bag which you could carry on your shoulders. And suppose each person in the world brought his burden to one common heap, there to be given the privilege of depositing his bag and selecting any other bag of his choice. Do you know what would happen? Invariably each one would be content once again to pick up the bag he had deposited on the heap, and go his way."

In the long run we find that our burden is the one we are best fitted to bear; and in bearing it courageously, our spiritual muscles are developed, and in time we see that "the curse has become a blessing" to us. But there is need for patience lest we estimate the burden by its weight today and forget its uses for tomorrow.

God allows us to have burdens to exercise our faith. People who run from problems—who try to fill the valleys of their lives with drugs, for example—are missing a blessing. Faith grows under pressure, in disappointment, trial, and difficulty, far more than when things are comfortable.

Since we do not carry the burdens of others, we can never fully understand their situations. But there is Someone who does understand; His name is Jesus.



He knows what it is to be despised, rejected, deserted by friends. He knows how to bear a burden, for He prayed alone in agony in a garden before they crucified Him. "It was our grief he bore, our sorrows that weighed him down. He died in our place" (Isaiah 53:4, *Living Bible*).

Jesus promises, "Come unto me, all ye who are weary and heavy laden, and I will give you rest."

Henry Moorhouse, a noble servant of the Lord, was going through trying circumstances. His little daughter who was paralyzed was sitting in her chair as he entered the house with a package for his wife. Going to her and kissing her, he said, "Where is Mother?"

"Upstairs," she replied.

"Well, I have something for her."

"Let me carry it to Mother," said the daughter.

"Why Minnie dear, how can you carry this package? You cannot carry yourself."

With a smile on her face, the child replied, "Oh, no, Papa; but if you give it to me, then I will carry the package and you can carry me."

God spoke softly to his heart. Moorhouse was carrying his burden, but was not the Lord carrying him?

"Cast thy burden upon the Lord, and he shall sustain thee." There is no need to carry our burdens alone when the Lord Jesus will carry both them and us. The Apostle Peter puts it this way, "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

*Christ will not fail me, a child of His care;
All of my burdens He gladly will share.
He's ever beside me, no harm can betide me,
For when I most need Him, my Saviour is there!* □



HERALD OF HOLINESS

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IVAN A. BEALS, Office Editor

Contributing Editors:

V. H. LEWIS • ORVILLE W. JENKINS
GEORGE COULTER • CHARLES H. STRICKLAND
EUGENE L. STOWE • WILLIAM M. GREATHOUSE

General Superintendents, Church of the Nazarene

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Ceramic Faith

by MARJORIE A. WESTGATE

Fairhaven, Mass.

NOT EVERYONE is fortunate enough to attend college. I would love to attend and study philosophy, psychology, and the science of education. I'm interested in people and there is so much I do not understand.

Reflecting on this one day, my eye was drawn to a ceramic dish on the coffee table. I immediately thought of Romans 9:21: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

God is like a potter and humanity is the clay. He did not compare man to something above the ground, such a fruit picked from a tree, but as clay from the earth. He wanted something earthy. He could have picked rubies, coal, diamonds, sapphires from the earth, but He picked clay. Why? Clay is worthless in itself, pliable and impressionable, not at all attractive. It is perishable and cheap. I learned my first lesson.

How does a potter mold a ceramic dish? I let myself be transported back in time and was sitting at the side of a potter, on the verge of learning a lesson that would be very precious to me.

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I watched him as he placed a lump of clay on the wheel and spun the wheel with his feet. He guided the clay, coaxed it, persuaded it, and gently shaped it. He used no mold; each piece is an individual. And when it had dried, it was greenware, cool and pale gray, smelling of moss and old wells.

But how fragile it was! The slightest pressure from his hand would send the dish crumbling into a score of powdery pieces. "And the clay was marred in the potter's hand" (Jeremiah 18:4). Very breakable, I thought. Write it across the forehead of everyone you meet. Not only friends but enemies as well; poor, living souls in houses of clay. Deal with them gently; be kind, for they are breakable. But the fire will alter that, when they go through the kiln.

Now the dish seemed ready to paint, but no, the potter took a silver-edged knife and scraped away every minute unevenness. Every pimple is smoothed, for the tiniest blemish will show up as a glaring flaw in the finished product. Now he washed the greenware with a sopping sponge. Thirsty and porous, it sucks the water in. Now it is time to under-glaze the dish.

I saw the jars with labels on them. What one label claimed was a "brilliant lime" looked watery gray. The "chocolate brown" was a pale pink, the "vivid burnished orange" was straw-colored, and the "rich chestnut brown" was muddy.

I thought to myself, The labels must be wrong; then suddenly, as though he heard my thoughts, the potter said, "No, you are wrong." But how can that be? I have eyes, I can see!

"I have been a potter for 30-some years. Do you choose to trust me or not?" I was really confused. How can he paint in an ugly gray and expect green, or that drab pink and hope for a beautiful brown? Another lesson. Faith! This is like his brain believed and made his hands work.

The dish was then put into the 1,904-degree heat of the kiln to be fired. The doors shut and it was in the dark for 5 hours, then allowed to cool, still in the dark, for 12 hours. It came out with the colors set, and its fragility gone.

The potter then gave it two coats of glaze. Glaze should be clear, I thought, but this was ghastly, washed-out turquoise. But the glaze will turn to transparent glass and the colors underneath will be brilliant. As the potter sopped the awful no-color stuff over the intricately designed dish, I almost wept. It will all run together. But no, the fire again will take care of everything.

My eye then went to a graceful vase in a riot of colors, and a soup bowl daubed in brown. The potter followed my gaze and asked, "Which would you choose to be?"

I knew instantly which I would choose; but wait! The vase will just sit on my living room shelf, to be enjoyed by visitors, while the soup bowl would be used by me daily, close to my hands. I changed my mind. He nodded his approval.

Well, the potter's dish survived the second firing, and he laid it in my hands. Was this the worthless lump of clay that was kneaded and painted in colors I despaired of? Smearred with effacing glaze and entrusted to the fire?

The ceramic dish was resplendent, dazzling with emerald green and cinnamon, a flaring orange, sea blue, and sharp black. It was beautiful. All hope fulfilled. A dazzling marvel. I knew how a potter felt.

I had trusted when I could not understand, had worked in the dark when I could not see, had been wrong when I was sure I was right, had hoped for what I did not have, had been humiliated but believed, discouraged and learned pity. Then I knew I had taken courses in philosophy, psychology, education, and a study of humanity, and I had graduated to faith. □

PRAYER TIME

*There in my darkened closet,
When shadowed fingers fall,
I bar the shutters of the world
And cannot hear its call.*

*In the beginning, some years ago,
When first I sought this peace,
I could not bear the silence;
I could not find release.*

*But then I learned to speak His name;
And though my soul would quake,
He came, and with His coming,
My spirit would awake.*

*So now I wait in calmness—
Without fear; He brings me light.
I know that where He walks,
There is no more of night.*

*I whisper out His splendid name
In childlike faith and trust,
With eager expectancy
As He has said we must.*

*Then, just then, He comes to me,
And in sweet and tender tone,
He tells me from a heart of love,
"I'm here—you're not alone."*

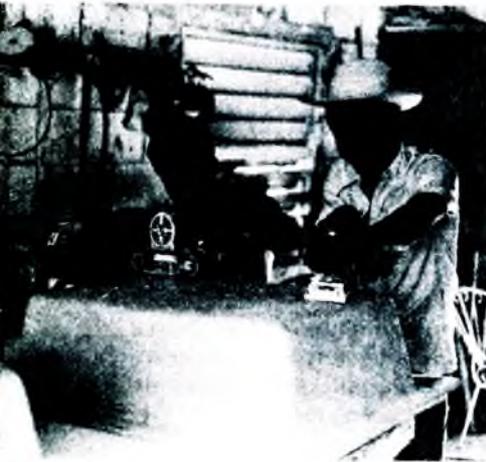
—JOYCE HENNING
Rancho Cordova, Calif.



AT THE RISK of sounding presumptuous, three Nazarene missionaries and the two district superintendents in Haiti, inspired by faith and vision, threw discretion to the wind and unequivocally declared: "Haiti is going to become a self-supporting arm of the Nazarene church!"

The scene of this declaration in the fall of 1976 was at the Walt Crow dining table, in one of the five missionary homes atop a hill behind Port-au-Prince, the capital city of Haiti. Crow had returned to the Black Republic on a year's assignment during mis-

From Subsidy to



sion director Terry Read's furlough. The Crow family—Walt, Linda, and their three girls—are eventually to go to France where they will work with the Holy Spirit in establishing the Church of the Nazarene.

The concept of an overseas district financially supporting its own church organization is not new. This has been the goal of every country that is being subsidized by the church's Department of World Mission. Guatemala Northeast and Peru North have already achieved that goal.

To other districts, such as Haiti, the concept of financial self-support has appeared beyond reasonable reach. When the typical annual wage

is \$50.00-\$75.00, how can a church support its pastors and program?

"That's an excuse that's going to change," stated one of the eager young men that night in Crow's dining room. "Poverty is not going to thwart all that the Spirit of God has for Haiti."

The Haitian church is beginning to take seriously the challenge of self-support. According to Florentin Alvarez, superintendent of the Southern District, the church in Haiti is investing impressive amounts of "seed money" in its development. This money will generate jobs and income for the church membership. These funds are not made available to the Haitian church from outside sources, but are contributed largely by the people on both the Northern and Southern districts.

At the heart of the Haitian Nazarene self-support program are 20 projects that are classified under four categories: agriculture, construction, financial, and professional centers. Begun in 1975 primarily from a \$3,000 Nazarene missionary special and augmented by the Haitian (Nazarenes) credit union, the program is providing pastors and lay persons with opportunities for investment and education in the following fields (the dollar figure refers to the current inventory valuation):



PHOTOS: (top) Agricultural missionary Charles Morrow and two men in the farm management training program show off bull donated by Heifer Project International. (center left) The construction of forms for fiberglass ceiling units is part of the apprentice program in Haiti's self-support program. (center right) Plans call for the Nazarene dispensary to contribute to the districts' support. Here an assistant grinds corn and beans which will become a high-protein food item and sold for a nominal fee to rural Haitians. Lois Ford, R.N., oversees this program. (bottom) A portion of the cattle herd on the Nazarene community self-support farm.

AGRICULTURAL

- Importation of Brown Swiss dairy cows and breeding bulls combined with training in animal husbandry (**\$9,000**)
- Hampshire swine herd and swine management course (**\$2,000**)
- Establishment of broiler complex with instructions in poultry raising (**\$1,500**)
- Reforestation of hardwoods and pines (**\$2,500**)
- Coffee nursery and technical supplies for growing coffee beans (**\$2,700**)
- Establishment of a potato cooperative for local marketing (**\$1,000**)

purchase in Port-au-Prince the commodities not easily accessible in the remote valley community. She sells them at a fair markup, with the profits helping to lift the family's living standard, and the tithes and offerings going directly into the church. Pastor Luxama's reaction is simply: "The credit union is making a real difference for our family."

The Duvalierville church bus is the product of another credit union loan. On Sundays the colorfully painted bus serves the growing church's Sunday school. During the week it becomes a for-hire carrier for the general public.

Self-support

*A Report by
Missionary Walter Crow
and Paul Miller*

PROFESSIONAL CENTERS

- Establishment of industrial and professional occupational training centers (**\$2,100**)
(Fiberglass construction, sewing, and typing are among skills now being taught.)

CONSTRUCTION

- Formation of concrete form and shoring rental company (**\$18,510**)
- Prototype of low-cost rural housing (**\$5,000**)

FINANCIAL

- Establishment of credit union (**Capital assets—\$7,680**)
- Establishment of benevolent programs for the Church of the Nazarene, including insurance and retirement benefits (**Capital assets—\$7,756**)

The impact of these projects will be substantial. By the early 1980s, it is projected that more than 25,000 Haitian Nazarenes will have the potential of increased income through direct involvement, i.e., investment, education, etc., in one of the four categories. Of course, the church of Haiti will profit from the increased tithes and offerings.

Casale is not much of a village as far as population centers are concerned, but getting there by Land Rover from the capital is an experience in precarious trail driving. The mountain scenery is beautiful. Crossing a small river a half dozen times provides glimpses of mountain life missing from the people-clogged streets of Port-au-Prince and Cap-Haitien.

The Church of the Nazarene in Casale stands on the bank of the snaking river. On Sunday morning church-bound adults and children nonchalantly kick off their shoes and wade across the stream to be greeted on the other side by Pastor Andre Luxama.

A stone's throw from the church is the Casale market. Here beneath thatched coverings the local merchants hold forth. A familiar face can be seen each week amid a jumble of soap, margarine, canned milk, and diesel fuel. It's Mrs. Andre Luxama, pastor's wife and enterprising in the Haitian (Nazarene) credit union (minimum deposit is \$25.00). Mrs. Luxama was able to borrow enough money to

At the present time, the self-support projects are under the direction of agricultural missionary Charles Morrow, a layman and a community development specialist. Working with Morrow and Southern District's superintendent Alvarez, is the superintendent of the Northern District, Delano Pierre. Dr. Steve Weber is the missionary financial advisor for the project.

Of particular interest to "Agro" Morrow are the agricultural projects. Valued at close to \$20,000, the districts' heifers and bulls are kept at the Nazarene community self-support farm where the animals are cared for with modern animal science techniques. Both Haitian and missionary personnel believe this herd will help improve the nutritional and economic status of the rural population. Fifteen Haitians will receive dairy farm management training at the farm.

Contributing 10 heifers and 2 bulls to the Nazarene herd has been Heifer Project International, a non-profit organization supported by U.S. church, farm, and civic groups. The airlift that delivered the animals to Francois Duvalier Airport was financed by the United States government and AID.

Director general of the nation's Institut du Développement de l'Agriculture et de l'Industrie, Jaures Leveque, has recently said: "We respect the Church of the Nazarene because in addition to its religious and social ministry to our people, you have taken the initiative to develop an agriculture program for the benefit of the masses."

As Haiti works toward self-support, it is recognized that continued General Budget subsidy by the Church of the Nazarene is important. The districts' leaders thank the general church for the hundreds of thousands of dollars that have been invested in their church over the past 26 years. The goal of Regular District status is on the horizon. It will be achieved and the resultant Church of the Nazarene in Haiti will be a strong partner in the evangelization of the world. □

During fiscal year 1976-77, the Haitian Church of the Nazarene will invest some \$57,000 of its own money in its own future.



by ROBERT E. MANER

Valdosta, Ga.

THAT MAN is a prince charming," I said to my wife as we walked away.

He was one of those individuals who compelled people by the sheer power of charm to like him. His life-style was far from Christian; he took full advantage of his charm for selfish purposes. Yet he was the kind of person it was almost impossible to dislike.

What a fantastic Christian he would have made. Or would he? Had he even a little religion, he could have swept the average church members off their feet. He would have had power far beyond the average person for good or evil.

It is so easy to be deceived by what seems to be rather than what is. Here are some lessons 50 years of living have taught me.

1. THERE IS A DANGER OF CONFUSING PERSONALITY AND PIETY. Some people are blessed by natural outstanding personalities. If the individual is, for example, a preacher, it is so easy for people to misread this for being spiritual. Fortunate indeed is the individual so endowed. When this gift is given to God and an individual is genuinely filled with the Spirit, God has a dynamic servant at His disposal.

But all too often this type of person does not develop into a deeply spiritual man because he can get by on his personality. Taking the easy way out, he settles for second best. Piety has to do with character; it comes, sometimes, out of the sorrows of life. It comes from a deep commitment to Christ, from studying God's Word, and, above all, from a sincere hunger to be Christlike.

2. THERE IS A DIFFERENCE BETWEEN GOODNESS AND GODLINESS. All Christians should be good people. But the opposite is not true; all good people are not Christians. Some people seem to have an inborn goodness. It is easy for them (and for others who know them) to conclude that this makes them Christians. Frequently, these naturally good people are the hardest to reach with the message of salvation because they see no need in their lives. They look about at the vile and contemptible whose lives are soiled with the mud of the hogpen and say, "I don't live like them."

While we thank God for the good and decent people we know, we dare not confuse their goodness with godliness. This is tragically true with older people as well. Age rather than grace stops some people from sinning. Having retired to the rocking chair, they falsely conclude that they are saved and prepared to meet God when in reality they are just as lost as the prodigal who is still in the far country.

3. THERE IS A DANGER OF CONFUSING PRESSURE AND POWER. This is especially true in our churches. We all want to make our churches succeed. If the power to do so seems absent, we quickly resort to human pressure as a substitute. For a time this will give some help. But in the long run it will prove to be only a substitute for the real thing and nothing more.

Pressure will cause fatigue and produce human failure. People will get tired of pressure and give way to the human tendency to "let clerical George do it." Jesus promised power, not pressure.

If the power seems to be absent and we yield to the temptation to use pressure, the results will always be disappointing. How much better to pay the price in prayer and fasting until God sends the "old-time power." The world keeps people under pressure. If they find the same pressured climate at church, it is little wonder that some are disappointed. The Spirit is the Christian's only Source of power.

4. THERE IS A DANGER OF CONFUSING PLATITUDES AND PRAYER. The prayer that God listens to is not necessarily the one that makes the best impression with men. It is so easy for us to develop the habit of linking together those little ear-appealing phrases that sound so good to others and make a very beautiful prayer. These prayers may impress men, but it is doubtful that God pays much attention to them. We are all in danger of praying to be heard of God and overheard by men.

Real prayer comes from the depths of the human heart. The language may be slow and halting; the English may be poor and even childish; the words may be interrupted with sobs; but the heart reaches out for God. That is prayer.

helps to holy living

5. FINALLY, THERE IS A DIFFERENCE BETWEEN PEEVES AND PRINCIPLES. Every man has some pet peeves. These things we dislike intensely can become an obsession that will dominate our lives. As we grow older, we need to keep our peeves separated from our principles. Peeves have to do with personal taste, opinions, past experiences, heredity, and scores of other things that help to shape us into what we are. While it is unlikely that we can divorce ourselves from our past, it is very important that we identify those strong feelings which may be nothing more than personal opinions. I have found some guidelines that have helped me in this endeavor:

a. Principles have universal application while my peeves have only personal value. Some peeves have no value, they may even hinder us.

b. Principles are scriptural while peeves are strictly opinions. Most of my generation found an expression of this in long hair on men. I don't like long hair on men. But I will not allow this to become

a principle. Men have died for their principles. Not everything is that important to me.

c. Principles are durable; they last. Peeves have to do with passing things. My peeves change but my principles do not. Styles and customs are constantly changing. If my basic principles of life are all based upon current dislikes, I will wake up down the road one day and find that my whole life is structured on opposition to things that no longer exist.

d. Principles are positive while peeves are usually negative. It is not what I am opposed to but what I am in favor of that must, in the end, motivate me. If I am motivated by the negative, I am doomed to disappointment. If I have many peeves and few principles, I am in serious trouble.

The things that used to impress me do not always have the same effect on me today. Some of the less obvious qualities of people seem to stand out with increasing brightness and luster. I have a much greater appreciation for a lot of quiet and sometimes unknown people. □

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
*Nazarene Theological Seminary
Kansas City*



THE COST OF A CLEAN CONSCIENCE

Since the year 1811, approximately 125,000 people have paid a total of \$3 million into the United States Treasury's Conscience Fund. The smallest payment was one cent which was a person's repayment for using a canceled stamp. The largest payment was \$30,000, the reason for repayment not being given.

Based on these figures, there is a wide range in the cost of a clean conscience. Regardless of the cost, however, a clean conscience is always a good buy.

When one buys a clean conscience, there are bonuses that always go with the bargain. One bonus is a feeling of authenticity. In most persons there is a deep need for honesty and integrity. These qualities produce a feeling of realness or authenticity. When one has made amends for his past, his sense of authenticity returns.

Another bonus that comes with a clean conscience is the ability to sleep. Pastors who are disturbed that some of their parishioners sleep during the sermon should be heartened somewhat that their saints can sleep. It may be the sign of more than apathy.

It has been reported as fact that the Internal Revenue Service received a letter that read like this:

"Enclosed is a payment for cheating on my income tax. If I still cannot sleep, I will send you the rest of what I owe." Granted, buying a clean conscience so that one can sleep is not the most noble reason for making amends for one's past. But it is one of the bonuses nonetheless.

The greatest bonus that comes with a clean conscience is the knowledge that one is right with God and with man. A clean conscience has both a vertical and horizontal perspective. Some fail to understand this two-dimensional nature of confession. They believe that one's past need be confessed only to God. Not so. One must realize that the horizontal dimension (man-man) is directly related to the vertical dimension (God-man). Confession must be two-directional.

When one sins against another, he sins against God as well. Knowing that he would one day stand in judgment before God, as we all must, the Apostle Paul declared, ". . . I strive always to keep my conscience clear before God and man" (Acts 24:16, NIV).

Confession and restitution can be costly, but they make for peace with both God and man. That is a bargain at any price. □



by ROBERT BRANSON
*Eastern Nazarene College
Wollaston, Mass.*



The BIBLE In English

GOD'S WORD IN MAN'S LANGUAGE

ALTHOUGH WRITTEN in languages which only few can read today (Hebrew, Aramaic, Greek), the Word of God when it came to man was plain enough for everyone to understand. Moses was clearly understood when he spoke to the people about God's covenant (Exodus 19:7-8). The prophets spoke in the marketplaces, in the cities' gates, on street corners to men and women engaged in everyday activities. Archaeologists recently discovered at Lachish ancient letters dating to the time of Jeremiah, written in the same style as that of Jeremiah and Deuteronomy. The language of the New Testament long mystified scholars, for it was not written in the polished literary Greek of the first century. In the twentieth century old papyrus letters and bills of lading dating to the time of Jesus were discovered in Egypt. The language was the same as that of the New Testament. God's revelation of redemption had been recorded in words understandable by all; rich or poor, educated or illiterate, of high birth or low.

Even before the coming of Jesus, the synagogue faced the problem of keeping the Scriptures in the language of the people. When Jews who lived outside Palestine forgot the Hebrew language, the need for translations arose. Those living in Syria and Palestine made Aramaic translations called Targums. In Egypt, a Greek translation underwent retranslation several times in order to make the Word of God clearer.

As the Church reached out to new peoples, the Bible had to speak the languages of those peoples. By the second century it had been translated into Syriac and Latin with both translations being updated later by the Peshitta and the Vulgate. Other languages were added: Coptic (third century), Gothic and Armenian (fourth century), Georgian (fifth century), Ethiopic and Nubian (sixth century).

With the coming of the Middle Ages a change took place in the church. Ignorance was widespread as knowledge was attainable only by the upper classes. Schisms within the church had developed when some led the ignorant astray, claiming to base their ideas on Scripture. The Bible became the book of the church, but a church which spoke and wrote in Latin

and not the language of the people. While the intentions of the church might have been honorable—to protect the ignorant from being led astray—it blocked the purpose of God's revelation, to speak to men in their own tongues.

The rise of towns and a wealthy middle class brought about a demand to hear again the Word of God in one's native language. All over Europe portions of Scripture were being quietly translated for persons who could afford them. Oftentimes the authorities outlawed this practice. Many were persecuted and some were put to death because they had been found with Scripture in their native tongue.

The sixteenth century, however, witnessed a virtual explosion of translations. The printing press had been invented, which made reproduction of a Bible quick and inexpensive. Erasmus published a Greek text in 1516, making the New Testament readily available to translators. Although widely used for the next 350 years, the text of Erasmus unfortunately was not based on the oldest and best Greek manuscripts. The next year, 1517, marked the beginning of the Reformation when all over Europe people were demanding to hear the Word of God in their own language.

The first English translation of the New Testament in the sixteenth century was that of William Tyndale. He began translating the New Testament soon after Luther bolted from the Roman Catholic church. But the Reformation had not yet come to England and soon Tyndale had to flee to Germany. Shortly after he finished his work on the New Testament, he was arrested by authorities and then strangled and burned on October 6, 1536. His crime? Translating Scriptures into English!

When the Reformation did come to England, the way was opened for a complete translation of the Bible. The first was Miles Coverdale's, published in 1537, followed by the Matthew Bible (1537), the Traverer Bible (1539), and the Great Bible, so called from its size (1539). The most popular Bible of the time was the Geneva Bible (1557). Translated in Geneva, Switzerland, it was the Bible of the Puritans who settled America. This flood of translations

continued until it crested in the publication of the King James Version of 1611. Then the flow ceased. A translation had finally been made that not only received the approval of the English church, but which spoke so beautifully, yet simply, that the demand for a Bible in the English language was satisfied for over two centuries.

Our own century has witnessed another flood of translations. Many laymen have been confused by their appearance and wonder which one of them speaks truly the Word of God. In a fundamental sense they all do, for each translation has been used by God to reach men and women with the gospel. The reason for their appearance is twofold.

During the last half of the 1800s it was realized in England that the King James Version no longer spoke as clearly to the masses of people as it first did. The English language had changed in three centuries, and if the Word of God was to continue to reach the man on the street, it must speak as

clearly to him as Jeremiah spoke on the streets of Jerusalem. The first modern English translation of Scripture was the English Revised Version of 1881 which has become a common Bible of the British Isles.

The second and equally important reason for the appearance of the new translations concerns Erasmus' Greek text which is the basis of the King James Version. In the last century many ancient Greek manuscripts have been found which give us more accurately the original words of the New Testament. The new translations make use of this new knowledge to express the Word of God more accurately in everyday language.

The task of letting the Scriptures speak in the common language is an ongoing one. It will never cease until the day when Jesus returns. Let us rejoice in the many new translations, for each one can and will be used to speak the message of redemption to a needy world in words it understands. □



FEELING KINDA TEMPORARY

by GENE VAN NOTE
Kansas City

THERE WAS more than the natural glisten in her sparkling black eyes. She tried to hide the reason behind a casual brush with the back of her hand. Part of that sparkle came from unanticipated tears. Tears which finally spilled out, ran down her face, and dripped off of her chin into her chocolate cake. For a few moments she was not present at lunch with her friends. She was reliving a hidden sorrow which she had unsuccessfully buried in the past.

She was divorced. The mother of two, alone in the world, less than 30 years of age. The death of her marriage had come a few years earlier, but not all of the pain had disappeared.

Her emotions were under control again, she tried to explain. The divorce had left her without the emotional equipment to deal effectively with life. She did not know what to do or to whom she could turn for help and advice. For a long time she did not do anything that was very important, submerged in a strange, new feeling.

Finally, she diagnosed her condition. She was, to use her own words, "just feeling kinda temporary." She had neither goals nor dreams; only her responsibility to her two children kept her going from one day to the next. Like thousands of young women in her situation, she was reacting to life rather than participating in it.

Having been reared in the church, she turned there for help at this time of personal crisis. She visited

a church in the neighborhood and felt good. The worship renewed many happy memories of her childhood. Obviously, the Lord was present. There were many indications that He was blessing the people who were members of that fellowship.

But she was not part of it. The worship services were rewarding, but every Sunday was the same. She walked to her car feeling very much alone, certain that no one cared. The fellowship of the church did not seem to include singles.

Finally, she talked with the pastor, who encouraged her to make some friends. He said, "The people in the church do not know how to handle the fact of your divorce. They do not know what to say to you. You will need to break the ice."

So she did. She "broke the ice," made some friends, and now is happy in the church. She is aware that they love her, and is being helped by the atmosphere of honesty and caring that exists. But it happened only after she took the initiative.

There was no note of anger or chastisement in her voice, just a haunting question: "When a person goes to church looking for friends, should they be the one who is asked to 'make friends'?"

And I wondered. How many are there who visit our services, lonely and afraid, who never counsel with a pastor about their broken lives? How many are there who are too timid to "break the ice"? How aware are we of the needs of those who "feel kinda temporary"? How often do we pray for this kind of awareness?

Dare we do less? □



the PASTOR'S WIFE

by KAY HERMON

Little Rock, Ark.

SEVERAL YEARS AGO I read a statement Mrs. Audrey Williamson made in her book *Far Above Rubies*, which caused me to stop and examine my heart. She said:

If the shepherdesses are to be women of strength, they must give attention to cultivation of the spirit. It cannot be a thing of the past. It must be a present, vital, thrilling reality that she is a Christian not because it is a religious duty because of her high calling, but because she knows there is a divine life within.

Though these words are not new to any of us, and though God's Word teaches us the importance of the fellowship of the Spirit, yet, some of us through negligence, misplaced emphasis, or even just laziness, fail to measure up to Christ's requirements for us as spiritual leaders. As a result, every facet of our lives is affected—the home, the church, and our own effectiveness as persons.

We are not able to be the human channel Christ needs because we have failed to grow spiritually. It is possible that some of us have less spiritual life than our laywomen friends in the church, because our busyness and involvement in the church is allowed to take the place of spiritual growth.

Some years ago, I started out with my husband, as a professedly saved and sanctified pastor's wife, with an honest desire to help him be a success in the ministry. My idea of success was rather warped, I believe, but I did want to be a real helpmate to my husband. I knew the doctrine of the church backward and forward. I could give everyone the points on sanctification and how a Nazarene should look. I was much too quick to condemn someone who didn't think as I did, and many times I was far worse than those I condemned because of the wrong attitude in my heart toward those who didn't agree with my ideas.

I was taught by precept and example that man

cannot live by bread alone, so I tried very conscientiously to have prayer every day and read some from my Bible. Of course we did have family worship—no Nazarene parsonage would be without that. I read my Bible and the missionary books as a requirement, saying that I was too busy to read more. I prided myself in the fact that I worked very hard.

But I am grateful to Jesus today for the time I learned a little bit about that wonderful day-by-day relationship and the practicing of His presence every moment. How great it is to drink in His Word and pray because of a deep sense of love to Him rather than from a sense of duty.

Even though I was reared in a wonderful Nazarene parsonage around the family altar with deeply spiritual parents, I missed for a long time the whole heart of true Christian living. Oh, yes, I prayed with others around the altar. I could become very emotional at times and feel rather blest! But in looking back, I see an evident emptiness in a lot of know-how and profession, even to the point of being rather pharisaical. I was instilled in the doctrine. The two trips to the altar were very important. But I failed to fully understand that it was the relationship taken on at the altar that mattered, and that the beautiful person of the Holy Spirit now lived within me!

We commonly hear a comparison made between the need of food for the body and spiritual food for the soul. Yet it is difficult for some of us to realize that we cannot grow spiritually unless we drink in and study God's Word.

In fact, we die spiritually without this. We can be good housekeepers, efficient workers, and have personality plus. But it is God's Word in us that really makes the difference! We must feed and water that perfect seed planted by the Holy Spirit if we would grow and spread a spiritual influence.

Eugenia Price, in her book *Woman to Woman*, mentions the great influence that women have in the

world. In checking the backgrounds of 250 men who were "down and outers" and who had appeared on her radio program "Unshackled," she said that 230 of these men had told her that their lives were wrongly influenced by a woman—sometimes a wife, sometimes a mother, but nevertheless a woman. A right influence in the home, with our pastor-husbands, with our children, and with our church people is dependent on our life in the Spirit and the time spent in the presence of Him who makes us like Him.

Jesus Christ must be our central theme! Have I really, really discovered Him? Am I Christ-centered or church-centered? When I asked myself these questions under the guiding light of the Spirit, I didn't like what I saw. No, I didn't mean to be church-centered, and maybe it was not too evident to a lot of people in the church since I did enjoy helping. But the day I admitted my lack and weakness was a great day for me. My admission of failure was the first step. Forgiveness and obedience and discipline were the next steps. Oh, yes, Spirit-filled—but needed forgiveness!

It seems inconceivable that some of us would know and follow the doctrines of our church so strongly and yet fail to be obedient to the laws of the spiritual life found in God's Word. Yet it is all too true! It makes me think of Communism—dedication to a cause rather than a person. The omissions in my life regarding spiritual values became just as much "wrong" to me as the person I was condemning for acts of transgression. His love within draws us to Him in communion, petition, and sometimes reproof. But the change never takes place until we admit our lack and then determine to change through discipline and God's help.

As we take time to study God's Word and meditate and get alone with Him, a new awareness of the work of the Spirit in our lives begins to take place. This growth will not happen in a moment, for there are some changes that take time. (See Romans 12:2.) But the change will come! He will send us out to witness, to love, and to win others with the idea of lifting up Jesus rather than counting ears in the Sunday school. We will work, yes, but for a love-compelling purpose.

Our homelife, our church life—everything—fall in their proper perspective when Jesus Christ is in control and we are growing through His Word. If we are not fully Christ-controlled, we find ourselves homemakers to the exclusion of other important things. And to be Christ-controlled involves more than just a trip to the altar for a second experience! It involves a day-by-day walk with discipline! Without this, we will find ourselves constantly working in the church with chips on our shoulders, asking what is wrong with the lazy church member, or scrubbing and cleaning with no time to get alone with Jesus. We must know Christ in an intimate way if we are going to be useful parsonage women. Mrs. Williamson also said:

We must be women of prayer. We must practice the art of prayer. Much that we do daily with our hands—the laundry, dishes, etc., is well nigh automatic and leaves opportunity for prayer silent or vocal. Talk to God about

the needs, the new Sunday school teacher, the disgruntled soloist, the dying saint, the unpaid budgets. Then when you enter your closet, prayer will be easy. You can do more for your husband and children on your knees than any other place.

Our lives in the parsonage with our husbands and children and with our people, as we deal with personalities and problems, are all changed when we are adequately supplied within and supercharged with a spirit of concern, second-mile love, and sensitivity to His Spirit. The secret is that His Word must be alive and abiding within us—then we can ask what we will and it shall be done.

Our husbands are the pastors. Our work is to be a helpmate and to work on the sidelines. Yet we must admit that our sphere of service and influence is somewhat different to that of our church members. Many times the line upon line and precept upon precept from the pulpit will never have full effect because we as parsonage women fail to be the examples we should.

Do the people in your church sense your love for God's Word? Being Christ-controlled keeps us in the center of the road, laboring in love and living up to Christ's expectations of us, rather than what some person may expect of us. Many times our failings and shortcomings as personalities fall into the background or go unnoticed when we live a selfless life and put others first through a loving concern to lift up Jesus.

I have shared with you my weaknesses, only because there might be someone else who began as I did with bright hopes for success, but is taking the wrong route. I wish someone could take every young pastor's wife aside at the beginning of her life in the parsonage and impress on her that time spent with God and His Word must become precious to her! We seem prone to listen to guidelines on how to dress, how to keep house, how to guide our children so they will be examples, how we must work in the church. And these are all good.

But it seems that everyone takes it for granted that the pastor's wife's spiritual life is always "up to par," when really it is easy for her to stray because of being constantly associated with religious work which can become a substitute for a deep spiritual life. It would be so much better for us if we would expend our energies in home Bible studies or prayer groups rather than devoting all of our time to Sunday school contests, etc. God has promised to honor His Word! This is the way to see growth!

The closer I draw to Him, the more glaring my weaknesses become. But along with the revelation of my shortcomings is the promise of His help and love to change me and make me just what He wants me to be. I plan to abide in Him and to let His Word abide in me so that I can ask what I will and it shall be done.

I pray that the Lord will help us to teach our children and others that having His Spirit living within us involves more than a trip to the altar or a static experience—it is only the beginning of a daily, growing, maturing relationship with the person of the Holy Spirit. □

holy Men of Old



OUR HERITAGE MAKERS

by JOHN CHILTON

Trevecca Nazarene College
Nashville, Tenn.



JOHN WESLEY: A Man Who Changed His World

AS WE PEER over the rim of a new year and see the shadows of poverty, famine, and political upheaval, and hear the rattling of sabers among the nations, we could easily be tempted to despair. We would, instead, do well to glance backward and examine similar times in history when equally turbulent conditions were faced, and changed, by men who dared to believe God. One of those men stands at the headwaters of the modern holiness movement, and his name is John Wesley.

Wesley was born into eighteenth-century England, a society convulsed by the Industrial Revolution, filled with itinerant beggars, corrupt politicians, and vice and violence at all levels. The lot of the common man was wretched, and he sought relief from his misery in gin, gaming, and immorality. It was to these victims of sin and society that John Wesley preached the Good News in the streets, in the fields, in the mines. He lifted up Jesus Christ to the degraded and the desperate, and he initiated what was probably the most radical transformation of a society by the gospel in history.

Born the thirteenth of 19 children, John was raised in the abject poverty of a rural Anglican parsonage. Susanna Wesley disciplined her children in body, mind, and spirit, with a rigidity that appears harsh by modern standards. But John looked back in later life and yearned for those regular hours of prayer and instruction he had known as a child.

Neither Wesley's message nor his method was formulated overnight. Much has been written of the Aldersgate Street prayer meeting on the spring evening in 1738, where he felt his heart "strangely warmed." But to understand the intensity of his commitment and service, one must consider the years of training at Susanna's knee, the study and soul-searching which followed his graduation from Oxford University and ordination into the Anglican clergy, and the less well known contacts with Peter Bohler, a Moravian preacher and soul winner. His persistent witness and consistent life probably had as much to do with Wesley's conversion as any other influence. The years of spiritual frustration and legalistic striving were washed away in the sudden assurance of God's forgiveness and acceptance, and this became the heart of John Wesley's message to England.

The message of personal salvation by grace was not as well received by Wesley's fellow Anglican pastors, and he soon found the church doors closing to him.

A loyal churchman, he felt that souls could hardly be saved outside the sanctuary walls, and he viewed "field preaching" with considerable misgivings.

His friend George Whitefield finally convinced him, and one year after his conversion he preached his first open-air sermon. His congregation, 3,000 laborers, gathered on the clay banks of a Bristol brickyard. His text was "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . ." (Luke 4:18).

For the next 50 years Wesley preached three times daily on the average, mostly in the open, on occasion to as many as 14,000 people. As people had listened to the Master centuries before, "the common people heard him gladly." Tens of thousands were lifted out of their misery and immorality and sent on their way singing their newfound faith in the words of the new hymns of John's brother Charles. The Wesleys brought a new spirit of joy and piety to religion.

The writings of classic devotional authors such as Thomas a Kempis led Wesley into a search for a deeper experience with God, a complete devotement of body, soul, and substance. On Christmas Eve, 1744, he came to a spiritual crisis by which he saw "every thought, as well as action or word, just as it was rising in my heart; and whether it was right before God, or tainted with pride or selfishness. I never knew before—what it was to be still before God."

From that day on, his message was expanded to include the need and the provision for the filling and continuing ministry of the Holy Spirit in the life of the believer. And the messenger was gripped by a new passion and urgency which drove him to even higher fervor to "offer Christ to the people."

Though first and foremost an evangelist, Wesley believed that the gospel should touch every area of life, and he constantly spoke out against the social evils of his day. His last letter was a protest against the slave trade. He instilled in his Methodists the same concern for social justice, laying the basis for the great reform movement which swept England in the half century following his death.

What sort of man was this John Wesley, that he could shake the foundations of a nation and, through his writings and his converts, change the course of history? A man small of stature and slight of build, but tough and lean, Wesley was always careful to

maintain a regimen of exercise. He loved to play tennis, and jogged regularly while in school. Extremely self-disciplined, he determined never to spend an hour in profitless activity, and made it a matter of principle always to be prompt for appointments. Many times the coach arrived a few minutes late to carry him across town to a preaching place, and the driver had to chase him down as he walked on ahead.

A scholar of the highest rank, a Lincoln Fellow at Oxford University, Wesley had no use for high-sounding words. He would preach new sermons to his maid, to make sure his words were simple and understandable. Gripped by a sense of urgency and gravity about his mission, he was nevertheless a

cheerful man of youthful spirit who made many friends among all classes and ages. Though a tireless apostle of God's love, he was personally unsuccessful in his several romances. He finally made a hasty and unfortunate marriage with a woman who became a personal embarrassment and a burden to his ministry.

And so John Wesley was not so different from any of us. He had his strengths and his weaknesses; successes and failures; joys and disappointments. But he was totally committed to his God and to his calling, and he changed his world. His final words are the essence of the Christian's faith, and they can be the testimony of any one of us: "The best of all is—God is with us!" □

JANUARY PLANTING

by NANCY WAHONICK

Lakewood, Ohio

IT WAS A COLD, bleak January day. It had been raining the night before, but the cold air threatened snow. The sky was grey and gloomy as only a dark winter sky can be.

My spirit was as bleak as the weather, for personal difficulties had come into my life that all but overwhelmed me. I had faced one personal crisis after another until I felt like giving up in total anguish. It seemed as if there was no hope for ever coming out of the personal problems, the depression, or the torment of my soul.

In an attempt to keep myself busy, I set about doing minor repairs around the house. I discovered I needed a tool that had been put away in the garage storage room the previous fall, so I trudged to the cold shed to look for the tool.

In the shed I found a box of tulip bulbs that I had dug last summer before the troubles had begun, and which I had intended to plant early in the fall. The turmoil of my life had made me forget the bulbs. I checked them and several were beginning to sprout.

I put aside the work that I had been doing, and I picked up a trowel and those bulbs. And in the dark, dank January weather, I got down on my knees and planted the bulbs in the frozen earth. At times I worked with tears, for I really had no hope that the bulbs would grow. They should have been planted

months before. But I worked and worked, until my gloves were grubby and my hands blistered from having to hammer into the frozen earth. But I planted the bulbs.

In March I walked into the yard one day and happened to look down. There was a small leaf that I knew was a tulip leaf. I began to watch daily, and all of the bulbs I had planted that sad January day came up and produced plants.

As the weeks went on, the plants began to show buds, and in May the walks along my backyard were alive with tulips. There was no planned color or design, as in my turmoil I had stuck them in the ground anywhere I could find a place soft enough to plant.

There are so many bleak Januaries in our lives—not physically January, but January of the soul, where sorrow and fear and turmoil overwhelm us. It is precisely those times when action taken reaps the greatest rewards. Action taken without hope of results is the very action that produces the greatest beauty.

God's work must be done if His kingdom is to grow, just as bulbs must be planted if there are to be flowers in the spring. Even if they must be planted in January.

If I had waited until the weather had warmed up, it would have been too late to plant the bulbs, and they would have rotted in the ground. We cannot wait until things are going well to do God's work. If we wait until we have complete hope and complete faith and complete love to do what is right, it will be too late. We have to sometimes plant in frozen earth.

But the amazing thing is that often the efforts made during the times of deepest difficulty are the very efforts that produce the most beautiful results. And sometimes the good we do for God when hope and faith are the lowest is the very good that reaps the greatest rewards, and promises the most lasting beauty.

The test of faith is whether we have strength to plant bulbs in a January ground with the hope of flowers in May. The test of faith is whether we have strength to do God's work in the midst of personal difficulties, with the hope of seeing the glory of the kingdom of God. □

by MARY E. LATHAM
Kansas City, Mo.



Latham

A Time When I Needed You

It was at the last General Assembly. There had been many interesting things happening through the conventions. Varied programs combined to make the time unique. There were workshop activities, instruction, religious entertainment, worship, business, fellowship. We loved every part. Best of all were the people—our Nazarene family!

On Sunday morning they came from all directions to worship together—to partake of the Lord's Supper. And they looked beautiful, dressed in their Sunday best. Most beautiful of all was the presence of God's Spirit, blending our hearts together in unity and love. What a privilege to be a part of such a family who are reaching out to bring in others too.

The days that followed that memorable Sunday brought dozens of chance reunions as we hurried from place to place. There were the evangelists whom we hadn't seen for years. And the seminary couple in their first pastorate, who just happened to have a miniature album with a picture record of the year's events.

One nine-year-old friend who we hadn't seen for a year filled me in on his latest sports activities. We reminisced with a pastor in whose church we conducted revivals in the early years of our ministry. We ran into missionaries from across the globe. While filming *To Make a Miracle*, we had stayed in their homes.

There were many more. They came from the east, the west, the north, and the south. I was reminded of Jesus' words in Matthew 8:11 about a much bigger reunion as His children visit with "Abraham, and Isaac, and Jacob in the kingdom of heaven."

Every day brought more surprise reunions. One stands out most vividly. We hadn't seen them for years—friends in whose church we had worked. They introduced relatives. As we moved on to enter the Arena, a young lady stopped me.

"I've been waiting to speak to you," she said. "You don't remember me. I was just a child when you and your sister held children's meetings which I attended. I'll never forget you. You came at a time

when I needed you. I've thought of you through the years. I just wanted to tell you and to shake your hand."

I shook hands with that beautiful young woman, a mature Christian. And she still remembered those children's meetings. They had influenced her life! What could I say? I wondered what particular features stood out in her memory. I knew we had used many different media. There were songs, object lessons, chalk-talks, pictures, crafts, skits—all kinds of audience participation.

"What was it in those children's meetings which seemed to make the most lasting impression?" I finally framed the question.

She hesitated. "Well, it's hard to say." Another pause. "It was your kindness . . . and . . . your understanding . . . and . . . yes, most of all . . . your love. I knew you loved me."

I wonder if that isn't what people today need from us—from our church family. Not only children, but the whole weary, sinsick, hurting world needs our Christian love, the kind of love that only God's Spirit can impart to His people. The kind of love that results in caring and shows itself in action.

There are a thousand ways to express it. What does the chorus say?

*Lord, lay some soul upon my heart,
and love that soul through me,
And may I nobly do my part
to win that soul for Thee.**

There must be millions who can truly say to the church, our church, "Now is the time when I need you." That's why we must keep extending the reach of our Christian love.

And come to think about it, we still need each other too. As we reach out to bring in others, the need was never greater for our own Nazarene family to keep loving and boosting one another. □

*poem, *My Prayer*, by David N. Johnson, used by permission of TEAM (The Evangelical Alliance Mission).

TURNING THE PAGES

*When I was young,
Yes, so very young,
I wanted to "come of age."
Like a child,
Reading a storybook,
I wanted to turn the page;
Eager to see
What was coming next,
Eager to play a part
In all those wonderful
"Grown-up" things—
Why wouldn't they let me start?
For a very good reason—
They loved me enough
When I was a freckle-faced kid,
To make some very good rules
That proved
They cared about what I did.
And now that I'm old,
I thank the Lord
For their love and the bounds they set,
And afterward giving me
Guidelines true,
Whose patterns I follow yet!
Today
My Heavenly Father sets
Bounds that I must not cross,
Lest I bring reproach
To His holy name
And suffer eternal loss.
Tomorrow is there
On the very next page—
But though I am eager to see,
I must patiently wait,
For His loving hand
Is turning the pages for me!*

—ALICE HANSCH MORTENSON
Racine, Wis.

by WILLARD FRIESEN
Salem, Ore.

BOOK BRIEFS FOR YOU



FAMILY FARE

No, this isn't about fare you pay for getting from here to there. It's about family feeding, not edibles like meat and potatoes, but the things that people do and don't do that nourish domestic togetherness, well-being, and spiritual vitality.

Most families can use a bit of help in building reserves to combat the pressures and problems that disturb the harmony of homelife. Certainly every reinforcement possible should be welcomed in the struggle with "the dailyness of living."

Evangelist Martin's book is not a psychological nor a sociological answer to the question of home unity. It's a series of short, simple talks on Christian relationships within the family circle. It's written in an easy, friendly, sometimes humorous way—nothing heavy or profound or "textbooklike."

The whole idea is to get across some helpful suggestions for getting along with one another—husband, wife, parents, children. There are no dogmatic rules, no arbitrary judgments, only seed thoughts, based on the Scripture, intended to germinate and blossom into actions and attitudes.

To sum it up, here's a little book of 79 pages packed with interesting, helpful observations for family growth in Christian living. □

by PAUL MARTIN

Beacon Hill Press
of Kansas City

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Editorially Speaking

by W. E. McCUMBER

THE BONDAGE OF FREEDOM

Weeping over the city of Jerusalem, Jesus said, "How often I would have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate" (Matthew 23:37-38, RSV). A tremendous lesson is found in the phrases "I would . . . you would not."

This is man's glory, that he *can* oppose his will to the will of God. God has shared with man the awesome gift and power of freedom. Whatever a man has in common with animals, in this he transcends them. Even when he makes a monkey of himself, he is more than a monkey! Only man can rebel against God.

The story of Jonah and the whale is a classic illustration of this truth. The whale did not choose to swallow Jonah. The ancient record says, "The Lord appointed a great fish to swallow up Jonah" (Jonah 1:17, RSV). The fish acted by instinct to obey its Creator. But that indigestible lump of Jewish prophet was there in its belly because he had deliberately chosen to flee to Tarshish when God commanded, "Go to Nineveh."

Jesus used the figure of a hen gathering her chicks to protect them from danger. I have often seen this happen, for my folks had a chicken farm for a while. If a hawk appeared, the mother hen uttered a particular warning cry, and the little chicks scurried beneath her outspread wings. The whole action of call and response was an instinct built into chickens by nature. But God can call people and they are free to respond or to revolt. And this freedom is man's glory. It makes him more than an animal and other than a robot.

And this is man's tragedy, that he *does* oppose his will to the will of God. We are free to choose, but choice sets into operation certain laws of consequence that are not under our control.

We are free to leap from tall buildings; but if we do, we are not then free to keep from splattering on the ground below. Jonah was free to book passage to a distant port, but he was not free to escape the

storm and the whale of God's appointing! Jonah in the belly of the whale, with seaweed wrapped around his head and menaced by gastric juices, is a sorry portrait of freedom.

When anyone asserts his will against God, thinking to be free, he soon finds himself enslaved by evil. There really is no such creature as an autonomous man. We do not have absolute freedom. We are bound either to the will of God or to the forces of sin. Martin Luther, with his flair for wedding deep insight to homely language, said, "Man is a saddle horse; either God or the devil will ride him."

We can indeed choose to disobey God, but we cannot escape the imprisoning consequences of our revolt. Jerusalem opposed the "I will" of Jesus with its "We will not," but a storm of judgment desolated the city and the Temple and the people just a few years afterwards.

But this is man's liberty, that *he can be reconciled to God!* Jesus came to "gather" people to God. The prodigal son can return to the father's house and find a forgiving welcome. And in the strange paradox of grace, man finds his real freedom when he chooses to be the servant of the will of God.

I have been listening carefully to Christian testimonies for over 30 years. And I have observed that *freedom* is a major word in the vocabulary of Christian witness. From the tyranny of all kinds of evil habits and behavior patterns, Jesus Christ has set people free. And human beings are most truly human when they can then face God and say, "Not my will, but thine, be done."

"To be or not to be." To Hamlet the question meant, To live or not to live. To us it also means, To live as humans or to live inhumanly, to live authentically or to live lies, illusions, and unreality. A pig is free only to make a hog of himself. But man's freedom is two-directional. He can be truly man, which means living in a right relationship to God and to others; or he can be unmanned by wrong relationships that are created by the abuse of freedom. □

OUR SANCTIFYING SAVIOR

To be made holy is to be made like Jesus. He sanctifies us by reproducing his own life in ours.

Holiness begins, therefore, with regeneration, with the marvelous experience of being born again. For in

A pig is free only to make a hog of himself. But man's freedom is two-directional. He can be truly man, which means living in a right relationship to God and to others; or he can be unmanned by wrong relationships that are created by the abuse of freedom.

the new birth, the life of the risen Jesus is communicated to us. We become alive spiritually, alive with His life.

The Christ-life is given to make us Christlike. It must come to expression inside of us and outside of us. It must govern our thinking, our intentions, our decision-making. And it must govern what we say and do, hallowing every relationship we bear to others, in our homes, on our jobs, at our schools, in our businesses—wherever life touches life.

The life of Jesus in us cannot come to its desired expression unless the poisoned source of our old way of life is destroyed. The self-centeredness, the god-playing "I," from which our sins of word and deed emerge, must be crucified. A deep inner cleansing must occur that will make life a circle with one Center, Jesus, rather than an ellipse with two foci, Jesus and "I."

The holiness begun with the new birth demands that our hearts be sanctified wholly. The Christ-life must be released to flow unchecked and unpolluted. There must be "love out of a pure heart," to borrow a phrase from the Apostle Paul.

The full and clear expression of the Christ life is not only hindered by indwelling sin, however, but also by the failures and blunders which are traceable to our fallen and infirm humanity. Damaging things are sometimes done, not because our hearts are wrong, but because our minds function so imperfectly. We have clay in our feet and wood in our heads! This means that, in addition to the experience of cleansing which occurs in a moment of faith, there must be discipline and growth throughout a lifetime of faithfulness. When we discover anything in our attitudes and actions inconsistent with the Christ-life, we must change.

For this reason we never get beyond the need of renewed forgiveness and cleansing. There is a daily sanctification of life required of Christians who would become increasingly like Jesus.

The new birth, the cleansing of entire sanctification, and the constant examination, discipline, and pruning of our lives are all included in the process by which Jesus makes His life in us become His likeness in us. And the resurrection! □

CLOSING THE GENERATION GAP

Our Youth Week activities usually occur in January. Thinking about this led me to reflect upon the generation gap, that alienation of youth from parents, of students from teachers, etc., that has been so productive of pain and grief in our times.

When I began teaching college, the situation was worse than now. Some friends wanted to know how I expected to cope with the mood and activity of revolt, for I was already in my "graying" period. My strategy, I told them, was twofold: Keep an open mind and wear a bulletproof vest!

The generation gap not only produces human misery, it invites divine judgment, as the closing words of Malachi indicate: "And he will turn the hearts of the fathers to their children and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Closing that gap is a Christian responsibility. How can we do it? We must emphasize the factors common to both sides of the gap.

One common factor is the prophetic word of Scripture, under whose judgment and grace old and young

alike stand. The Bible does not arm the old against the young, or the young against the old. It bluntly indicts the sins of all, demands repentance of all, and promises gracious forgiveness to all.

Another common factor is the gift of the Holy Spirit. "The fruit of the Spirit is love" in persons of all ages for persons of all ages. "The world will love its own," but the Spirit-possessed will transcend age and cultural differences in loving one another.

Still another common factor is the responsibility to bridge the gap from both sides. Young and old are obligated, under God, to take initiative in efforts to be understanding, patient, and encouraging. They are mutually responsible for serving one another's needs in love.

The entire Church is enriched by the contributions of each distinctive generation. But the Church is only injured and hindered when the young are too rebellious to listen, and the old are too rigid to learn. Mutual submission to the Word and the Spirit, mutual understanding and forbearance, can close the gap and avert the curse. □

NEWS OF REVIVAL

Pastor David L. Hoffpauir reports the New Orleans Westbank Church recently had an effective revival with Sunday School Evangelist G. Ray McDonald. Emphasis was placed on the Sunday school and evangelism. "We saw our attendance jump from 42 on the first Sunday of the revival to 101 on the final Sunday. We enrolled 17 new members in the Sunday school, received 6 new church members by profession of faith, and saw 15 seekers at the altar." □

Pastor Stephen W. Seelig of the Newhall, Calif., church, reports a tremendous time of victory "during recent spiritual renewal services with Evangelist Ben Lemaster. "The altar was lined and two or three rows were used by scores finding salvation and sanctification and healing of their whole personalities." □



The Mid-America Nazarene College Board of Trustees honored Dr. and Mrs. Curtis Smith for 10 years of aggressive leadership at the fall Board of Trustees meeting, November 3 and 4. Three areas have been maintained to be "different where it counts": (1) spiritual fervor, (2) academic excellence, and (3) contagious enthusiasm. The administration and faculty gave President and Mrs. Smith a gift of love. Students prepared a giant card filled with signatures. Rev. Forrest Whitlatch, chairman of the Board of Trustees, presented a money tree at the morning chapel hour.

District Superintendent H. O. Espinoza of the Central Latin American District writes that several pastors have indicated a need for used English hymnals in good condition. Some of the churches are bilingual, and they could use the hymnbooks for their worship. The gift of such hymnals would be deeply appreciated.

They may be sent book rate to: Rev. H. O. Espinoza, 137 Jeanette Dr., San Antonio, Tex. 78216.—Department of Home Missions. □



Community Service Day is more than a tradition. Each fall Mid-America Nazarene College students and faculty leave campus for a workday in the community. "Donated labor is a scarce commodity (practically nonexistent)," commented one businessman. Another resident sent a "thank-you" note with a \$100 college donation. Her comment: "Such fine young people—high caliber, friendly, polite, plus hard workers." MANC utilizes every opportunity to serve the people of Olathe and southwest Johnson County, Kans.

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- MU-7120C Book/Album Combination \$7.95
- MU-7120 Accompaniment Tape (7" reel) \$35.00
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Examination copies available to any program director or choir leader upon request.

EASTER CANTATA THE WEEK BEFORE

By Ed Seabough and Bob Burroughs. This recent cantata for adult choirs brings the Easter message to life with a contemporary sound, enhanced by flute and optional guitar, handbells, finger cymbals, and brass quartet. Its beauty and inspiration will make a lasting impression of events leading up to the Resurrection. Performance time, approximately 25 minutes.

- ME-18 Choral Book \$1.50
- L-218 Stereo Album \$5.98
- L-218C Book/Album Combination \$6.45

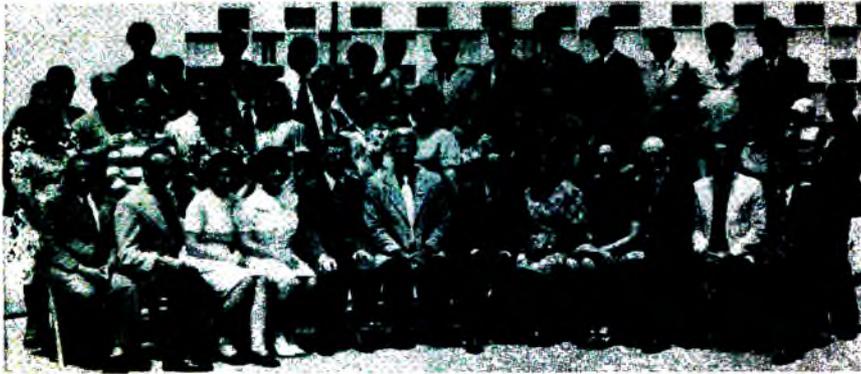
EASTER PROGRAMS PROGRAM BUILDER #14 LATEST!

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BRAZIL MISSION DISTRICT PASTORS' RETREAT

Nearly 50 pastors and wives attended the second annual retreat held November 8-12 in Ocian, Brazil.

Rev. Jorge de Barros of the Department of International Publications, Kansas City, was special guest speaker during the week of spiritual renewal. Margaret Wood, missionary to Cape Verde for more than 20 years and now serving in Brazil, gave a seminar for the wives.

Pastoral experiences were shared. The need and role of Portuguese literature, music, and radio were discussed. Ideas were presented and challenges given in the areas of CST, camps, finances, and the new seminary.

District Superintendent Joaquim Lima planned and directed the retreat. Rev. Stephn Heap, mission director, shared the role of the Missionary Council on the existing mis-



Dr. Jonathan Kwon, president of the Voice Publishing Company, Seoul, Korea, was in the States during the month of December to study some phases of publishing in this country. Kansas City was one of the stops, primarily to visit Beacon Hill Press of Kansas City (Nazarene Publishing House). The Voice Publishing Company publishes many of the religious best seller books in Korean, one of which is Corrie ten Boom's *The Hiding Place*. In December, the first volume of our *Beacon Bible Commentary*, will be released—the only holiness commentary in Korea. Dr. Kwon works closely with Brent Cobb, director of the Nazarene Korean Mission. Dr. Kwon (r.), with Arch Edwards, management coordinator, observes the high-speed, four-color Royal Zenith web press.

sion district and the goals for the pioneer area in the South. □

TREVECCA RECEIVES NASM ACCREDITATION

Word has been received from the National Association of Schools of Music that Trevecca Nazarene College has been accepted into associate membership.

Dr. Barbara McClain, chairman of the TNC music department, was notified recently of the acceptance after a two-year in-depth study by an evaluator. NASM is the accrediting

agency for schools of music and departments of music in universities and colleges.

Trevecca becomes the first Nazarene college to achieve NASM accreditation. □



"Going once, going twice, sold!" And that's the way it went until over \$62,000 was raised at the Autumn Auction of Cattle and Collectibles for Mid-America Nazarene College on October 29. Both feeder calves and beef ready for butchering were auctioned. The exciting part is that the money will all go to students who are in need of financial assistance in order to come or to continue at MANC. Jerry Ketner, assistant to the president (l.), made a presentation to this year's cochairmen, R. R. Osborne and Roberta Reed.



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NAZARENES IN ACTION IN GREAT BRITAIN

With PALCON as an inspiring prelude, British Isles South and British Isles North districts sponsored four personal evangelism clinics, under the direction of the Department of Evangelism. In London seven persons heard the gospel, and all seven made a commitment to Christ (the first time this has happened in over 30 such clinics)!

Fifty pastors and 12 lay persons received "on the job" training in the four 3-day personal evangelism clinics; a total of 124 persons heard the gospel, with 48 of them making a profession in Christ!

Clinic trainers were: Dr. and Mrs. Don Gibson; Rev. Gordon Wetmore, pastor of Columbus, Ohio, First Church; and Rev. David Fraser, evangelist of Xenia, Ohio, who is on an extended stay in Britain. Superintendents Rev. Thomas Schofield of British Isles South, and Rev. David Tarrant of British Isles North, arranged the clinics and gave valuable support, becoming trainers in Bolton and Belfast respectively.

Dr. Don Gibson stated that the objective of the clinical trainer was in keeping with Paul's admonition in 2 Timothy 2:2. We are to teach faithful men who in turn will train others also. Significant evangelism will result from this principle of "multiplication of the workers." Pray this will happen in Britain! □

DARED TO ATTEND CHURCH, MAN FINDS GOD AT NAZARENE SERVICE

Two years ago, two couples in North Little Rock, Ark., accepted a dare to attend a service at the Nazarene Friendly Chapel where Rev. Betty Daniels is pastor.

The dare was because they had heard the church was integrated. They went to find out.

They found out, all right. One couple found more than racial acceptance; they found Christ.

Rev. Betty Daniels reports that the husband had just gotten out of jail and was on bail.

They began to attend regularly as the Holy Spirit began to deal with them. Both husband and wife were saved.

When District Superintendent Thomas Hermon organized a group of men to go to Jamaica for a Men for Missions project, the husband quickly responded along with 11 other men from the South Arkansas District.

Two days after returning from Jamaica, he was picked up by police to begin serving 23 years for crimes committed before he was saved.

Rev. Daniels visited him in the Newport jail and found him "shining for the Lord."

He told Dr. Hermon: "If the Lord does not see fit to free me from the prison sentence, then I am going to make the best of this time in jail to be a witness." □

ARCHITECTURAL SOURCE BOOK IS NOW IN PREPARATION STAGE

Experienced churchmen and church builders are now at work under the supervision of Ray Bowman, Oklahoma City architect, on a comprehensive source book on church planning and building.

Bowman will serve as compiler and technical editor of the source book which has a target date for completion of January, 1978.

He has designed a number of major Nazarene buildings such as Bethany, Okla., First Church; Nampa, Ida., First Church; and Denver First Church; as well as government and commercial buildings.

He holds a Master of Science degree in architecture from Kansas State University.

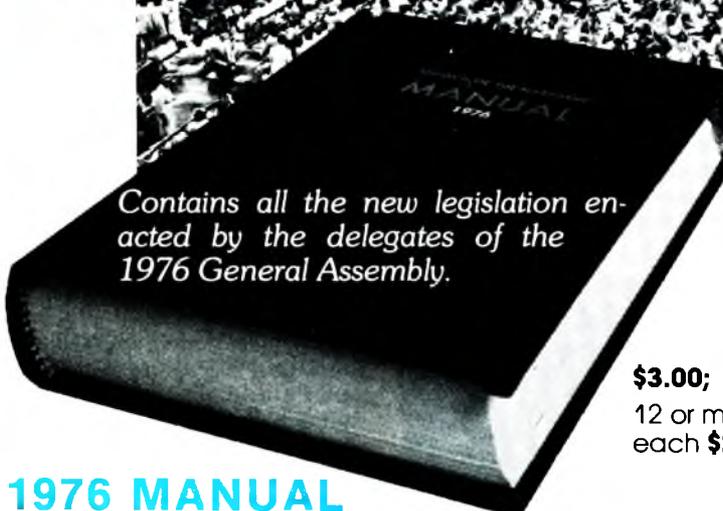
The source book will be loose-leaf in format to allow for periodic updating of the material.

Purpose of the book is to provide a source for guiding church leaders through the building experience.

Although the book is a joint venture of Nazarene Home Missions and the Nazarene Publishing House, it is anticipated that it will find a ready market in the wider evangelical church field.

Most of the contributors are Nazarene, a fact which insures its suitability and practicality for Nazarene use. □

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The Swainsboro, Ga., church recently honored Scott L. Francis for over 50 years of faithful service to the Church of the Nazarene, beginning a half century ago at the Britton, Okla., church. He has served as secretary, superintendent, usher, teacher, board member, and at present as the adult teacher at the Swainsboro church. He is pictured with his wife and Pastor Kenneth Hester as he receives an engraved plaque given by the Swainsboro church in appreciation of his faithfulness.



The people of Lansing, Mich., South Church held a surprise celebration for Pastor John M. Gardner, commemorating his 25 years in the ministry. Rev. Gardner has been pastor of South Church for 5 years. He has held pastorates in Massachusetts, Maryland, and Pennsylvania before coming to Michigan. Rev. Gardner is a native of West Virginia and a graduate of Eastern Nazarene College. Calvin Kring, church board secretary, presented a plaque to Rev. and Mrs. Gardner to commemorate the occasion.



NPH SALES CONFERENCE

The annual two-day Sales Conference for 1976 was concluded with a banquet at the Hilton Plaza Inn, with Dr. Lee Shevel as guest speaker.

Dr. Shevel is an outstanding layman in the Church of the Nazarene with a Ph.D. in engineering from Carnegie-Mellon University.

He served for many years as an executive with IBM and was voted the nation's outstanding electrical engineer in 1964. He is also a Fellow of the Society of Electrical and Electronic Engineers.

His speech, "How's Business?" al-

luded to goals, objectives, analyses employed in any successful business and how these basic principles apply to the operation of the church by pastors and people.



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EASTERN LATIN AMERICAN STUDENTS



District Superintendent Jose Cardona reports there are 12 students from the Eastern Latin American District at the Spanish American Nazarene Seminary in San Antonio, Tex. Pictured (l. to r.) are: (front) Ferdinand Santiago, Puerto Rico; Edelberto and Cecilia Cosas, Colombia; Millie Ramirez, Bridgeport, Conn.; Margie and Merriam Morales, Rochester, N.Y.; Bernardo Perez, Stamford, Conn.; Nellie and Angel Sanchez, Jersey City, N.J.; (back row) David Garnica, Bolivia; and Miguel Cosme, Puerto Rico.



Students are shown at Instituto Nazareno de Estudios Teologicos (INET), at the Newark, N.J. center of studies.



A group of students is pictured at the Stamford, Conn., center of studies.

SOCIAL SECURITY FOR CHURCH EMPLOYEES EXPLAINED

Employees of the local church are *not* covered by Social Security unless the church has signed Form SS-15. This includes all employees of the church and members of the church

staff *except* ordained and district-licensed ministers (ordained and district-licensed ministers are considered as self-employed, not employees, for Social Security tax purposes).

Signing Form SS-15 brings all present and future lay employees of the

church under Social Security coverage. Many churches have not signed this form because the part-time and retired persons who often are hired as secretaries and custodians do not care to have this tax deducted from their income. As a result, however, this income will not count toward Social Security benefits in retirement.

This presents a serious problem for full-time lay associate ministers. In June, the General Assembly established a commission to study this problem and make recommendations.

One possible solution to this problem is for the church board to compensate for a lack of Social Security coverage by enrolling church employees in the Nazarene Supplemental Retirement Program. Deposits could equal or surpass the amount that would otherwise have been paid in Social Security taxes.

The Nazarene Supplemental Retirement Program is a tax-sheltered annuity available to all employees of the church whether they are participating in Social Security or not. Interest is currently being earned at an annual rate of 9 percent. There is no annuity charge with this plan, so interest is earned on every penny deposited.

Tax-sheltered means that no federal income tax needs to be paid on deposits made to the annuity until funds are withdrawn. The double exemption (age 65) and generally lower income in retirement may mean that little or no income tax will ever be paid on deposited funds—if these funds are not withdrawn until that time.

More information regarding either Social Security for church employees or the Nazarene Supplemental Retirement Program may be obtained from the Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131. □



Dedication services for the new Boonville, Ind., church parsonage were held November 14. The services were held by Dr. W. Charles Oliver, Southwest Indiana district superintendent, and Pastor L. T. Reed. The new parsonage has three bedrooms, two and a half baths, dining room, living room, kitchen, and a full basement which has a large utility room, pastor's study and council room, furnace room, rest room, and space for junior church held on Sunday morning. The building is valued at \$50,000.

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OF PEOPLE AND PLACES

Rev. W. M. Hodge was converted at the age of 12, sanctified at the age of 14, and received a call to preach. He preached his first sermon in 1926. Rev. Hodge has been celebrating his golden anniversary this year as a minister in the Church of the Nazarene. He has pastored in Kentucky, Ohio, and Indiana, and evangelized on 15 districts. Rev. and Mrs. Hodge are now retired and live in Science Hill, Ky. □

In the space of two months three honors were given to **Robert D. Branson**, associate professor of religion at Eastern Nazarene College. In April of 1976 the Department of the Army commissioned him as a reserve officer, and he became the only Nazarene elder in New England who is presently a chaplain in the Army Reserves.



Later that same month Rev. Branson was notified by the U.S. Jaycees that he was to be included in the 1976 issue of Outstanding Young Men in America. The dean of ENC, Dr. Donald Young, had nominated him because of his service to the college and the church.

On May 21 Boston University conferred the Ph.D. degree on him, climaxing a six-year program of study and research. Dr. Branson's field is biblical studies with a concentration in the Old Testament. His dissertation was on the Hebrew term for *hatred*, demonstrating its covenantal usage of lack or breach of covenant.

Dr. Branson is a graduate of Bethany Nazarene College ('63), Nazarene Theological Seminary ('66), and Midwestern Baptist Theological Seminary ('69). Since 1970 he has been teaching in the department of religion at ENC. □

On November 2 Lee Littleton was elected to the state senate of Delaware. Mr. Littleton was requested by friends and business associates to run for this office. After waiting before God in prayer, Mr. Littleton felt it God's will that he become the Republican candidate for state senate.

"All during the campaign Mr. Littleton stood tall as a dedicated Christian, reminding his listeners that if he won, it would be God's will."

He is a member of the Seaford, Del., church, where he is the teacher of the adult class and member of the church board and finance committee. Pastor Harold L. Kohser reports his faithfulness to the church has been an inspiration to the people. □

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Don J. Gibson

Executive Secretary, Department of Evangelism

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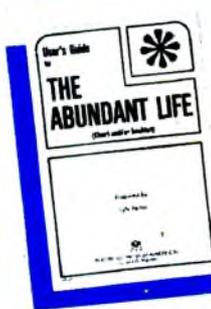
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The ever-growing 25-year-service club at the Publishing House received six new members in 1976. Volume of work and sales has increased during their term of service (1951-76), 634 percent. As a result the work loads and responsibilities of this group have multiplied accordingly. Pictured (l. to r.) are: Everette Pleyer, assistant manager; Russell White, production department coordinator; Colleen Cornwell, director of personnel; Louise Staples, in charge of the mail desk; Wesley Blachly, director of publication advertising; Don Cornwell, director of customer accounts and service.

NAZARENE SUPERINTENDENTS TO STUDY CHURCH GROWTH

Registrations are now being received at the Department of Home Missions for the first session of a comprehensive seminar on church development exclusively for Nazarene district superintendents.

The first seminar will be held March 21-25 in Kansas City and will include

on its faculty Dr. Peter Wagner and Rev. John Wimmer of the Fuller School of Church Growth, and Dr. Paul Orjala of the Nazarene Theological Seminary.

Dr. Raymond W. Hurn, executive director of Nazarene Home Missions, says the seminar will be funded in part by the Department of Home Missions as a contribution to strengthening the weak church.

The seminar will be repeated in the fall for the remainder of the Nazarene district superintendents who wish to attend.

A final seminar for all Nazarene district superintendents is scheduled for January, 1978.

Purpose of the seminar, according to Dr. Hurn, is to "make Nazarene district superintendents the best qualified specialists on church growth anywhere."

The seminar curriculum is being developed with particular attention to the Nazarene context and is one phase of a program of continuing church development designed as a follow-up to the successful PALCON program. □



Mrs. R. L. Dillard of Gainesville, Tex., was at Pilot Point, Tex., October 13, 1908, when the Church of the Nazarene was organized. She is pictured (l.) at the Bicentennial tree-planting service June 19 at Pilot Point. Her parents, the late Mr. and Mrs. J. J. Lillard of Blue Ridge, Tex., were charter members. Also shown is Pauline K. Dye of Torrance, Calif. She was a charter member of the South Carolina District.



The Salina, Kans., Belmont Blvd. Church recently completed the addition of a new sanctuary with educational facilities in the basement. The new addition consists of over 6,000 sq. feet. The cost was \$65,000. It is valued at \$123,000. District Superintendent C. Marselle Knight brought the dedication message on August 8. Rev. Gary White is the present pastor.

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ANNUAL SERVICEMEN'S RETREAT

"Day by Day" was the theme of the Nineteenth Annual Nazarene Servicemen's Retreat, October 4-8. The international organization of the church was especially seen through the multinational representation at the retreat in Berchtesgaden this year.

The theme, taken from 2 Corinthians 4:16, was, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." Messages by keynote

speaker Dr. Bennett Dudney, as well as the fellowship of nearly 100 of God's family, provided an atmosphere which the Lord used to refresh and strengthen every participant.

Several missionaries shared victories and concerns during one of the evening services. They included: the Fullers and Culbertsons from Italy; the Longs from Sicily; and the Lathrops, who have pastored the Frankfurt, Germany, church during the last nine months. They will be leaving for

Jordan soon to continue as director of the work in that area.

The retreat staff was headed by Chaplain Jim Thompson. Working with him were Chaplains Jerry Earles and Chuck Moreland, and Rev. Kurt Schmidlin, who directed the children's activities. Chaplain Ken Clements and his family were able to visit part of the time. Also, Chaplain Leonard Dodson, stationed with the Navy in London, who will be involved with the Annual Servicemen's Retreat during the next few years, was in attendance.

The daily activities began with a time of fellowship and inspiration, followed by group discussions with such topics as: prayer, Christian parenthood, family life, and serendipity. The evening service was a time of sharing, singing, and Spirit-led messages by Dr. Bennett Dudney, the new rector of the European Nazarene Bible College in Busingen.

One Nazarene couple, Specialist and Mrs. James Floyd, was able to attend the retreat because they were sponsored by their home church, Waycross, Ga., First Church. This expression of love and support provided everyone with additional blessing. Perhaps other churches could sponsor their people who are serving overseas

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during next year's retreat. An approximate cost would be \$75.00 per person or \$150 per family. This would be a vital way of maintaining contact with Nazarene servicemen and families as well as saying, "We love and appreciate you."

Special thanks go to the retreat staff, under the sponsorship of the Department of Youth (directed by Rev. Melvin McCullough), for this year's meaningful retreat. Pray for the servicemen and their families in various areas as they endeavor to serve the Lord. Pray for next year's retreat, which will be held during October 3-7, 1977, again at the General Walker Hotel near Berchtesgaden. □

NEWS OF REVIVAL

The **Momence, Ill.**, church reports a good revival with Evangelist Floyd P. Smith of Arcadia, Calif. "In nearly every service, people received help at the altar." Rev. C. E. Eash is the pastor. □

The **Janesville, Wis.**, church reports "the dynamic working of the Holy Spirit in revival, heightened wonderfully in a series of services with Dave Wise, of Nazarene Theological Seminary, as evangelist and the Gospel-Aires of Wisconsin, as singers." Rev. Elmer Pannier is the pastor. □



A presentation ceremony was held at the Port Glasgow, Scotland, church recently to mark the retirement of Mr. William Barclay as local church secretary, who had served for 32 years. As an expression of esteem, a cassette radio and tape recorder was presented to Mr. Barclay by District Superintendent D. J. Tarrant, a former pastor of the church. Pictured (l. to r.) are: Mr. Alec Barclay, present church secretary; Mrs. Esther Ramage; Mrs. Alec Barclay; Mr. William Barclay; Pastor P. W. Gentry; District Superintendent David Tarrant; Mrs. William Barclay; Mr. John Ramage, longest serving board member; Mrs. Frances Gentry; and Mrs. Joy Tarrant.



Marietta, Ohio, First Church rented a booth at the county fair this year. The results were: 1,152 people stopped by and filled out cards for the free Bible; 760 of them indicated they attended church somewhere on a regular or irregular basis; 156 people filled out cards but did not indicate whether they attended or not; 236 people indicated they did not attend church anywhere; 350 copies of the special issue of the *Herald* were given out; and 800 suckers were given to children. The total cost was approximately \$100. The people of First Church gave 177 volunteer hours for construction, maintenance, and the tearing down of the booth. Rev. Paul M. Berger is the pastor.

VITAL STATISTICS

DEATHS

WILBERT G. BAUMGARDNER, 64, died June 23 in Youngstown, Ohio. Services were conducted by Rev. Arthur Brown, Jr. He is survived by his wife, Revera Eaches Baumgardner; two sons, Larry W. and Erbin C.; two daughters, Mrs. Charlene Walpole and Mrs. Linda Simon; two sisters; and nine grandchildren.

MRS. ANNA GRIFFITH, 90, died Nov. 24 in Creston, Ia. Funeral services were conducted by Rev. Le Don McAnally. Survivors include her husband, Arthur; 2 sons, Vester and Paul; 1 daughter, Mrs. R. W. (Pauline) Jones; 7 grandchildren; and 10 great-grandchildren.

MRS. CLARICE A. WHITE, 80, died Oct. 4 in Danville, Ill. Funeral services were conducted by Rev. Keith Bottles and Rev. Ralph Foreman. Interment was in Newport, Ind. She is survived by a daughter, Mrs. Robert (Mildred) Winegarden; six grandchildren; and eight great-grandchildren.

BIRTHS

to **GENE AND CAROLYN (BECK) AHLSTROM**, San Fernando, Calif., a boy, Gene Eric, Nov. 30

to **KEVIN AND JONI (WALKER) ANDERSON**, Pleasanton, Calif., a girl, Amanda Nicole, Oct. 16
to **BILL AND JANET (LAY) DEALE**, Kirkland, Wash., a boy, Harlan Nathaniel, Nov. 25

to **FRED AND SHARON (TOLBARD) HALEY**, Schuylkill Haven, Pa., a girl, Jennifer Lynn, Dec. 8

to **HM2 JAMES AND LINDA (BURGESS) KLAIBER**, Camp Lejeune, N.C., a girl, Heather Renee, June 12

to **ELTON AND MARILYN (GORTON) SMITH**, Florien, La., a boy, Matthew Blake, Nov. 20

to **GREG AND CARLA (LEWIS) SNYDER**, Leesburg, Va., a daughter, Karee Annette, Sept. 17

to **DOUG AND DEBBIE (KINNEY) WICKWIRE**, Austin, Tex., a boy, Ryan Joseph, Nov. 22

MARRIAGES

LINDA FAYE MITCHELL and **RANDALL ALAN SONNENBERG** at Parsons, Kans., Sept. 18

REV. WILMA C. GEEDING and **FRANK SHARP** at Kampsville, Ill., Nov. 13

WANDA COCHRAN and **GENE PICKENS** at Nashville, Tenn., Nov. 27

ANNIVERSARIES

MR. AND MRS. EDWARD A. BRODIEN of Boca Raton, Fla., recently celebrated their fiftieth wedding anniversary. They were honored at a reception given to them by their children in the Ludwig Center Building, Olivet Nazarene College, where Mr. Brodien served as engineer for 27 years. They have three sons; Elmer and Raymond of Bourbonnais, Ill., and Roger of LaPorte, Ind. They have eight grandchildren.

REV. AND MRS. W. H. HURN of Nampa, Ida., celebrated their sixtieth wedding anniversary Nov. 26 at a reception given by members of their family at the First Church Fellowship Hall. Rev. and Mrs. Hurn have four children: Mrs. Helen Ogburn, Nevada, Mo.; Rev. R. W. Hurn, Overland Park, Kans.; Rev. Ed Hurn, Seattle; and Paul Hurn, Evans, Wash. There are 12 grandchildren and 7 great-grandchildren.

REV. AND MRS. CLIFFORD A. NEWBY recently celebrated their fiftieth wedding anniversary at a reception given by the Kissimmee, Fla., church. Preceding the reception, a program was presented by the youth of the church followed by a message in honor of the Newbys by District Superintendent J. V. Morsch. Rev. Newby pastored several churches in the Indiana area, his last pastorate being Mackey, Ind. He and Mrs. Newby are retired and live in Ocoee, Fla. The Newbys have two children; Rev. Paul Newby, associate pastor at the Fort Mill, S.C., church; and a daughter, Mrs. Velma Jones, a member of the St. Joseph, Mich., church.

NEWS

OF RELIGION

MR. AND MRS. VERNON D. SANFORD of East Liverpool, Ohio, recently celebrated their fiftieth anniversary with a reception in Fellowship Hall of First Church. The event was planned by their son and daughter-in-law, Mr. and Mrs. David Sanford of Riviera Beach, Fla., and their sons-in-law and daughters, Mr. and Mrs. Donald (Eunice) White and Mr. and Mrs. Paul D. (Peggy) Cunningham, all of Dixonville. Another son, Roger, died in 1962. The Sanfords have 14 grandchildren and 7 great-grandchildren.

MOVING MINISTERS

HARRY ACTON from Washington, Ind., to Fort Branch, Ind.
 MARK BARNES from Bloomington (Ind.) First to Cape Girardeau (Mo.) First
 WARREN BENOIT to Dimmitt, Tex.
 RICHARD BETHEL from associate, Ceres, Calif., to Woodlake, Calif.
 STEVEN A. BIERLY from associate, Buena Park, Calif., to Atwater, Calif.
 LARRY BRINKLEY to Tulsa Calvary
 CHRIS CARVER from Hilo, Hawaii, to associate, Honolulu First
 C. DALE GERMAN from White Mountain, Ariz., to Fremont (Calif.) Central
 LEO GUFFNETT from Clearview, Wash., to Anadarko, Okla.
 CHARLES HAGEMEIER to Clovis, Calif.
 STUART HICKERMAN from Blackpool, England to Stoke-on-Trent (Fenton), England
 KENNETH HINMAN from Saratoga Springs (N.Y.) Grace to Waverly, N.Y.
 ELLIS K. HORTON from associate, Salisbury, Md., to McConnellstown, Pa.
 MICHAEL ICE from Paducah, Ky., to Anna, Ill.
 PHIL JOHNSON from Tillamook, Ore., to Excelsior Springs, Mo.
 ROBERT KILLEN from Ewa Beach, Hawaii, to Hilo, Hawaii
 RILEY LAYMON from Lexington (Ky.) First to Lawrence (Kans.) First
 CLINT MITCHELL from Parsons, Kans., to Ponca City (Okla.) First
 GILBERT ROMINE from Villa Grove, Ill., to Marshall, Ill.
 DENNIS SAMS to Hughson, Calif.
 GARY SCARLETT from Stonington, Ill., to Mt. Vernon (Ill.) First
 KEITH A. SIMON from Charlevoix, Mich., to Greenville, Mich.
 MEL STRONG from associate, Visalia, Calif., to Lemoore, Calif.
 TED UNDERWOOD to Waterford, Calif.

MOVING MISSIONARIES

REV. AND MRS. DOUGLAS ALEXANDER, Germany, field address: 6 Frankfurt/M50, Wilhelm-Busch-Strasse 56, West Germany

"Showers of Blessing"
PROGRAM SCHEDULE

January 23
"Why I Trust God"
 by Chuck Millhuff

January 30
"The Dimension of Dependence"
 by Chuck Millhuff

ONLY 200 BELIEVERS IN ISRAEL—JEWS FOR JESUS SURVEY. Five investigators from the Jews for Jesus staff have found in an intensive survey of Israel that it is "unlikely that there are more than 200 known Jewish believers in the whole country."

Those few asked that such findings not be traceable to them, fearing strife and opposition from anti-mission groups.

The Jews for Jesus team reported that there is a need for Jewish Christian immigrants skilled in a variety of services, for Bible teachers, for correspondence with brethren in other lands, for more bookstores, donations of clothing, and for intercessory prayer on behalf of Hebrew Christians in the Holy Land. □

EAST GERMAN REGIME ALLOWS ERECTION OF 40 NEW CHURCHES BY PROTESTANTS. The Centre for the Study of Religion and Communism at Keston College, Keston, England, reports a sudden relaxation of church-building policy of the (East) German Democratic Republic.

The agency reports permission given to the Federation of Evangelical Churches in the GDR (an association of Lutheran, Reformed, and United territorial bodies) to build 40 new churches. It is expected that the less numerous Roman Catholics will be allowed to build a proportionately smaller number.

Reasons for the Communist regime's change are unknown. Speculation includes a desire to promote a better image overseas or an effort to gain foreign currency (since West German Christians are likely to fund the costs of the buildings). □

MILLION TEEN RUNAWAYS A YEAR MERELY "TIP OF THE ICEBERG." Teenagers who contemplate running away from home in an attempt to solve their problems or seek thrills are encouraged to seek local counseling or call "national hotlines" designed to help them.

"Running away today is not like what it was for Huckleberry Finn," states an article in the current issue of *Junior Scholastic*, a newsmagazine for junior high students published in New York.

"Huck had an exciting time, floating down the Mississippi on a raft. Runaways today, for the most part, are alone in a strange place. They are not criminals but they do need help."

The article said 1 million young people a year are reported as runaways—but this figure is a "tip of the iceberg" because many cases are not reported. Studies show that teenagers run away because of tragedy in their lives, trouble at school, conflicts with parents, or simply to seek thrills. □

ITALY VOTES CATHOLICISM OUT AS STATE RELIGION. The major parties of the Italian Parliament have agreed to eliminate Roman Catholicism as the state religion, make religious instruction voluntary, and allow defrocked priests to hold state posts.

The 412-31 vote, according to the Associated Press, came on a motion by the Christian Democrats to continue negotiating with the Vatican on revising the 1929 concordat signed by dictator Benito Mussolini and the church.

Communists, Socialists, Social democrats, and Republicans said more radical revisions might be required, but agreed to use the government proposals as a starting point for revising the compact. □

THURSDAY IS "SABBATH" FOR ATHEISTS. Madalyn Murray O'Hair, self-styled "Madonna Madalyn" of the American Atheist church, has announced that Thursday is to be the sabbath day of American atheists.

Mrs. O'Hair declared that atheists should demand of their employers that work schedules be arranged so they can celebrate the sabbath on Thursdays. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ We were troubled recently by an article in the newspaper concerning the estate left by evangelical Kathryn Kuhlman. Will you comment on the accumulation of massive riches by "Christians"?

Also, we were questioning the bequeathing of the estate to individuals with no mention of funds willed to continue evangelism through the church or other body.

Certainly Jesus by His example did not encourage the amassing of wealth. The parable of the rich fool also seems to be relevant here. Our concern is for "wealthy" spiritual leaders which would seem to be a paradoxical situation.

We would appreciate your comments.

Since I have no knowledge of Ms. Kuhlman's complete will, I will not comment on it specifically.

I was interested in the quotation marks you placed around the word *Christians*. That seems to indicate your doubt that one can accumulate riches and also be a Christian. According to the Bible, God empowers some people to become wealthy (Deuteronomy 8:18), and His sovereignty extends to Christians, does it not? But Scripture also makes it clear that riches are no proof of God's favor, and can even serve to fatten the sacrifice for slaughter (James 5:1-5)! The important question is not how much money one has, but how one got it and what one is doing with it.

The rich fool was not condemned for possessing wealth but for being possessed by it. He was selfish and loveless. He was a fool because he was

spiritually poor, not because he was materially rich.

Why do you cite the example of Jesus and then refer it to spiritual leaders? Would it not be as binding upon laymen as upon clergymen? As binding on nominal Christians as upon active, leading Christians? You imply a double standard, one for leaders and another for others.

Where money is concerned, I like John Wesley's advice. "Make all you can, save all you can, give all you can." Be industrious, be thrifty, and be generous! One very good way of giving is through a will that bequeaths money to the church as an agency for evangelism.

It does seem to me that in the face of privation and starvation on a global scale, the selfish hoarding of money and goods is not humane, much less Christian. □

■ Many people say that Jesus was God here on earth. I would like to hear your opinion on this matter.

I prefer to give you John's statement: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us, and we beheld his glory" (John 1:1, 14, NASB). The man Jesus was the Word who was God and became flesh. How the eternal could become historical, how God could become man, is an impenetrable mystery. The Bible states it in faith. But we cannot fully understand or adequately describe this truth.

At the same time, when we say, "Jesus," we are not expressing the full fact of God. There is more to God than Jesus. Jesus, though himself the incarnation of God, nevertheless talked about and prayed to "the Father," whom he also called, "My God."

That "blows my mind," as the young folk say. But a God who did not exceed my comprehension would not be the Creator and Redeemer of our world.

He was "before the world" as One who bore the titles "Word of God" and "Son of God" and "God." And He was "in the world" as One who bore the name "Jesus." Between His mode of existence in eternity and His mode of existence in history lies the miracle of the Incarnation. Because of this, between our alienation from God in sin and our fellowship with God by grace lies the miracle of redemption, our rebirth and forgiveness and incorporation into Christ. Because "God was in Christ" on earth, we can be with God in Christ in heaven. Hallelujah! □

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- REV. AND MRS. C. DEAN GALLOWAY, Colombia, field address: Apartado Aereo 100028, Bogota 10, Colombia, South America
- REV. AND MRS. HAROLD HAMPTON, Latin American Evangelist, field address: Casilla 1132, Correo Central, Santiago, Chile, South America
- REV. AND MRS. SPURGEON HENDRIX, Uruguay, furlough address: Box 234, Bartlesville, Okla. 74003
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- REV. AND MRS. IVAN LATHROP, Middle East, field address: P.O. Box 416, Amman, Jordan (plain envelope)
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- REV. AND MRS. JOHN SEAMAN, French Antilles, field address: Voie #7, Bateliere (Schoelcher), Martinique 97200, French West Indies
- MISS PEGGY TRUMBLE, Swaziland, furlough address: 57 Princes Rd., Cleethorpes CN35 8AW, England
- REV. AND MRS. ROBERT WELLMON, Specialized Ministries, field address: Apartado 01-136, San Salvador, El Salvador, Central America

RECOMMENDATION

Tom Roat, a student at Nazarene Theological Seminary, is a registered evangelist on the Northwestern Illinois District.

"I am happy to recommend him because of his spirit and ability as an evangelist." He may be reached at: 1257 Westerfield Pl., Olathe, Kans. 66061.—District Superintendent Floyd H. Pounds, Northwestern Illinois District.

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NEWS OF CHURCHES

Athens, Ga., First Church has undertaken a new ministry. Pastor Robert E. Putnam has been appointed by Rev. Ernie McNaught—director of campus ministries, Department of Youth, for the Church of the Nazarene International—as campus minister to the University of Georgia. The church board of First Church has unanimously voted its full support to this ministry in accordance with the guidelines of campus ministries set up by the Department of Youth. District Superintendent of Georgia, Rev. Jack H. Lee, has given his full endorsement. Pastor Putnam was unanimously elected into full membership of the Campus Ministerial Association of the University of Georgia at the October meeting. Plans are underway to establish a Nazarene Campus Ministry Fellowship at the University of Georgia. □



On November 21, the Anadarko, Okla., church burned the mortgage on their new building. The building is three years old and is valued at \$130,000. Dr. Bert Daniels spoke in the morning service. This is among the first acts of Dr. Daniels as district superintendent of the Southwest Oklahoma District. Others participating in the ceremony were Pastor Lavern Wilson; Mazie Ray, church secretary; and Wilson Ray, a trustee. □

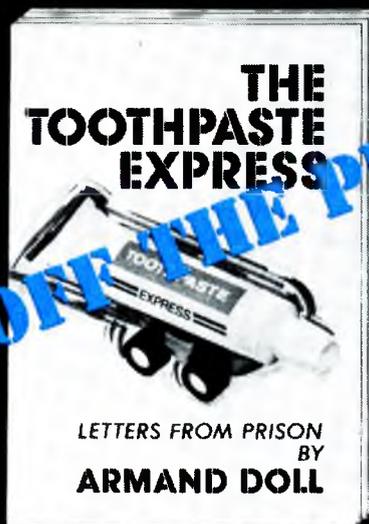


The Franklin Furnace, Ohio, Plymouth Heights Church recently presented a plaque to Mr. and Mrs. E. Steenbergen to express appreciation for their faithfulness in service to the church. The church was organized in 1962. The Steenbergens were charter members. Mr. Steenbergen purchased the lots where the church is now located and deeded them to the Central Ohio District, Church of the Nazarene. Pictured is Pastor Albert E. Miller presenting the plaque of appreciation to the Steenbergens.



Argentine pastors and missionaries united at a "Welcome Home" reception for National Superintendent Alejandro Medina and his wife, Ines. While in Dallas for the General Assembly a malignancy was detected in Rev. Medina's left leg, and it was subsequently amputated. He is making a good recovery, and he testified to God's blessing and provision in this time of crisis. Rev. Medina spoke of his deep gratitude to the church leaders who visited him in the hospital and to those who prayed for his recovery.

Armand Doll's own story of life in a Mozambique prison



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So You Don't Believe in God?

Russell V. DeLong, Ph.D.



JANUARY BOOK OF THE MONTH

So You Don't Believe in God



by R. V. DeLong

The purpose of this book, in author Russell V. DeLong's own words, is "to point out that although God's existence cannot be proven in a science laboratory, yet it is the only rational, logical hypothesis that guarantees meaning, purpose, and metaphysical values."

Has an atheistic or skeptical friend or neighbor ever asked you why you believe in God? One might be hard pressed for an answer other than his personal experience. In the 78 pages of this book Dr. DeLong presents in nontheological and nonscientific language logical answers to the question "Is there a God?"

Again quoting from the author: "With millions of human beings under the dominion of some sort of Communism which denies God's existence, it is imper-

ative that those in the free world, particularly the youth, become intellectually aware of the sound reasons for positing God as the Supreme Intelligence in this purposive and wonderful universe."

"No one who reads this book will remain the same," says Edward J. Rozek, professor of political science at the University of Colorado. He continues, "It is the best piece of writing on the subject I have ever read."

D. Elton Trueblood, renowned philosopher and author, comments, "Your basic conclusion is wonderfully sound."

Grady Wilson, of the Billy Graham Evangelistic Association, said, "Absolutely terrific. This is precisely the type of book that young people today need to read."

Bill Bright, president of Campus Crusade for Christ, asserts, "Fascinating and extremely informative reading. I recommend this book."

Dr. G. B. Williamson states, "In my opinion it would be profitable reading for anyone. But for preachers and teachers it is a must."

Bertha Munro, former dean of Eastern Nazarene College, writes, "Thank you for your magnificent piece of research. It deserves every word of the extravagant praise from the authorities who recognize its value."

This then is not just another worthwhile book from your Publishing House. It is something special, different, unusual, a book you cannot afford to miss reading. □

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by JUNE MONGERSON DIPPEL
Bourbonnais, Ill.

Just a Tiny Bible

YOU'RE A COLLEGE GRADUATE and earn only five dollars a week?"

I was a young minister, my first year in the home mission church I had started. He was a young merchant, manager of a woman's fashion shop. It staggered him to think I labored for something besides money. I had witnessed to him of the joy of Christian service, of the saving grace of Christ, and of my confidence in God to take care of me.

"Then how do you plan to pay for the typewriter?" he continued incredulously.

"Oh, I've borrowed the money and will pay it back gradually." He had advertised a typewriter for sale, and I was there in his office to buy it.

"Well, I'm not going to sell it to you," he said. I was shocked. I had the cash. "I'm going to give it to you," he said at last.

That was in the spring of 1942. In the fall I noticed this young man's picture in the newspaper when he entered the navy. I sent him a Bible. I wondered how he received it, for he was a Jew.

Long years passed. In April, 1976, a postcard was sent to my old address but forwarded to me by the church's present pastor. It read:

"Dear Reverend, You gave me a Bible on September 16, 1942. I am interested

in knowing what denomination you serve."

I immediately wrote back and received a reply, telling me how he had carried that Bible down through the years. These are his words:

"The Bible you lovingly gave me was always with me. The Bible—the Word of God—at first puzzling, conjured much thinking and challenge. . . . In my struggle for truth I found that the Bible showed me that Jesus is alive and acting in our lives if we hear His knock and open up the door of our hearts. The Lord has taken me over many rivers, hills, mountains, past valleys and forests and dark places—until the inner self begins to recognize the light that renews and makes the newly born person clean and refreshed. It was a long journey for me—but thank God I'm saved by Him and for Him forever."

Not until he was 70 years old did he find Christ, but his letter concluded thus:

"Thanks again for the Bible—the living Word. Now I understand why **living in and on faith** God gave us something to lean on and support our inner convictions."

Cast your bread upon the waters and after many years it shall return unto you. From 1942 to 1976 is a long time, but God's Word did not return unto Him void and is bearing much fruit. □

**"By All Means . . .
Save Some"**

RETIRED MISSIONARY DIES

Rev. Samuel Heap, 68, veteran missionary, died December 22, 1976, in Bethany, Okla.

According to the Department of World Mission, Rev. Heap served in Colombia under the Calvary Holiness Mission from 1940 to 1955, when the CHM united with the Church of the Nazarene.

He was sent as a Nazarene missionary to Peru in April, 1956. He later served in Guatemala and Panama before illness forced him to retire in 1975. The Heaps pioneered in the days when missionaries suffered persecution in Colombia.

The funeral was Friday, December 24, in the chapel of Bethany, Okla., First Church. Officiating were Dr. Mel-Thomas Rothwell, Dr. Jerald Locke, Dr. Harry McCrory, and Dr. William Vaughters.

Rev. Heap is survived by his wife, Gwladys; two sons, Stephen, a missionary in Brazil, and Philip, a student at Bethany Nazarene College; and one daughter, Mrs. Christiana (Rev. Charles) Pickens of Dodge City, Kans. □



—NCN

DISTRICTS ESTABLISH THREE NEW RECORDS

Dr. Dean Wessels, executive director of the Department of Pensions and Benevolence, rated the 1976 assembly year the best ever for payment of the Pensions and Benevolence budget.

Three new records were set: (1) 7 districts paid at least 100 percent of their budget (Canada Pacific, Hawaii, Intermountain, Western Latin American, Minnesota, Central Latin American, and Alaska); (2) 20 more paid 95 percent or better (Canada West, Illinois, South Arkansas, Northwest, North American Indian, Philadelphia, Kansas, Southern Florida, Northwest Oklahoma, Rocky Mountain, Southwest Oklahoma, New Mexico, Canada Atlantic, Central California, Georgia, Maine, Dallas, Mississippi, Southeast Oklahoma, and Washington Pacific); and (3) the denominational average was 93.26 percent. Every district paid at least 90 percent for the third consecutive year.

Dr. Wessels said, "The significance of these records is not found in their achievement alone, however. Their true significance is realized in the services which this increased support makes possible for the church's ministers, both retired and active." □

—NCN

TOLL-FREE PHONE SERVICE FOR EVANGELISM

The Department of Evangelism announced the availability of a WATS Line (toll-free) service for pastors to speed the efficiency of three evangelism programs: Moving Nazarenes, Open Date Listing, and Welcome New Nazarenes.

The program will enable the church to keep in touch more readily with Nazarenes who move to new communities. It will provide pastors with immediate information on the availability of evangelists who have open dates. It will also speed the welcome to new Nazarenes from the general superintendents.

The toll-free number for the above restricted uses is 800-821-2154. Dr. Don Gibson, executive director, says Alaska, Canada, and Hawaii are not included. These areas must continue to write the Department of Evangelism. He urged that conversations be kept to a maximum of three minutes per call. □

—NCN

CANADIAN NAZARENES LEAD CHURCH IN PER CAPITA GIVING

Stewardship concern characterized the giving of Nazarenes in 1976. Per capita giving was highest on the Canadian Zone at \$423.01.

In the United States, where the largest membership is involved, the figure was \$357.90 per member. World giving was \$309.78 per member for a total of \$169,902,267, a gain for the year of \$17,821,569.

Other year-end figures from the office of Dr. B. Edgar Johnson, general secretary, show the denomination has sustained consistent growth. Sunday school enrollment, the broadest constituency, was reported at 1,227,800, a gain of 13,922. The average attendance per Sunday rose to 653,077.

The active church membership had a net increase of 3.18 percent, or 18,653, making a total of 605,185. These are distributed as follows: Canadian Zone, 8,099; Intercontinental Zone I (British Isles, Europe, Africa), 26,662; Intercontinental Zone II (Australia, Japan, Korea, New Zealand, Philippines, Taiwan), 29,646; Intercontinental Zone III (Mexico, Caribbean, Central and South America), 45,755; mission churches throughout the world, 45,818; and the United States, 449, 205. □

During 1976, there were 37,209 who joined the church, an increase of 6,315 new members over the previous year. □

—NCN

SISTER-BROTHER TEAM PRESENT SEMINAR

Dr. Mildred Bangs Wynkoop, theologian-in-residence, Nazarene Theological Seminary; and Dr. Carl O. Bangs, professor of historical theology, St. Paul School of Theology, will work together in a seminar, February 1 and 2, at St. Paul School of Theology, Kansas City.

They will present papers and lead discussions on the doctrine of God, the human situation, and the nature of Christian life and experience, drawing on resources from James Arminius and John Wesley and the movements stemming from their work.

Carl Bangs is the author of *Arminius: a Study in the Dutch Reformation*. Mildred Wynkoop is the author of *A Theology of Love: the Dynamic of Wesleyanism*. □

—NCN

ANNOUNCEMENT:

A Celebration of Freedom will be conducted at the Washington, D.C., First Church on Sunday, January 23, 1977, inauguration weekend.

Sacred concerts will be presented by Gene Braun and the Viking Male Chorus. The congregation will share a fellowship dinner. Former members of the congregation are invited to attend this special day.

Rev. Samuel N. Smith, pastor

W. A. ECKEL SUCCUMBS FOLLOWING STROKE

Dr. William A. Eckel, 86, longtime missionary to Japan, died early December 27, 1976, in Camarillo, Calif. He had suffered a stroke three weeks ago and had been hospitalized since that time.

Dr. Eckel first went to Japan in 1916. He was home during the war years and served as district superintendent of the Rocky Mountain District for five years of that time. He returned to Japan in 1946 and guided the recovery and rehabilitation of the Japanese church after the war. His first wife, the former Florence Talbott Eckel, preceded him in death in 1952. He married Catherine Perry, also a missionary to Japan, in 1953. Dr. and Mrs. Eckel completed their service in Japan and returned to the United States in 1965.

Funeral services were Thursday, December 30, in the Church of the Nazarene in Camarillo, with Pastor Forrest C. Stone officiating.

Besides his widow, Catherine, Dr. Eckel is survived by three sons: Wm. A., Jr., Baldwin, and Eugene; and one daughter, Azalea (Mrs. Howard) Lane. □



—NCN

**'77
SUBSCRIPTION
CAMPAIGN**

DISTRICT CAMPAIGN SCHEDULE

FEBRUARY

- Alaska
- Canada Central
- Canada West
- Central Florida
- Central Ohio
- Dallas
- Houston
- Indianapolis
- Kansas
- Kansas City
- Louisiana
- Minnesota
- Mississippi
- North Florida
- Northeast Oklahoma
- Northeastern Indiana
- Northern California
- Northwest Indiana
- Northwestern Illinois
- Northwestern Ohio
- Rocky Mountain
- Sacramento
- San Antonio
- Southeast Oklahoma
- Southern California
- Southern Florida
- Southwest Oklahoma
- Southwestern Ohio
- Upstate New York
- Washington Pacific
- West Texas
- West Virginia

MARCH

- Alabama
- Central California
- Chicago Central
- Colorado
- Dakota
- East Tennessee
- Eastern Kentucky
- Kentucky
- New York
- North Carolina
- South Carolina
- Southwest Indiana
- Tennessee
- Virginia
- Wisconsin

APRIL

- Eastern Michigan
- Iowa
- Missouri
- New Mexico
- North Arkansas
- Northwest Oklahoma
- South Arkansas

SEPTEMBER

- Nebraska
- New England

OCTOBER

- Akron
- Arizona
- Canada Atlantic
- Illinois
- Intermountain
- Joplin
- Maine
- Michigan
- North Central Ohio
- Northwest
- Oregon Pacific
- Philadelphia
- Washington

NOVEMBER

- Canada Pacific
- Georgia
- Hawaii
- Los Angeles
- Pittsburgh

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