

HERALD

OF HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 12 '75

**BROTHERHOOD
SUNDAY**

February 16

**HOME MISSIONS
SUNDAY**

February 23



General Superintendent Charles H. Strickland



WORLD BROTHERHOOD

Our attention is directed to the week of February 16, which is designated "Brotherhood Week." Several social agencies, as well as the Church, will focus attention to the need at this point in history, for world understanding and fellowship. The ideals are high and the goals are indeed worthy. We should most certainly encourage and support worthy efforts to create and maintain a spirit of understanding among the peoples of our own beloved country as well as the international community.

It is discouraging, however, to face the reality that man seems determined not to allow himself a peaceful habitation on this planet. From the earliest times he has coveted what others have made or discovered, and fought aggressively to be the owner and master of the earth's resources. Despite the great technological and social advances of our times, there remain great chasms of division among the peoples of the world which create discouraging barriers to world brotherhood.

Political ideologies—particularly the concepts of democracy and communism—have divided our world into two camps. Wide breaches have been created between nations loyal to the Communist concept and those accepting the democratic ideal. The social gulf between wealth and poverty remains indeed a wide one, and cultural barriers are still

existent. Religion has also created some serious divisions among the peoples of the world. The caste system of India (though not entirely due to religion), the Protestant-Catholic controversy, the church-state issues all are reminders of the depths of such divisions.

Where, then, will we find true brotherhood? Is it not finally at the Cross, where Christ died for all men and where all men are truly equal? At the Cross there is neither Jew nor Greek nor Barbarian, wise nor unwise, learned nor unlearned, capitalist nor peasant, bond nor free. All men stand before Christ as sinners who may be redeemed through His blood, and all come with equal access to His redemptive grace.

Is it not also found within the fellowship of His Church? Those who share the experience of the Cross find it easy to share fellowship with others of like precious faith. This becomes a communion of true brotherhood and understanding. It spans oceans and builds bridges across the chasms of social status, culture, and language. We are helping to reach these goals when we bring people to a redemptive knowledge of Christ.

May we in these epoch-making days intensify our efforts to bring the peoples of the world to the redemptive grace of our Lord Jesus Christ, which will bring about a world brotherhood of mankind. □



WHAT DO YOU SEE
WHEN YOU

LOOK?

THE OTHER DAY it rained. The tired fields, forests, and prairies began to sing in the rain and kept singing when it was over and the rainbow was hung out to dry.

I went out to enjoy the refreshed earth and met a couple of neighbors. One of them was as excited as though the whole thing had been an answer to his prayer. The other was utterly miserable because his car was dirty and his shoes were getting wet.

The writers of the New Testament were great believers in looking for what you would enjoy seeing. They believed in placing the best possible construction on things. They liked to look for things they would enjoy seeing. They enjoyed seeing the good things.

In the letter to the Hebrews, the writer sought to help the people see life positively. He knew they had a lot of problems. There were persecutions, unanswered questions, unexplainable frustrations, and abuses on every side.

The Hebrew Christians had some special difficulties; for while they accepted Christ as the Messiah, they still found it difficult to explain a triumphant Christ in the midst of a baffling world.

The author wrote a classic statement which should bless us all: "But now we see not yet all things put under him. But we see Jesus" (Hebrews 2:8-9). He was reminding them that so long as they kept their eyes on Jesus the rest would all fall into place in due time.

No person can understand all the capering contingencies of life. None of us can unwrap all the mysteries of our times. There is, however, the exciting fact that we can see Jesus. Seeing Jesus, we are seeing the Father. Jesus was God letting us watch Him to see that He is loving, concerned, dependable, and understanding.

When we look past the confusion and see Him, we see the revelation of God. Faith, hope, and love all smile back at us when we see God in the face of Jesus Christ.

The Hebrew Christians could have made their

religious lives utterly unendurable if they had concentrated their attention upon the dilemmas, disasters, and disappointments they faced. However, when they kept Jesus in the foreground, the whole picture came into beautiful focus.

The mother of a family of small children could not see why she should become victim of an incurable, terminal disease. She could have spent her remaining months in bitter frustration. However, she looked and saw Jesus. That made it different.

A man worked hard and long, paid his tithes and gave offerings to God, yet inevitable situations eroded his holdings. He could have made himself and his family miserable by talking of what he was losing. Instead he looked and saw Jesus. He pointed Jesus out to his family and friends. Jesus was very real and made all the difference.

Each of us takes his turn standing at life's darkened windows. Try as we may, we can see no reason. Peer as we may, we can see no shape in the fog. Yet, when we turn in faith and see Jesus, there is a light no fog can snuff and a life no cross can kill. The fact of the fog does not lessen the fact of the Christ.

If a person wants to be really miserable, he needs but habituate himself to look at his undisciplined wants and his unanswered prayers. Life has enough mud and messes to mire the mighty if we take time to stop and inventory them. We all have questions we cannot answer.

There are things all around us which seem not yet to be under the orderly plan of God. We can let them make us miserable or we can look for Jesus and see in Him the presence of God, understanding, personal, loyal, and also victorious. We never see Deity while fondling our frustrations. We see God when we look for Him, believing that God as seen in Jesus Christ is for real. □

By Milo L. Arnold

Colorado Springs



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MY RETREAT

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*Some seek a retreat away from the crowds
And soar away in a plane
Higher and higher into the clouds,
But their seeking is all in vain.*

*Some seek a retreat alone on the beach
With only the wind and waves.
But calm and peace they will not reach
Till they learn that Jesus saves.*

*Others retreat to a mountain slope,
Lofty, high, and serene,
There to meditate and hope,
And dream a lovely dream.*

*Whenever we seek a place of retreat,
It doesn't matter where,
As long as the One we go to meet,
Jesus Christ, is there.*

*He's in the sky and in the sea;
He's in my home and heart.
These are retreats where He meets me
And never shall depart.*

—Norma Hilliard
Tacoma, Wash.

"HELP ME GROW"

*Help me grow.
It seems I am so small—
so insignificant,
in this complex world
of perfection.*

*Let me search.
The answers never seem to satisfy;
I'm always asking why.*

*Give me life.
In all its fullness,
good and bad woven in beautiful
tapestry.
And I will share.*

—Joann C. Salisbury
Nampa, Ida.

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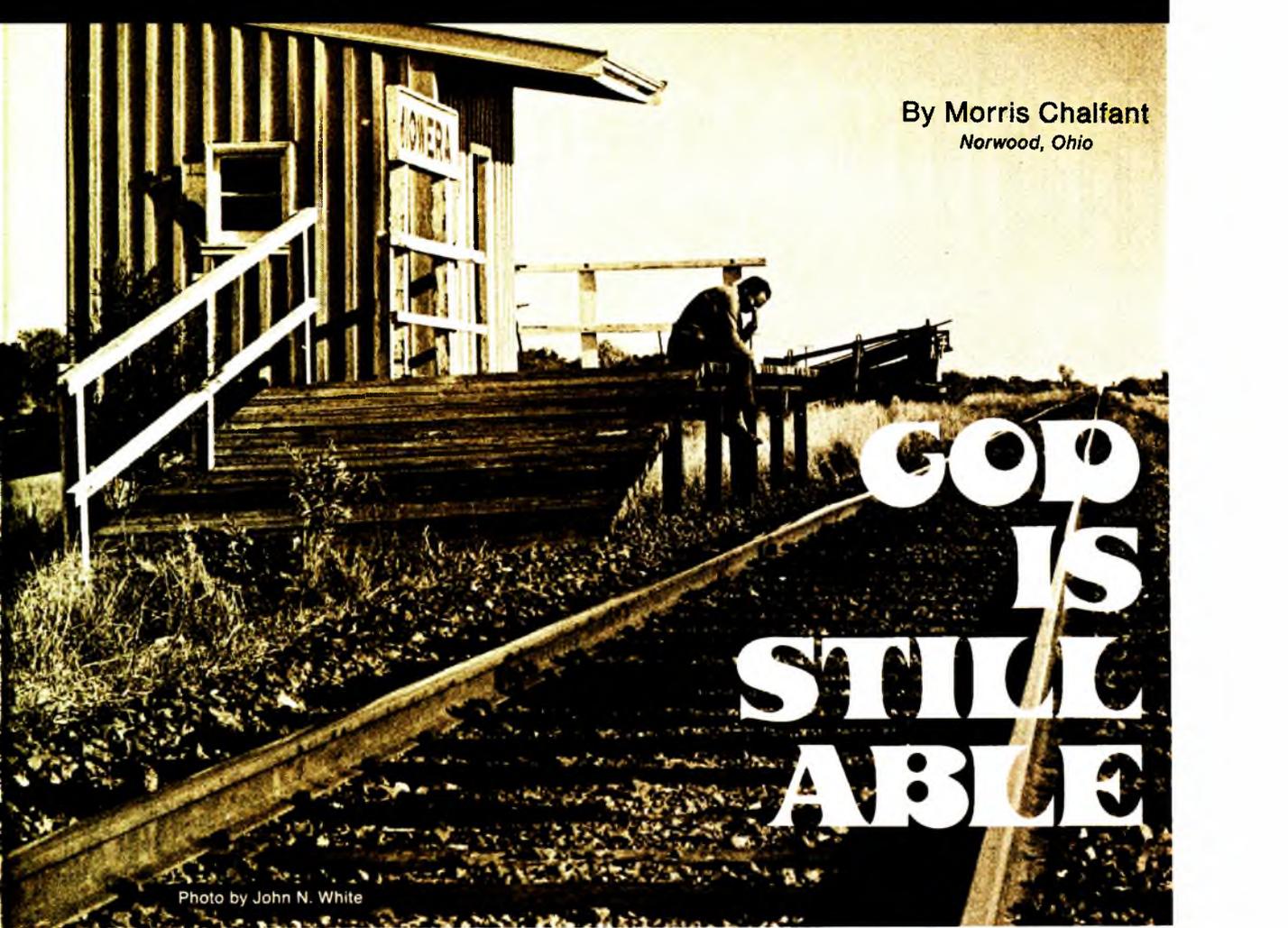
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By Morris Chalfant
Norwood, Ohio



GOD IS STILL ABLE

Photo by John N. White

DOES GOD really reclaim the drunkard? We preach it, but can we prove it? Science tells us that drunkenness is a disease like the drug habit, which once conquering its victim is very rarely positively cured.

It may be possible by emotional conversion to temporarily relieve one of those beset by the devil of drink, but has Christ the power to actually break the chains of liquor and set the prisoner free?

While pioneering the work for the Church of the Nazarene among the mulattos in Johannesburg, South Africa, I felt led of God to hoist a tent in the dead of winter in a suburb called Kliptown. While visiting in the homes around, I met a young man who was a qualified teacher, but given to drink and leaning to Communism.

One night I looked toward the rear of the tent and Albertus Pop, this man, was in attendance—after his “sundowner party” was over. He could not disappoint his friends. However, each night for the next week he would stop in for a part of the service, the message, and the altar service.

“There was brightness in their faces,” he said as he described the people who were praying.

Then came the Kliptown disaster. The greatest rail disaster in the history of South Africa occurred in which some 73 people were killed,

many of them from Kliptown, where the tent meeting was in progress.

But for Albertus Pop it was a glorious day—glorious because the tragedy had awakened him. He said, “I remember a certain lady seated near me last night. She went to the altar. I saw her weeping and praying. Then there was brightness on her face as she bade me good night after the meeting. This dear lady was one of the victims.” That day he knelt by his bedside and accepted Christ.

Albertus Pop became one of the early leaders of the black Church of the Nazarene district in South Africa, and was the first black pastor of the church later organized at Kliptown.

In these modern days it is hard to find an example to satisfy a cynical age. Yet the God of Abraham, Isaac, and Jacob; the God of Wesley, Luther, Knox, and Savonarola; the God of Whitefield, Edwards, and General Booth is the God of today.

The question is, Do we believe in Him anymore? Do we credit His Word as we used to do? Do we bank on His power?

“Jesus Christ the same yesterday, and to day, and for ever” (Hebrews 13:8). “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Hebrews 7:25). □

holiness in the PRESENT TENSE

THE DOCTRINE of holiness shines forth from the pages of scripture like a beacon—a beacon of hope for many people who are dissatisfied with their present state of existence. No biblical scholar doubts God when He commands, “Be ye holy; for I am holy.”

The doubts arise about the “when.” Is holiness God’s will for us now? Or is “being holy” attainable only after death?

Paul seems to answer that question in Romans 6: “Are we to continue in sin . . . ? May it never be!” (vv. 1-2, NASB). Certainly we must agree that holiness can be had only upon death, but the “death” occurs while we yet live. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . .” (Galatians 2:20).

Furthermore, the death which occurs is death to sin. We do not accomplish it in ourselves, but it is accomplished for us in the death of Christ.

The problem arises at the point of the resurrection. We don’t stay dead. Life would be so easy, so uncomplicated if that were the case. No, just as we died with Christ, so also are we raised with Him.

Now comes the problem. We are alive. We must start walking. We are living sacrifices (Romans 12:1). Someone has quipped, “The only thing wrong with living sacrifices is that they are forever crawling off the altar.” The observation, though humorous, is all too true.

But Jesus died and Jesus lives. He died to sin and He lives to God (Romans 6:10). Since we are in Him and He in us, then the logical conclusion is that we too die to sin and live to God.

“We die to sin and live to God? That is not

By Dan L. DeWeese

Shippensburg, Pa.

possible in this life,” some cry.

“We’ve tried it and it doesn’t work,” say others.

But the Bible says, “Sin shall not be master over you . . .” (Romans 6:14, NASB). The Bible says, “Do not let sin reign in your mortal body. . . . Do not go on presenting the members of your body to sin as instruments of unrighteousness” (Romans 6:12-13, NASB).

Here is the “heart” of the issue: “You were slaves of sin, you became obedient from the heart” (Romans 6:17, NASB). Our primary need is not that we get our heads straightened out, but our hearts.

The command to “let this mind be in you, which was also in Christ Jesus” is concerned more with attitude than intellect. It is not the good thinker, but the God-follower whom the Lord can change and use. And we cannot be God-followers until we have had a change of heart.

One may do what he wills, but he cannot will what he wants to will. The beauty of holiness via God’s plan is that by a death/resurrection operation He changes the will. We no longer will to sin; we will to serve God.

However, to will to serve is not enough. Many have willed to be holy servants of God and have failed. The doctrine of “holiness now” is in ill repute in part because we keep listening to the failures instead of looking to the Word.

E. Stanley Jones relates the following personal incident: “As I was about to go across a street, a woman pulled me by the arm and said, ‘Look at the red light.’

“I replied rather weakly, ‘But look at the people going across,’ and her reply was, ‘Don’t look at them. Look up at the light and follow it.’

“Good advice. For she put the whole thing in a nutshell. Are you getting your walking signals in life from God, or from the herd? Are you breaking His laws to keep in step with them?” We might paraphrase what Dr. Jones has said and apply it here by saying, “Are we getting our walking signals from the Word or from the herd?”

The good news from the Word is that God in Christ has not only changed the will; He also has empowered it. “What the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh . . .” (Romans 8:3, NASB).

The house has been swept clean through our death in Christ. Now we live and move and have our spiritual existence in Him. We can never say, “We die, we live, we love, we are holy,” or anything else, unless we add, “in Christ.”

Yes, holiness now is a possibility because Jesus Christ died, and was raised and lives. In Him we find forgiveness for our sins, freedom from a sinning nature, and power to live a life of holy love —IN CHRIST! □

helps to holy living

MAKING THE CONDITIONS

RIGHT

Photo by Luoma

WE ARE LIVING in days of anxiety and uncertainty, to say the least, if not in days of tribulation. We don't know what tomorrow may bring in the way of joy or sorrow, tragedy or pleasure.

It is not always an easy thing to face up to the demands of this day. How I realized this as I sat in the waiting room of Intensive Care in the hospital where my husband had undergone serious surgery, so serious that we despaired for his life!

Our doctor came out of the room, and walking over to where I was sitting with loved ones and friends, said in a hushed whisper as he held my hand, "It is really a miracle, Kate. But I did not do it. I want you to know that I only did my part; I made conditions right for a Higher Power to do the real work." Then turning to the exit, he was gone, gone to see other patients.

In just a short while I was in the Intensive Care Unit, and Jack was smiling up at me from his bed.

Needless to say, the thanks my heart cried out to God at that moment were three words, "Thank You, Jesus."

But the words the doctor spoke, "It is a miracle, Kate, but I did not do it. I only did my part. I made conditions right for God to do the real work. . . ."

His words rang in my ears all the way home: "I made conditions right."

We make conditions right for growing fruits and vegetables by planting seeds and keeping them cultivated. In order to receive the blessings God has for us, we must first form a partnership with Him. We must make conditions right.

God is not an aggressor who forces himself

upon us. We must ask Him, then go about getting our minds and affairs in order. We must be ready to accept His good for us when it comes to us. We have to knock, knowing that the door will be opened to us. Then when it is opened, it is up to us to enter. We must not sit idly by when we have asked God for something—we must be ready to receive what He gives when it is given.

I knew that our doctor was a firm believer in this Higher Power—our God—and knowing this made me realize what a big God I served. The thought came afresh to me: This man of God was a doctor who knew how to make the conditions right for God to heal. He knew how to pray!

Many prayers had been bundled up and sent to God for my husband's recovery, our doctor's along with them, and praise God, with the "right conditioning" help had been given.

We have "conditioning" of all sorts in the world today—"airconditioners," "hair conditioners," "skin conditioners." Science is at work on many other things pertaining to our health, the foods we eat, the air we breathe, and many more. But the greatest conditioner of all is the "soul conditioner."

Make conditions right, and "I will . . . pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

"Thank You, God, for the words my doctor spoke to me that day, and for the help it has been to me." All the good that ever was or ever will be is here right now, just waiting for me if I just keep "conditions right." □

By Katherine Bevis

(Mrs. Bevis went to her eternal reward
September 14, 1974.)

NO MORATORIUM ON HOME MISSIONS!



A MISSIONARY MORATORIUM in North America is unthinkable. Preoccupation with our problems can mesmerize us to inaction in North America. Indeed, our record shows a failure to fully confront our missionary challenge at home.

Our district office walls may be plastered with detailed battle plans and we may conduct highly organized financial campaigns, but the point is that someone must, finally, get out to the battle to open new work.

Emmett V. Johnson, writing in *Tips for Christian Educators*, reminds us that the growing church is one that meets the felt needs of the people of average families. He does not make a case against the big church, but tells us that the best organized big churches provide many congregations of interest where by small-group activity everyone is made to feel a real participant. He says, "Bigness can bring growth, but at certain levels it is inefficient.

"Richard Turnwall, in a study of Minnesota Conference churches, says that last year souls [baptisms] 'cost' \$6,400 apiece in the larger churches of 300 members or more. Churches of 50-99 members 'spent' \$3,000 per baptism." "Lyle Schaller's studies show that 95 percent of all Protestant church worship services are attended by fewer than 300, and that the average is 75."

The issue is not whether we will have big churches or lots of little churches. It is not "either-or." We need both the strong, large church and the multiplication of many missionary outposts among unreached people, where baby churches may be born to grow, reach out, and create an entirely new Christian community.

This was the work of the New Testament Church. They were first called "Christians" in the Antioch church (Acts 11:26). From this church Paul and Barnabas set out on their missionary journeys, and everywhere they went they formed Christian congregations, or churches. Paul and Barnabas had many helpers in these labors. There

was truly a gospel explosion around the Mediterranean until the whole region was affected by the evangelistic church planting.

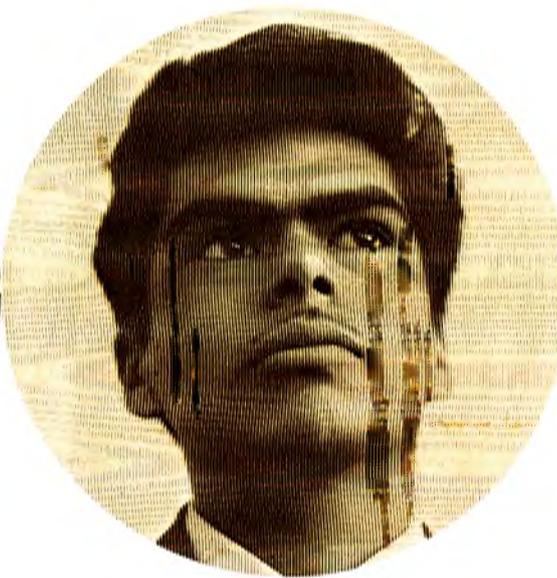
IN HIS LETTER to these "churches," Paul underscored the fact that these churches were separate and distinct bodies. They were not always perfect in their practices, and Paul found it necessary to write many letters of instruction. When he wrote these letters he often referred to the other churches, not just to "the church" (Romans 16:16; 2 Corinthians 11:28; Romans 16:3-4). 1 Corinthians 4:17; 7:17; and 11:18 all make references to the churches, and the definite impression is created that they were particular congregations of separated groups.

When the missionaries carried out their evangelistic campaigns they were effective in producing born-again Christians, but also in every place they established churches with leaders and simple job descriptions (see Acts 20:17-37).

This, too, has been the strategy in the early years of the Church of the Nazarene in North America. As they moved out of urban centers to the surrounding countryside, churches were planted. This is still very much a part of the missionary strategy of the Church of the Nazarene.

OUR MISSIONARY TASK at home is an unfinished assignment, even as it is worldwide. We hear constant reports of unreached mission fields that our district leaders and local leaders are attempting to evangelize.

Not every district has an equal share of the population, and so some areas have greater home mission fields. New York District Superintendent M. V. Scutt has reported that among the 26 million people of that great urban area around New York City, they could organize one church every month if they had a pastoral leader and the money to accomplish the church planting. The doors are open, and in many of these cases Nazarene fam-



ilies are already there, waiting and praying for the day when a church will be opened.

Across the northern tier of states, from New York to Wisconsin, Minnesota, and the Dakotas, a new door is opening to the Nazarenes among descendants of European immigrants. European churches were imported with the arrival of immigrants. In many cases these institutional churches are being rejected, and unreached mission fields are opening to the Church of the Nazarene.

DISTRICTS that do not have recognizable mission fields within their own district boundaries are challenged to help us in some of these outstanding population centers where churches could be planted and where the kingdom of God could grow through the Church of the Nazarene.

Almost every district has its unreached mission field. The great southern concentrations of Negroes and the great core areas of all of our cities open up the potential of ethnic evangelism on a scale that we have never known before.

There is great openness to the gospel, and in many places outstanding responses have recently been reported by our workers entering these mission fields. One hundred twenty-nine black people in our Nazarene colleges during the last semester are a sign of encouragement, as is the enrollment of 25 black students in our Nazarene Bible College—most of them preparing to preach the gospel.

A very able black ministerial leadership is developing in the Church of the Nazarene. When you remember that we started in 1948 with 4 congregations, it is rather amazing to see that over 500 of our churches have black members or attenders, and there are 64 predominantly black congregations.

A new wave of black ministerial candidates is on the way to the front lines of the battle now in the Church of the Nazarene.

Everywhere that we have black Nazarenes, we

need to draw closer to them. We need to do better than just to brag on them when they hold a public service for us. We need to have them in our own homes, visit them in their homes, and open up our hearts and our minds to the fellowship of fellow Nazarenes.

Any black man with a college degree doesn't have to live in a ghetto, but thank God we have a large group of black spiritual leaders who are now working in the ghettos of our great cities. It is gratifying to see in some cases dedicated white Nazarenes working shoulder to shoulder and heart to heart with them in this task of reaching mission fields in America.

THE URGENCY OF OUR TASK is compelling. In the Congress on World Evangelization at Lausanne, Switzerland, I was surprised to hear of strong denominations of Africans and South Americans who are even now training and equipping a corps of missionary candidates to get the language and the North American culture in order to invade the mission fields of North America. These religious groups, out of a long and traditional history of Christianity, look upon America in its affluency as having drifted so far away from the Bible and real spiritual life that it presents a unique mission field for evangelistic endeavor.

It is good for us sometimes to see ourselves as others from a great distance see us. We are so accustomed to all of the accommodations of our materialistic society that we may not be aware of the great mission fields for which we have responsibility in our North American continent.

The home missionary assignment is not just for "window dressing." We must not by default declare a moratorium on home missionary outreach. □

BY R. W. HURN
Kansas City

FRUIT INSPECTION

By Ted L. Robinson
Elyria, Ohio

JESUS GAVE many illustrations to teach us truth about God's purpose for us. One such example is found in His Sermon on the Mount.

Jesus was warning His disciples about false teachers who pretended to be something other than what they were. He said, "Ye shall know them by their fruits" (Matthew 7:16).

He spoke of a good tree which brought forth good fruit and a corrupt tree which brought forth evil fruit. The nature of the tree determines the nature of the fruit. This law was set in motion when God created and commanded every living thing to produce after its own kind (Genesis 1:12).

This allegory was used to represent men who said one thing but lived another. "Wherefore by their fruits ye shall know them" (Matthew 7:20).

Jesus also said in this same chapter, "Judge not, that ye be not judged" (verse 1). However, He did tell us it was proper to *inspect the fruit*.

This passage gives insight into the doctrine of entire sanctification. Only holy people can produce fruit unto holiness.

I asked some of our juniors what kind of fruit an apple tree produces.

They correctly replied, "Apples!"

I asked the same question about orange, banana, and fig trees, and each time they replied correctly.

I then asked what kind of fruit does an old, bitter crab apple tree produce?

They replied, "Old, bitter crab apples."

They agreed that the nature of the tree will always determine the nature of the fruit.

Man was created in the image of God and therefore was perfect and holy in nature until sin entered the picture. Man was then deprived of God's nature and in fact received a nature contrary to that of God. The seed of sin began with Adam and has affected every person born

into the human race from his seed. Man's nature became sinful; thus sinful fruit became the norm.

However, God sent Christ to destroy the work of sin and Satan. Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." The new birth destroys the fruit of sin. However, the nature that produced the sin is still present in the believer, causing war between the spiritual and the flesh.

Paul called this the "law of sin," "the old man," which must be destroyed. Not only must the fruit be destroyed but also the nature which is its source: "Knowing this, that *our old man* [the carnal nature] is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

God's solution for this nature or law of sin is found in Romans 8:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

A new nature is brought into the heart of the believer when God cleanses the nature that sin corrupted and begins a process to produce a new fruit. The old tree is cut down, uprooted, and replaced by a tree of righteousness.

A new tree, thus new fruit: "But now being made free from sin, and become servants to God, *ye have your fruit unto holiness*, and the end everlasting life" (Romans 6:22).

Only after the experience of entire sanctification can we begin to bear fully the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22-23).

Remember what our Lord said about bearing fruit: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). □

The Expositor's Corner

BY ALBERT J. LOWN
Keighley, Yorkshire, England



AN ALSO FAITH

LET NOT YOUR heart be troubled: ye believe in God, believe also in me" (John 14:1; also 5, 8, and 22).

The disciple who most needed his Master's assuring words did not hear them. Judas Iscariot believed in God; he would not bring himself to believe in Jesus as the Son of God and Saviour of the world. Lacking this *also* faith, Judas had gone out into the night and the deeper darkness of unbelief, soon to be the deepest night of suicidal despair.

To the troubled 11, Christ's upper room appeal brought life's greatest testing. Could they—their perplexities expressed in the questions of Thomas, Philip, and Judas (not Iscariot), verses 5, 8, and 22—believe in Jesus as fully and fundamentally as they believe in God?

Childhood faith had been nurtured upon the truth, "Hear, O Israel: The Lord our God is one Lord." For this faith Abraham left Ur of the Chaldees; Moses forsook Egypt's treasures and pleasures; Elijah faced palace and priesthood; and Daniel's friends entered a superheated kiln.

Historically and nationally, faith in God had made men missionaries and martyrs. With the same commitment Jesus urged them to believe *also* in Him: to build life upon the conviction God is wholly like Jesus, and Jesus is wholly like God—Father and Son coequal in person and power, nature and mission. A Christ-centered *also* faith affecting

THE HONOR OF JESUS

"Shew us the Father, and it sufficeth us," pleaded Philip, voicing the heart cry of humanity. "He that hath seen me hath seen the Father" was the confident reply. God is in spirit as Jesus is in the flesh, loving, planning, undertaking even in separation and sorrow.

If that unqualified claim is not verified by the selected "I am" miracles and faith mosaic of John's Gospel; by a holy life, redeeming death, valid Resurrection, and royal Ascension; by the Spirit's coming and a crusading Church—then Jesus is the world's greatest impostor and Christian worship is a fallacy based upon

a fraud.

But with Thomas we cry, "My Lord, and my God." Not to a man, made divine, a messiah-martyr, or the perfect creature of God. We honor the Son as we honor the Father. He honored His claim and we rightly honor Him.

THE HOME OF JESUS

too, is vital to our destiny.

"Lord," said Thomas, "we know not whither thou goest; and how can we know the way?" A departing Christ and an unknown destination were a double heartbreak.

"I am the way, the truth, and the life"—simple, sublime words! The Way to the Father, the Truth about the Father, and the Life that conquers death to enter the Father's home! "Believe *also* in me"—the Guide, Ground, and Goal of the soul.

As Peter and John had prepared an upper room for Passover, Jesus would prepare an abiding place for eternal reunion. Guaranteeing their hope by His pledged return: "I will come again, and receive you unto myself."

"Bring me the Book," requested Sir Walter Scott at his dying. The loved Bible brought by a faithful retainer opened naturally at John 14—the faith that makes possible an untroubled heart until we enter an untroubled home. For without the way there is no going, without the truth no knowing, and without the life no showing.

THE HELP OF JESUS

is a certain accompaniment of an *also* faith.

"Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" asked Judas. Faith in the deity of a going-away Christ and a glorious destiny did not meet present need.

But there was a bright side to the cloud of separation. One who is wholly like Jesus as Jesus is wholly like God would come to abide as Teacher, Guide, and Helper. All that Jesus was, the Spirit would be in them, unlimited by time, place, or mortality. The Other-Self of Jesus wholly theirs, individually, as every TV and radio set may receive the one master program. □

BY DR. JAMES DOBSON

Asst. Professor of Pediatrics
USC School of Medicine

IMPACT AND VIOLENCE



Self-esteem is not only vital to a child's emotional and physical health; it is also important to his spiritual well-being. Those children who feel inferior are usually more vulnerable to destructive group pressure and often conclude, "Even God hates me!" The article which follows is one of a series on this topic, quoted from Dr. James Dobson's new book *Hide or Seek* (Fleming Revell Co.)

QUESTION: What is your view of TV, generally? Should parents attempt to regulate what their children watch?

I have some serious concerns about television's impact on our society, and particularly on our younger generation. According to Dr. Gerald Looney, University of Arizona, by the time the average preschool child reaches fourteen years of age, he will have witnessed 18,000 murders on TV, and countless hours of related violence,

nonsense, and unadulterated drivel!

Dr. Saul Kapel states, furthermore, that the most time-consuming activity in the life of a child is neither school nor family interaction. It is television, absorbing 14,000 valuable hours during the course of childhood! That is equivalent to sitting before the tube eight hours a day, continuously for 4.9 years!

There are other aspects of television which demand its regulation and control. For one thing, it is an enemy of communication within the family. How can we talk to each other when a million-dollar production in living color is always beckoning our attention?

I am also concerned about the current fashion whereby each program director is compelled to include all the *avant-garde* ideas—go a little farther—use a little more profanity—discuss the undiscussable—assault the public concept of good taste and decency. In so doing, they are hacking away at the foundations of the family and all that represents the Christian ethic.

This past season, for example, we were offered hilariously funny episodes involving abortion, divorce, extramarital relationships, rape, and the ever-popular theme, "Father is an idiot." If this is "social relevance," then I am sick unto death of the messages I have been fed.

The television actress, Sally Field, was interviewed by Marilyn Beck and quoted in the *Kansas City Star*, September 9, 1973. Following are Miss Field's candid views of her new television show:

"They had me playing a 23-year-old virgin, and I couldn't perpetuate that kind of fraud. It simply isn't today . . ." Miss Field's objections were honored by the producer and the thrust of the show made saucier.

"For instance," she stated, "in the opening segment you'll see John and me on our first date. He drops me off at my apartment, and before he has a chance to ask, I tell him I know what he's thinking and he can't come upstairs—but I explain that the reason he can't is because my roommate is home. In other words, I want it obvious to viewers that this is a character with real emotions. She isn't turning her date off because she's one of those outmoded 'no-no' types. She's as tempted as he is. She digs him—but they're going to have to wait a while."

My response toward this kind of "relevance" can only be described as one of utter disgust. Did you catch the tender scene? The swinging Sally and her hungry boyfriend were on their *first* date, yet she needed an excuse (the bedroom is occupied) in order to postpone sexual intercourse "awhile." Bless her sensitive little heart, she wouldn't want John-John to think she was an outmoded "no-no" type. That would be unthinkable.

It is my guess that John won't have to wait too long to deal with Sally's "real emotions." Perhaps five million impressionable adolescents will watch that program, each comparing his mores with those of the very modern Miss Field. With great certainty I can say that my home will not be represented among the viewers!

Television, with its unparalleled capacity for teaching and edifying, has occasionally demonstrated the potential it carries. "Sesame Street" and the "Electric Company" are, I believe, the best programs now available for young children.

I would not, therefore, recommend smashing the television set in despair. Rather, we must

learn to control it instead of becoming its slave. My children are permitted to watch one hour of cartoons on Saturday morning, and a one-half-hour program each afternoon, selected from an approved list. This policy is flexible if special programs of interest are televised.

By this kind of close supervision, we can derive the benefits offered by the tube without allowing it to dominate our lives.

It is my opinion that the mother who plants her impressionable preschool child in front of the television set for the sake of her own convenience is making a mistake with irrevocable consequences. □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W.
HALL, Ph.D.
Point Loma College
San Diego

FORGIVENESS

The renewing of our minds in Him is an *individual work*, accomplished in the *fellowship* of believers. Our sinful experience and inaccurate views in relationships are unique. The Spirit does His work in a very personal way. But there are some principles in the new fellowship with God and others that all must face squarely if we are to grow in the grace and knowledge of our Lord.

Such scripture truths often find elaboration and confirmation in the specialized fields of medicine, psychiatry, psychology, or sociology, whenever human relationships are the issue.

One very important requirement we find quickly in our new Christ life is in the area of forgiveness. This practice is central to the love we are told to live in Him. In Jesus' giving of the Beatitudes, the characteristics of gentleness, humility, or meekness were noted in sequence after the recognition of poverty of spirit apart from God and the mournful, repentant response of the believer (see Matthew 5:3-5).

After being comforted by God's forgiveness in our personal mourning over sins committed, how can we possibly continue to be less than gentle toward others and humble toward Him? Who can stand to claim his "rights" against those who offend him? Didn't God give up a far superior right when He forgave us *all* our sins?

Jesus answers these questions later in the Sermon on the Mount by saying, "For if you forgive men for their transgressions, your heavenly Father will also forgive you. But if

you do not forgive men, then your Father will not forgive your transgressions" (Matthew 6: 14-15, NASB). Ouch!

On another day, He told a striking parable about the king who forgave a slave \$10 million. This same slave then refused to have mercy on a creditor for 18 cents. The parallel to God's forgiveness of all the believer's sins compared to the Christian's possible lack of forgiveness of others' offenses is unmistakable (see Matthew 18:21-35).

Resentment, as opposed to forgiveness, probably renders more Christians lacking in fruit than all the visible sinful acts counted together. Here is where most of us face a first and many additional prunings.

The choice is clear. We can hold out for "our rights," judging as we don't want to be judged, trying to make sure we give what those who wrong us deserve. Sometimes this takes a form so subtle as to rejoice in their apparent failures. (Who? Me?) Or we can obediently believe that to maintain an unforgiving mind-set is a sin against ourselves, others, and God. We *will be* judged in the same manner as we judge.

This truth must lead the "abiders" to cultivate a new habit of thinking and living forgiveness. Why not leave the ulcers, indigestion, high blood pressure, spirit of criticism, backbiting, spiritual apathy, and other such physical and spiritual distress often caused by the resentment of an unforgiving life-style to those blind to the truth that is in Christ Jesus? We know better. Let's abide—in Him! □

MATURITY

So shall we all at least attain to the unity inherent in our faith and our knowledge of the Son of God—to mature manhood, measured by nothing less than the full stature of Christ” (Ephesians 4:13, NEB).

You have undoubtedly noticed those signs erected along roads being repaired that say, “Road Repairs, Drive Slowly.” And at the end of the stretch of road being repaired there is usually a sign saying, “End of Improvement.”

But those words are found not only on signs along the highways; they are written across the attitudes and faces of far too many people. People who have stopped growing, stopped improving, and are no longer challenged by new adventures or excited by new opportunities for growth and fulfillment.

It is Karen Horney, the psychiatrist, who reminds us that “the task of life is to grow, and to keep on growing as long as life lasts”; and that “old age sets in only when there is no longer any growth of mind or personality.”

But it is not only old age that sets in; it is stagnation and death that set in when one erects the sign, “End of Improvement.” For when anyone ceases to grow, to improve, to advance, to develop, he begins to die.

“A mature person,” says psychologist Overstreet, “is not one who has come to a certain level of achievement and stopped there. He is rather a *maturing person*—one whose *linkages with life* are constantly becoming stronger and richer because his attitudes are such as to encourage their growth rather than their stoppage.”

What is the chief end of man? Overstreet answers, “To move toward wholeness of life.”

But the Apostle Paul, who may not have had all the insights of modern psychology but who had something far better—the inspiration of the Holy Spirit—said that our goal was to move toward the “measure of the stature of the fulness of Christ,” or, as *The New English Bible* puts it, we should move toward “mature manhood, measured by nothing less

than the full stature of Christ” (Ephesians 4:13).

“The path of the just,” God says, “is as the shining light, that shineth more and more unto the perfect day.” And it is only as one walks in that increasing light that one can enjoy right relationship with God and can grow as he should and come to the improvement and development of that mature life—of which Jesus is both Pattern and Provision.

“End of Improvement” signs can be seen everywhere today. You can see them on college campuses, especially at commencement time; you can see them in executive suites, where men have run out of challenge; you can see them in factories, where men no longer try to improve their skills; you can see them in hospitals, where people no longer hope; you can see them in homes, where love has not been nurtured and the marriage has gone stale and sour.

But of course the place these “End of Improvement” signs are most disappointing and damaging is in the churches.

Multitudes of professing Christians have erected the sign “End of Improvement,” and have literally stopped growing, stopped advancing, stopped improving; and have become impervious even to the challenge to make their faith up-to-date and relevant.

The urgent and pressing economic and social and racial challenges of life today make no impression on Christians who have stopped growing. They retreat into their churches and sing hymns and nod at sermons and pat each other on the back—while their world deteriorates and their nation reeks with scandals and their cities and schools are torn by racial strife and the whole fabric of their society is ripped to shreds.

Some Christians have posted “End of Improvement” signs alongside their religious experiences. Because they have made an initial commitment to Christ or the church, they have ceased to grow, to develop, to be open to new insights or challenged by deeper penetrations of the Spirit.

Others have placed “End of Improvement” signs by a *second* religious experience, and because they profess to be sanctified, they apparently feel that all spiritual progress is at an end.

Oswald Chambers has a word to say to people like that when he says, “People stagnate because they never get beyond the image of their experiences into the life of God which transcends all experiences.”

And commenting on Bushnell’s phrase of “magnitudes beyond the narrows,” Dr. J. B. Chapman said, “The gate of repentance is a narrow gate, but beyond the gate are expansive plains of pardon and peace. The gate of full consecration likewise is narrow, but beyond the gate is Beulah Land.”

Michelangelo’s lifelong motto was “Ancora imparo”—“Still I am learning.” This must be the motto of every Christian. After conversion, and after sanctification, and after years of living for Christ, the Christian who is maturing will continue to say, “I am still learning more about Christ, more about His love, more about His will for me.”

Maturity, then, is not to be measured merely by how far we have come, but by how far we have yet to go. And when we measure our maturity by the “full stature of Christ,” we know that we will never run out of challenge.

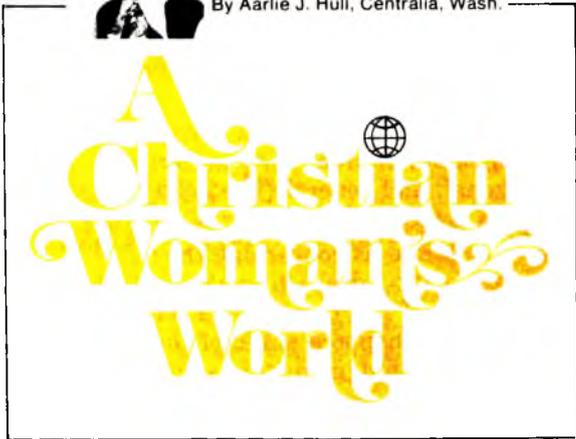
Even in heaven. For while we will no longer need to sing, “O for a Faith That Will Not Shrink,” or “Rescue the Perishing,” or “Yield Not to Temptation,” we *will* continue to sing, with ever larger capacities of attainment, “Oh, to be like Thee! Oh, to be like Thee, blessed Redeemer, pure as Thou art!”

For the challenge and adventure of eternity will not be eating fruit and living in mansions, but rather the possibility of continued improvement, continued development—always measuring our maturity and being challenged by the “stature of the fulness of Christ.” □

**RADIO SERMON
OF THE MONTH**
By C. William Fisher



By Aarlie J. Hull, Centralia, Wash.



HELPING IN THE NAME OF CHRIST

Nancy Ward (fictitious name) arrived in Nashville, Tenn., five months pregnant and unmarried. Outwardly she appeared to be almost flippant about her condition. A "don't tell me what to do; I'll make my own decisions" attitude concealed a young girl scared to death.

She was headed for Christian Counseling Services, a social service/family counseling agency incorporated and licensed by the state of Tennessee. Although CCS is under the auspices of the Tennessee District Church of the Nazarene, it seeks to serve any who have needs.

Nancy was placed in a Christian foster home and the "melting away of the facade" began. But let Nancy tell her own story. . . .

"For as long as I live I'll never forget the phone call that told me I was pregnant. I was 17 and not married. Of course my initial reaction was panic. Friends had many suggestions: get an abortion, get married, or have the baby and release it for adoption. But the final decision was totally up to me.

"I spent many long hours just thinking. After this and talks with my parents, I decided to have the baby and release it for adoption.

"The next question was where to go. We were referred to Christian Counseling Services in Nashville, Tenn. Although I was not a Christian myself, I had been brought up in a Christian home and felt a little more secure with a church-centered agency.

"I arrived in Nashville scared and uncertain as to what was going to happen next. Good-byes had been so hard. I cried often that first week. But thanks to the love and concern I felt

from the people at CCS my tears never lasted long.

"My own experience was different than most as I lived in three residences while in Nashville. Most of the girls stay in only one home. But by moving so much the time seemed to go much faster.

"The agency arranged for my medical care. I went to a Christian doctor, reputed to be one of the best obstetricians in Nashville. I was also sent to one of the best hospitals in the city. Everyone was very understanding and did the best he could to calm any fears I had. And I had a lot of them.

"If I had to pick the one person who meant the most to me while I was in Nashville, it would be my counselor from CCS, Jan Harvey. We tried to spend an hour together every week. During that hour we talked about my future and that of my baby. She helped bring my thoughts into perspective and made me feel I had made the best decision for my baby.

"Jan also started me to thinking about my own future and where I wanted to go. It was through her concern, prayers, and own Christian example (along with many others), that I became a Christian during my pregnancy.

"I don't want to leave the impression that the only aim of CCS is to convert every girl who comes to them. They simply try to help in any way needed. And in my own case I needed more than human help.

"I thank God for guiding me to Nashville and to CCS. They helped a scared, mixed-up kid become a mature young adult. They never made me feel like a 'bad little girl.' Instead, they took me as I was and showed me how much better life could be and that I had the key to change it if I wanted.

"I will always thank God for using this unfortunate part of my life as a time of real growth and a full realization of His love."

When the baby was born, Nancy gave it to God. It was much easier to surrender the baby to God than to people. She was assured by her confidence in CCS that the baby would be placed in a Christian home. Later she sent this message through her social worker to the baby's parents:

". . . thank you for loving God and living for Him. It's this love which assures me that my child has every chance for a real and wonderful life with you.

". . . thanks for your special love for this child, which is no longer my baby, but your son. God bless your family eternally."

You can learn more about Christian Counseling Services by writing:

JACK JAMISON

*Director, Christian Counseling Services
P.O. Box 60383, Nashville, Tenn. 37206*



Financing the Church

“In the light of the scriptural teaching concerning the giving of tithes and offerings for the support of the gospel . . . no Nazarene church should engage in any method of fund raising which would detract from these principles.”

This declaration in the *Manual* of the Church of the Nazarene has been, and is, the accepted and God-honored basis of the financing of our church, her auxiliaries, and her institutions on every level—local, district, zonal, and general. The evident success that has attended our strict adherence to this principle is a matter of record.

During recent months frequent inquiries have come to us concerning the advisability of our people engaging in secular activities with a desire to make profit to be used as a supplement to the regular tithes and offerings. The present Board of General Superintendents reaffirms what has been the time-honored stand of the general superintendency and reiterates that it is our united judgment that such ventures are ill-advised and unwise and could bring delays if not derailment to our Kingdom enterprise, even when the local church involvement is indirect. It is our view that the church's name, its auxiliaries or offices, should not be used either in whole or in part in such ventures.

The Board of General Superintendents, sensing in some quarters a tendency to depart from the basic program of church financing, reemphasizes our *Manual* statement and instructs our people in all areas of operation and on all levels to adhere strictly to our traditional and time-tested principle. Our sense of mission compels us to offer this word of earnest warning with conviction and love. We trust it will be received in the same spirit in which it is given, and that it will prove helpful to all the people called Nazarenes.

BOARD OF GENERAL SUPERINTENDENTS

PEN POINTS

HITHERTO HATH THE LORD HELPED US:

A Paraphrase of Lincoln's Gettysburg Address

Threescore and seven years ago our fathers brought forth upon this continent a new church, conceived in spirituality, and dedicated to the proposition that all men should be holy. Now we are engaged in a great moral war, testing whether that church, or any church so conceived and so dedicated, may longer endure.

We are met on a great battlefield of that war. We have come to dedicate a portion of our time the better to equip ourselves in order that we may give our lives that that church may continue to live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot further dedicate—we cannot further consecrate—we cannot further hallow—this cause. The brave men and women, living and dead, who have struggled for holiness, have consecrated it far above our poor power to add or detract.

The world will little note nor long remember what we say here, but it can never forget what they have done for the cause of spirituality. It is for us, the living, rather to be dedicated here to the unfinished work which they who have fought have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which THEY GAVE the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; AND that this church, under God, shall have a new birth of SPIRITUALITY; AND THAT THIS CHURCH OF HOLINESS, BY HOLINESS, AND FOR HOLINESS, SHALL NOT PERISH FROM THE EARTH. □

By W. D. Huffman
Hoopesville, Ill.

By W. T. PURKISER

Foundations for Christian Stewardship

During February and March of each year, the Christian Service Training Commission sponsors a denomination-wide study of some theme of vital importance to the work of the church.

"Planning for Church Growth," "How We Got Our Bible," "New Testament Evangelism Today," and "Mission Possible"—a study of our vast home missions potential—have been the subjects of the last four years.

This year, the theme is particularly timely. It is based on the book *Giving and Living*, by General Superintendent Emeritus Dr. Samuel Young.

Dr. Young brings to this assignment a lifelong study of the Bible and broad theological training, together with many years as pastor, college president, district and general superintendent. He has written a true theology of stewardship.

The Church's task in teaching stewardship, as Dr. Young explains, is to keep people "rightly related to money and things, so that these things may be servants and not masters of their lives.

"Giving that is thoroughly Christian is rooted in stewardship that involves not only relationship and responsibility, but accountability," Dr. Young says. It is actually implied in the meaning of Christian discipleship.

Dr. Young sees the need for keeping a balance between the type of legalism that would be completely satisfied with a tithe and nothing more and the antinomianism or lawlessness that says the idea of tithing does not apply in the age of grace.

From there, the book considers the biblical and historical basis for tithing with major emphasis on the New Testament. But the real scope of stewardship is given in connection with its trilogy of time and talent as well as treasure.

One of the most important of the six chapters in *Giving and Living* deals with sound motives for Christian stewardship. Dr. Young is concerned not only that we avoid doing the wrong thing for the right reason but also that we skirt the self-defeating course of doing the right thing for the wrong reason.

Other chapters deal with "over and above" giving, and with deferred giving through wills, life loans, annuity contracts, etc.

All our people will find *Giving and Living* a challenging study. It will help launch us all

deeper into "The Venture of Faith," the title of a work by an unnamed poet whose last stanza Dr. Young quotes:

*To hold life only for the sake of giving,
To find in loss a gain, in gain a loss,
This is the paradox of Christian living,
The venture of the Cross.*

Power, Love, and a Sound Mind

In his recent Beacon Hill publication, Salvation Army Colonel Milton S. Agnew discusses the Apostle Paul's thumbnail description of the Holy Spirit in 2 Timothy 1:7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Colonel Agnew writes: "This, after all, is true holiness: The Spirit of power, plus the Spirit of love, plus the Spirit of a sound mind, all three in a balanced, adequate portion!

"Overemphasize power and you have despotism. Isolate love and you court sentimentality. Focus on sane thinking and you foster rationalism.

"On the other hand, eliminate power and you have impotent wishing. Subtract love and you promote a critical self-righteousness. Drop a calm, well-balanced mind and you invite emotionalism.

"No, true holiness is not a specializing in one of these, but rather a fine balance of all three, as perfectly exhibited in our Lord himself, and as adequately available to His own."

Paul's words call to mind the fact that the true dynamic of Christian living is not social, or intellectual, or emotional. It is spiritual, the power of the resident Holy Spirit.

An almost universal problem in the Church today is lack of spiritual power. Too many of us just simply make no difference in our world. The answer is not our human striving alone, but God's gift of the Spirit of power.

But as Colonel Agnew points out, power without love and a sound mind leads to despotism and consequent strife. In fact, since "God is love" and "the fruit of the Spirit is love," power without love—whatever it may be—is not of Christ.

Love is probably the most abused word in our language. The reason is that lust so easily masquerades as love. But the difference is as great as the difference between night and day.

*“Love” is probably the most abused word in our language. The reason is that lust so easily masquerades as love. But the difference is as great as the difference between night and day. Lust says, “I”; love says, “You.” Lust says, “I must have”; love says, “I must give.”
Lust grabs; love gives.*

Lust says, “I”; love says, “You.” Lust says, “I must have”; love says, “I must give.” Lust grabs; love gives.

Yet even love, without power and a sound mind, easily turns to sentimentalism. It becomes verbal instead of vital. It sings, “Oh, how I love Jesus!” on Sunday morning, and lives the rest of the week with little thought of Him or His kingdom cause.

Just a glance at the recent translations of the New Testament shows how much trouble the translators have had with the original term the KJV renders “a sound mind.” “Self-control,” “self-discipline,” “wise discretion,” “sound judgment,” “a calm and well-balanced mind” are various ways it is translated.

But we get some light on its meaning when we look at the verb form of the same word in Mark 5:15. It refers to the demon-possessed man whom Jesus healed—“And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his *right mind*”—or, as in the Phillips translation, “perfectly sane.”

We have often thought of wise discretion and sound judgment as matters of inheritance, functions of a person’s IQ. Either you’re born with it or you aren’t; you have it or you don’t.

But Paul puts a different light on the matter. Wise discretion, sound judgment, or perfect sanity is listed with power and love as a gift of the Holy Spirit.

When we consider the embarrassment brought to the cause of true Christianity and holiness by well-meaning people whose kooky actions reflect bad judgment and lack of discretion, we may well list “perfect sanity” as one of the “best gifts” we should “covet earnestly.”

As the colonel says, “This, after all, is true holiness.”

Part of the Problem or Part of the Solution?

Michael Green recalls one of the stories that have come down from the almost legendary career of Gilbert K. Chesterton. It concerns a two-word letter Mr. Chesterton wrote to the editor of the *London Times*.

Editorial correspondence had been raging for some days. The letters were long and heated. The question was “What is wrong with the world?” Chesterton’s answer in two words was:

“Sir: *I am*. Yours faithfully, G. K. Chesterton.”

Rarely have so few words said so much. Man’s problem, worldwide, is not his environment, his circumstances, his mythical astrological forecast. It is himself. It is as Pogo, the opossum character

in Walt Kelly’s cartoon strip, ungrammatically put it: “We have met the enemy, and he is us.”

These are days when it is easy to become problem-conscious. So many things seem wrong with our world. So much is out of joint.

Individually there seems little we can do about it. It is easier to curse the darkness than to light candles.

One candle isn’t much. But if enough of us light candles, at least some of the darkness will be dispelled.

One person alone cannot feed the hungry masses of humanity throughout the earth. But each of us can consume a little less on ourselves and share a little more with others.

One person alone cannot solve the moral dilemmas of this mixed-up age. But each of us can strive so to live that men may see our good works and glorify our Father who is in heaven.

All of which is to say that we may be part of the problem, but we can also be part of the solution. All of our massive human predicaments are really just our personal problems written in large letters.

It is said that after the Kellogg Peace Pact was signed, a reporter held a copy before Senator Kellogg at a news conference. Before the microphones of the world, he asked, “What can the common man in the street do about peace?”

The senator’s answer was applicable to our subject at hand: “The common man can go across the street and make peace with his neighbor.” That is where peace begins.

What is true of society in this regard is true of the Church. The challenges facing evangelical Christianity today are many and great. In the main, they are not problems from without. They are the problems of each of us written in large letters.

And each of us must choose whether he will be part of the problem or part of the solution.

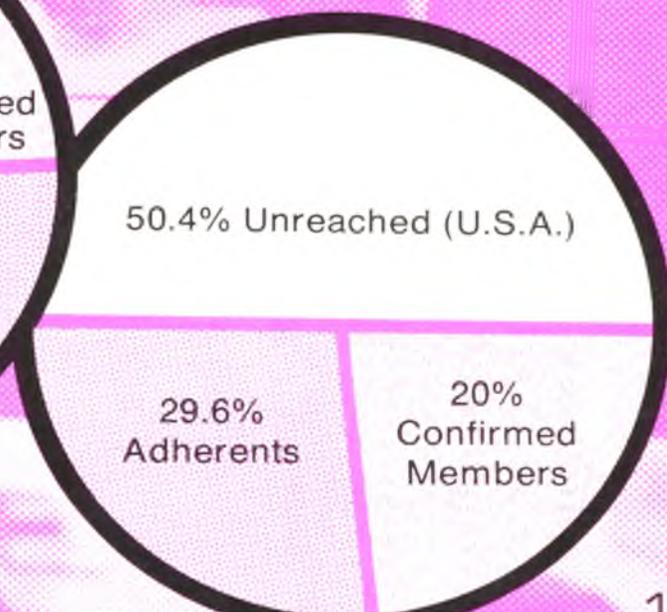
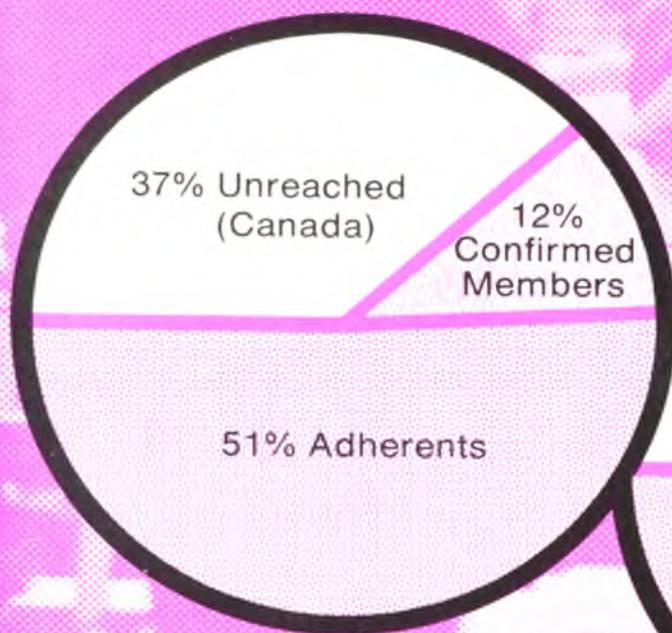
No one of us can generate the prayer power needed to penetrate the defenses of secular man with the gospel and bring revival to our world. But each of us can pray at least a little more than we do.

No one of us can witness to all of the ever increasing numbers who have no idea what genuine Christianity is all about. But each of us can be more faithful in his own more limited circles.

No one of us can give enough to offset the erosive effect of inflation in the church’s program of world evangelism. But each of us can tighten his belt at least a little bit more and give more than would be easy or convenient.

We can make Mr. Chesterton’s answer our answer—only to a different question. We can determine to answer the question, “What’s right with the world, with the Church?” in two words: “Sir: *I am*. Yours faithfully.” □

UNREACHED PEOPLE



A Startling New Picture

Research by the Glenmary Research Center of Washington, D.C., puts startling new light on the degree of Christian involvement by the people of the United States.

According to this report, half of the population of the U.S. may be without personal exposure to the gospel.

The Glenmary Research Center is a Catholic agency. The study on which their 1974 copyrighted report is based was sponsored by them in conjunction with the Office of Research, Evaluation, and Planning of the National Council of the Churches of Christ in the U.S.A. and the Department of Research and Statistics of the Lutheran Church—Missouri Synod.

The report covered 53 communions with a combined adherence of 100,812,489, which represents 49.6 percent of the 1970 population and 80.8 percent of the estimated church membership in the United States.

While the survey did not include Canada, the 1974 *Yearbook of American and Canadian Churches* shows a comparable picture of 12 percent confirmed, communicant membership and 63 percent inclusive membership.

Not included in the Glenmary study were Jews, Jehovah's Witnesses, Eastern religions, most black denominations for whom statistics were not available, and some individual denominations who declined to participate. The Church of the Nazarene is included among the 53 communions in the study.

Two categories of relationship to church bodies are included in the study. The first, more select, group is that of full, confirmed or communicant members; the second is a larger circle of influence which includes the family of communicant members, attenders, occasional contacts, etc.

People with no adherence are those without personal contact with any Christian body; adherents have more or less sporadic contact; members are assumed to be in frequent or at least systematic contact with their church.

When Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest," His eyes may already have seen these fields—the unreached people of North America.

"Lift up your eyes for they are white already to harvest"



PACIFIC

67.5% Unreached
22.5% Adherents
10 % Confirmed
Membership

MOUNTAIN

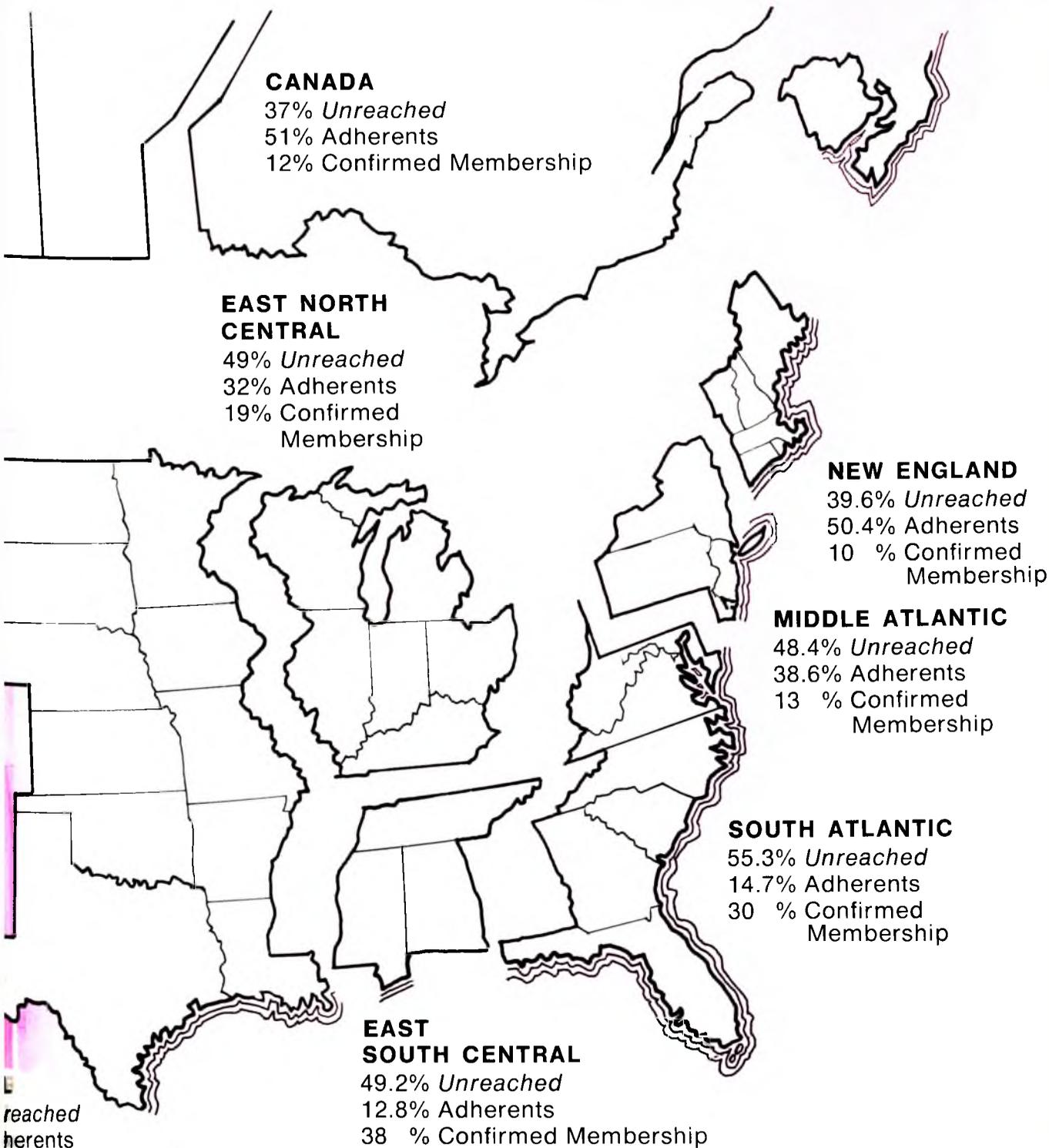
47.7% Unreached
38.3% Adherents
14 % Confirmed Membership

CENTRAL

42.5% Unreached
26.5% Adherents
31 % Confirmed Membership

yes, and look on the fields;
white already to harvest.”

—JESUS (John 4:35)



Unreached
Adherents
Confirmed
Membership

LOOK ON THESE FIELDS



**You live on some mission field.
Lift up your eyes and look upon the need.**

I have seen the need. I am willing to do the following:

- I would relocate in a Target Area to help start a new church.
I would work in: () Inner-city () Suburb
() Small Town () Rural
- I will contact my pastor or district superintendent about nearby mission fields.
- I can't go, but enclosed is my gift for L.A.N.D.S., Locating Another Nazarene Development Site, to buy land for new churches. (This is an approved 10 Percent Missionary Special.)

My name: _____ Address _____ Street _____

Church _____ City _____ State _____ Zip _____

District _____

Department of Home Missions
Church of the Nazarene

6401 The Paseo • Kansas City, Mo. 64131



ROGERS TO TOUR OVERSEAS AREAS

Rev. Warren Rogers and his wife, Lillian, will tour Jamaica, Honduras, Haiti, the Virgin Islands and other Latin American areas for the Department of World Missions in 1975.

Rev. Rogers, who is director of interracial evangelism for the Sacramento District, will be the first black missionary sent away from American soil.

He is a member of the Council of Black Churchmen and has been active in the denomination as a district superintendent and evangelist. □

GRAEME BARTLE WILL RETURN TO NEW ZEALAND

Graeme Bartle, a 1974 graduate of Nazarene Theological Seminary, will leave this spring to assume a position as pastor in his native New Zealand.



Graeme Bartle

Mr. Bartle was born in Te Kopuru, New Zealand, and was raised in a Christian home. At the age of 13 he joined the Church of the Nazarene. He asked forgiveness of his sins as a boy, and a few years later was filled with the Holy Spirit.

After he graduated from high school, he took a clerical job and pursued studies in accounting. At the same time he was active in his local church and served as district secretary from 1967 to 1969.

God's call to preach came to him after he had completed his studies, and he began to make plans to attend Canadian Nazarene College. In his first year, 1969, he met his wife, Gail, and they were married in August, 1971, the year of his graduation.

A younger brother, Neville, is a missionary in New Guinea.

For the past several months Mr. Bartle has been filling speaking engagements throughout the United States and Canada in preparation for his return to New Zealand to accept a pastorate. □

AN INSIDE LOOK AT A HOME MISSIONS CHURCH IN GERMANY

BY JOY LEVERETT

We have a natural interest in our fellow Nazarenes who serve the Lord throughout the world. Even though there may be cultural differences, we recognize the same spirit—we are one through our Saviour.

We are having an exciting growth in our home mission church in Stuttgart, Germany. It is so exciting for us that we would like to share some of what has been happening here in Germany with you wherever you may live.

The Stuttgart church is a new American congregation organized by District Superintendent Richard Zanner, November 24, 1974. Rev. Werner Stoppler is the pastor of the Stuttgart German congregation as well as the American congregation.

The Stuttgart American Church of the Nazarene is—

- A German pastor and his wife and daughters arriving in Stuttgart from the European Nazarene Bible College in Busingen, Germany . . . ready to begin a new work as God leads.

- Four years of visiting, praying, fasting, and living faith . . . with the only outward show of one born-again Christian . . . a young man who had been on the drug scene . . . but is now on God's scene.

- An American doctor and his wife serving the Lord and Uncle Sam in Germany, helping to strengthen the pastor and his wife with prayer and fellowship, and faithfully giving to help keep the work going in Stuttgart.

- An American Servicemen's Retreat in Berchtesgaden, Germany, where a young lawyer and his wife, stationed in Germany, find there is a German pastor having afternoon services for English-speaking people in their city.

- A secretary with civil service

coming to Stuttgart with enthusiasm.

- A GI and his wife who invite their downstairs neighbors to come, and offer them transportation until they have their own car.

- A Halloween party where a born-again Christian in the German congregation invites a friend from where he works, and she starts to come regularly and in December at a youth meeting accepts the Lord as her Saviour. It's this same girl going out and bringing one more to the Lord. It's both of these young people being willing and ready to step into the work and replace the first worker, who leaves for the Bible school to prepare for Christian service.

- Long and involved telephone calls to find where GI Joe works and lives and if he is even still in Germany or whether the records you have or addresses you have been furnished are outdated.

- An army colonel and his wife and teen-age son being told about the church by a missionary of another denomination which has only a German congregation.

- A German girl finishing Bible school in Paris and praying about a job as a therapist . . . being selected for one in Stuttgart at a hospital near the church . . . finding the fellowship and spirit of the church to be what she was looking for and joining . . . then meeting Korean nurses and other young people to whom she presents the gospel.

- A professor from Guatemala and his wife living at the Bible school in Busingen, driving 200



District Superintendent Richard Zanner leads in prayer for the new Stuttgart American Church of the Nazarene organized November 24, 1974, with Rev. Werner Stoppler as pastor. Rev. Stoppler is also pastor of the German-speaking Church of the Nazarene in Stuttgart.

Charter members of the English-speaking Church of the Nazarene in Stuttgart



kilometers to Stuttgart two times a month in order to help with the American work.

- A young German man at the Friday evening youth meeting accepting the Lord and beginning His way with Him. He had come from a broken home, was raised in an orphanage, and was working in Stuttgart.

- Three German girls, working away from their homes and family, finding the Lord in this church.

- An elementary school principal and his family being transferred from Morocco to Heilbronn and driving 40 miles to come to church. It's this same couple starting a Bible study in their home for young GIs and helping many to find the Lord and get their feet grounded in the Christian faith.

- A young American French horn musician in Germany for eight months . . . studying in a nearby town, catching a train each Sunday and then getting on a streetcar in order to be at the Sunday school and church.

- A family dedicating their youngest of four to the Lord.

- A small store building bursting at the seams . . . and people expecting a miracle in Stuttgart, where new land or buildings of the type needed are virtually unobtainable.

- American Fords, German Mercedes, Audis, and VW buses loaded with Sunday school children each Sunday morning. German and American! Language barrier? . . . We don't think we have one!

On November 24 we became the third organized American congregation. It was an exciting moment for those five or six people who had worshipped and prayed for so long. It is exciting to see people's lives changed, exciting to have to crowd more chairs in, exciting to feel the Lord's Spirit so overwhelmingly.

This is only the beginning. God has great things in store for this home mission church. He has sent some wonderful workers . . . especially in the form of a German pastor willing and able to effectively minister to two congregations, and a district superintendent who is guided by the Lord in a most evident manner.

We are looking forward to the future with praise and honor to the glory of God! □

"HERALD" ARTICLE PUTS LAY HOME MISSIONARIES ON THE FIELD

An article in the *Herald of Holiness* calling for lay home missionary volunteers has led to the estab-



Mr. and Mrs. E. M. Bowling, lay home missionaries in Horseshoe Bend, Ark.

lishment of a new Church of the Nazarene in Horseshoe Bend, Ark.

In 1972, E. M. and Nodine Bowling saw an appeal in the *Herald of Holiness*.

They were approaching retirement from the Illinois Central Railroad.

After reading the lay home missionary appeal, they wrote to the Department of Home Missions in Kansas City saying, "It has been on our hearts to give God our full time after our pension. We are not called to preach, but we have seen a great need in some of the small churches in Arkansas and Wisconsin where our preachers are trying to dig out and establish new churches.

"Our pension will be sufficient to keep us. Are there any special places where there is a special need and where we could help?"

Contact was arranged with several district superintendents to find a place where the Bowlings' talents could be used.

One of the district leaders to whom the Bowlings wrote was Rev. Boyd C. Hancock, district superintendent of the North Arkansas District.

Impressed by their desire to give their full energies in Christian service and by their record of active soul winning in their own church at Clinton, Ill., Rev. Hancock responded quickly to their request and suggested two locations for possible service.

One of these was Horseshoe Bend, Ark., located in an increasingly popular resort area.

Horseshoe Bend had grown from a hamlet of 295 persons in 1969 to 850 in 1972. Projected growth suggested a population of 4,000 in five years. Many of these would be retired persons. In addition, Rev. Hancock knew of seven Nazarene families in the area who would be interested in joining and supporting a new Church of the Nazarene.

"I assure you," wrote Rev. Hancock, "that there is a place of service for you in North Arkansas. I will join you in prayer that God will direct you."

A visit to Horseshoe Bend in November of 1972 confirmed God's call to the Bowlings. "God came on the scene in a very precious way as we read His Word and prayed, and

my wife and I plan to go to Horseshoe Bend as soon as I take my pension," wrote Mr. Bowling.

Today a new Church of the Nazarene is taking form in Horseshoe Bend, Ark., in the home of E. M. and Nodine Bowling.

Sunday services are being conducted there by Rev. Eldon Schultz, who is both a school-teacher and an experienced home mission pastor.

The Bowlings continue their enthusiastic work for the church.

In a recent letter to Dr. Raymond Hurn, executive secretary of the Department of Home Missions, they asked, "Would you please let everyone know that if they are interested in a beautiful place to retire (with boating, fishing, golfing, hiking, cool summer nights, beautiful mountains not too steep, a shopping center, and a new medical center and hospital on the way), Horseshoe Bend is a good place to do it.

"And best of all," they wrote, "God is here, and the North Arkansas District is interested in people and their spiritual needs. This is a good place to serve God." □

HELP NEEDED IN EIRE

The last 30 years have seen a remarkable decline in the political influence of the Roman Catholic church. Italy boasts the largest Communist party this side of the iron curtain. Colombia, South America, has learned to respect its evangelical citizens. But there is one country left where Rome still holds undisputed sway. That country is Eire—the Republic of Ireland.

Eire is only a small country; her population numbers 3 million. These are literate, educated, English-speaking people, more than a quarter of them living in the city of Dublin. But with 97 percent of them owing allegiance to the Roman Catholic church, there is no question about Eire's devotion to the Vatican, the Virgin, and the saints.

Protestant religion is tolerated, even protected by the government; but with less than 100,000 Protestants in the country, many of these being only nominal Christians, their influence is small. And this number is steadily dwindling, as Protestant families depart one by one, seeking a more congenial environment.

Whereas other predominantly Catholic countries are served by our Department of World Missions, the Republic of Eire falls within the boundaries of a regular self-supporting district, British Isles North.

But the faith and vision of the former district superintendent, Dr. George Frame, did not permit the task to be neglected. And so in 1959 a bridgehead was established, and a Nazarene church was organized in the city of Dublin. A fine group of dedicated people formed the nucleus of a church which has already contributed a missionary couple to world missions, and a pastor to our church in England.

A parsonage was purchased to house our pioneer pastor, Rev. Leslie Roberts; and a tiny building was rented for a time for use as a sanctuary. But it was quite inadequate to house the kind of program our people envisaged.

Several of our Dublin Nazarenes are still actively engaged in a task they began years before our church came on the scene—a mission work designed to reach young people in country areas for Christ. Many of these young people have been converted; and the vision has been to provide in the city of Dublin a center where they could find recreation, companionship, and spiritual upbuilding after their arrival in the city to take up employment, professional training, or university studies.

Such a vision has never been realized; the small rented building has now been demolished, and the work has been held together by Jim Hogan, a dedicated layman, widely known and revered in Irish evangelical circles, and a doughty champion of the doctrine of scriptural holiness, who serves these days as a lay pastor. Meanwhile, the Dublin Nazarenes continue to pray that God will open a door which will give their beloved motherland the chance to hear the liberating message of full salvation.

The conflict in Northern Ireland, springing out of the illegal Irish Republican Army's campaign of violence, has made the Nazarene task in Eire more difficult. An Englishman or a Scotsman—worst of all, an Ulsterman—is liable to be met with hostility if he seeks to reach the people of Eire with the news of Jesus.

The Scottish wife of our first Dublin pastor, witnessing in a street meeting, was told to "get back to Sauchiehall Street."

Two pastors of Ulster extraction sought other spheres of service as local hostility repeatedly reared its head.

But the Irish love Americans, and if I had a dedicated American couple, gifted for a ministry of personal evangelism, preferably having had some experience of reach-

ing Roman Catholics for Jesus Christ, I would gladly give them an assignment in Eire.

Surely we cannot countenance the awful possibility that, in a day when thousands of Irish Catholics are looking for a faith that will really satisfy their hearts, the initiative should fall into the hands of Jehovah's Witnesses and Mormons.

The Church of the Nazarene has a message wholly suited to the deepest needs of the people of Eire. For when Irish eyes start smiling with love for Jesus, these determined people will discover a loyalty to His gospel that will make them willing to die in its defense if need be.

If you will pray for a breakthrough in Eire, write to District Superintendent David Tarrant, 149 Kenilworth Avenue, Glasgow, Scotland. I will be glad to keep you informed of developments, and supply you with fuel for prayer. □

BY REV. DAVID TARRANT
*District Superintendent
British Isles North*

NEW CHURCHES REACH 137

Community Church of the Nazarene in Independence, Ky., was organized December 8, 1974, to become the one hundred thirty-seventh new church to be reported this quadrennium to the Department of Home Missions. Dr. Lawrence B. Hicks is the Kentucky district superintendent, and the pastor is David Capek.

Other new churches recently reported to the Department of Home Missions are:

Stockton North Church of the Nazarene, Stockton, Calif.; Rev. Powell, pastor; Dr. Kenneth Vogt, Sacramento district superintendent.

Yates Center Church of the Nazarene, Yates Center, Kans.; Rev. Leon Hendrix, pastor; Rev. James C. Hester, Joplin district superintendent.

Dyersburg Church of the Nazarene, Dyersburg, Tenn.; Rev. Ron Harrison, pastor; Dr. H. Harvey Hendershot, Tennessee district superintendent.

Mankato Church of the Nazarene, Mankato, Minn.; Rev. Stephen Bringardener, pastor; Rev. Norman Bloom, Minnesota district superintendent.

Zion Church of the Nazarene, Orlando, Fla.; Rev. Alvin Palmer, pastor; Rev. J. V. Morsch, Florida district superintendent.

Montwood Church of the Nazarene, El Paso, Tex.; Rev. Wayne Brown, pastor; Dr. Harold Morris,

New Mexico district superintendent.

Marionville Church of the Nazarene, Marionville, Mo.; Rev. Bert Hotchkiss, pastor; Rev. James Hester, Joplin district superintendent.

Mesa View Church of the Nazarene, Cedaredge, Colo.; Rev. James Rotz, pastor; Dr. M. Harold Daniels, Colorado district superintendent.

Waterloo Church of the Nazarene, Waterloo, Ill.; Rev. Benne Dale, pastor; Rev. James Hunton, Illinois district superintendent.

Woodland Hills Church of the Nazarene, Paragould, Ark.; Rev. Robert Stofall, pastor; Rev. Boyd C. Hancock, North Arkansas district superintendent.

Glenwood Church of the Nazarene, Glenwood, Ark.; Rev. Wayne Albright, pastor; Dr. Thomas Hermon, South Arkansas district superintendent. □

ONE CHURCH'S FORMULA FOR GROWTH

BY NANCY PIERSON FARRIS

One small Church of the Nazarene in Estill, S.C., has learned the benefits of giving.

After a struggle to obtain land and erect a building, the tiny congregation worshipped joyfully, but without significant growth, for 10 years. The townspeople shook their heads and said, "We tried to tell them we didn't need another church here!"

Then Mr. and Mrs. D. felt God urging them to take the gospel to the folks in the Allendale County Nursing Center, 15 miles away. This ministry introduced many folks to the Nazarene denomination. Many elderly people were saved—one 91-year-old man accepted Christ just one day before his death.

About 1½ years ago, Mr. S. decided to begin an extension class at the new Convalescent Home in Estill. Several people accepted Jesus as Saviour, and two moved their membership to the Church of the Nazarene. They attend whenever health permits. One man at the home, after his conversion, said, "I've been a church member for many years; but I never experienced anything like this!"

Hearing the testimonies of these enthusiastic converts, friends and relatives of the elderly folk began asking, "What's going on here? Do those Nazarenes really have something?"

They wanted to see what it was all about. The perfect opportunity came when the community spon-



(L. to r.) Rev. G. L. Couick, pastor; Paul Shoultz, Sunday school superintendent.

sored a week of services before Easter. Each night, the service was held in a different church. On the Nazarenes' night to host the service, the building overflowed; folks stood in the yard to listen through the open windows.

After the service, many who had never before visited a Nazarene church expressed surprise and pleasure. One lady said, "This reminds me of the way church used to be!"

Meanwhile, Sunday school attendance at the Estill Church of the Nazarene has doubled within a year. The church plans to expand Sunday school facilities in the immediate future.

"But we still have a wider vision," say the members. "Our nearest neighbor church is 43 miles away. Too far. We're giving away one steadfast lay family to begin a branch Sunday school in the town of Allendale, 25 miles away from us. This is our own 'Mission Possible.' We've seen Luke 6:38 in action; and we know that, if we give one family to start a new work for God, He will bless both our church and the new church."

The formula for growth: "Give, and it shall be given unto you." □

NATIONAL SUPERINTENDENTS NAMED FOR HAITI

A historic "first" for Haiti was registered when General Superintendent Eugene L. Stowe named Rev. Delano Pierre the national district superintendent of the Haiti Northern District and Rev. Florentin Alvarez the national district superintendent of the Haiti Southern District.

This important step comes at the beginning of the twenty-fifth year of the Church of the Nazarene in

Pastor Florentin Alvarez, right, newly appointed Southern Haiti district superintendent, interprets for Dr. Stowe at the district assembly.



Pastor Delano Pierre, newly appointed superintendent of the Northern Haiti District.

Haiti. The northern assembly was held November 27-29, and the southern assembly December 2-4.

Plans for a silver anniversary celebration were formulated at a joint meeting of the two district advisory boards and presented at the district assemblies by Dr. Paul Orjala, visiting guest of honor. Dr. and Mrs. Orjala began the Nazarene work in Haiti in 1950.

Other guests of honor at the assemblies included Mrs. Eugene L. Stowe, who spoke to the pastors' wives; and Pastor Gene Smith, visiting missionary from St. Lucia, who had served 15 years as a missionary in Haiti.

One of the goals for the twenty-fifth anniversary year is a total church membership of 25,000 on the two districts, representing 1,000 for each year the church has been in Haiti.

A spirit of unity and optimism was evident in both assemblies. Two pastors were ordained by Dr. Stowe in the north, and five in the south. □

—Missionary TERRY READ



Dr. Paul Orjala, professor of missions at Nazarene Theological Seminary, presents plans for the twenty-fifth anniversary of Nazarene work in Haiti. Dr. and Mrs. Orjala began the work in 1950.

The Ancon, Panama Canal Zone, church was recently dedicated by the World Missions executive secretary, Jerald D. Johnson. The church has served the Ancon community for 22 years. Missionary John E. Lewis built the building, and Rev. Mert Winkle has recently been designated as pastor. Rev. Elmer O. Nelson is the Panama District Council chairman.



church schools

HAPPENING

TWO-YEAR GRADED CURRICULUM COMING

Striving to better meet the needs of growing Nazarene Sunday schools around the world, the Department of Church Schools will begin producing new curriculum for children in grades one through six in the September—October—November quarter of 1975.

Previously there were only primary and junior materials, each graded for three years. Now there will be *primary* for first and second graders, *middler* for third and fourth graders, and *junior* for fifth and sixth graders.

This development promises literature more precisely targeted toward the needs of children at their particular level of development.

Donna Fillmore is the editor of the new middler materials. Miss Fillmore is a graduate of Marion College in Marion, Ind., where she received a B.A. in English with a minor in education. She is presently attending the Nazarene Theological Seminary, working toward a degree in religious education.

Donna is a member of St. Paul's Church, Kansas City, Mo., where she teaches a fourth grade Sunday school class.

The new literature for middlers will include a *Middler Teacher*, *Middler Teaching Resources*, *Bible Explorers* (pupil book), and *Discoveries* (take-home paper).

Samples of these new materials will be available in the spring and may be requested by writing the Department of Church Schools, 6401 The Paseo, Kansas City, Mo. 64131. □

Donna Fillmore,
Editor,
Middler Curriculum.



Thomas J. ... reporter



CHURCH DEDICATIONS



Dedication services for the new facilities at the Perry, Mich., church were held Sunday, November 17. The new sanctuary seats 300. The building is fully carpeted throughout. The educational and administrative wing contains a pastor's study, church offices, two nurseries, classrooms for children and adults, and a large fellowship hall with fully equipped kitchen.

Participants in the dedication service were Pastor George V. Harris; Dr. William M. Greathouse, president of Nazarene Theological Seminary; and Michigan District Superintendent Harry T. Stanley.

The pastor reports that all services are showing good increases over previous years with new records repeatedly being established. Finances have more than doubled in the last two years.

BALTIMORE FIRST HOLDS DEDICATION

The new facility of Baltimore First Church was dedicated on Sunday, October 13, at 3 p.m. General Superintendent Orville W.

Jenkins brought the dedicatory address. Superintendent Roy E. Carnahan, Washington District, led in the act of dedication. Rev. George Teague has pastored the church since 1969.

The new, fully air-conditioned structure contains nearly 20,000 square feet of floor space. The main floor of the sanctuary has a seating capacity of 400 with additional space to accommodate a total of 580 persons. The Sunday school facilities, planned for the open-room approach, are arranged for a school of 500.

A large narthex and education-wing foyer are provided. A baptistry is included. The Hospitality Room on the lower level seats 200 at tables. Off-street parking is provided for 100 cars. The property represents a cash investment of \$694,000 with an indebtedness of \$350,000.

The new facility is located four miles west of the Baltimore Beltway and six miles north of Columbia in Howard County. The population projection for Columbia, which now has 30,000 people, is 100,000. The new location is readily available from all major highways of the area and is located on Interstate 70. □



The Churubusco, Ind., church held its dedication service on December 8. General Superintendent Eugene L. Stowe brought the dedicatory address. Five acres were purchased for relocation of the church on the west side of town. Construction cost of the building was \$75,000. The property is now valued at \$131,000. The building provides 4,592 square feet for the sanctuary and education space. The sanctuary will seat 230. W. D. Johnson is pastor. National Builders, Incorporated, of Denver, Colo., were the general contractors.

The church, organized on March 2, 1924, is celebrating its fiftieth anniversary.



Marietta (Ohio) First Church recently dedicated its new sanctuary and education unit. District Superintendent Floyd O. Flemming, Akron District, delivered the dedicatory address. The building is valued at \$325,000. Under the pastoral leadership of George Hazlett, the church has relocated, received 31 new members, and has shown an increase in giving of \$20,000 in one year.

The Oakland, N.J., church dedicated its new chapel on Sunday, October 27. Pastored by Rev. Ernest McNaught, the new work is an offshoot of the New Milford, N.J., church.

Pastor McNaught reported, "We had three services and three overflow crowds on the day of dedication. We used closed-circuit television for both the morning and afternoon services. I estimate that 30 to 40 percent of the people attending the morning and evening services had never been in a Nazarene church, and 25 percent of them had never been in a Protestant church." Superintendent M. V. Scutt, New York District; and General Superintendent V. H. Lewis participated in the dedication day services.

The \$30,000 chapel was assembled in one and a half days, and a major portion of the cost was assumed by a person out of state. Other tasks including landscaping, electrical work, and plumbing were cared for by the 50-family group that comprises the congregation. The church provides a multiple ministry to its constituents with specialized counselling services and assistance to the needy.



Communicating the feelings of Easter . . . its despair . . . its JOY!

LAST DAYS IN JESUS' LIFE 2 Full-color Easter Filmstrips

Jesus Is Not Afraid

Jesus returns to Jerusalem and receives a joyous welcome. A few days later, after observing the Passover supper with His disciples, He is arrested. 37 frames, 7 minutes.

Jesus Lives!

Women come to the tomb, find Jesus' body gone, and are told that He is alive. Later, He appears to the disciples. Finally, on a mountain, Jesus tells them, "Lo, I am with you always." 36 frames, 9 minutes.

Simplified story suitable for young children.

Spiritual impact meaningful to all adults.

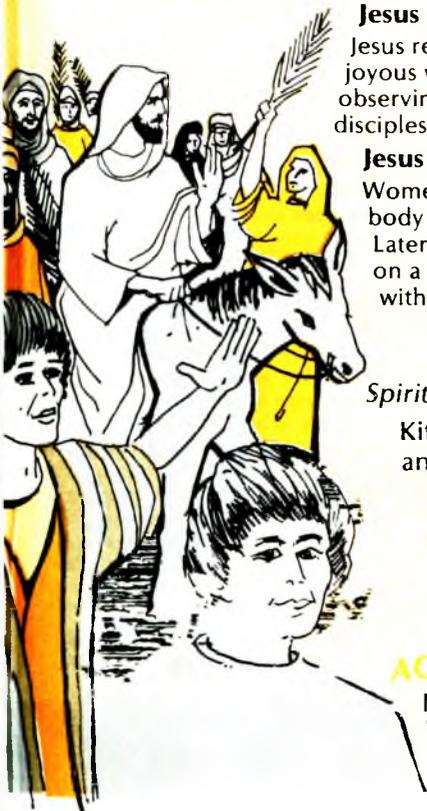
Kit includes 2 filmstrips, record, and guide. **VA-53K \$19.35**

Well worth the price, with many appropriate uses . . .

Worship Service	Youth Group
Prayer Meeting	Social Function
SS Class	Family Devotions

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Post Office Box 527, Kansas City, Missouri 64141





The Ionia, Mich., church dedicated its new building and parsonage on November 24. Rev. Harry T. Stanley, superintendent of the Michigan District, was the special speaker.

Construction began on the church in April, 1974, and on the parsonage in September of the same year. Leon Stanton, Nazarene electrician from Nashville, Mich.; and Willard Searles, Christian contractor from St. Johns, Mich., both donated their services. Several thousand hours of labor were volunteered by the members and pastor.

The church, which covers approximately 7,000 square feet, cost \$70,000 and was recently valued at \$160,000; and the parsonage cost \$22,000 and was valued at over \$36,000. Church membership at the time of construction was 33. Rev. Paul Jetter is pastor.



The new Broken Arrow (Okla.) First Church was dedicated last fall. General Superintendent V. H. Lewis preached the dedicatory message. Northeast Oklahoma District Superintendent W. T. Dougharty was also present.

The new facilities include a fully furnished sanctuary seating 330, a baptistry, fellowship hall, kitchen, classrooms, and office space. The structure is located on a five-acre tract of land in the midst of a rapidly growing section of the community, and is valued at \$195,000. Rev. J. Doug Dawson has been pastor since July, 1972.



The Spearfish (S.D.) Hillsview Church was dedicated Sunday, December 8, by District Superintendent Phil Riley, Dakota District. Rev. Riley (l.) is pictured with Pastor Larry Johnson.

The Hillsview Church was organized in 1972 by Rev. J. Wilmer Lambert, former Dakota district superintendent. Rev. Vern Carpenter was pastor at that time. In the past two years, this new congregation has grown to a Sunday school average attendance of 58 and a church membership of 40. The church raised a total of \$14,000 for all purposes last year.

The modular chapel, designed as a memorial to Paul Rice, son of Rev. George R. Rice, of Kansas City, is located on three acres of prime land in Spearfish on Interstate 90. Because the Spearfish church was a new home missions project, the building was made available at a reduced cost.

RICE MEMORIAL CHURCH DEDICATED IN TENNESSEE

The Rice Memorial Church at Dyersburg, Tenn., was dedicated on October 13. The church has a full basement with Sunday school rooms and a fellowship hall.

Eleven members formed the new church at Dyersburg. Rev. Ron Harrison was appointed pastor. He and Mrs. Harrison had held services one month prior to the service of organization.

The organization day was climaxed with the dedication service of the new church and property. Approximately 150 people attended the dedicatory service. Dr. H. Harvey Hendershot is superintendent of the Tennessee District. □

Dedication of the \$225,000 Davenport (Ia.) First Church was conducted during 1974 with General Superintendent Charles H. Strickland as speaker. The 10,000-square-foot brick building is located on a 4-acre tract of land and includes a sanctuary seating 400, Sunday school classrooms, pastor's study, and nursery facilities. This is the fourth building to house the congregation, which now runs over 200 in Sunday school attendance. Melburn Sorensen is the present pastor.

Pictured (l. to r.) are: Rev. Forrest Whitlatch, Iowa district superintendent; Dr. Strickland; Pastor Sorensen; and Harold Bennett, chairman of the board.



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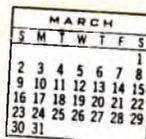
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Grand Bay (Ala.) First Church set a new all-time Sunday school attendance record of 114 on the last Sunday of a fall revival. Rev. H. L. Kendrick was the evangelist. Pictured (l. to r.) are Evangelist H. L. Kendrick; Pastor Darrell E. Lloyd; and Douglas H. Harmon, Sunday school superintendent. A record-breaking ceremony was held with the three men presiding.



The Rowland Heights, Calif., church was recently organized at the altar of the Walnut Valley, Calif., church. There were 36 charter members, including 8 new Nazarenes. Rev. Thomas Paine was appointed pastor. This is the third new church to be organized on the Los Angeles District during the quadrennium. Dr. L. Guy Nees is district superintendent.



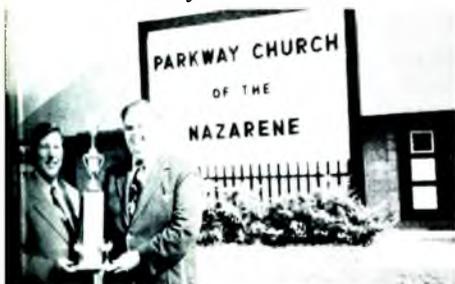
Five of the seven pastors who have ministered at the Norman (Okla.) Grace Church were present for its twenty-fifth anniversary celebration. Pictured (l. to r.) are Rev. L. A. Beasler, Rev. C. H. Carroll, Rev. Myron J. Kersten, Rev. W. C. Rohlmeier, and the present pastor, Rev. Charles C. Powers. Three of the 23 charter members were also present for the occasion—Mrs. Vera Cox, Mrs. Emma Green, and Mrs. Phyllis Murphy.

The church has grown to a membership of 87 and the present property is valued at \$150,500. Additional land has been purchased and a master plan for future expansion was displayed at the celebration.

Rev. Burl Hay (l.) pastor of the Panama City (Fla.) Parkway Church, is shown accepting the trophy presented to the church for winning the fall Sunday school "Roundup" contest on the North Florida District. Making the presentation is Rev. James Tripp, contest chairman, of Leesburg, Fla., who was on hand to make the winning 143.42 percent increase over last year's average official.

Pastor Hay reports that in the past 24 months at Parkway Church he has seen the membership grow from 2 active members and 18 in Sunday school, to 61 members and 128 in Sunday school by October 27, 1974.

He states, "God is blessing in many ways—spiritually, financially, and numerically."



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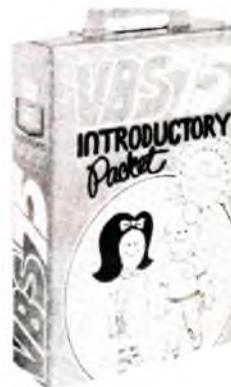
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Dr. L. S. Oliver, president of Nazarene Bible College, greets the 812th student to enroll for the second quarter. Elias Issa of Damascus, Syria, is welcomed by Dr. Oliver as Issa Jarjour, also of Damascus, and Ezzat Hanna of Cairo, Egypt, look on. The growing student body includes students from each of the 50 states and from other world areas such as Samoa, Guyana, and Rhodesia.

BIOGRAPHY OF IRA E. HAMMER NOW AVAILABLE

Rev. Ira E. Hammer, a close associate of Dr. J. G. Morrison in the Laymen's Holiness Association, which united with the Church of the Nazarene in the early twenties, has been memorialized by his daughter, Mrs. Naomi M. Jackson, in an intriguing biography of him entitled *Prayers in the Morning*.



Ira E. Hammer.

The book is more than a personal memoir, for it contains significant

information about the development of the Church of the Nazarene in the north central states. The book sells for \$3.95 and may be ordered from the author at 3446 N.E. Nineteenth, Portland, Ore. 97212. □

OF PEOPLE AND PLACES

Dr. Paul R. Wallace, attorney-at-law and active member of Washington, D.C., First Church, has been chosen to assist in the organization of a new government corporation to insure pension funds operating under the Labor Department. Dr. Wallace was formerly assistant to the state's attorney in Florida. He is the son of Evangelist and Mrs. J. C. Wallace of Louisville, Ky. □

Point Loma College President Dr. W. Shelburne Brown has recently been appointed to the executive committee of the Association of Independent California Colleges and Universities, an organization composed of 53 independent colleges and universities. □

Rev. Andrew Hanners, executive director of the Oregon Council on Alcohol Problems and a member of Portland, Ore., First Church, has been appointed an adjunct faculty member of the Department of

Health of Oregon State University, Corvallis, Ore., according to an announcement by Dean James W. Long of the university's School of Health and Physical Education. □

Veteran missionary Prescott L. Beals was honored with a "This Is Your Life" program by First Church, Walla Walla, Wash., his home church for 54 years. Tributes were read from many areas of the church. Pastor Milton Harrington was in charge. □

David Najarian, son of Missionary and Mrs. Berge Najarian, Jerusalem, Israel, was selected as one of 15 "American Spirit Honorees" out of a total of 1,300 U.S. Navy recruits at the Naval Training Center, Great Lakes, Ill. □

Professor Ruth Vaughn, Bethany Nazarene College, has been named to appear in *The World's Who's Who of Authors* in the 1975 edition. Mrs. Vaughn is the author of 18 books, plus hundreds of essays, short stories, and poems. Her husband, Dr. Bill Vaughn, is chairman of the Department of Speech Communication at BNC. □

Dr. Donald Lee Allison, professor of physics at the University of North Alabama and an active member of Florence, Ala., First Church, has drawn wide interest from scientists in several countries with a research article on the effect of X rays on genetic material, according to a report from Pastor Eldon Hotle. □

Chaplain (Capt.) Eugene King, a graduate of Trevecca Nazarene College and Nazarene Theological Seminary, has been assigned as staff chaplain at the Electronics Communication Command Post, Fort Monmouth, N.J. Chaplain King has served pastorates in Tennessee, Missouri, Michigan, Florida, and Virginia prior to his present work. □

Thurlow W. Morrow, Sunday school superintendent at the Lakeport, Calif., church and an insurance agent in Upper Lake, Calif., has been chosen for representation in the current edition of *Who's Who in California*. Mr. Morrow is a graduate of Pasadena (now Point Loma) College. □

James and Helen Jones, formerly missionaries in the Caribbean area and more recently pastors at East Millinocket, Me., have retired and are now living in Camden, Del. □

"*International Experience*" was the name of a special mission for a group of youth from the New Mexico District. They visited Mexico

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City (country of Mexico) and took tours which included visits to the 44-story Latin American Tower, old churches, flower markets, silver and leather markets, the subway, a castle, the Plaza of the Three Cultures, La Merced Market, the Palace of the Governors, the university, Museum of History and Anthropology, Palace of Fine Arts, pyramids, and a floating garden.

On Sunday, the group presented concerts in area churches under the direction of Rev. Howard Hays of Alamogordo, N.M. The Glenn Adams family of Lovington, N.M., also participated in the services. Lois Adams, age five, sang two songs in Spanish during the services. District Superintendent Moisés Garces interpreted for those who spoke. □

CHURCH FIRE SET BY BURGLAR

A fire that investigators believe was started to cover up a burglary caused extensive damage early Thursday, December 19, to the sanctuary, offices, and educational facilities of the University Avenue Church of the Nazarene, San Diego. No injuries were reported.

"Only the efforts of the firemen and the doors to the sanctuary saved the whole church from going up," said Rev. Leon F. Wyss, pastor of the 50-year-old church.

Mr. Wyss said the fire "burned out two offices, worked its way down a stairway into the sanctuary and into parts of the educational building. . . . It burned right up to that last door before entering the church. Had it not been stopped there, we would have lost everything" (*San Diego Evening Tribune*). □

Four generations recently witnessed the dedication of Melissa Sue Fivecoat, infant daughter of Jon and Vivian Fivecoat at Nampa (Ida.) First Church. Charles E. Higgins is pastor. Present were (l. to r.): Mr. and Mrs. Erling Overby, great-grandparents (parents of Mrs. Don Fivecoat), from Portland, Ore.; Mr. and Mrs. Don Fivecoat, grandparents from Beaverton, Ore.; Mr. and Mrs. Jon Fivecoat and Melissa; Mr. and Mrs. Russell Fivecoat, great-grandparents from Notus, Ida.



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FEBRUARY BOOK OF THE MONTH

GOD'S SPIRIT IN TODAY'S WORLD



BY W. T.
PURKISER

Whatever the world may call our time in history—the atomic age; the age of anxiety, of apathy, or crisis—in Bible terms it is the age of the Spirit. If we do not understand this, we cannot understand our times, our faith, ourselves, or our possibilities.

This has not always been seen. For 1,800 years, theologians struggled to understand the doctrines of the Father-God and of Jesus Christ, our Saviour. Most of the studies in the person and work of the Holy Spirit were in connection with the doctrine of the Trinity. That is, until the dawning of our century. Since then, interest in the doctrine and experience of the Spirit has grown to monumental proportions.

With all the passing problems to which it may lead, the present interest in the work of the Holy Spirit is an encouraging sign. In *The Christian Faith*, Olin Curtis wrote, "In any time of rich quickening and deepening of the Christian life you will notice, in song and prayer and testimony, a continual dwelling upon the personality of the Holy Spirit."

Just a little over 100 years ago, Fredrick Denison Maurice said, "I cannot but think that the

reformation in our day, which I expect to be more deep and searching than that of the sixteenth century, will turn upon the Spirit's presence and life, as that did upon the justification by the Son." . . .

So I invite you to meet the Holy Spirit, to seek with me a better and deeper understanding of His person, His place on the divine side of reality, and His ministry in and for us.

Let me say right off: In the realm of the Spirit there are really no "experts" who have all the truth to impart. We are all students in the school of the Spirit. My purpose here is not to hand down to you the pronouncements of authority. It is to be, hopefully, the "lead learner" in a group whose minds and hearts are given to seeking insights more clear and pure than we have had before.

There is an ancient prayer addressed to the Holy Spirit that may well be ours:

*Come as fire and burn,
Come as wind and cleanse,
Come as light and reveal.
Convict, convert, consecrate,
Until we are wholly Thine.*

From *God's Spirit in Today's World* □

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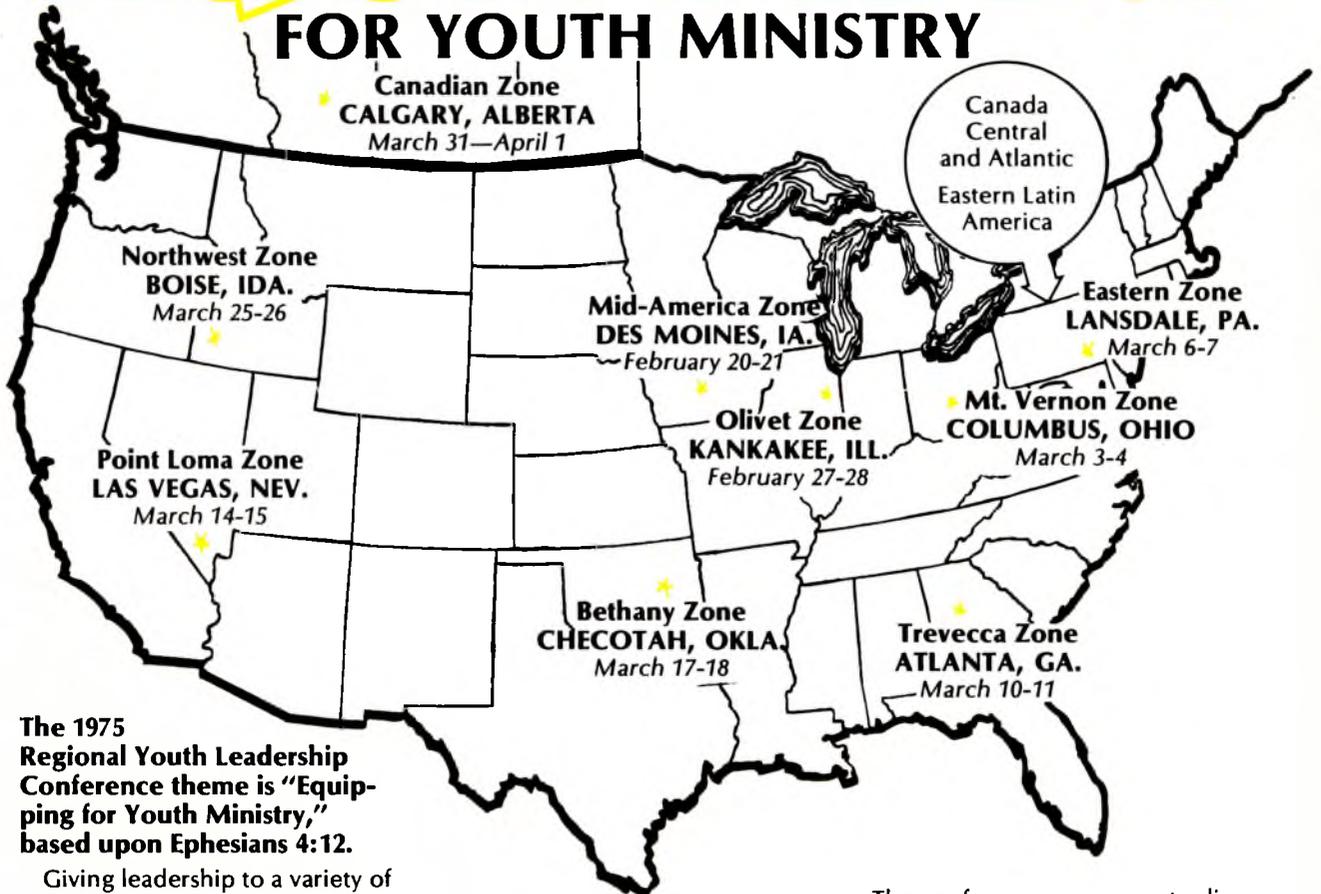
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EQUIPPING

FOR YOUTH MINISTRY



The 1975 Regional Youth Leadership Conference theme is "Equipping for Youth Ministry," based upon Ephesians 4:12.

Giving leadership to a variety of workshops and general sessions are: Melvin McCullough, Youth Department executive secretary; Norm Shoemaker, associate minister, Colorado Springs First Church; Bill Young, children's ministries; Dan Ketchum, Lane Zachary, Mickey Cox, Eddy Hall, youth ministries; and J. Paul Turner, young adult ministries.

A total of 18 workshops will cover the following basic areas of ministry: Discipleship, Youth Resources, Retreats, Music, Small Groups, Camping and Wilderness Experiences, Quizzing, Secular Campus, District NYPs Program Directors, and IMPACT.

The conferences are open to district NYPs councils, lay youth sponsors, youth ministers, and interested pastors. One is planned for each educational zone as indicated on the map. Contact your district NYPs president for specific information about your zone conference. Department of Youth Informational Services



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

February 16—"Segregation at Its Worst"

February 23—"How to Make the Living 'Good'"

ANNOUNCEMENT

Magic Valley Indoor Holiness Camp Meeting will be held February 11-16. Services are conducted at Twin Falls (Ida.) First Church of the Nazarene, sponsored by the eight churches of the valley, which includes Buhl, Burley, Filer, Gooding, Jerome, Kimberly, Rupert, and Twin Falls. Workers: Dr. Richard Taylor, speaker, and Tom Dale, musician.—Joe Chastain.

MOVING MINISTERS

THOMAS ABUGELIS to Milford, Mass.

HARRY ACTON from Patricksburg, Ind., to Washington, Ind.

ROBERT LEE ATKINSON from Paden City, W.Va., to Charleston (W.Va.) First

WILLIAM BOWEN to Novi, Mich.

TIMOTHY D. BRUMBAUGH to Woodland, Wash.

ROBERT F. BURDETTE to Wheeling (W.Va.) First

JERRY E. BUSH from Kingwood, W.Va., to Grafton (W.Va.) Blueville

CECIL H. CARROLL from Chrisman, Ill., to Salem (Ill.) Grace

WALLACE DORN from Grafton (W.Va.) Blueville to Marlinton & Woodrow (W.Va.)

HAROLD S. EATON from New Martinsville, W.Va., to Athens, W.Va.

PETER C. FERGUSON from Glasgow (Scotland) Barlanark to Glasgow (Scotland) Govan

LEON W. FIGARD from Elizabeth, W.Va., to Williamstown, W.Va.

LARRY D. FOSTER from Clendenin, W.Va., to Man, W.Va.

CHRIS H. HALE from Nazarene Bible College, Colorado Springs, to Abingdon, Va.

JOHN W. HERRALD, JR., from Miami, W.Va., to Welch, W.Va.

LEROY K. HOSTUTLER from Charleston (W.Va.) Loudendale to Paden City, W.Va.

J. P. JERNIGAN from Mobile (Ala.) First to Kilgore, Tex.

ALFRED B. KAY from Hooverson Heights (Follansbee, W.Va.) to New Martinsville, W.Va.

DARRELL EUGENE KEITH from Murray, Ky., to Brandenburg, Ky.

JAMES KESTER to Elizabeth, W.Va.

MARK LINER from associate, Fort Mill, S.C., to Gulfport, Miss.

JOSEPH PAUL McCAFFRY from Thomasville, N.C., to Murray, Ky.

A. MILTON MARSH from Flora, Ill., to Belleville (Ill.) Emmanuel

WALLACE MILLS to Hooverson Heights (Follansbee, W.Va.)
SAMUEL MYERS from Calvary Ridge (North Ridgeville, Ohio), to Kingwood, W.Va.
KARL W. RETTER from Frederick, Md., to Oklahoma City Trinity
GILBERT ROMINE to Villa Grove, Ill.
ROBERT SCHMIDT from Nitro, W.Va., to Charleston (W.Va.) Loudendale
MERVIN SMITH to Dille, W.Va.
ANTHONY WHITE from Nazarene Theological Seminary, Kansas City, to Frederick, Okla.
H. A. WILCOX from Welch, W.Va., to Clendenin, W.Va.
JUANITA WILSON from Coulterville, Ill., to Robinson (Ill.) First

RHYMING REPORTER DIES

The December 4, 1974, *Herald of Holiness* carried a poem entitled "My Last Report," which had been read to his district assembly by Rev. T. C. Riddle, 75, of Bicknell, Ind., on the Northeastern Indiana District.

Rev. Riddle had presented his ministerial reports in rhyme to district assemblies over a period of years.

Rev. Thomas C. Riddle died Christmas morning, December 25, at his home in Bicknell.

He is survived by his wife, Mrs. Inez Strahle Riddle; 2 sons: Rev. Eugene Riddle, pastor of the Church of the Nazarene, Roseville, Calif.; and Rev. Jerry D. Riddle, pastor of the Church of the Nazarene in Willows, Calif.; 2 daughters: Mrs. Marie Pinner of Saginaw, Mich.; and Mrs. Clara May Dickerson of Bolton, Mass.; 14 grandchildren; and 3 great-grandchildren.

The funeral was held in the Bicknell church with Rev. Leo Davis bringing the message. □

VITAL STATISTICS

DEATHS

PAMELA BRAUNDMEIER BARRICK, 24, died Nov. 11 in Moline, Ill. Funeral services were conducted by District Superintendent Floyd H. Pounds and Rev. John Davis. She is survived by her husband, Rev. Gordon; one son, Jeffrey; her parents, Rev. and Mrs. Jack Braundmeier; and three brothers.

FAY BARTLEY, 77, died Nov. 21 in Raton, N.M. Surviving are a son, Billy; and three brothers.

EDNA V. BOLDS, 80, died Sept. 17 in Nowata, Okla. Funeral services were conducted by Rev. Lee Roy Elzey. She is survived by one daughter, Helen; and one brother.

REV. OTIS LEE BOWMAN, 83, died Jan. 1 in Lewistown, Ill. Funeral services were conducted by Dr. Donald J. Gibson, and Revs. Floyd H. Pounds, J. E. Ferguson, and Charles Howie. He is survived by his wife, Frances; and one daughter, Mrs. Louise Ferguson.

LLOYD BRETCHES, 62, died Sept. 29 in Denton, Tex. Funeral services were conducted in Neodesha, Kans., with Rev. E. R. Verbeck officiating. Survivors include his wife, Genevieve; four daughters, Phyllis Jarred, Geneva Tally, Joan Polk, Dorothy Kingston; and nine grandchildren.

MRS. LAURA A. BRILLHART, 80, died Dec. 24 in Battle Creek, Mich. Funeral services were conducted by Rev. Eldon LeRoy. Surviving are her husband, J. C. Brillhart; two sons, James, Jr., and John M.; and two daughters, Mrs. Paul (Mary) Trissel and Mrs. Nevin (Joy) Smith.

ROSS CAVNESS, 88, died July 10 in Champaign, Ill. Funeral services were conducted by Rev. Kenneth Arnold in Rushville, Ind. Survivors are a daughter, Mrs. Ralph (Alma) Seneff; one brother; and one sister.

ISABELLA CRESSWELL, 62, died Dec. 29 in Reading, Pa. Funeral services were con-

ducted by Rev. Miss Rose Hoffman, assisted by Rev. William Hower. She is survived by four sisters and three brothers. Interment was in the Greenwood Cemetery, Frackville, Pa.

MRS. SARAH E. CROOKER, 86, died Dec. 21 in Nampa, Ida. Funeral services were conducted by Rev. Grady Cantrell, assisted by Rev. Herbert Lilly and Rev. Hubert Helling. Surviving are 2 daughters, Mrs. Irene Ness and Mrs. Shirley Vevig; 1 son, Harvey B.; 8 grandchildren; 23 great-grandchildren; 4 sisters; and 1 brother.

MRS. AUGUSTA FALK, 95, died Dec. 18 in New Westminster, B.C. Funeral services were conducted by Rev. D. J. Derksen and Rev. L. Porter. She is survived by six sons, three daughters, numerous grandchildren and great-grandchildren. Mrs. Falk was a charter member of the Canada Pacific District.

MRS. HENRY (HATTIE FLORENCE) GRAY, 66, died March 2 in Brownsburg, Ind. Funeral services were conducted by Rev. Dennis Dodson. Survivors are: her husband, Henry; 4 daughters, Mrs. Hazel Best, Mrs. Donald (Virginia) Jett, Mrs. James (Mary) Snead, and Mrs. Kenneth (Laura) Julian; 3 sons, Carl, William, and Robert; 20 grandchildren; 3 great-grandchildren; 2 sisters; 1 brother; and 1 stepbrother and 1 step-sister.

MRS. LELA HARGROVE HATFIELD, 92, died Jan. 6 in San Antonio. Funeral services were held in the Hatfield Church of the Nazarene in San Antonio. She was a charter member of the Church of the Nazarene, having been a member of the Holiness Church of Christ, which united with the Nazarenes in 1908. Only known family surviving is one stepson.

MRS. DAISY N. HESTER, 82, died Jan. 3 in Nyssa, Ore. She is survived by one son, Herbert B.; one daughter, Lorene Kincaid; six grandchildren; and seven great-grandsons.

DONALD L. JERGER, 40, was killed in the T.W.A. plane crash in Virginia, Dec. 1. Funeral services were conducted by Revs. Raymond Schroering, Joseph Alouss, Lowell Will, and Philip Kreilein, in Washington, Ind. Surviving are his wife, Mary Lou; four children, Tim, Donna, Julia, and Becky; his parents, Mr. and Mrs. Theodore Jerger; two brothers; and five sisters.

MRS. EFFIE L. KING, 90, died Dec. 19 in Tulsa, Okla. Funeral services were conducted by Rev. Andy Benson. Surviving are a son, C. T.; a daughter, Mrs. Reta Pumpelly; three grandchildren; and five great-grandchildren.

RAY KING, 83, died March 26 in Washington, Ind. Funeral services were conducted by Rev. R. P. Hawkins and Rev. Arthur Friesen. Survivors are: two daughters, Mrs. Dwayne (Norma Jean) Foster and Mrs. Melvin (Betty Ruth) Vandever; one son, Ray, Jr.; four grandchildren; and seven great-grandchildren.

MRS. CLINTON (VIOLET FRANCIS) LANNING, 56, died Feb. 19 in Bluffton, Ind. Funeral services were conducted by Rev. Orville Hendrixson. She is survived by her husband, Clinton; one daughter, Mrs. Jean Prewett; two sons, Gary and Wayne; four grandchildren; and one half brother.

DAVID RILEY LANNING, 88, died Aug. 7 in Rushville, Ind. Funeral services were conducted by Rev. Richard Grubbs. Surviving are 6 children: Edward Doyle, Mrs. Lyle (Nellie) Clark, Mrs. Wayne (Fern) Gallimore, Mrs. Ancil (Mary Louise) McCane, Mrs. Randle (Charlene) Odum, and Mrs. Earl (Lois) Williamson; 10 grandchildren; 1 great-grandchild; 2 brothers; and 2 sisters.

THEODORE M. MCKINNEY, 58, died Dec. 18 in Waterloo, Ia. Services were conducted by Rev. E. E. Miller. He is survived by his wife, LaVonne; one son, Michael; two sisters; and one brother.

GRACE P. MARTER, 75, died Dec. 16 in Waterloo, Ia. Funeral services were conducted by Rev. E. E. Miller. She is survived by 3 sons: Lester, Walter, and Mervin; 2 daughters, Sara and Darlene; 10 grandchildren; 4 great-grandchildren; 3 brothers; and 1 sister.

ROSCOE T. MYERS, 79, died Dec. 8 in Washington, Ind. Funeral services were conducted by Rev. Herbert Gillen. Interment was in Plainville, Ind. Surviving are: his wife, Bernice; 3 sons: Byron R., Dan K., and Ron H.; 11 grandchildren; and 1 sister.

HENRY RAMSEY, 75, died Sept. 13 in Brookville, Ind. Funeral services were conducted by Rev. John Beatty. Survivors are: his wife, Dorothy; one son, Ivan; and four grandchildren.

ORLANDO RUSSELL, 56, died Dec. 23 in Popular Bluff, Mo. Funeral services were in Malden, Mo. He is survived by his wife, Kathlene; a son, Orlando, Jr. (Bud); and a daughter, Mrs. Sue Green.

RALPH L. SANFORD died Nov. 16 in Columbus, Ohio. Funeral services and burial were in East Liverpool, Ohio, conducted by Rev. Oval Stone. He is survived by his wife, Ruth (Peterson) Sanford; one daughter, Mrs. David (Nancy) Penney; two grandchildren; six brothers; and two sisters.

H. CARROLL SAWRIE, 85, died Oct. 30 in Conway, Ark. Funeral services were conducted by Rev. William Harrison, assisted by Rev. Jack Ward; a nephew Sidney Sawrie; and Rev. Thomas Hermon. Survivors include his wife, Cora; 2 sons, Franklin and C. R.; 2 daughters, Ferne Sires and Frances Hinkle; 10 grandchildren; 4 great-grandchildren; 2 brothers; and 1 sister.

ACENA SHARP, 44, died Dec. 11 in Lyons, Mich. Funeral services were conducted by Rev. Gerald Lang and Rev. Allan Cobb. Survivors are: her husband, Albert; two sons, Stephen and Mark; one brother; one niece; and one nephew.

WILLIAM F. (BILL) SMALL, SR., 56, died Dec. 5 in Merriam, Kans. Funeral services were conducted by Rev. Paul Cunningham. He is survived by his wife, Esther; two daughters, Mrs. Jeanne Robinson and Miss Sylvia Ann; one son, William F., Jr.; four grandchildren; father, Rev. Harold Small; four brothers; and two sisters. Interment was in Olathe Cemetery, Olathe, Kans.

MRS. LOIE STEPHENSON, 88, died Dec. 7 in Mobile, Ala. Memorial services were conducted by Rev. J. P. Jernigan and Emily Dunean, in Mobile. Funeral services in Jasper, Ala., were conducted by Rev. John W. Burch and Rev. Havard L. Frost. She is survived by one daughter, Treasie; one son, Virgil; two grandchildren; five great-grandchildren; one great-great-grandchild; and one sister.

MRS. ARTHUR (LETHA) STEWART, 91, died Sept. 29 in Huntington, W.Va. Funeral services were conducted by Rev. Roby Fraley with interment in Lesage, W.Va. Surviving are one son, Harold; three grandchildren; four great-grandchildren; two brothers; and one sister.

MRS. FRANK (SUSIE) WASSON, 85, died Dec. 26 in Richmond, Ind. Funeral services were conducted by Pastor R. D. Southland. Graveside services in Cardington, Ohio, were conducted by Rev. Jay Keiser. Survivors include 3 sons: John, Carl, and Ralph; 2 daughters, Margaret Howard and Louise Mansfield; 19 grandchildren; and 21 great-grandchildren.

PAULINE H. WINGER died Nov. 8 in Steubenville, Ohio. Funeral services were conducted by Rev. Norman Rose. Surviving is her husband, Raymond.

MARRIAGES

JENNIE LEE ARNEY and MALON ROY McVEY at Evansville, Ind., June 15.

TONYA LEE TOON and PERRY DUANE GOSNELL at Rushville, Ind., Sept. 7.

LUCINDA L. SNYDER and ROY THOMAS at Bethany, Okla., Dec. 14.
 SUE ANN BEEHLER and ROGER ALLAN HUTCHESON at Tulsa, Okla., Dec. 28.
 RUTH EGGERS and DAN CORBETT at Mount Pleasant, Mich., Dec. 21.
 CARLENE MARY JONES and MARCELLUS EUGENE LONG at Fort Myers, Fla., Dec. 21.
 CATHY JANE HESS and RONALD WAYNE TOPLYN at Naperville, Ill., Dec. 21.

BIRTHS

to DAVID AND SHARON (INGRAM) BENSON, Mountain Home, Ark., a girl, Diane Elisabeth, Sept. 29.
 to REV. TIMOTHY AND MARDELLE (YOUNG) BESS, Harpers Ferry, W.Va., a girl, Angela Sue, Dec. 27.
 to VERNON AND MARILYN (MUNHOL- LON) BRANDT, Wichita, Kans., a boy, Shawn Christopher, Dec. 30.
 to JOHN AND KAREN BRILLHART, Wheaton, Ill., a girl, Wendy Joy, Nov. 29.
 to TONY AND JEANINE (BEAVER) CAPO- NIGRO, Grimes, Ia., a boy, Mark Anthony, Dec. 31.
 to DWIGHT AND DAWN (SWANSON) CARLSON, Loveland, Colo., a girl, Kristen Dawn, Dec. 8.
 to WILLIAM AND ELEANOR JO (COR- NELL) DENT, Lafayette, La., a boy, Stephen Michael, Dec. 25.
 to REYNOLD AND DIXIE (ADAMS) ENG- BERG, Portland, Ore., a boy, Reynold Ed- ward, Jr., Nov. 5.
 to LLOYD D. AND BETTY (CRAGER) FOLTZ, Yukon, Okla., a boy, Jeffery William, Dec. 20.
 to REV. ROBERT AND CHERYL (KERN) HARGRAVE, Tracy, Calif., a girl, Gwendolyn Suzanne, Oct. 29.
 to REV. STEPHEN AND BRENDA HEAP, Campinas, Brazil, a boy, Brian Samuel, Dec. 28.
 to RICK AND NIKKIE (SEITER) HOFER, West Lafayette, Ind., a boy, Steven Michael, March 21.
 to LES AND SHARON (CORNELL) HOUGH, Charlottesville, Va., a girl, Amity Melinda, Sept. 15.
 to MICHAEL AND GERALDINE (DAVID- SON) LANNING, Oxford, Ohio, a boy, Mi- chael Howard, Sept. 20.
 to ANCEL T. AND MARY LOUISE (LAN- NING) McCANE, Rushville, Ind., a boy, Keith Ancel, Nov. 23.
 to RONALD L. AND LORRETTA L. (SNY- DER) MILLER, Kansas City, Mo., a girl, Christina Lee, Nov. 5.
 to DAVID E. AND SHARON (CALLIHAN) MINNIX, Bethany, Okla., a boy, Matthew David, Sept. 11.
 to CHARLES W. AND JACQUE (HURN) OLIVER, Bethany, Okla., a girl, Amber Kirk- patrick, Oct. 15.
 to REV. ROSS AND BONNIE (JACKMAN) REINHART, Gibsonburg, Ohio, a boy, Chris- topher Lynn, Dec. 28.
 to JAMES AND NANCY (HOWARD) RIT- TERBACH, Gibsonburg, Ohio, a boy, Ste- phen Paul, Dec. 14.
 to GARY AND BARBARA (ZURLINDEN) ROBBINS, Streator, Ill., a boy, Bradley David, Dec. 27.

DIRECTORIES

BOARD OF GENERAL SUPERINTEN- DENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. Eugene L. Stowe, Chair- man; Orville W. Jenkins, Vice-chairman; Charles H. Strickland, Secretary; George Coulter, Edward Lawlor, V. H. Lewis.
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NEWS

OF RELIGION

EIRE'S NEW PRESIDENT PLEADS FOR PEACE IN THE NORTH. Clearbhall O'Dalaigh, in his first act as president of the Republic of Ireland, made an urgent plea for peace in Northern Ireland.

The 63-year-old former chief justice of Ireland was sworn in as Eire's fifth president at a ceremony in St. Patrick's Hall at Dublin Castle on December 19.

Prior to the swearing-in ceremony, Mr. O'Dalaigh attended an ecumenical service conducted by Roman Catholic and Prot- estant churchmen at the Catholic Pro-Cathedral in Dublin. □

BIBLE COLLEGE ACCREDITING AGENCY "COMES OF AGE" IN MOVE. The American Association of Bible Colleges enjoys greater recognition in the inner councils of higher education since January 1, when it became a participating member of the Council on Postsecondary Accreditation (the new name of the merged Federal Regional Accreditation Commission on Higher Education and the National Commission on Accrediting).

Dr. John Mostert, executive director of AABC, told repre- sentatives of the 65-member association here that the move "brings AABC into a closer relationship with other agencies, both institutional and specialized."

He further stated that with the new associations the Bible college comes of age and assumes its rightful place among institutions of higher learning. □

"SCIENTIFIC CREATIONISM" PRESENTED FOR REVIEW TO CALIFORNIA SCHOOL BOARD MEMBER. The vice-president of the California State Board of Education and chairman of the subcommittee to reevaluate the process of adoption for public school textbooks, has received a copy of the new book *Scientific Creationism* from its editor, Dr. Henry M. Morris.

Dr. John R. Ford is currently studying the comprehensive reference book for teachers, providing adequate facts and ex- planations of creation as a theory of origins.

In June this year, the Board of Education passed a bill that the framework of creation be taught in social science curricula and it is expected that this book will meet the criteria for neces- sary teaching materials.

Scientific Creationism, published by Creation-Life Publish- ers of San Diego, is nonreligious in content and provides infor- mation from areas of science, philosophy, anthropology, history, and other related subjects. □

SEN. HATFIELD SEES HUNGER AND FAMINE "MORE EXPLO- SIVE" THAN ATOMIC WEAPONS. Hunger and famine are "more explosive than all atomic weaponry possessed by the big powers," Sen. Mark O. Hatfield (R.-Ore.) told the congrega- tion at Fourth Presbyterian Church in Bethesda, Md.

In a sermon titled "World Hunger and Christian Responsi- bility," the conservative Baptist layman said, "We hear so much about the threat to our national security, and we measure that threat by comparing the number of war planes, bombs, and warships to other great powers."

But the senator added: "Hunger and famine will do more to destabilize this world; it's more explosive than all atomic weaponry possessed by the big powers. Desperate people do desperate things; and remember that nuclear fission is now in the hands of even the developing countries," in many of which, he said, hunger and famine are most serious.

The senator is a member of both the Agriculture and the Foreign Operations subcommittees of the Senate Appropria- tions Committee, where foreign aid and Food for Peace pro- grams are funded. □

the answer corner

Conducted by W. T. Purkiser, Editor

■ Please comment on Genesis 3:6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Say clearly if it was real fruit. I have heard that it was not fruit literally.

This is part of the great chapter that pinpoints the source and nature of human sin.

The fruit was real enough, but the issue was more than "fruit or no fruit." The issue was obedience or disobedience to a clear and explicit command of God. If it hadn't been

the fruit of the tree of knowledge of good and evil, it would have been something else—for untested innocence is not really righteous.

Lest we think the limitation placed on Adam and Eve an arbitrary thing, consider Eve's own

description of God's command: "We may eat of the fruit of the trees of the garden"—all except one.

Most law comes in negative form, but with positive implications. "Thou shalt not—" frees man to do whatever is not forbidden. □

■ Would you please reprint in the "Answer Corner" Dr. J. B. Chapman's answer to a question about unknown tongues given in 1944.

Yes. Here it is:

Q. I have heard it claimed that speaking in unknown tongues is evidence that one has been baptized with the Holy Ghost, and the second chapter of Acts is quoted in proof of the claim. But when I read the second chapter of Acts I find (especially in the eighth verse) that the phenomenon there was not an unknown tongue, but a tongue that all could hear and understand. The people marveled not because they could not understand what was spoken, but that they could hear and understand. How do you explain this?

A. Well, I explain it just about as you have started to do.

In the first place, speaking in an unknown tongue is not the scriptural evidence that one is baptized with the Holy Ghost. There is no demonstration that will prove one is baptized with the Holy Ghost. There is a manifestation that proves it, but this manifestation is internal and personal, just as the witness to the new birth is.

The only person who knows whether you have been born again or not is you yourself, and the only one who knows whether you have been baptized with the Holy Ghost or not is you yourself.

Others may and will observe the fruit which your tree of life bears, and they will believe or doubt your claim according as your deeds and words are convincing or otherwise.

But this process of observing

takes time, and you know in a second that you are born of the Spirit or baptized with the Spirit by His own witness within your heart.

As regards the Pentecostal phenomenon: it was indeed a miracle of understanding, and not a miracle of ignorance. There was not only no unknown tongue there, but there was the opposite—a miraculously well-known tongue.

Any who would take the miracle of Pentecost to prove unknown tongues could take midday to prove midnight.

And to make the Pentecostal miracle unknown tongues is to even spoil its symbolic meaning. Its design was to indicate that the partitions between Jews and Gentiles and between other classes and races of men were broken down and that the gospel is the heritage of all.

At Babel men's tongues were confused, indicating the separation of men during the period of human sovereignty. But at Pentecost the tongues of men were fused, indicating the essential unity of the race for the purpose of the gospel.

If anyone feels that this putting of it marks down the value of the occurrence, let him remember Paul's estimate: "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Corinthians 14:19). Five to ten thousand—that is the ratio of one to two thousand. One word that

listeners can understand is of more value than two thousand words they cannot understand when it comes to promoting the gospel.

Or to put it another way: a preacher would have to be a fluent speaker to say ten thousand words in an hour and a half—that would be at the rate of about two words to the second. At this same rate one would say five words in two and one-half seconds. So Paul would rather speak two and one-half seconds, being understood by the listeners, than to talk an hour and a half in some language they could not understand.

As concerning a language that is unknown to speaker as well as to listeners—well, I judge we shall not need a standard by which to measure the relative value here. In all the centuries, Christianity has been preserved and promoted by three general methods: miracles, influence of example, and teaching. And on the basis of comparison teaching has far eclipsed the other methods.

To be a genuine Christian one must be an intelligent Christian. That is, he must know what he believes and why he believes it; he must know what he does and why he does it; he must have an experience that is knowable and (within the sphere of the reason) intelligible. There is no point all along the line where unintelligence out-classes intelligence. □



The Goodlettsville, Tenn., Church of the Nazarene honored Elizabeth Roby Vennum, who first suggested the idea of Alabaster giving, with a plaque inscribed, "In appreciation to Elizabeth Roby Vennum, founder of Alabaster giving, for twenty-five years of Alabaster."

Pictured is Pastor R. E. Wesley presenting the plaque to Mrs. Vennum.

The record Alabaster offering for the local church was \$744.62.

I STAND AMAZED

"I STAND AMAZED—" was the sum and substance of the reaction of Clara Verner to the article by Wil Spaite in the July 17, 1974, *Herald of Holiness*.

In the early twenties, Clara Verner felt called to missions and spent three years studying in Pasadena College, including the Chinese language, as taught by Miss Glennie Simms, a returned missionary from China; and by Mr. Chee, a Mandarin himself.

Yet the door did not open. During the depression, 200 missionary applications were canceled, including hers. She married, raised her family, and later returned to Pasadena College for a brief time of teaching.

Meanwhile, every hope of becoming a missionary *anywhere* evaporated, but the call would not leave. She spent many, many hours praying importunately over the matter—until some friends began to smile! Doubtless, some even thought she was "touched in the head."

Then in the July 17 *Herald* appeared this article about George Rench.

It was a *customary* thing at P.C. for every instructor to open each class with prayer. This article stated that on one such occasion, George Rench gave his heart to the Lord. Today, 28 years later, George and his lovely wife, Donna, are ministering to the *Chinese* in Indonesia! He gives Clara Verner the credit for opening the class that day so long ago by saying, "I just feel today that someone would like to pray. Is there anyone here with a spiritual need?"

To which George responded, "I know that all of you have been praying for me. I need prayer . . ."

And he gave his heart to God.

To Clara Verner, age 74, this is a glimpse of heaven. After all these years of praying for missions and frustrated at every turn, to suddenly learn that she had been permitted to say the right word at the right time that started the ball to rolling that brought a capable young man to take her place—still more amazingly for the *Chinese*—is completely overwhelming! □

By MARY LOU KLINGLER
Phoenix

DR. MARY SCOTT RETIRES AS EXECUTIVE SECRETARY OF NWMS

In a surprise announcement at the annual Nazarene World Missionary Society Council meeting on January 9, 1975, Dr. Mary Scott stated her desire to retire from her position as executive secretary of the Nazarene World Missionary Society, to take effect March 1, 1975.



Miss Scott came to this office at the request of the general superintendents and the General NWMS Council in February, 1950.

She said that her decision to retire after completing 25 years of service had been made before the General Convention in 1972, but she had felt it best to withhold any statement concerning her decision until now.

In her report to the council Miss Scott said, "God has led me to this decision, as clearly as He led me to Kansas City 25 years ago. I expect to continue living in Kansas City for some time; and whatever field of service I may choose in retirement, World Missions and the NWMS will always occupy a large portion of my concern, interest, and prayers."

Miss Scott was urged by Dr. Lewis to "make herself available" to the churches in a continued ministry for missions. She already has appointments in Great Britain for the month of September, and others in the United States.

Before coming to Kansas City in 1950, Miss Scott was a schoolteacher in the public high schools at Hammond, Ind., and a Nazarene missionary to China.

Dr. Scott served the Church of the Nazarene in China from 1940 to 1949 with a brief furlough at home in 1946-47. She was interned in China for three and a half years during World War II.

After liberation in 1945 she returned home for a few months, then went to South China to help start a

new Nazarene field. She was one of the last Nazarene missionaries to leave when the Communists took over South China. At the time she left she was the mission treasurer and brought out the mission money in gold bars, sewed into her clothing.

Dr. Mary Scott is a graduate of Olivet Nazarene College, and of Michigan University, where she earned her master's degree in English. She is a member of the national honor society, Phi Delta Lambda, and has her life certificate for public school teaching in Indiana.

She received the Olivet "O" award in 1959, the first woman to receive this honor.

In 1966, Olivet Nazarene College honored Miss Scott with the degree of doctor of letters. She is the first woman missionary in the Church of the Nazarene to receive this degree.

At the NWMS Council's annual dinner in Kansas City on January 9, 1975, Dr. Scott was presented with a Hamilton electronic watch with a silver band, and a corsage of red roses.

Tribute was paid to her years of outstanding service by Dr. Morris Weigelt, Dr. Jerald Johnson, and Dr. V. H. Lewis.

During her 25 years as executive secretary of the NWMS, Dr. Scott has seen the NWMS grow from 2,905 societies in 1950 to 4,724 in 1974.

Society membership increased from 80,049 to 320,041 in 1974. Alabaster offerings rose from \$11,384 in 1950 to \$1,195,764 in 1974.

The Spanish Broadcast offering, which began in 1952 with \$2.00, reached \$134,478 in 1974.

Medical Aid and Retirement offerings for missionaries rose from \$12,392, to \$242,437 in 1974.

Prayer and Fasting offerings increased from \$206,604 in 1950 to \$1,368,232 in 1974. And General Budget offerings credited through the Nazarene World Missionary Society increased from \$736,392 to \$6,104,665. □

REV. HARRY GRIMSHAW STRICKEN

Rev. Harry E. Grimshaw, 58, pastor of the Shadle Park, Spokane, Wash., Church of the Nazarene, was operated on for a brain tumor, January 9, in St. Vincent's Hospital, Portland, Ore.

The tumor was discovered to be malignant.

Family and members of the church urgently request prayer for Rev. Grimshaw's healing. □

Helps for **EASTER RENEWAL!**

As Easter signifies a living Christ, the Church today will want to experience new life. To make Easter a big day we offer you books for new thoughts on the Lenten series, gifts and awards for increased attendance, tracts for ministry outside the church, and greeting cards for sending to loved ones. **HAVE A HAPPY DAY!**

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Give to all present on Easter!*

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A delightful book of Lenten meditations based on the sufferings of Christ. Points out that Christ's sufferings were an essential prelude to the triumph of Easter. Laymen will enjoy this book, and pastors will find great illustrations and useful outlines. 64 pages. Paper.

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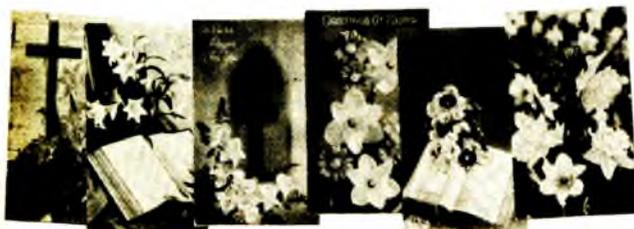
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**"BY ALL MEANS...
SAVE SOME"**

DOES IT PAY?

The first I knew of the family was the day I went door to door in three trailer courts giving invitations for people to hear our district's IMPACT team the following week.

There were three girls at this special trailer home who were not in Sunday school. As a result of the call that day, the girls started attending Sunday school and Caravan groups.

I called in that trailer home and had prayer there; so when trouble came, the mother felt that she could call on me.

One morning the oldest girl (12 years of age) came for me. The drinking husband was in jail. Neighbors had called police when in his anger he had shot out one of the windows in the trailer home and shot out the windows of one of their cars. He had no money; the family needed food. So our church people gladly helped with that. The mother needed someone who would listen. I furnished the listener, and then prayed for her.

Another morning the oldest girl came for me. This time the husband had become angry when he saw his wife in a town where they had friends. She was in the fixed-up car and he was in a pickup with another woman. He rammed their own car with his pickup and drove off. The car had to be repaired, so was left at a garage in the other town. I took her to get the car, and as we drove along we both prayed; but her biggest interest that time was in the present situation.

I continued calling and praying. She kept on taking her husband back, until one night at midnight the girl came for me.

This time the husband had taken his belongings and left and the mother had finally come to the end of herself. I let her talk and I listened to a story that involved leaving home and marrying in her teens, having the three girls, disagreements, divorce, meeting and marrying the present husband, having a darling little son and trying to have a

happy home—but separation, willingness to try again, hearing her husband make fun of the girls for going to Sunday school and using vulgar language in front of the girls and laughing about it angrily when the mother asked him to be careful of his language. Finally his leaving that night had brought her to willingness to go God's way.

While she talked, I was impressed over and over again to call our pastor. She wanted to talk to him. When I called, he came.

Our pastor has such a wonderful way of "drawing the net," and about 2:45 a.m., Sunday, April 7, 1974, Marian put herself in the hands of Jesus, confessing her own past and asking help for the future.

Soon she was learning to put every new problem in a prayer-request to the Lord.

God answered prayer for her in helping her to get away to the state she had come from, so she could take the responsibility of starting a Christian home for her children.

The letter she wrote to our pastor was written to thank our church people and all involved for their help and prayers. She told of having car trouble and that in answer to prayer God sent along a nice couple to help. As she was going over the mountains, there was more car trouble, but prayer helped again. She had found the Nazarene pastor (who had been contacted by our pastor). Other situations she had prayed about had been eased, and her soul was rejoicing because she knew the One who cared.

All of that mother's problems are not yet solved; but, thank God, she's found the One who can solve them.

Does it pay? Yes, by all means win some. □

By Ruby Franklin
Boise, Ida.

STATEMENT ON WORLD HUNGER

In a measure we have never seen before, the specter of starvation stalks the world. Fifteen thousand people will die today from malnutrition, 10,000 of them children. On the other hand, net world population rose by 128,000 today, far faster than means of food production have increased.

It is estimated that in the 1980s, unless the problem of world hunger is solved, 1 billion people will starve to death. Starvation is a cruel killer, as Lamentations 4:9 declares, "They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field."

Admittedly, long-range solutions are necessary. But long-range solutions will not fill the stomachs of that half of the world's population who just now are victims of hunger or inadequate nutrition.

We declare our concern in the face of this unparalleled human need. Our General Rules as well as New Testament imperatives pledge us to "do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given" (*Manual*, General Rules 2:6).

Areas abroad in which the Church of the Nazarene ministers are being increasingly affected. Thousands of our people would take part in a compassionate ministry to feed the starving if a trustworthy channel were available.

In view of this, the Department of World Missions is administering relief funds given through the General Treasurer's office.

Money contributed for world relief should be sent to General Treasurer Norman O. Miller marked, "Hunger." Such funds will be used solely for the provision of food, clothing, or medicine in areas of greatest world need. □

MRS. WANDA MAE KNOX ELECTED EXECUTIVE SECRETARY OF NWMs

The General Council of the Nazarene World Missionary Society elected Mrs. Wanda Mae Knox, missionary to Papua New Guinea, as executive secretary of the organization, Saturday, January 11, at its annual session in Kansas City, Mo.



Wanda Knox

Mrs. Knox is the widow of Rev. Sidney Knox, who died of cancer in October, 1958. She and her husband began the work for the church in New Guinea in October of 1955. The Knoxes returned home in 1958 because of the fatal illness of Rev. Knox.

In 1960, Mrs. Knox asked to return to the field. She has spent nearly 18 years there and has seen the work grow to become a strong and promising link in the worldwide missionary program of the denomination.

Mrs. Knox has one son, Geron Murray, 21; and a daughter, Jane Marie, 17, who is with her in New Guinea. □

—NIS

EUDELL MILBY SUCCUMBS TO HEART ATTACK

Rev. Eudell Milby, 56, died early in the morning, January 21, of a heart attack. He was pastor of the Trinity Church of the Nazarene, Louisville, Ky.

Rev. Milby had undergone open-heart surgery a few days previously.

He is survived by his wife, Evelyn, and four children.

Funeral services were held Thursday, January 23, in the Trinity Church, Louisville. □

—NIS

NAZARENE STATISTICS BUCK TRENDS

Reports to the General Board, January 20, 1975, by Dr. B. Edgar Johnson, general secretary, and Dr. Norman O. Miller, general treasurer, reveal Nazarene growth patterns contrary to general trends in denominational statistics.

Dr. Johnson pointed out that, in face of declining church membership worldwide, the Church of the Nazarene recorded a net gain of 5.36 percent, the highest percentage gain in 20 years.

A total of 32,656 persons became new Nazarenes during 1974, bringing worldwide membership of the church to 566,904. Sunday school

attendance also soared to a new weekly average attendance peak of 612,794, a gain of 19,949 during the year.

General Treasurer Miller also reported gains in giving that run counter to denominational trends. Giving to general funds increased from \$16.3 million to \$18.1 million during the year.

General Budget and giving for missions specials reached a total of \$12.9 million for the year, an increase of almost \$1 million for the year.

Dr. Miller also reported that for the first time General Budget allocations accepted by the districts throughout the denomination have passed the \$10 million mark.

Receipts to date on the Thanksgiving Offering of 1974 have reached \$3.9 million, again the largest to date ever reported. □

1975 GENERAL BUDGET REFLECTS FAITH

In adopting a 1975 General Budget of \$10.86 million, the General Board in its January meeting expressed confidence in the commitment of Nazarenes to world evangelism in face of uncertain economic conditions.

The district assemblies accepted budgets for the 1974-75 assembly year in the amount of \$10,860,192, an amount almost \$1.2 million over the 1973-74 accepted budgets.

The accepted budget was allocated 80 percent to world evangelism items, and 20 percent to support of denominational work in CST, Church Schools, Education, Evangelism, Youth, and the operation of headquarters.

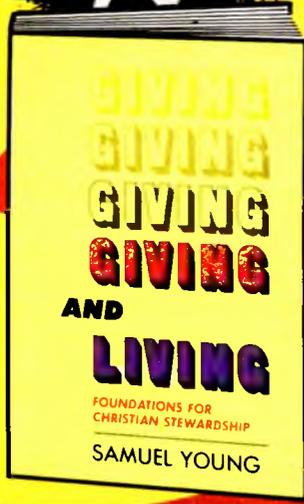
Allocations from the budget funds for world missions are up 11 percent to \$6.68 million and for home missions up 18 percent to \$1.67 million. World and home missions totals will be increased by specials which in 1974 totalled \$3.1 million.

In presenting the budget, the Finance Committee pointed out the critical importance of full payment of General Budgets accepted by the districts.

The Finance Committee will meet again in July to review receipts and expenditures in the light of prevailing conditions at that time. □

CORRECTION

The article "You Get What You Pay For," on page 26 of the January 15 issue, indicates that the Tax-sheltered Annuity offers an interest rate of 7 percent. *This rate has recently been raised to 7 1/4 percent.*



A  Text

DR. YOUNG says . .

- “There is no stewardship or dedication by proxy; we are personally and totally involved. ”
- “Stewardship is a life-style. ”
- “Giving is a way of life. In the best sense it is a habit of life—a good habit. ”
- “If we insist on calling our own signals, we become our own god. ”
- “Even tithing can become routine and seem a bit lifeless. We may come to view it as a tax, nothing more. This makes our giving an interruption or impediment to worship. ”

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