

HERALD of HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 15, 1978

BEIJER LIGHTS
OLIVET NAZARENE COLLEGE
KANKAKEE, ILLINOIS





by General Superintendent William M. Greathouse

The Miracle of Christmas

BEHOLD, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). "Therefore also that holy thing which shall be born of thee," the angel announced to Mary, "shall be called the Son of God" (Luke 1:35).

The Virgin Birth was sheer miracle, the marvelous work of God. It was the method God chose to introduce His eternal Son into human history. You and I came *out of* history; He came *into* history. You and I emerge as individuals from the stream of history, by biological processes; He entered that stream *from outside*, by spiritual processes. In Jesus of Nazareth, Eternity invaded time, Heaven came to earth, God became man. "His life is the Highest and Holiest entering in at the Lowest door. Our Lord's birth was an advent."

Being a miracle of God, the Virgin Birth defies scientific explanation. "Great is the mystery of godliness: God was manifest in the flesh" (1 Timothy 3:16).

Although the reality of Jesus Christ as the Son of God is not verifiable by reason, it is realizable by faith. One who has turned from his sins and trusted in Christ can only confess with Thomas, "My Lord and my God!" (John 20:28). With the poet I say,

*I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me!*

Just as the Son of God came into history from outside, so He must come into me from outside. By the same Spirit who formed Him in the womb of the virgin Mary, Christ must be formed in me (Galatians 4:19). And it is so. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

Some scholars find manuscript evidence for translating John 1:13 in the singular, "Who *was* born . . . of God." The reference would then be to Jesus' miraculous birth. While this view has not commended itself to most scholars, it is highly suggestive—that I must "receive" the Son of God, just as Mary who responded to the angel's announcement, "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

I must allow my own personal life to become a "Bethlehem" for the Son of God. Within my own being, by the Holy Spirit, there must be a miraculous birth of Christ.

*O Holy Child of Bethlehem,
Descend on us we pray:
Cast out our sin and enter in,
Be born in us today!* □

I'M STANDING under a blistering sun waiting to see the president of the United States. Thousands line the streets. My muscles are tense. I'm on tiptoe to get the first glimpse of his car as it turns the corner. A cry goes up, "There he comes." A false announcement. We discover moments later that it's just an advance car with security personnel.

All week long the news media has announced the time of his arrival and the route that his motorcade will take into town. Many came before I did, and have been standing in 97° temperature for hours. Our vigil is finally rewarded when another shout is heard above the noise, "There he is . . . it's really him . . . the president!"

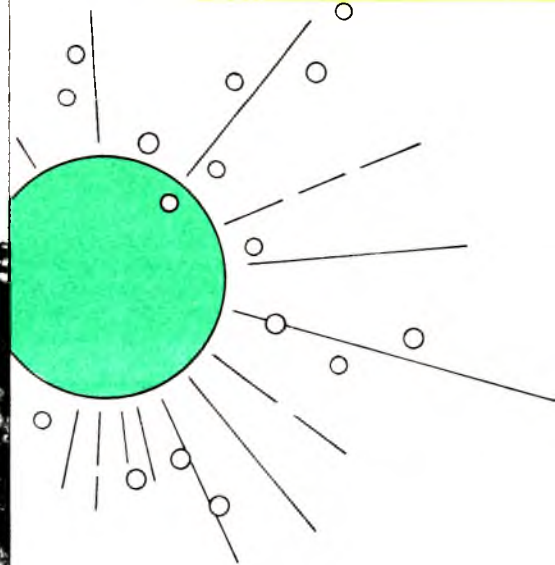
The limousine moves slowly along the street. Young and old, black and white, rich and poor press against the ropes for a clear view. The president is waving and smiling. His car stops across the street from where I am standing. He steps out . . . looks in our direction . . . friendly . . . relaxed . . . waving.

I'm caught up in this fervent welcome. There is a tingle up and down my spine. I feel like crying. I do. He makes his way to the platform and speaks for a few minutes, and then he is gone.

Most were glad they came. Some were disappointed. Others looked toward the wrong car and missed seeing him altogether. One lady in a wheelchair lamented, "I wanted to shake his hand."

It is understood, of course, that the president cannot perform his job and have time for very many people. I think everyone, even the precious lady in the wheelchair, was glad to see the president if only for a few minutes.

As I thought of this event, I was reminded of the announcement of the coming of Another—the *Ruler of the Universe*. For centuries His coming has been heralded. We do not know when or exactly how He is coming. We do know, from the authority of the Word, that He is coming!



by JESSE D. PARKER
Charleston, S.C.

There have been false messiahs. There will be more, but rest assured that when He comes there will be no mistake about who He is. "Every eye shall see him . . ." (Revelation 1:7), and know for certain that it truly is Christ.

The wait for some has been long. The journey, for others, has been hard. The summer suns of sorrow have fallen on the paths of many. Keep looking up, pilgrim, He's coming! "This same Jesus . . ." (Acts 1:11) who walked this earth with men is certainly coming again.

When He comes, He will be calm, confident, relaxed, blessing and helping. He will have time for each one individually. Not only will He take you by the hand, but He will "wipe away all tears from their [your] eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain . . ." (Revelation 21:4).

When the president came, some missed seeing him as he passed within a few feet. Disappointing? Certainly, but not tragic.

But to be preoccupied with the wrong things and not be prepared for the second coming of Christ would be the tragedy of tragedies. But we can be ready! The Word states: "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17) and thus be ready for His coming. "Even so, come, Lord Jesus" (Revelation 22:20). □



HERALD OF HOLINESS

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by HAROLD IVAN SMITH
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CHRISTMAS IS a great time for memory-making, planting seeds in the memory which will bloom on a rainy afternoon, on a lonely evening, or at dawn after a night of little sleep. What would Christmas be without Kodak or Polaroid? Christmas is sights, sounds, smells, and sensitivity.

For many, though, Christmas is a time of anxiety. Too many decisions must be made about color, size, appropriateness, cost—which make this a time to reach for the aspirins. Every year adds complications. One reason many insist on knowing how many days are left until Christmas is subliminal: how many days until “it” is over?

Two sisters were excited about an open house they were having for an admired Friend. Everything had to be just right for the Guest: menu, appetizers, cleaning, baking. Each sister had a clear understanding of her duties so that the evening would go as planned.

When the Guest of Honor arrived, one sister forgot her assignments and became absorbed with the Guest. Her sister, “distracted by all the preparations,” tried everything to gain her attention; she cleared her throat, made subtle hints. Finally, in desperation, realizing her sister was not going to budge, she decided to embarrass her. She approached the Guest. “Don’t you care that my sister has left me to do the work by myself? Tell her to help me” (Luke 10:40, NIV).

What was Jesus to do? Here were Mary and Martha, tense and at odds. Jesus could not say, “Mary, go help your sister . . . there’s always time to listen to Me.” Yet He realized Martha’s need that everything go as planned.

Too often, Christmas hospitality becomes a chore or a burden. Simple meals become complicated. The search for something different or special sends cooks surveying cookbooks for the right recipe. In the midst of the preparations, a mother says, “Can’t you see I’m busy!” or “I just don’t have time!” For the moment, the cookie becomes more important than the child who will eat the cookie.

Some become involved in pageants, plays, and cantatas to make the Christmas season more meaningful to others. But in the quiet of the spirit comes the question, “Who is going to make it meaningful for me?”

Is it possible that in decorating the home and church, rehearsing the cantata or play or children’s program (in the small church, double duty), dashing here and there for shopping, making the rounds of Christmas socials, baking, and the thousand other details, we too become “distracted by all the preparations”?

The patience of even seasoned play directors and music ministers can be quickly strained during the season. Why is it that when you need to rehearse the three wise men for their grand entrance, or the soprano for the solo, they cannot be there “until later”? How many secretly long for “it to be all over” so they can relax and enjoy “what’s left” of the season?

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Cover photo: by Fred Sieb

Bible Quotations in this issue:

Unidentified quotations are from the KJV. Quotations from the following translations are used by permission:

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Volume 67, Number 24 December 15, 1978 Whole Number 3268

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published semi-monthly by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price: \$4.00 per year, in advance. Second class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. Change of address: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Printed in U.S.A.

ISSN 0018-0513



Christmas

DISTRACTED BY ALL THE PREPARATIONS?

Christmas should be a seed time. We plant seeds by giving of ourselves. I have never forgotten those "bathrobe" dramas I saw as a child. How mysteriously our three ushers became three wise men! Who would want to deny the sights and sounds of the season?

How, then, can we enjoy Christmas? First, we must start early. That feeling we have when we see the first Christmas display (too early for most of us) must be turned into a petition: "O Lord, speak to us." We cannot wait until the break between rehearsing Act I and Act II to get into the Christmas spirit.

Secondly, we must daily recommit ourselves. Several years ago, Hugh Haynie, cartoonist for the *Louisville Courier-Journal*, featured a cartoon for

Christmas Day that became tradition for many readers. A man sat among stacks of gifts, reviewing his list one final time. He asked, "Let's see, have I forgotten anyone?" There in the background stood Jesus.

While many ministers used the cartoon as a reference in their Christmas sermons, assuming that the cartoon was obviously directed toward non-Christians, I saw something different—Christians too weary to enjoy, let alone be renewed by, Christmas.

Thirdly, we should invite the Lord to guide our Advent events. Play and cantata rehearsals always go better when begun with prayer, even if they start 10 minutes late. We need to ask how the play or cantata relates to the mission of the local church. We need to ask how we can reach beyond our walls, our circles of friendship, to touch lives with *the* Christmas message.

Isaiah's words are familiar in Christmas verse and music because they foretold the Messiah. Another passage should be noted; "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). □

Why That Christmas Feeling?

*Is it the greeting, friend to friend,
The season's touch of cheer,
The "Merry Christmas" wish expressed
As this one day draws near?
Do winter skies, with twinkling stars
And sounds of carols bright,
Lift up our spirits, light our smiles
As we approach that night?
Could it be stores, and houses too,
Trimmed colorful and gay
With Yuletide decorations bright,
That liven up our day?
No, Christmas season is unique
And like no other kind,
For something kindles happy hearts,
Exhilarates each mind.
Our sense of love is heightened,
Man notes his brother's worth,
For God is touching souls with peace
All over Planet Earth!*

—ROBERT O. DONOVAN
Honolulu, Hawaii

CONTRARY TO the reading of the scripture, but not contradictory to the indictment it implies, there was room in the inn. There is a lot of festivity and goodwill in our contemporary Christmas which comes to us from tradition and not from the record of the first Christmas. Lack of reception could be a kind of way of describing the Advent. A more accurate verdict would be the absence of normal, human compassion for Mary in her plight.

In His birth our Lord was given no place by those providentially near; indeed, God sent men from some distance to honor and announce His son. Of course it all began with Mary and Joseph, but by discounting their humble appearance, the "inn-mates" gained historical notoriety for being inhospitable to Jesus. Their callousness libels them to this day.

There was room for those who preceded Mary and Joseph to Bethlehem, so there was room in the inn. Just to say "they got there first" does not justify the treatment shown to weary Mary and anxious Joseph. She was denied human fellowship and attention in the inn, so Joseph escorted her to the companionship of animals and the aroma of a stable.

Bethlehem's Holiday Inn was filled with guests, and the holiday atmosphere prevailed as friends and

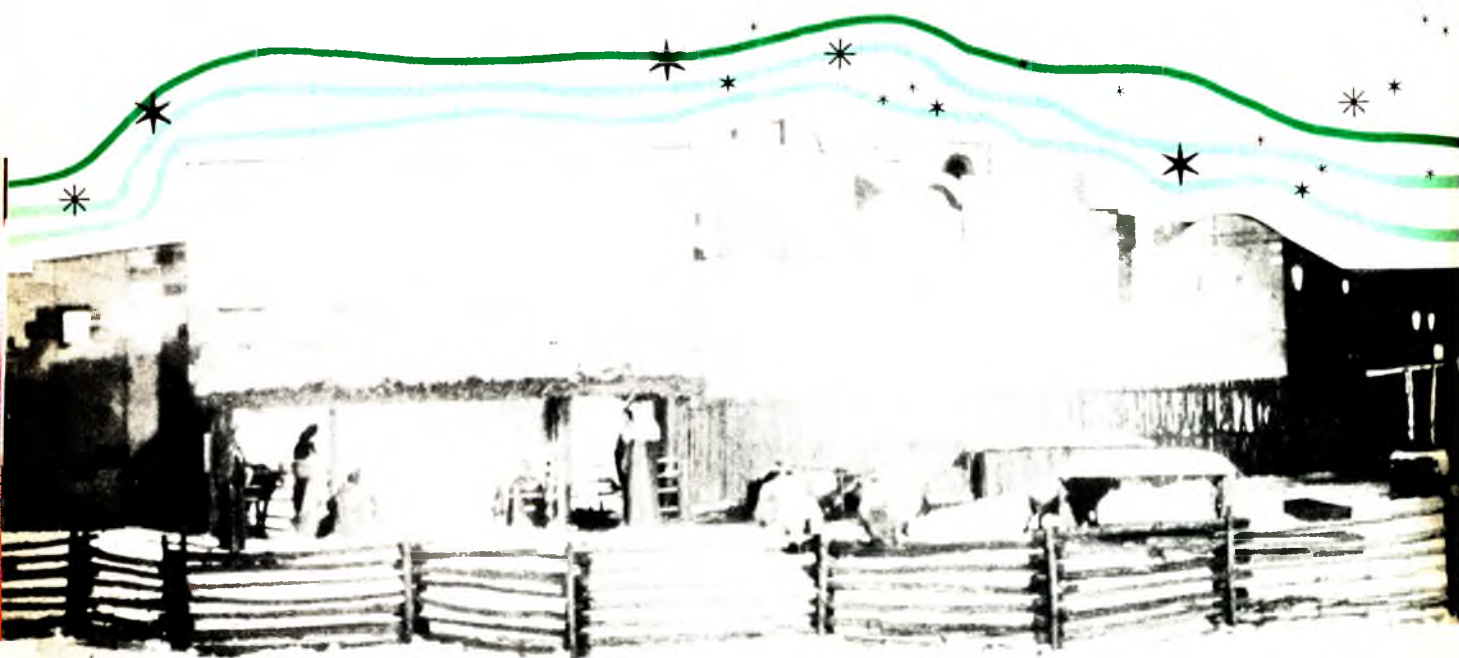
relatives made the best of Caesar's decree. Could we have seen the desk register, no doubt we could identify some of those who felt they had a right to their accommodations despite the circumstances of Mary's condition.

There was room in the inn for *those who did not want to get involved*.

We still are awed as we recall the young woman in one of our large cities who screamed for help again and again while being attacked. Her attacker would retreat, only to return when no one answered her screams. This was repeated time and again until at last she stopped screaming. Many heard the screams from their homes and no doubt were relieved when there was silence. She lay silent and dead on their sidewalk. They would not open their doors, nor would they dial the police, but afterwards they were fully exposed by the police investigation and by the news media. Their pitiable excuse was that they did not want to get involved.

So Joseph and Mary, the poor, young couple from the country, represented trouble, or at least inconvenience. The "inn-mates" suffer the same indictment as those noninvolved citizens who let a young woman be murdered at their door. They turned a deaf ear to

There Was Room in the Inn



the screams, and in Bethlehem they looked the other way. They would not "put themselves out" for Mary's need. They didn't want to get involved.

There was room in the inn for *those who did not want to be identified*.

The inn is a home away from home to most, but to some it is a trysting place, an illicit rendezvous. The latter register quickly and disappear behind the door of their room. Noticeably, they don't want to be noticed.

It does not always follow that those engaged in sin are insensitive in every case. Many notorious persons have been strangely kind and generous at times. The man and woman in the inn, who kept to themselves in their room, could have witnessed the arrival of Joseph and Mary. They could have been touched by the scene through their window, but what could they do about it? To step forward and offer their room to Mary would call attention to themselves; it would expose them to scandal. What greater libel against sin than that it shuts Jesus out of our lives? If they had chosen to deny their sin for Mary's sake, they would have been among the first to receive the "good tidings of great joy." In providing their room to Mary they would have ceased being servants of sin and become servants of God, in allowing room for His Son.

There was room in the inn for *those who were indulging themselves*.

There are times in life when we are indulgent with the benediction of others upon us. Under the circumstances, we are told to enjoy ourselves. This is true of the occasion of marriage. The young bride and groom

by E. J. SINGLETARY

Jackson, Miss.

are to have this time alone, free from responsibility and intrusion, that they may begin a relationship that is to endure for a lifetime.

Honeymooners at the inn could justifiably excuse themselves from Mary's distress. This was the time to ignore all but each other. In the years to come they would look back to this wonderfully private time when they began their lives together. You just don't vacate the bridal suite for any reason, not even for a poor mother about to be delivered of her child. What would your friends think of you? To give any consideration to Mary would be at considerable embarrassment to themselves later. By dismissing the uncomfortable thoughts about Mary and Joseph, they missed the joy and thrill of sharing with their children the experience of having provided accommodations for the Advent of Jesus Christ! They could have started their marriage in the presence of the Son of God.

There was room in the inn for *the influential*.

When they arrived at the inn, the red carpet rolled to the carriage door. Word preceded them that "Lord and Lady Something Special" had arrived. Nothing's too good for the VIPs of this life and they know their inferiors at a glance. No doubt many of the guests put in an appearance and smiled their welcome to the new, influential arrivals. Perhaps they witnessed Jo-

seph's dilemma as the manager shoved him aside to receive them, but he was evidently beneath them and they couldn't be bothered. Their attention and consideration was given only to their equals or their superiors, if there were any. Mary and Joseph had the misfortune of being without status. If they had only been more impressive in appearance they might have been accommodated.

Was Jesus later impugning the attitudes of those in the inn when He said, "Whatsoever ye would that men should do to you, do ye even so to them"? Was He at that moment speaking with the awareness of how they had looked upon His own precious mother? In her urgent need, she was not important enough for their consideration. He points to the culpability of good people who will ignore and despise the poor and humble while ingratiating themselves with the well-to-do and influential.

He must have suffered some anguish as He became aware of the circumstances of His birth. He identified with Mary in her painful lack of human sympathy and support at what was a very important moment to her. She "had not where to lay her head" in His birth.

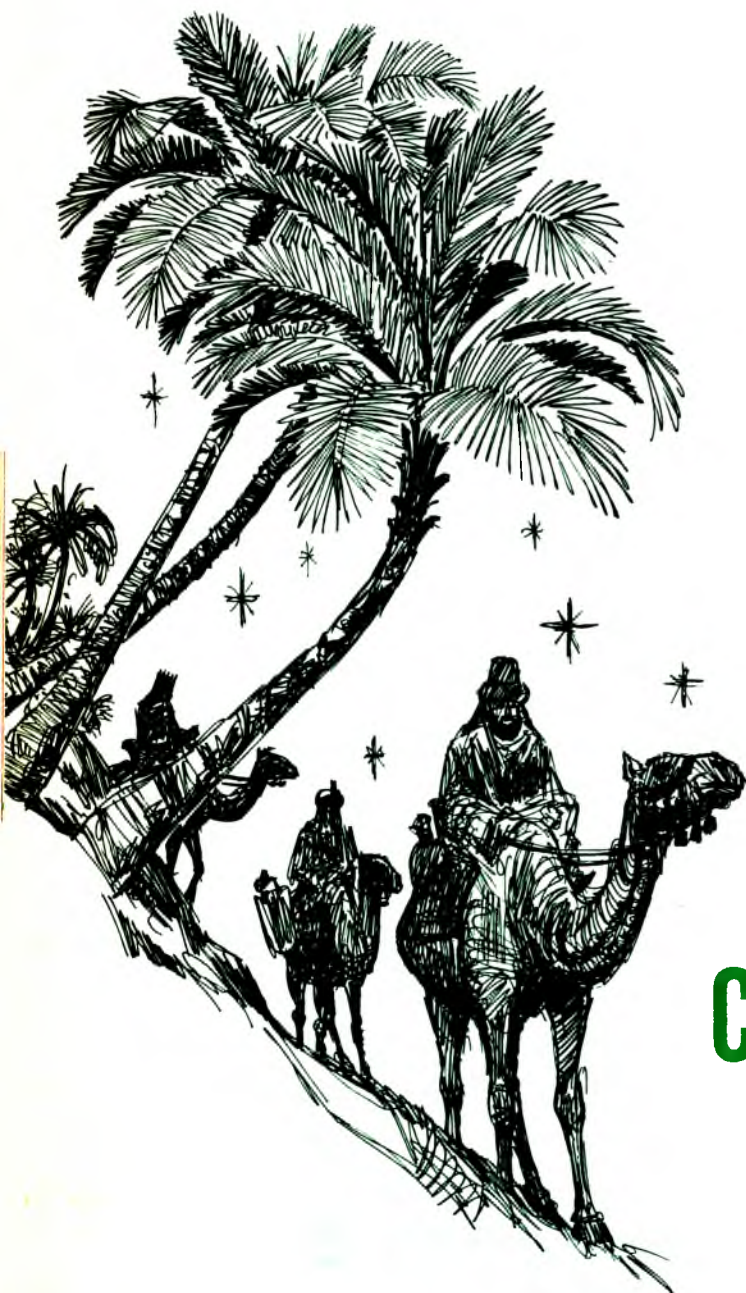
We may live lives of sin, selfishness, and exclusive prejudice; but if we do, we can no more accommodate Jesus than did the "inn-mates" at Bethlehem. There was room in the inn, but not for Him. □

*Christmas came upon the wind
Among the olive trees.
It came on breezes, salty-fresh,
From off the eastern seas.
It came with scent of dust and hay
Wafted from musty stalls
(Mingled with beast and earthy smells)
Within those stable walls.
It came in clean, with crisp night air
Which clung to shepherds' cloaks,
And with the herbal freshness borne
By those simple country folks.
But the headiness of fresh-cut pine
And peppermint's perfume
Were never known by those who went
Into that stable room.
No figgy puddings, rich with spice,
No fragrant hearthside flame . . .
But to the senses of those few—
'Twas Christmas, just the same!*

—CHRIS GRAUMAN
Peoria, Ill.

Came Upon the Wind
CHRISTMAS

Some of the earliest people we connect with Christmas had a different idea about gifts. Their method of selection prevented any disappointments.



WHEN WE WERE children we were always excited just before Christmas. We counted how many days, then how many hours it was before we should have the toys or dolls we had wanted for so long.

We have not altogether changed since we have become older. We still look forward to receiving gifts that show marks of the generosity we have come to expect at Christmas.

Sometimes we get disappointed at Christmas. We don't get what we wanted, or the gifts we receive do not have the benefits we expected of them.

Some of the earliest people we connect with Christmas had a different idea about gifts. Their method prevented any disappointments.

The wise men saw a star in the East and believed it to be God's herald that a unique baby had been born. They at once set out on a difficult and dangerous journey.

They took with them magnificent gifts for the King of the universe. They were both expensive and valuable. These men were warmhearted and generous men. They expressed their devotion in giving to Him "gold, and frankincense, and myrrh" (Matthew 2:11).

By their gifts they chose the simplest way by which love can express itself. When people are deeply in love with one another they have a strong urge to make generous gifts to each other. Such love will stop at nothing possible to express itself.

The one saying of Jesus preserved for us in an unlikely place points to a fact we easily overlook. Paul reports "the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

The noted editor William Allen White gave the city of Emporia, Kans., 50 acres of land for a public park. As he gave the deed to the mayor, he said: "This is the last kick in a fistful of dollars that I am giving away today. I have always tried to teach that there are three kicks in every dollar: one when you make it, another when you save it, the third when you give it . . . I get the biggest kick of all in this last one." We might have thought his joy left him with his gift, instead it came into him as the dollars went from him.

If giving consisted only of making gifts of the size that William Allen White made, most of us would not be able to make gifts. We do not have to possess fistfuls of dollars to make our worthy gifts at Christ-

CHANGE THE GUIDE

mas. Indeed, our generous giving need not be in dollars we have earned in business.

Wilfred Schram was not a wealthy man, but he wanted to make a Christmas gift to a woman left with a fairly large family, who had little money. Schram had to work long hours, and all the time he could spare from his business and other commitments he needed to spend with his family. He was able to make his gift. He remembered that the hospital wanted blood donors. He offered the doctors a pint of his. Soon the woman he wanted to help had \$25.00 to spend on her family.

Our generous giving need not be in dollars at all, but in work. Marie Jones was in her last year at high school. She wanted to make a Christmas gift to an overworked widow who had eight children and lived near her home. She turned out her pocketbook. She had not a cent. As she thought about what she could do she had an idea. The widow could never get out in the evenings. Marie made out some tickets which said "Free baby-sitting for one evening." She went to the woman and gave her the cards. After the woman had used the first ticket, she came home thrilled. So was Marie on her way home.

June Hobbs had been saddened because she had nothing to give to various Christian organizations that interested her. She had time, but little money. Soon after Christmas she had an idea. She was a keen philatelist. During the year she collected used stamps from several of her friends and neighbors. Then she cleaned, sorted, and priced them. Fellowmembers of the philatelic club to which she belonged paid her many dollars for the stamps she offered for sale. By next Christmas, she was able to make several gifts to the church and missionary societies.

The wise men made their gifts because they loved the Receiver. They had no thought of gaining any advantage from their giving. Yet they received the great blessing that everybody seeks—joy. Words are heaped one upon another to show what floods of joy enveloped these generous givers. "They rejoiced with exceeding great joy," even before they had seen the child. What joy must have filled their lives after they had made their gifts! It was joy at its best, its deepest, and its purest.

Our giving too will bring the blessing of joy. It is a joy which will change the flavor of our lives when we give and will continue long after the Christmas sea-

son has gone. It is an inner joy which God gives to us, a joy too deep to be extinguished by the sadder experiences of life. It is the joy that Jesus said His disciples would have when He called it "my joy" (John 15:11). He was speaking here of a joy that had the same quality and substances as His own.

At this Christmas period, let us know the joy that comes from giving. It will reach much farther than the sacrifice we had to make to give the gifts. □

PEN POINTS

The Focus of Prayer

"Practicing the presence of God" was popularized in the devoted life of Brother Lawrence, a Carmelite monk of 17th-century France. Such a concept, on first thought, seems easier in a monastery than in Bay Street, Toronto, or Wall Street, New York.

Actually if we practice the Presence by assuming unique jurisdiction to convey "God's interpretation" of events, we soon alienate so many people that we find ourselves in a self-produced "monastery" anyway. But practiced with a desire to be God's hands and feet and eyes, controlled by Him for the ministering to all who hurt—that is, as Brother Lawrence claimed, out of pure love only—such a concept becomes a healing force in the community.

Brother Lawrence, in his Fifteenth Letter, says:

Let us not content ourselves with loving God for the mere sensible favors, how elevated soever, which He has done or may do us. Such favors, though never so great, cannot bring us so near to Him as faith does in one simple act. Let us seek Him often by faith. He is within us; seek Him not elsewhere. If we do love Him alone, are we not rude, and do we not deserve blame, if we busy ourselves with trifles which do not please and perhaps offend Him? It is to be feared these trifles will one day cost us dear.

Let us begin to be devoted to Him in good earnest. Let us cast aside everything besides out of our hearts. He would possess them alone.

The language may be quaint, but there's nothing quaint about the message. It's right on! May the Lord aid us in tagging our trifles. May we permit the Holy Spirit to search to see that God alone possesses our hearts. Just as atmosphere in a home largely determines what the focus of life will be in the mature years, so the atmosphere of our hearts determines the spiritual focus in the church. □

—NEIL E. HIGHTOWER
Rexdale, Ontario, Canada

FOR CHRISTMAS

by G. WEATHERLEY
Norwich, England

GOD'S WORD is tailor-made to our need, perfectly suited to our human situation. "All Scripture," writes St. Paul, "is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:16-17, NIV).

"In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe" (Hebrews 1:1-2, NIV).

Since He has chosen to communicate with us in so many wonderful ways, we should give attention to the instruction which says, "Today if ye will hear his voice, harden not your hearts" (Hebrews 3:15).

GETTING ALONG WITH PEOPLE

One of the foremost problem areas in society and in the church is getting along with others. The Word says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). It is amazing how often the ideas of peace and purity are merged in the New Testament. Our Lord said, "Blessed are the pure in heart: for they shall see God," and immediately followed it with a beatitude commending peacemakers (Matthew 5:8-9). In His high priestly prayer, He prays for the sanctification and unity of the Church (John 17:17-21). The apostle Paul invokes "the very God of peace" to "sanctify you wholly," both for preservation from evil and preparation for the Lord's coming (1 Thessalonians 5:23).

*To live with saints in heaven,
'Twill be bliss and glory;
To live with the saints on earth—
'Tis often another story.*

Differences frequently surface even among those eager to glorify God in their lives. When this occurs, the Christian is faced with a choice of which course of action he will take. "We are to make war with sin, but not with men," writes Albert Barnes. Jesus indicated that the mark of our discipleship was loving one another even as He has loved us (John 13:35; see also 1 John 4:20-21). In the light of these words, we are to take the initiative in healing fractured relationships. Paul's word is helpful which says, "If it is possible, *as far as it depends on you*, live at peace with everyone" (Romans 12:18, NIV). We are to eagerly pursue peace, which means making every effort, except at the cost of holiness and a good conscience, to achieve harmony.

"The Spirit's deep cleansing from the inner infection," comments Donald M. Joy, "is the great event by which holiness and peace become the dominant characteristics of a man's life" (*The Holy Spirit and You*). Are there snarled-up situations between you

helps to holy living

by GEORGE W. PRIVETT
Colorado Springs, Colo.

GOD'S VOICE and my choice

and a brother? "Today if ye will hear his voice, harden not your heart."

LIVING A HOLY LIFE

Success in efforts at peace is not an absolute for seeing God, but obtaining holiness is. The Greek is clear that the qualifying clause "without which" belongs to "holiness," not "peace." A more recent translation clarifies this point: "Make every effort to live in peace with all men and to be holy: without holiness no one will see the Lord" (Hebrews 12:14, NIV).

"It seems to me," exhorts Rev. C. S. Nusbaum, "this ought to alarm many who are seemingly so indifferent as to the demands of God upon them in this life. 'Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart' (Psalm 24:3-4). Without holiness there can be no such heaven as the New Testament describes, or the heart longs and craves for" (*The Double Cure*).

We are to follow intensely, as a runner will strain every muscle, to receive God's highest for our lives. Sanctification is the term for the "entire working of the Holy Spirit within our hearts whereby we are inwardly renewed and made free from sin" (W. T. Purkiser, *Beacon Bible Expositions*). The gifts of God are given but they are not given away; "they have to be won," advises William Barclay, "for God's gifts can only be received on God's conditions—and the supreme condition is obedience to Himself" (*Daily Study Bible*).

Full holiness, commanded in verse 14, involves the exclusion of all competing and incompatible unholiness. Effective pursuit, according to Richard S. Taylor, "involves the immediate: (a) putting off of excess weights and the besetting sin, 12:1, (b) perfect faith in Jesus as the sole Finisher as well as Author of the 'faith,' 12:2; (c) submission to God's will for us, including His chastening (12:5-11; Romans 6:13; 12:1-2); and, (d) correction of our attitudes, relationships, and manner of living, insofar as that lies within our power (12:12-14a; 2 Corinthians 6:17-17:1)" (*Beacon Bible Commentary*).

This holiness, which enthrones Christ in the heart, brings "the quiet security of a dedicated and cleansed life." His call is not to uncleanness, but unto holi-

ness. "Today if ye will hear his voice, harden not your heart."

KEEPING THE VICTORY TO THE END

To "see" the Lord refers to being sensitive to God's workings in our everyday lives, to worship Him acceptably, and to become qualified to stand unashamed before the Son of Man at His coming again. Between the "already" and the "yet to be," our task is to "keep the heart with all diligence." "See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many. See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son" (Hebrews 12:15-16, NIV).

The warnings are against (1) backsliding—"lest any man fail of the grace of God," (2) bitterness—"lest any root of bitterness springing up trouble you," and (3) blindness—"lest there be any fornicator, or profane person, as Esau." Failure to walk in the light of holiness often leads to a turning back to "the beggarly elements of this world." Falling short of holiness also troubles the person, and it threatens the health of the church. Selfishness, ill will, sourness and irritability is defiling to Christ' bride—the Church—which He seeks to sanctify and cleanse that it should be holy and without blemish (Ephesians 5:25-27).

Blindness is treating sacred things as common, as did Esau who sold his birthright and yet wanted the blessing which belonged to it. He had to have his one big fleshly fling, but in yielding to lust he lost his chance to be one of God's great leaders. Richard Taylor warns: "To persist in selling holiness which is our birthright, for the pottage of this world will finally settle our doom."

What is required is not an advanced level of maturity, but holiness or purity as a condition of the soul. It is an objective that is available and attainable right now. "Considering the epistle of Hebrews as a whole," writes Major Allister Smith, "it is clear that this verse warns us of the danger of backsliding; and that we must be holy in order to enter Heaven . . . No sin can enter Heaven. 'There shall in no wise enter into it any thing that defileth' (Revelation 21:27). No impurity, no jealousy, no hatred, no pride, no bitterness, can be tolerated in Heaven. It is a holy place for holy people" (*The Ideal of Perfection*). Someone has said, "a person without holiness has no more fitness for heaven than a blind man has for the enjoyment of a beautiful picture gallery or a glorious landscape."

Repeatedly, we are told to "hold fast our profession of faith without wavering." "It is easy to straggle away," counsels William Barclay, "to linger behind, to drift instead of to march, and so to miss the grace of God."

A Chinese legend tells of a sage who could answer any question put to him. A young man set himself to fool the man of wisdom. Catching a small bird, he planned to hold the creature in his hand asking, "Is the bird dead or alive?" If the sage answered, "Dead," his fingers would open and the bird would fly away. Should the answer be, "The bird is alive,"

he would quickly crush the bird and open his hand to show it dead.

When the young man appeared before the sage with his question, a smile rippled the sensitive features of the aged face. Then the prophetic one said slowly, "My son, it is as you want it to be."

Harmony, holiness, and heaven are clearly and insistently taught us by God's Word and our experience. The Holy Spirit is faithful to convict of sin and righteousness and judgment (John 16:9-11). How are my human relationships? More importantly, how do I stand with God? Am I ready to meet Him? "Today if ye will hear his voice, harden not your heart." □

Reviewed by

H. T. REZA
Kansas City, Mo.

BOOK BRIEFS

FOR YOU



CONFLICTING CONCEPTS OF HOLINESS

Out of the demand for cooperation among evangelical Christians this book was born—a strong defense of the truth of holiness in light of the issues of the day.

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The discussion centers on significant doctrinal conflicts among born-again believers outside Wesleyan/Arminian circles, doctrines such as positional sanctification, the two natures, the sinning Christian, eternal security, and speaking in tongues. The author refutes each erroneous teaching with contrasting scriptural truth.

According to Dr. Purkiser, "We must be ready always to give strong reasons for the special facet of hope we cherish."

This study gives us the material needed to prepare us for that task! □

by W. T. Purkiser

Beacon Hill Press
of Kansas City

To order,
see page 23.





by JERRY D. HULL
Northwest Nazarene College
Nampa, Ida.



"In the WORLD..."

Being Christian on Main Street

WHEN HAVE WE PLAYED ENOUGH?

"Go outside and play," is one of the favorite sayings of modern moms.

Children learn early to dial a friend to inquire, "Can you come over to my house to play?"

My farmer parents never ran out of work for all hands, children, and the cook. They did, however, often encourage diversion for us three children. They justified their decision by quoting the verse of folk wisdom: "All work and no play makes Johnny a dull boy." What parents want dull kids?

Play, leisure, recreation, hobbies, and avocations comprise much of life for affluent moderns. Our schedules bend to the dictates of Little League, adult recreation leagues, TV sports, and the current hunting and fishing season. Have we gone too far? How do we analyze the proper role of leisure for a Christian?

JESUS AND PAUL ON PLAY

What is your hunch? Did Jesus and Paul ever take time to play a game? Swim? Trade fun stories with their comrades? Make puns? Purchase or trade for a first-century piece of sports equipment?

New Testament evidence is limited, but an episode in Mark 6 indicates that Jesus seemed to appreciate the need for a change of pace. The hours had been hectic. Jesus arranged for the disciples to enter a boat in order to have some leisure (literal translation might be "well time"). All of us, even as did our Lord and His apostles, need times away from duty and the crowd.

Paul, in 1 Corinthians 16:12, noted that Apollos experienced difficulty getting free time. Was Apollos a forerunner of the modern evangelical workaholic? Paul attempted to assure the Corinthians that when Apollos had the opportunity, or leisure time, he would be by to see them. Perhaps things haven't changed much, for here, so long ago, is a time-demand conflict as current as tomorrow's schedule.

250 BILLION DOLLARS

Some estimates suggest that Americans will spend 250 billion dollars during 1978 on tickets to attend leisure events and on recreation equipment. Add transportation costs, food consumed while in attendance, and clothing purchased specifically for the events, and the cost becomes staggering.

What about priorities? Is this the kind of national commitment we want? Comparisons may produce insight. The 250 billion on recreation is more than the expenditures for all federal income transfer and welfare programs for the same 12 months. It is nearly two and one-half times as much as we spend on national defense. We Americans take our play seriously. No cost appears to be too great.

A SPORTS MINISTRY

Our churches sponsor teams in church or recreational leagues. You name them: basketball, slow pitch, fast pitch, volleyball, bowling, etc. It's interesting to observe how many of our financially stronger churches have gymnasiums or multipurpose recreational buildings.

What guidelines regulate the involvement of our churches? What principles determine how much money we can justifiably spend on leisure-time activities?

Perhaps I looked in the wrong places, but I found very little on a Christian concept of leisure. For example, *Exploring our Christian Faith* (perhaps the denomination's major theology book), had only one medium-length paragraph (out of 615 pages) devoted to a discussion of leisure. There appears to be a great gap between how much time, money, and energy we commit to leisure and how well we've "theologized" about it.

A MATTER OF BALANCE

The late Dr. Hardy Powers once said that he spent 11½ months on the rocks in order to spend 2 weeks

on the sand. He enlarged on the statement to stress the importance of the pastor taking a well-deserved vacation. He felt that as a young pastor he should borrow money, if need be, in order to spend a 2-week vacation on the beach with his family.

Recently my brother-in-law, Norman, assured me that the time spent fishing is not subtracted from one's allotted days on the earth.

Dr. Powers and Norman both affirmed that we need some leisure ("well time") in order to live a balanced life. Play or recreation is important as long as it releases one from physical and mental tension. Appropriate amounts of leisure relax the mind and body. We who are modern, compulsive workers need to be reminded that we will probably serve God better if we take time for those activities which invigorate the mind, body, and spirit.

I suspect, however, that for some of us recreation has become a matter of excess. We may be overbalanced in the direction of too much "re-creating." There appears to be, for example, a mania about spectator sports. We crowd huge stadiums and field houses of both college and professional teams. We rush by the preacher so we'll be home in time to watch the Sunday afternoon ball games. The owners are happy to satisfy our monstrous appetites for "spectating." Our values need some review when we are willing to pay millions of dollars to a young man simply because he can hit a small ball with a long stick or elude a bunch of would-be tacklers. Maybe baseball, or perhaps football, is indeed our national religion.

We Nazarenes garden, grow marigolds and roses, cycle (both motor- and foot-powered), jog, swim, pick guitars, watch TV, play records (rock to classical), bird-watch, collect stamps, eat at expensive restaurants, boat, water ski, snow ski, hike, hunt, fish, play tennis, play hand and racquet ball, snow-

mobile, and 1,001 other things. We have not underestimated the principle of life that we need stimulation, pleasure, variety, and renewal.

Don Ogburn, Don Wardlaw, Richard and Loren Turner, and the Hull twins made up Sunday afternoon's sixsome. We played basketball, football, kick the can, hide and seek; rode calves; and numerous other nameless boy-created pastimes. Those were the days—beautiful to recall.

Without realizing it, however, we boys were catching on to a basic Christian principle: Play is properly sandwiched between worship and the work of the week. When kept in proper balance, play, worship, and work fit nicely together. I suspect that we six boys looked forward to the Sunday afternoon visits in each others' homes more than we did the morning and evening sermons. But nevertheless, play happening between morning worship and evening evangelism dramatically illustrates that one's leisure must also be one of the kingdoms over which Jesus is Lord.

Is He Lord over our leisure today? All of us might ask the next time we play:

Is this event re-creating for me?

Does this activity exploit anyone, or consume a scarce commodity, or damage the environment?

Does involvement in this leisure help me build stronger relationships with others?

What percent of my income can I justifiably spend on this leisure? On all recreation in which I engage?

What does engagement in this leisure activity prevent me from doing (worship, educational development, time with the family, etc.)?

Please excuse me. I must be going. My son has his first soccer game this afternoon! □

DON'T TAKE AWAY THE MIRACLE

*You can take the Christmas commerce,
You can take the Christmas cares;
You can take away the catalogs
With all their gaudy wares;
The talkative announcers
Who speak loud and long of trade;
The bright extravaganza
And the glittering parade;
Our many Christmas worries;
You can take them all away,
Unbridled celebrations that
Profane the holy day;
Whatever Christmas wishes
Are but vain and insincere;
But do not take the miracle
That thrills our hearts each year.
Don't take away our wonder*

*At the way it all began,
A maid becoming mother
And a God becoming man.
Don't take away the echoes
Of the angel-glad refrains;
Don't take the simple trust we share
With shepherds of the plains;
The confidence that God who made
A guiding star to shine,
Still leads His trusting people
By a good and bright design;
The faith that Christ still comes into
The lives of you and me—
Don't take away the miracle
For what would Christmas be?*

—LOIS B. EADES
Dickson, Tenn.





“WHEN YOU PRAY...”



A Challenge to Intercession

by MORRIS CHALFANT
Norwood, Ohio

REVIVAL AND PRAYER— WE DO IT OR DIE

Revival does not begin with the conversion of sinners. The conversion of sinners is the result of revival. Revival begins with the people of the Lord. It is in order to pray, “Lord, revive thy work . . . in wrath remember mercy”; and we can expect God to answer.

Some are unable to reconcile the thought of revival in the last days with Bible prophecy which speaks of a “falling away” in the end time. They see apostasy spreading and they think the outlook for revival is hopeless. The Scripture does tell us that in the latter times “some shall depart from the faith” but it does not say all will fall away.

It is true that conditions seem against revival, but the darkness of the hour need not discourage us. The history of past revivals shows that they have usually occurred in times of great darkness. God’s Spirit has not ceased working in the earth. He is still moving in the hearts of men. Saints of God are awakening to the need of crying to Him for revival. They are claiming the unfailing promises of His wonderful Word:

Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert (Isaiah 43:18, 19).

I will pour water upon him that is thirsty, and floods upon the dry ground (Isaiah 44:3).

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not (Jeremiah 33:3).

Fear not, O land; be glad and rejoice: for the Lord will do great things (Joel 2:21).

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matthew 21:22).

In the recorded history of the church there has never been a mighty outpouring of the Spirit in revival which did not begin in the persistent, prevailing prayer of a desperate people. Revival has never come

because men “planned” it and put it on the calendar.

Matthew Henry said, “When God intends to bless His people, the first thing He does is to set them a-praying.”

John Wesley declared that “God does nothing but by prayer, and everything with it.”

D. L. Moody said, “Every great movement of God can be traced to a kneeling figure.”

The New Testament, especially the book of Acts, testifies to the truth that the church moves forward on its knees. The fourth chapter of Acts is a beautiful picture of what happens when the church moves on its knees. The apostles had encountered their first opposition and being threatened by the Sanhedrin, they returned to the gathered believers. What was their reaction? Did they try to establish a dialogue with the Sanhedrin or organize a protest march against religious discrimination? They went to their knees in prayer.

We too need to travel in soul. We have greater reason for bowing before God. It is time to seek the Lord with groanings and strong cryings. The church is despised; the ungodly are bold; youth is indifferent; God’s servants are in reproach; enemies are mocking the church; and ungodliness prevails. In similar difficult times, Daniel set his face to seek the Lord with supplication and fastings. If we will wait upon God, we shall see mighty manifestations of God’s supernatural presence and power. When there are mighty wrestlings in prayer in closets, homes, and in services of public prayer, we shall see the conversion of souls.

In Isaiah 59:16 we read that God “saw that there was no man, and wondered that there was no intercessor.”

A sad picture! God wondering! No intercessor! Perhaps God is still wondering today why men do not intercede.

“I sought for a man among them, that should make up the hedge, and stand in the gap before me for the

land, that I should not destroy it; but I found none" (Ezekiel 22:30). And God is still seeking human helpers. We can make up the hedge. We can keep men from being lost by praying. God wants men who will pray—godly men and women who will stand in the gap by prayer and intercession.

Pray for revival. Pray until revival comes. Prayer preceded the great outpouring of the Spirit on the Day of Pentecost, and prayer is the antecedent of every great outpouring. Prayer is the secret of revival. Prayer will set your soul on fire for God; and when your soul is on fire for God, you will want to pray.

The Bible says, "For as soon as Zion travailed, she brought forth her children" (Isaiah 66:8). The implication is clear: When the people of God become burdened for the souls of those about them and spend days and nights in intercession, Zion will bring forth. We have plenty of educated, talented, socially active, world-admired, and high-positioned professors of religion, but how many know how to weep, travail, and prevail for the lost? This dry-eyed, passionless, emotionless Christianity prevalent in our day will never save souls.

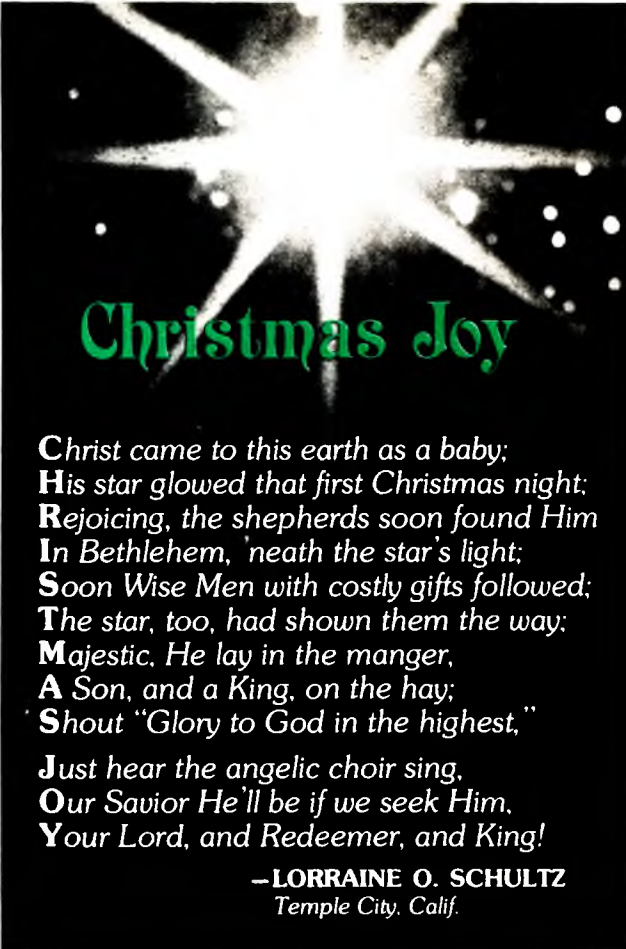
To be intercessors we must get beyond ourselves, our needs, our problems, and get into the position spiritually where the burden for others comes upon us in a real soul travail, allowing the Holy Spirit to pray through us. Many of our prayers are not coming out of a broken and burdened heart for lost souls. This is the reason they are lamentably weak and unreal.

Why is it that we are not interceding? Why do we not have old-fashioned family altars where the glory is prayed down upon our children? Why do so few people have a prayer list? Why is it so hard to get folk out to prayer meetings these days?

Is this not the reason? We are not seeing the lost as on a slippery hill, on the road to hell. We do not see their next step may be hell's fire, hell's devil, hell's angels, hell's moaning, hell's groaning, hell's darkness, and hell's eternal death. We do not see how they dishonor God, pierce the blessed Christ, grieve the Holy Spirit, and damn the rising generation. No, we have lost the vision of what it means to be lost. We are not seeing souls as lost today.

The challenge says, "If any man see . . ." You might read it, "If any mother see her daughter . . ." "If any father see his son . . ." "If any son see his father . . ." etc. Here is our trouble: Our eyes are blinded by our worldliness and by our earthly, low-level living. Unless we are deeply impressed in our minds of the need of man, we can play at prayer. Is this not the reason we can talk so much about evangelism and do so little about it? Evangelism is more than a method; it is a passion; methods are but channels for the more successful use of passion. When a soul burns with an evangelistic passion, it finds a way to reach the souls of the unsaved and un sanctified.

We have tried about everything to improve conditions in our beloved Zion. Our only hope is a heaven-sent, Holy Ghost revival. We have learned we cannot scare people into the Kingdom. We cannot educate people into an experience with God. We cannot talk them into receiving His transforming power. Men



Christmas Joy

*Christ came to this earth as a baby;
His star glowed that first Christmas night;
Rejoicing, the shepherds soon found Him
In Bethlehem, 'neath the star's light;
Soon Wise Men with costly gifts followed;
The star, too, had shown them the way;
Majestic, He lay in the manger,
A Son, and a King, on the hay;
Shout "Glory to God in the highest,"*

*Just hear the angelic choir sing,
Our Savior He'll be if we seek Him,
Your Lord, and Redeemer, and King!*

—LORRAINE O. SCHULTZ
Temple City, Calif.

must be brought to decisions; and before that can happen, the church must make some decisions on her own. We must decide that our only hope as a church to survive as a spiritual force, if Jesus tarries, is revival, and to pay whatever price is necessary. "What shall it profit a man [or a church], if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

It is time for the church to rebuild her altars of prayer. This is also an individual matter. It begins with the reconstruction of our private altars and our family altars, as well as the church altar. We cannot afford to merely talk about prayer without actually entering into the fellowship of prayer. Only prayer can change the world and the destinies of mankind.

Let us accept the challenge of the Captain of our salvation to shake off all lethargy and spiritual indifference; for it is time, O sleeping Christian, to "arise, call upon thy God, if so be that God will think upon us, that we perish not" (Jonah 1:6).

God's Word in all ages has been plain: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

We must have a revival—now!—If not—we die! □

Embittered or Blessed?

by DONALD R. REED

Beebe, Ark.



THE SUFFERINGS we go through either embitter us or bring a blessing to us. The question of importance is not, "What does affliction do to us?" but, "What will we do with affliction?" The Psalmist could say, "It is good for me that I have been afflicted" (Psalm 119:71).

When things go wrong, it is easy to say, "I wish I had never been born." Instead of this attitude, we should be grateful for the privilege of witnessing for Christ, regardless of affliction, and believe that "all things work together for good to them that love God" (Romans 8:28).

We would do well to remember that sorrow, disappointment, and suffering are the common heritage of all men. When we look at afflictions as we should, they bring blessings into our lives. Beecher said it like this, "God washes the eyes with tears until they can behold the invisible land where tears shall come no more."

A minister visiting with a lady in affliction showed her two stones. While both were of the same color, there was a remarkable difference. One fairly danced and shimmered with a dazzling brilliance, the other was somewhat dull and lifeless. Why the contrast, the marked difference? One stone had received 80 cuts, the other stone 8. To make us brilliant for God's kingdom, He says through Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12).

Men of influence who have accomplished great things for God knew what it meant to go through the furnace of affliction. But they also knew that a good disciple keeps his eyes on the Christ-road.

This life is a series of paths, some narrow, some broad. We often come to forks where the road ends and we must turn either right or left. How important it is that we have a guide, for we, like sheep, are prone to lose our way. This is why Jesus Christ promises to lead us in the right paths if we follow Him.

Contrary to the belief of some persons, who feel that if they are following God's will the way will be smooth, God's will sometimes leads to afflictions, conflicts, and fiery trials. But in it all we can have joy, peace and assurance if we are trusting the Christ of the Cross to lead us.

When we admit Christ into our hearts, we become new and renewed. The way of suffering we may not understand, but in Christ we can have courage, endurance, and hope. If we miss God's will by taking a wrong path chosen by ourselves, we will still meet

And yet You loved . . .

*Baby Jesus, sweetly sleeping
In Your makeshift bed of hay,
Is there knowledge deep within You
Of that not-so-far-off day
When men shall spit, revile, and curse,
Mockingly pronounce You king,
As their lashes, nine plus thirty,
Bruise and lacerate Your skin?
As You grew to youthful manhood,
Did Your hammer sometimes pause
In midair as thoughts went straying
To a lonely, rugged cross?
Did You know, perhaps forever,
The price You'd have to pay
To rescue fallen mankind
And take sin's guilt away?
When You knelt in dark Gethsemane
And sought Your Father's will,
Did You look across the ages
And see men rejecting still?
Did You see the Father turn away
From the sins You had to bear?
Did You see my face among the crowd
As my own were nailed there?
You did? You saw my sinful heart?
And yet You loved me so!
O Christ, forgive, I didn't know—
I didn't know.*

—MABEL P. ADAMSON
Kansas City, Mo.

similar conflicts and trials, but there will be no joy, no assurance in our souls.

God's will is something that happens to us as we follow Christ. The same God who fixed the stars in their places sent His son to guide our way of living. We can trust His judgment, knowing that He loves us.

Charles Spurgeon once said, "The Lord gets His best soldiers out of the highlands of affliction." When we keep our hands in His, then we shall know and understand that all afflictions, all the trials, and all the persecutions that may come to us make us partakers of His holiness and prepare us for His kingdom. □

DELIVERANCE

MY SINGING HEART

Our home had become a place of shadow instead of light and laughter. Our seven-year-old daughter was near death. Each of our children was very dear to us, but ShirLee with her sunny smile and shining brown hair was the pride and joy of our home. It seemed that none of us could let her go. Surely God didn't need her as much as we did.

Happily she had skipped down the lane to school that morning, only to be brought back a little later a very sick little girl. Her daddy was called at his work, and the doctor was called. "Bring her in as fast as you can," he advised us. In about two hours after her return from school she was on the operating table. None too soon either, for her appendix was ready to rupture.

Next day, after being with her all night, I felt I must go home for a few hours. It was Saturday, and there were preparations to be made for the Sabbath Day. Hardly had I gotten home when I felt I must hurry back. The impression deepened. I struggled with my work. Finally I just dropped the work I had thought so necessary and hurried back. When I arrived at her bedside I could see at a glance she was much worse than when I had left her a short time before.

She *was* worse. Ether pneumonia, that dread congestion which not infrequently followed surgery in those days, had taken over. The good doctor did everything in his power for her and *we* prayed.

Sunday school time came. ShirLee was not in her accustomed place, but God was there. Our church in Idaho Falls, Ida., was small, just a little handful of people, but they knew how to pray. A spirit of prayer settled down on us as we humbly asked the Great Physician to touch the little girl that everyone loved.

That day and the next went by and she was no better. Our work was at a standstill. My husband and I caught what rest we could in short, fitful naps. Constantly our petition arose to the Lover of little children, "Please dear Lord, spare our little daughter; we need her so much."

Then *suddenly* came the precious realization that He *had* heard, that we *had* the petition we had asked of Him! How my heart *sang*, sang as the birds that welcome the dawn. I was bubbling over as I answered the telephone. "How is ShirLee this morning?" I am sure the wires sang with me as I told the good news.

Many years have come and gone since then. This lovely Sunday afternoon I find myself wandering down Memory Lane to another one, precious to me, who also had been sick unto death. It was my husband. He was caught in the devil's trap of sin and despair. Time after time he tried to do better, and time after time he had miserably failed. His struggles seemed to be in vain. My heart ached for him as I daily pleaded with God to save him. Then came the wonderful day that God *did* answer my prayer. Once again the wonderful assurance that I *had* the petition I asked of Him!

My husband's deliverance was *precious!* The sin, the degradation of the past was gone—covered by the blood of Christ. Gone were the drinking, the gambling that had robbed our family of so much. Gone was the desire for tobacco that had held him in its filthy grasp for over 25 years. *Gone*, it was all gone, buried in the sea of His forgetfulness, never to be remembered against him again *forever!* Praise His name!

Again my heart sang! Sang with all of God's creation and the angels of heaven. Sang with the lilt of happiness, for the dead was alive again, the lost found.

My husband has gone to be with the Savior now, the One he so dearly loved and devotedly served for over 20 years, but I shall never forget the day he was born into the kingdom of God.

My daughter is a happy Christian mother now, but neither shall I ever forget the day that God gave her back to us.

Even though I am all alone now, my family all married with families and homes of their own and sometimes I am lonely, yet I thank God I can still serve Him with a *singing heart*. □

by BLANCHE VAN SLYKE

Nampa, Ida.

**"... I will deliver thee, and thou shalt glorify me."
(Psalm 50:15)**

The Editor's

STANDPOINT

EMMANUEL!

Matthew tells with chaste restraint the story of the virgin birth of Jesus. When his account is compared with the so-called parallels in early mythologies and pagan religions, we are struck not by the similarities but by the differences. Matthew sees the Savior's birth as fulfillment of an ancient prophecy: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (1:23).

God with us! I have come to agree with James Denney that for understanding the evangelist's faith "the most important word is the name of the child"—Emmanuel. This makes "his presence with us the guarantee and the equivalent of the presence of God Himself."

If Jesus is Emmanuel, then *Jesus determines our understanding of God*. The haunting question, What is God like? can only be answered by "looking unto Jesus." As Paul so dramatically put it, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6). Jesus stated it more simply but no less profoundly, when He said, "He that hath seen me hath seen the Father" (John 14:9).

To know what God is like we do not turn to the philosophers and theologians. We read the Gospels, for in the human life of Jesus we have our clearest, fullest, truest possible revelation of God. As we follow Jesus, hearing what He says, observing what He does, we have a transcript of the love, wisdom, mercy, truth, justice, holiness, and wrath of God.

No higher concept of God is possible, no other concept of God is necessary. "God was in Christ" from His birth to His death and beyond. Jesus is forever the answer to man's persistent quest for the knowledge of God.

And if Jesus is Emmanuel, then *Jesus determines our relationship to God*. When anyone is confronted by Jesus, as He presents himself in the gospel, the issue of one's whole relationship to God is at stake.

No one can deliberately reject Jesus and at the same time be a true worshiper of God. The claims of Jesus upon us, unlike the claims of all others upon us, are absolute. He is more than prophet or teacher, and His words are more than human opinions. He alone can say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

It is simply not true that Jesus is one way to God, and that Moses, or Mohammed, or Buddha, or whoever is another. With an exclusivism that offended many (and still does), the apostles declared, "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12, RSV). The exclusivism did not arise out of comparative conclusions—that Jesus was wiser, better, or greater. It arose out of the conviction that He was *unique*, the Son of God in a sense unshareable by men or angels. He was *Emmanuel*. From that conviction, held in faith, the inescapable deduction was, "He who has the Son has life; he who has not the Son has not life" (1 John 5:12, RSV).

To believe Jesus is to believe God. To love Jesus is to love God. To serve Jesus is to serve God. As James Denney puts it, in *Jesus and the Gospel*, "As God with us, Jesus is protected by the same jealousy which says, Thou shalt have no other gods before me. In everything that concerns our religious life, our relations to God, we must be determined by Him alone."

I have twice used the clause, if Jesus is Emmanuel, to employ a common form of argument. But I want to close this editorial, not in the subjunctive mood, but with a declarative sentence which is my confession of faith at this Christmas season: *Jesus is Emmanuel*. When God sent His Son into the world, He did not send a mere agent or representative of His eternal kingdom. He came himself. In Jesus, God came into our world, wore our flesh, lived under our conditions, and died for our sins that He might reconcile us forever to himself.

Jesus is Emmanuel!

□

Jesus is Emmanuel. When God sent His Son into the world, He did not send a mere agent or representative of His eternal kingdom. He came himself.

AN UNFORGETTABLE GIFT

Jesus said, "It is more blessed to give than to receive." Nevertheless, it is often blessed to receive. I want to tell you about one of the loveliest Christmas presents we ever received.

It happened in Thomasville, Ga., where a wonderful and patient people allowed me to be their pastor for eight years. And it happened one night during a board meeting which was taking place at the parsonage. (I refused to let the church elect Doris to the board. She outwitted me by inviting them to meet at our home. While she served refreshments she was kept informed of all our deliberations and decisions!)

The board was gathered around the table when the doorbell rang. At the front door I found a group of black teenagers from one of the churches in town. Their chaperon was a lovely schoolteacher who was also a dedicated churchwoman. Some weeks before I had worked with this youth group in a series of "Christian vocation" forums. (I remember one young man who shyly announced his intention to become an undertaker. Asked why, he stammered, "Well, I like to work with people.") Now, to express their appreciation to me, they wanted to sing some carols.

This occurred in the 50s, when racial tensions were running high in the South. When I invited them in, my all-white board and their all-black chorus eyed one another a bit apprehensively.

Then they began to sing, gathering confidence and force with every succeeding carol. Their joyful praises rang throughout the house and across the neighborhood. It was magnificent!

After a number of songs, one of the teens made a little speech, thanking me for being a friend to them. Then they presented to Doris and me one of the most exquisitely wrapped boxes I have ever seen. Inside were some elegant towels, much more expensive than we ever bought for ourselves.

Wishing us a merry Christmas, they departed. As I stood at the door expressing our gratitude and saying good-bye, I saw porch lights on at nearby houses, and neighbors were gazing at this unusual scene. Some of the board members teased me afterwards, saying,

"There may be a cross burning on your front yard before morning." I decided to toast marshmallows over the flames if that happened.

The beautiful and totally unexpected gesture of friendship made by those teenagers is etched indelibly upon my memory as a superlative Christmas gift. It illustrated so quietly and powerfully the real meaning of Christmas—that Jesus came to reconcile us to God, and also to reconcile us to one another. His forgiving and cleansing love creates a fellowship which transcends all the world's barriers of hatred and envy and strife. Where such a fellowship does not exist, His love has been denied and betrayed.

When God sent His only Son into the world to be its Savior, His gift was not intended for any one race or class of people. Jesus was given in love to all the world.

The cradle of Jesus brought together a remarkably disparate group of people. There were the learned and well-off Magi, bringing expensive gifts to the infant King. And there were the poor and humble shepherds, with nothing to offer but their adoration and love.

The cross of Jesus bonded together Jew and Gentile, who represented the deepest social cleavage of the first century. As Paul teaches us in his Letter to the Ephesians, the cross of Christ is our peace, making us one new redeemed humanity. "For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end" (2:14-16, RSV).

At this Christmas season, in a world where ancient hatreds persist and supply our tragic headlines, the choicest gift we can make to one another is some concrete expression of that love which makes us one in Christ, and forbids us to participate in the world's denial of brotherhood. □

SAINT PAUL GOES TO MANHATTAN

No you didn't misread the title; Saint Paul did go to Manhattan. It was Kansas City Saint Paul's Church. They were participating in the Manhattan Latin Project, giving a lift in a building plan.

It all began when Bill Young, coordinator of Racial Minority Missions at International Headquarters, shared in prayer meeting service the need of creating a parsonage on the first floor of the building occupied by the Manhattan Church of the Nazarene (Puerto Rican). This building is four stories high with 15-foot ceilings, and the pastor and his family were living on the fourth floor in very cramped quarters.



Manhattan Latin Church

Pastor Borgeson said he would like to talk to Bill further to see if Saint Paul's could help. He was informed it would take about \$4,100 of materials plus a crew of workers that could frame in and finish a 3-bedroom parsonage including living room, dining room, kitchen, and rest rooms. The group would have to pay its own transportation to New York City.

At a specially called board meeting, the board unanimously agreed to send the pastor to New York to investigate and to decide if Saint Paul's could take on this type of project.

Rev. Borgeson made the trip to New York and was shown the facilities and the surrounding area. He came back and shared the burden with the church board. The project was unanimously and enthusiastically adopted.



Work Team: *r. to l.*: Back row, Steve Wells, Danny Moore, Art Knight, Rev. Borgeson; front row, Lloyd Carter, Bennie Cerra, Roy Adams.

Seven men were selected to make the trip. In addition to the building materials, clothing and other household items were also gathered up by the members of the church. Money was forwarded to the Manhattan project to purchase the materials, so that they would be on the site when the team arrived.

On October 2, the crew of Pastor Borgeson, Bennie Cerra, Lloyd Carter, Steve Wells, Roy Adams, Art Knight, and Danny Moore flew from KCI to New York City. They were met by Pastor Manuel Rivera and taken immediately to the church for lunch.

Following lunch the crew started to work. The parsonage began to take shape. The ceiling was lowered from 15 feet to 8 feet. Paneling was put up. New electrical installations were made. The rest rooms were repaired.

Tuesday night was prayer service. The crew did not understand the language, but the spirit communicated beautifully.

Wednesday, Thursday, Friday, some sight-seeing took place—New York subways, Staten Island, the Statue of Liberty—but most of the time was work, work, and work. It looked more like a parsonage each day.

By Saturday, the project was basically completed. Sunday was a time of worship with God's presence very near.

Monday, the group returned to Kansas City, the Manhattan project completed. They were tired, and yet overflowing with new experiences, new friendships, and a sense of accomplishment.

Sunday, October 15, at Saint Paul's Church, the story continued. One of the men who had made the trip had been injured the following week in a construction accident. A call was made to New York and members of several of the Spanish-speaking churches began to pray. Saint Paul's morning service turned into a prayer meeting for Bennie Cerra. The pastor didn't preach. God's presence was very near as the team members and the church began to pray for this one in need.



Rivera family, *l. to r.*: Manuel, Jr., Mrs. Rivera, Raquel, Rev. Rivera, and Brenda (granddaughter)

Sunday night the crew made their report. A luggage tag said it all. One of the men had made a luggage tag that said, "Going to New York to work for Jesus." He took the luggage tag off as he packed for home when he discovered that Pastor Rivera's daughter, Raquel, had written across the tag "mission accomplished." □



DR. AND MRS. L. S. OLIVER TOUR THE SOUTH PACIFIC

Dr. and Mrs. L. S. Oliver toured the South Pacific and the Far East, July 1—August 12, traveling over 34,000 miles, involved in evangelism and the missionary work of the church. Dr. Oliver is president of Nazarene Bible College and Mrs. Oliver is president of the Nazarene World Mission Society.

Places visited during this tour were: Hawaii; American Samoa; Western Samoa; Kingdom of Tonga; New Zealand; Australia; New Guinea; Indonesia; the Philippines; Hong Kong; Taiwan; Korea; and Japan.

At Western Samoa, missionary workshops were held by Mrs. Oliver and special lectures were given by Dr. Oliver in the churches and the Bible colleges. The Olivers visited with Rev. Filipo Robertson, a 1975 graduate of Nazarene Bible College, who is active in the Youth For Christ, teaches in the high school, and is pastor of one of the leading churches. The Olivers were afforded the unique Kava Ceremony which officially welcomed them to the hospitality of the island. A great service was held in the afternoon in which three tribal chiefs sought the Lord following Dr. Oliver's message.

Their stay in New Guinea was particularly interesting. Persons of great influence are identified by the series of markings on a string around their necks in beadlike fashion. Each hollowed-out tube indicates the individual has given away 100 pigs, the pig being the sign of wealth in New Guinea. One elderly gentleman had markings indicating he had given away around 2,000 pigs. The missionary explained that a person is known by what he gives away, rather than by what he acquires.

In all, 14 countries and 12 Nazarene mission fields were visited. □



INTERNATIONAL STUDENT MINISTRIES

Take 23 students from America, 3 from Korea, 2 from New Zealand, 4 from Australia, 2 from Canada, 8 from the Philippines . . . some missionaries like Browning, Owens, and Burkhart . . . add two superintendents named Valenzuela and Manaois, plus a host of enthused pastors . . . merge it with the gospel saturated by the power of the Holy Spirit . . . spread it out from one end of the Philippines to the other for six weeks and you have International Student Ministries for 1978.

Following the U.S. Youth in Mission Training Camp in Colorado, the U.S. and Canadian students flew to Manila where they joined the students from Asia in a week-long orientation at the Nazarene Bible College in Baguio City.

The ISM participants were divided into four teams and assigned to separate districts for a period of five weeks. The team in the Luzon District conducted 53 services with an estimated total attendance of 26,000. Their ministry reached out even farther through radio and TV on several occasions.

One team was assigned to the metropolitan city of Manila, population: 7.5 million. Their primary focus was on public school presentations. Over 300 decisions for Christ resulted through the ministry of this team in the 38 services they conducted.

On the Eastern Visayan District, a dramatic story of mass evangelism unfolded as the team ministered to gatherings in the city plazas sometimes numbering over 7,000 listeners. This is a pioneer area for the missionaries who are now planning to return to many of these locations for evangelistic crusades.

The fourth district visited by an ISM team was the Western Visayan District comprised of the islands of Panay and Negros. Twenty cities were visited with an estimated attendance of 37,400 at the services presented.

The international representation of students on the ISM team was of profound significance. Everywhere the teams went there was the consciousness that we are truly a "worldwide" church.

As the participants returned to their various campuses in Korea, the Philippines, Australia, Canada, New Zealand, and the United States they enjoyed the fulfillment of knowing they had shared in an adventure of ministry that would bear fruit for months . . . even years . . . to come. □

TNC RECEIVES TITLE III GRANT

For the second consecutive year, Trevecca Nazarene College has been awarded a Developing Institution Grant from the Office of Education, Department of Health, Education, and Welfare. The amount of \$115,500 is to be used in three areas: development skills, career planning and placement, and retention development.

The development skills program has been established to provide a basic foundation for students in math, English, reading, and communications. Courses in these areas have begun this semester with a laboratory for self-study to be established during the school year.

Funding for career planning and placement will allow for expansion of this successful program which was started one year ago. The increased program will include more career seminars and courses, enlargement of the career library and expanded contacts with students and employees.

The third area to benefit from the grant is the retention development program. Coordinated through student services, programs and responses will be initiated which will assist students in remaining in school.

Mr. Robert Brower, assistant professor of communications, has been the chief coordinator for the Title III grant, along with Dr. William J. Strickland, dean of the college. □

THREE DISTRICTS PAY 100 PERCENT OF PENSIONS BUDGET

The denominational average for district payment of the Pensions and Benevolence Budget during the 1977-78 assembly year was 93.14 percent. That is the second highest percentage in the history of this budget.

For the second consecutive year, Hawaii Pacific led all districts in percentage payment. This is the 10th straight year they have paid at least 100 percent of their Pensions and Benevolence Budget. Minnesota paid at least 100 percent for the 14th straight year, and Alaska for the 3rd straight year.

Eighteen other districts paid at least 95 percent but less than 100 percent. All but one of the remaining districts paid at least 90 percent.

Each ordained and district-licensed minister who is insured under Primary Group Term Life Insurance through the Department of Pensions and Benevolence receives double coverage if the district of which he or she is a member paid at least 90 percent of its official Pensions and Benevolence Budget during the previous assembly year. Over 8,800 Nazarene ministers will receive the benefit of double coverage this year.

The Pensions and Benevolence Budget currently provides monthly retirement benefits for nearly 1,800 retired ministers and widows of ministers. These benefits will continue to be provided as each church on every district pays its Pensions and Benevolence Budget in full each year. □

MVNC PRESIDENT ELECTED TO AICUO OFFICE

Dr. L. Guy Nees, president of Mount Vernon Nazarene College, was recently elected as treasurer of the 34-member AICUO during their 1978 fall elections.

The Association of Independent Colleges and Universities of Ohio is the legislative liaison organization of 34 privately supported institutions within the state. These institutions are nonprofit, four-year, undergraduate and graduate institutions, excluding theological schools, accredited by the North Central Association, certified by the Ohio Board of Regents, or holding membership in the Ohio College Association.

AICUO pursues the interests of the private sector and the dual system at the federal level through membership in the National Council of Independent Colleges and Universities (NCICU), which has headquarters in Washington, D.C. □



Some of the visiting trustees are shown (l. to r.): Rev. William Hill, Circleville, Ohio; Dallas Moore, Huntington, W.Va.; Rev. Harold Smith, Charleston, W.Va.; Rev. Jack Archer, Mount Vernon, Ohio; and James Couchenour, Columbiana, Ohio.

MVNC TRUSTEES MEET

The beginning construction of a new Campus Center Phase I was authorized for April 1, 1979, when trustees of Mount Vernon Nazarene College held their annual meeting November 2. The authorization is contingent upon obtaining \$134,000 in additional pledges by March 1.

Trustees from over the educational zone of Ohio, West Virginia, and Eastern Kentucky reviewed the past year's progress and plans for the future. En-

rollment is up this year, and the possibility of going over the 1,000 mark was discussed.

President L. Guy Nees reported the college is fully accredited as a four-year liberal arts college by the North Central Association of Colleges and Schools, is approved by the Department of Education, and continues to offer the finest in higher education. The academic program is organized into 6 divisions, with majors in 18 fields. Of 40 full-time faculty mem-

bers, 17 have doctorate degrees and of 24 part-time members, 6 have doctorates.

The MVNC operating budget was reported in the black. Over the past five years the college has been able to eliminate the entire operating deficit, and establish a current fund balance of \$24,419 as of June 30, 1978. Net ownership of the college plant has risen to almost 46 percent.

One of the major activities in plant management has to do with replacement of the music building that was destroyed by fire on August 3. The college will receive full replacement costs for the new building from the insurance company. □

ONC TRUSTEES SEEK FULL PAYMENT OF BUDGET

The Board of Trustees of Olivet Nazarene College pledged full support to reach and sustain 100 percent payment of the educational budget over the next seven years as the basis of support for several important building programs.

President Leslie Parrott expressed hope in his annual report October 4 that the college could complete the Larsen Fine Arts Center and a field house by the 75th anniversary of the college in 1982.

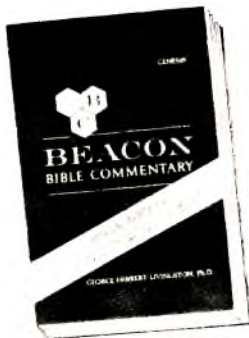
The educational budget report showed over \$1 million given by the 10 districts. The Northwest Indiana District paid 105 percent of their budget to lead the zone.

Intensive recruiting efforts and an improved rate of students continuing on as upperclassmen resulted in a record enrollment of 1,981 students, Dr. Parrott noted.

A 30-acre tract of land at the east end of the 150-acre campus will be developed into the W. E. Snowbarger Athletic Park. This will include the Butch Ward football field, a new baseball field, two softball fields, six tennis courts (plus space for six more in the future), a soccer field, an all-weather running track, storage and rest room facilities, and two outdoor basketball courts that can be used for winter ice skating.

The cost of the program is limited to \$400,000 to be paid from the college expansion budget over the next two years. Payments from this fund of \$200,000 a year for furnishings of the Benner Library have now been completed, so the money can be applied to the athletic park.

Dr. E. W. Martin was reelected chairman of the trustees, and Rev. Kenneth Jewell was reelected secretary. Dr. George Scutt was elected vice-chairman.



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Honorary doctor of divinity degrees will be awarded to Rev. Floyd Pounds, superintendent of the Northwestern Illinois District, and Rev. Kenneth Jewell, pastor at Shelbyville, Ind., at the May, 1979, commencement.

The trustees reviewed the audit for the 1977-78 fiscal year which showed the college in the black again in a budget totaling more than \$7 million. □

RIMINGTON TO COORDINATE PLC FUND RAISING

Church business administrator R. Neil Rimington has been appointed to coordinate the general fund-raising activities of Point Loma College. Rimington



comes to PLC from Bethany, Okla., First Church, where he served as business administrator for 12 years. Rimington assumed his new responsibility at the college September 1.

In this newly created responsibility, Rimington will organize and manage the college's involvement in corporation, foundation, and individual giving. In addition to these responsibilities, he will assist in deferred giving and estate planning.

PLC's vice-president of financial affairs, Robert Foster, upon announcing the appointment, highlighted Rimington's unique blend in the areas of business management and Christian ministry. Foster explained that the college wanted someone with pastoral preparation who could relate to people one-to-one, and at the same time possessed business skills to relate to individuals with intricate tax needs.

A graduate of Bethany Nazarene College in business administration, Rimington earned a Th.B. degree from Canadian Nazarene College and an M.Div. degree from the Nazarene Theological Seminary.

During 1964-66, Rimington was the financial assistant of the Department of World Mission in Kansas City. He is currently a member of the church's Commission to Study the Church Dollar.

Born in Edmonton, Alberta, in 1938, Rimington and his wife, Elva, have four daughters: Janet, Karen, Susan, and Nancy. □

TNC PROFESSORS COMPLETE DEGREES

Two Trevecca faculty members, Dr. Richard Lewis and Morris Stevens, have recently completed advanced degrees, according to Dr. William J. Strickland, dean of the college.

Dr. Richard Lewis, who joined the faculty in 1972, was awarded an Ed.D.

in religious education from Southern Baptist Theological Seminary. Lewis previously earned an A.B. in philosophy from Bethany Nazarene College, his B.D. from Nazarene Theological Seminary, and his M.R.E. and G.S.R.E. from Southern Baptist Theological Seminary. Lewis is presently associate professor of Christian education.

Morris Stevens completed his Masters in Music degree from Middle Tennessee State University. A 1972 graduate of MTSU, Stevens is currently an instructor in music at Trevecca. □

HEADQUARTERS LEADERS IN WEEKEND CONFERENCE

The general superintendents and executive directors met at the Lake of the Ozarks, Osage Beach, Mo., for their annual retreat, September 22-24.

Primarily a time of relaxation and devotions, the conference discussed the plans of the departments' field conferences for 1980 and the long-range implementation of the program for the 1980-85 quinquennium.

In a brief business session, the executives elected officers for 1979, which are: Dr. Donald Gibson, chairman; Leon Doane, vice chairman; and Dr. B. Edgar Johnson, secretary. □

—NCN



Recently, as a token of love, members and friends of the North Huntingdon, Pa., Circleville Church, presented Pastor and Mrs. Nevin Crouse with an all-expense-paid trip to Montego Bay, Jamaica.



Caruthersville, Mo., First Church honored these ladies that had been members of the local church for 40 years and longer. In the Sunday morning service of August 27, they were given plaques for their respective years of service to the church. Pictured front row (l. to r.) are Mrs. Mattie Liggett, 53 years; Mrs. Beatrice Highley, 42 years; and Mrs. Laura Franks Vaughn, 40 years; second row (l. to r.) are Mr. Earl Curtis, director of Christian life; and Pastor T. J. Daggett.



Rev. Bill Richards, long-time evangelist, was honored recently by the Vicksburg, Mich., Chapman Memorial Church, after having taught the adult Bible class 17 years. Pictured (l. to r.) are: Mrs. Richards; Rev. Richards; Pastor U. B. Godman; Howard Inman, Christian Life director; and Duane Ruggles, director of Adult Ministries.



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A check for \$12,463 from the State Department of Education was presented to the teacher education program at Mount Vernon Nazarene College recently. The grant is to assist the college in coming into compliance with 1980 standards for teacher education. The amount given is determined by the number of students who qualify for teacher certification each year. The check was presented by state representative Dr. Clifford Anderson (*center*), professor of education, director of teacher education, and chairperson for the Division of Education and Physical Education, to Dr. S. P. Parry (*l.*), vice-president for finance and management, and Dr. R. G. Lawrence (*r.*), vice-president for academic affairs.



Director of the Physician Associate program and professor of allied health, Dr. Vastbinder has been a member of the Trevecca faculty since 1976. "He has shown skill and creativity in inaugurating the new Physician Associate program, and he challenges the whole college community by his commitment to the task," Moore stated. This marks the 10th "President's Award" initiated by Dr. Mark R. Moore to recognize the staff member who has rendered especially dedicated service to the college and the faculty member who has made an outstanding contribution to the profession of teaching.

OF PEOPLE AND PLACES

The California State University, Long Beach, Distinguished Alumnus Award of 1978 for outstanding achievements by a CSULB alumnus has been awarded to **Dr. Steve Weber**.

The annual award was presented by the CSULB Alumni Association at the School of Social and Behavioral Sciences commencement in the Central Quad May 26.

In 1977, Dr. Weber became the editorial coordinator for French publications of the International Publications Board, Church of the Nazarene.

Dr. Weber is currently Project Coordinator for the Church of the Nazarene in Haiti.

Dr. Weber was unable to attend the ceremony and his father, Mr. Harry Weber, accepted the award on his behalf. □

Rev. Clair A. Budd has been selected as one of the Outstanding Young Men of America. He is the son of Rev. and Mrs. Jay B. Budd of Reynoldsburg, Ohio.



Mr. Budd received the A.B. degree from Eastern Nazarene College in 1974. After serving in ministerial staff positions at Paterson, N.J., and Youngstown, Ohio, he and his wife (the former Pamela Conklin) moved to Kansas City where he currently attends Nazarene Theological Seminary. He recently was awarded a faculty assistantship at NTS for the second consecutive year.

The Budds are members of the Shawnee, Kans., Church. They are planning a return to associate ministry following his graduation from seminary next spring. □



President Mark R. Moore honored the Staff Member of the Year and the Faculty Member of the Year at the annual Trevecca Nazarene College Faculty-Staff Banquet at the Hilton Airport Inn. The "President's Award" went to Mrs. Jeanne Vail and Dr. Earl Vastbinder. Mrs. Vail, associate director of admissions, was cited for her outstanding service to the college by displaying a sympathetic understanding of the needs of the student. Moore also paid tribute to her ability to give students a good first impression of the college.

Rev. John David Hicks of Canadian Nazarene College, who was resident evangelist, professor of speech and evangelism, and director of public relations, has accepted the pastorate at McMinnville, Ore.



Rev. Hicks has been a pastor for nine years, an evangelist for three years, and at the college for the past two years. A graduate of Pasadena College (B.A.) and California State University, Sacramento (M.A.), Prof. Hicks was involved in special weekend evangelism series and clinics as well as summer camps as part of his public relations role at the college. In addition to speech, he taught personal evangelism and evangelistic preaching and was instrumental in outreach to the university community.

Rev. Hicks is married to the former June Schurter. They have three children, John, Jr., 13; Dana Robert, 12; and Sandra Rene, 8. □

Evangelists Dick and Lucille Law report: "Twenty-five years ago, we began our first revival in full-time evangelism. Together, we have spoken some 7,181 times in revivals, camp meetings, schools, and radio. God honored us with over 27,300 seekers at the altar."

God has now led to a new ministry. Dick has accepted a job with the Department of Corrections as a prison chaplain at the Stringtown Correctional Center, Stringtown, Okla. In this all-men prison, Dick and Lucille continue their ministry together. They



Mrs. Ruby Holland has retired as secretary of the South Arkansas District after completing 47 years in that capacity. She was honored at the 1978 district assembly by receiving recognition as "District Secretary Emeritus." Pictured (*l. to r.*): District Superintendent Thomas M. Hermon presents a plaque to Mrs. Holland, made in the shape of the state of Arkansas, as Dr. V. H. Lewis looks on.



Pastor Carl Ingersol (*r.*) looks on as Ted Conway, NWMS president of the Greenwood, Ind., church presents a plaque to Mrs. Gladys Sopke in honor of her service in the NWMS as study chairman for a total of 28 years.

write, "We have never had greater conversions, seeing habitual criminals gloriously saved. We continue to preach second blessing holiness. We are happy in the center of the will of God..." □

Kaiser Aluminum and Chemical Corporation has announced the formation of a new corporate energy department and appointment of **Gerald L. Decker** as corporate vice-president and director of energy. He was formerly corporate energy manager for the Dow Chemical Company, Midland, Mich.



Cornell C. Maier, president and chief executive officer of Kaiser Aluminum, said the move is being made to "combine our strengths in this area for a new level of activity and achievement."

In 1972 Decker was appointed to the federal government's Office of Science and Technology energy advisory panel; in 1974 to the state of Michigan's Special Commission on Energy; and in 1975 he was awarded the federal government's Secretary of Commerce Special Medal in recognition of his leadership as co-director of an advisory panel to the Federal Energy Administration (FEA) on the status of the nation's energy supplies. He also helped initiate the National Coal Policy Project, and is currently a member of the FEA's Environmental Advisory Committee, and the National Research Council Assembly on Engineering's advanced energy storage systems committee.

Decker holds bachelors and masters degrees from Alma College in Michigan and the University of Michigan, respectively, and in 1974 received an honorary doctor of law degree from Olivet Nazarene College. □

The Quanah, Tex., church honored **Miss Flossie Blake**, 72, with the Distinguished Service Award on July 2. The award was presented by Mrs. Inez Denham, NWMS president. Miss Blake has served in numerous capacities in the Quanah church. Greetings were read from many that were unable to attend. Also a tape from her niece, Juanita Porter, a missionary to New Zealand, was heard. Mrs. Kathy Jowers was the program chairman; Rev. R. Dean Ferguson is the pastor. □

Dr. W. S. Purinton recently celebrated his 90th birthday. The Fort Lauderdale, Fla., Manor Church presented him with a picture, "Golden Years," during the morning worship service. Then the local congregation

helped him celebrate with a birthday dinner. Dr. Purinton was pastor of the Danville, Ill., First Church for 15 years, then was the district superintendent of the Illinois District for many years. He also served as district superintendent of the Hawaii District. □

Michael Dan Foster, member of the Tarrant, Ala., church has received his appointment to the United States Naval Academy at Annapolis, Md., reporting in on July 6. He received nominations from Representative John Buchanan and Senators James Allen and John Sparkman. His education will be valued at \$75,000.



Mike graduated from Tarrant High School as valedictorian of his class.

His parents are Mr. and Mrs. Robert F. Harmon, Sr., and he has a brother, Bill, and a sister, Lisa. □

Mrs. Linis Belle Coles Bevill was honored Sunday, July 9, by the Searcy, Ark., First Church, as a charter member. She joined the church in 1913.

Ten of their 12 children were present and participated in the special program.

Pastor Edwards in his sermon told of the church's beginning and how Mrs. Bevill participated in its growth through the years.

Children and their families present were Geneva Dodson, Marie Herelson, Mart Bevill, Mary Lue Reames, Irene Swann, Martha Williams, Bob Bevill, Eva Baugh, Agnes Kitts, and Fay Siems. □

Robert Perry has been appointed a Teaching Fellow in the Department of History at Vanderbilt University in Nashville. Mr. Perry is a graduate of Trevecca Nazarene College in Nashville and has an M.A. from the University of Alabama, with further studies at the University of Witwatersrand in South Africa.



While serving as a minister/teacher for the Church of the Nazarene in South Africa, he prepared a primer for the Laubach Foundation in the Tsonga language for use in their literacy program for Mozambique. He has served in three foreign countries for more than 13 years, with over 20 years in the ministry.

He and his wife, Peggy, have three daughters, and will live in Nashville until his Ph.D. work is completed. □



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NEWS OF CHURCHES

August 27, **Artesia, N.M., First Church**, held a mortgage-burning ceremony for its church building and adjacent property. A special "Faith" offering was raised to pay the mortgage two years in advance. The 7,500-sq.-ft. building is valued at \$186,000.



The **Crossett, Ark.**, church dedicated their new building September 17 under the direction of Pastor Terrell Bostick. Dr. Thomas M. Hermon, district superintendent, was the speaker, and Rev. W. L. French, district superintendent emeritus, assisted in the service. Mayor A. B. Moore brought greetings from the community. The new home mission church was built on one acre of land at a cost of \$37,000 with an appraised value of \$80,000.

Dr. Harold Morris, New Mexico district superintendent, presided over the ceremony with Pastor Robert E. Smith. □

The **Troy, Mich.**, church, recently celebrated the construction of a \$190,000 addition with a groundbreaking ceremony and dinner on the grounds. The new sanctuary will seat approximately 250 persons and the educational space will be increased by several new classrooms for a total of 5,325 sq. ft. of new building (nearly doubling its size). The church, which was founded in 1970 with 18 charter members, has outgrown much of its present facility. Participating in the ceremony are Dr. Jack C. Stepp, pastor; Mr. Paul Anglin, Building Committee chairman; and Mr. Robert Chenoweth, a Nazarene contractor. □

Decatur, Ill., First Church observed its 65th anniversary in special services held October 15. Participating in the service were Dr. Leslie Parrott, president of Olivet Nazarene College, speaker; Illinois District Superintendent James Hunton; with former pastor Paul Snellenberger speaking in the evening service. The only remaining charter member, Edna Boutcher, was publicly recognized. Five churches were started by First Church. A significant note is that 10 pastors have served the church in the 65 years. Pastor Dwight P. Millikan is now in his 16th year. In recognition of this, a generous love offering was given to the Millikans. □

Miami, Fla., Central Church, burned their mortgage in a celebration service October 1, commemorating their 54th birthday. Two issues of

bonds were sold in 1962-63, for a total of \$175,000. With many hours of labor being supplied by volunteers from the church, the final construction costs were about \$250,000.

Pastor C. D. Acheson lit the match and burned the mortgage, held by Rev. C. B. Nixon, who was pastor during construction of the building. The papers were burned in one of the wheelbarrows used in the construction 15 years ago. Also participating in the ceremonies were Rev. Wayne Thomas, associate pastor; David Eby, treasurer; Anna Mary Scott, secretary of the board; Russell Kleppinger, chairman of trustees; Rev. George Schriber, architect; and Dr. Robert H. Spear, Jr., district superintendent. □



Dedication services were held at the **Las Vegas, Nev., Charleston Heights Church** October 22. General Superintendent Orville W. Jenkins delivered the dedicatory address. District Superintendent Crawford Vanderpool assisted. Pastor Larry D. Coen states the new and remodeled facilities will accommodate 250 in the sanctuary and in excess of 250 in classrooms. The project included the addition of a sanctuary, baptistry, classrooms, office space, kitchen, and fellowship hall. There were over 1,500 hours of donated labor, providing a substantial savings. The facility was completed for an estimated \$27.00 per sq. ft. Property and facilities are now valued in excess of \$400,000 with a debt of \$134,000.

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Sunrise Devotions

Compiled by
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During a recent special service held in the **Pickford, Mich.**, church, Dr. Harry T. Stanley, Michigan district superintendent, dedicated the new Helen Gough fellowship and educational facilities. Miss Gough, church organist for 44 years, was a charter member of the Pickford church. Her will provided a substantial amount of the total project cost of \$30,000, including, besides the fellowship hall, a fully equipped kitchen, four classrooms, a Sunday school office, and two rest rooms. Most of the labor was donated by church members. Pictured are Pastor and Mrs. David K. Kline standing by the memorial plaque and picture of Miss Gough.

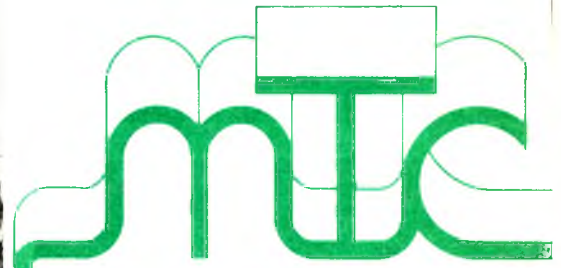


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Pictured are nine charter members that were present at the 50th anniversary of the Charleston, W.Va., Southeast Church. The church was organized July 22, 1928, in a tent with Rev. Earl G. Hisson, Sr., as pastor, and 18 charter members. The church now has 204 members and facilities of church, educational unit, fellowship hall, and parsonage valued at \$500,000 and debt free. The present pastor is Rev. David Radcliffe. Shown, back row, (l. to r.) are: Dayton Golden, Anna Golden, Martin Gray, Anna Gray, and Goldie Gray; front row, (l. to r.) are: S. M. Pittman, Ida Pittman, Mary Dean, and Christine Moore.



Recently there was a dual dedication of a renovated sanctuary and a new educational building at Warren, Pa., First Church. General Superintendent George Coulter and District Superintendent Robert Goslaw were the guest speakers. Pictured are Mrs. Charles Fuller and Pastor Luther Watson cutting the ribbon for members and friends to enter the new Fuller Fellowship Hall and Gymnasium. Also shown to their right are Dr. George Coulter, general superintendent; and Dr. Robert Goslaw, district superintendent. The new education plant of 1,200 sq. ft. includes a formal lounge, a kitchen, gymnasium, eight classrooms, and four rest rooms. Much of the work was donated by five work teams of men and women from the church, with each team working a day every week.



Twelve years ago, the needs of older people became a problem that concerned Indianapolis Westside Church. An active Senior Adult Ministry meets some real needs. Often health problems and declining strength make independent living difficult. Few health care centers offer a Christian atmosphere. So a Christian retirement community is planned, offering independent living for those remaining years; involvement in meaningful activity; financial security; assurance of care when caring for oneself becomes impossible. Westside Christian Retirement Village is part of the church's response to the Divine commission. There will be 160 apartments of varying size and cost, and a 40-bed health-care center. Located on 15 park-like acres, it is adjacent to Westside Church and School. Sponsored by the Indianapolis Westside Church of the Nazarene, Westside Christian Village is a separate corporation, catering especially to Nazarene people, 65 years and over.

NEWS OF REVIVAL

Gulfport, Miss.: First Church saw its best attendance in recent revival meeting with evangelist *Gary Haines*. His rapport with people was outstanding. The church was edified. Gary put himself into the meeting and God blessed in a wonderful way. We sincerely believe that the church was set on a higher spiritual plane as a result of this meeting. □

—Jerry W. Smith, pastor

Brookville, Ohio: We had an excellent revival with the *Passmore Evangelistic Party*. The services were well attended and the ministry of the Passmores met needs of the church. A new family was brought to Christ and has now joined the church! □

—Mary S. Wickline, pastor

Fort Scott, Kans.: We had an outstanding meeting with evangelist *E. H. Sanders*, and singer *Roy Bohi*. The spirit of the workers contributed a lot to the success of the revival. The real break came Sunday morning when the front of the church filled with seekers. It was the best revival the church has seen in 10 years in what it has done for the church. The people are excited. □

—Charles I. Miller, pastor

Pickford, Mich.: We had the best-attended revival in recent years. *Rev. and Mrs. Russell Coffey* had excellent music, truth brought right to the point carried conviction, and God used them greatly in our church. □

—David K. Kline, pastor

Wister, Okla.: Our church actually experienced revival a few nights before the services began with *Jonathan and Ilona Welch*, song evangelists. Six of our teens were saved and others joined them in an old-fashioned creek baptism service two nights before the revival. □

—M. Gene Wilson, pastor

Danville, Ill.: Cedar Grove Church had *Rev. and Mrs. Gary Bond* for the best revival in our seven years here as pastor. The church was well prepared and received the songs and messages of the Bonds heartily. The pastor and evangelist baptized nine on the closing Sunday afternoon. □

—Donald R. Williams, pastor

Costa Mesa, Calif.: Excellent Children's Crusade held with *Bob and Ida Mae Mickey*. Bible-centered, salvation emphasis, good spiritual atmosphere. New families were contacted. □

—D. R. Thurman, pastor

San Fernando, Calif.: First Church had special services with evangelist *Floyd Smith*. A camp-meeting atmosphere prevailed. Indifferent church members were restored and revived. New converts were won and saints were blessed. Many needs were met as folks prayed around the altar every service. Our people found that God still blesses in revival meetings when we take the time to seek the Lord and let Him do His work. □

—Gene E. Ahlstrom, pastor

West Columbia, S.C., First Church: Revival services were recently held with *Rev. Craig Wyant*, evangelist, and the *Mike Courtney Trio*, singers. There were over 100 seekers, several clear conversions, others reclaimed, and many sanctified. The revival was clearly the greatest uplift West Columbia First Church has ever known, and the revival fires still are burning brightly. To God be the glory! □

—T. P. Phipps, pastor



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Cushing, Okla.: First Church made our first attempt at a Children's Crusade with *Marvin and Linda Denison*. I was pleased not only with their wonderful tools and material, but also with their spirit and deep concern for children. Even our adults were challenged by their ministry and felt that the emphasis of a Crusade rather than the traditional VBS was led of the Lord. □

—Nathan Covington, pastor

Lima, Ohio: First Church experienced an exciting "Kids Crusade" with *Evangelist Larry Leckrone*. Children brought more unchurched visitors than we had in any previous VBS the past three years. We had about 45 new children, and their parents were enthusiastic about the Crusade. □

—Wilson D. Baker, pastor

Wilkinson, Ind.: The entire Warrington Church has been revived. *Rev. Ray Lassell* preached each night in the Spirit. Preparation began six weeks before the services. The people got involved in prayer meetings and advertising, and felt a part of the revival all the way through. A brand new family was saved Easter Sunday morning. □

—Cecil Pugh, pastor

Jacksonville, N.C.: Faith Church enjoyed an excellent revival with *Rev. Ted Conway*. A 79-year-old man was reclaimed. A wife prayed through for her husband and he was saved the next night. Jesus came! □

—John Holsenback, pastor

Texarkana, Tex.: First Church appreciated the fine ministry of *Rev. and Mrs. Wayne Bell* in a children's revival. The Bells are well prepared and qualified for this kind of ministry, as well as to adults. □

—R. G. Womack, pastor

Fergus Falls, Minn.: They said we couldn't do it in the summer. We couldn't, but God did! We had the best attendance ever, having spent \$300 for advertising. The Lord used *Rev. Chuck Millhuff* beautifully. Many from our community came for the first time to our church, with 250 on Friday night. □

—Kelly R. Davis, pastor

Nazareth, Pa.: *Rev. Billy Crane* is the best evangelist that I have had in five years of pastoral ministry. He is an exceptional vocalist, and God anointed his ministry to our people. □

—Charles H. Melton, pastor

Hopewell, Va.: *Evangelist George Stevenson* did a terrific job for God, our denomination, and our church. Numerous people received spiritual help and it looks like we will have several new families as a result of the revival! *Gerald and Janice Grindley*, song evangelists, did a superb job with the music. □

—Richard Guizar, pastor

Commerce City, Colo.: Our Denver Rose Hill Church had one of the best revivals we have had in three years. There were people at the altar each night. Sunday was a day of unusual victory; many were saved and sanctified. Problems were solved and restitutions were made. *Rev. Marvin Jagers* is a fine evangelist. □

—Roy Keith, pastor

Pittsburgh, Pa.: First Church would like to report a good revival meeting with *Rev. Terry Edwards* as the evangelist. God's Word was effectively preached in the old Southern camp meeting style. The Lord's presence was felt in all of the meetings and people were encouraged by *Rev. Edwards*. □

—Brian D. Kerry, pastor

(Continued on page 32)



Pictured (front, l. to r.) are Becky Schultz, commissioned Christian education director; ordinands Darrel D. Bisel, Alton L. Dunn, and Harold D. Park. Standing (back, l. to r.) with the group are Dr. Orville W. Jenkins, general superintendent; and Superintendent James C. Hester of the Joplin District.

MOVING MINISTERS

PETER ALBERTSON from student, Nazarene Theological Seminary, K.C., Mo., to Luray, Ind.

DAVID E. AUSTIN from Burlington, Wis., to Bolingbrook, Ind.

JAMES BLUE to Mount Carmel, Ill.

KENNETH COOPER to Muncie (Ind.) Cowan HENRY CHEATWOOD from Colorado Springs (Colo.) Eastborough to Oskaloosa, Ia.

TROY J. DAGGETT from Caruthersville, Mo., to Poplar Bluff (Mo.) First

MIKE DAVIDSON from associate, Xenia (Ohio) First to Rock Hill, N.Y.

HAROLD DeMOTT from Montpelier, Ind., to Macon (Ga.) Shurlington

DWIGHT DeNEGLY from Calvert, Ala., to Dothan, Ala.

DANNY LEE DeWEESE from Shippensburg, Pa., to Duxbury, Mass.

JAMES E. FOLSOM from Dubuque, Ia., to associate, Albuquerque (N.M.) Sandia

WILLIAM G. GRAHAM from Portage, Pa., to Woodsfield, Ohio

ROBERT D. GRAY from Detroit (Mich.) Bethel to South Portland, Me.

E. G. GREINER from Fort Morgan, Colo., to Bentonville, Ark.

GEORGE B. HEMMINGSEN from Marion, Ind., to Elkhart (Ind.) Bresee

JAMES S. IRWIN from Sharpsville, Pa., to College Park, Md.

L. C. JINKERSON from Poplar Bluff (Mo.) First to Chariton, Ia.

FRANK D. LaLONE from Fort Madison, Ia., to Fort Wayne (Ind.) Trinity

RUSSELL J. LONG, JR. from Waltham, Mass., to Baltimore (Md.) Dundalk

JESSE J. LUSTER from Columbia (Tenn.) First to Omaha (Neb.) Fay Boulevard

WILLIAM MOOTS from Olivet, Ill., to Nebo, Ill.

DALE C. ROSS from St. Louis (Mo.) Central to DeSoto, Mo.

JAMES R. RUSSOM from Long Beach (Calif.) Westside to Oklahoma City (Okla.) Meridian Park

JAMES W. SILSLEY from Poplar, Mont., to Broad Top City, Pa.

GARY SCARLETT from Mount Vernon, Ill., to Euless, Tex.

RICHARD W. SCHARN from associate, Santa Maria (Calif.) First to San Fernando, Calif.

JOSEPH SIMMONS from student, Nazarene Bible College, Colorado Springs, Colo., to Sioux City (Ia.) Highland Park.

DANA D. SNODGRASS from Quick, W.Va., to Florence, S.C.

J. GRANT SWANK from Fishkill, N.Y., to Akron (Ohio) Goodyear Heights.

G. W. WILLIAMS from evangelism, Kokomo, Ind., to Paoli, Ind.

Pastors & Church Treasurers

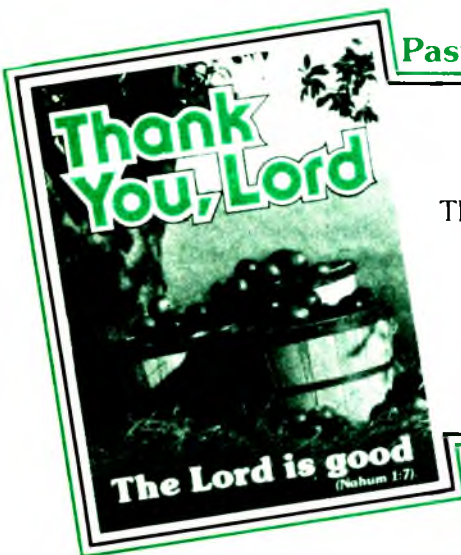
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ELIZABETH MISHLER, Swaziland, furlough address: 131 W. Spruce, Independence, KS 67301

DON SCARLETT, Trans South Africa, furlough address: 1445 Penrose, Olathe, KS 66061

WANDA TERRY, Swaziland, furlough address: 239 Parkway Ave., Cincinnati, OH 45216

JOHN WISE, Swaziland, furlough address: c/o W. Neal Skilling, 611 8th Ave. S., Nampa, ID 83651

RECOMMENDATIONS

REV. GARY ABKE is entering the full-time field of evangelism effective February 1, 1979. He has served 16 years as a successful pastor and has held many revivals during this time. He, his wife, and two children will carry the full program of evangelism and singing. I wholeheartedly recommend them. They may be contacted until February 1 at 1102 Glenarm, Pratt, KS 67124 —C. Marselle Knight, Kansas district superintendent.

This is to commend to our people everywhere REV. JERRY HOLLOWELL, evangelist. His ministry with a strong holiness emphasis has been effective all across our district. He may be reached at Box 30, Edgewood, TX 75117, phone 214-896-1245 —W. M. Lynch, Dallas district superintendent.

VITAL STATISTICS

DEATHS

MRS. MAE ADKINS, 84, died Oct. 25 in Barnsdall, Okla. Funeral services were conducted by Rev. Marquis J. Flowers and Rev. Kirby Choate. She is survived by four sons, Roy, Rev. George, Herbert, and Theodore; one daughter, Mrs. Richard (Anna Mae) Applegate; a number of grandchildren, and one great-grandchild.

KENNETH E. DEVINE, 58, died Sept. 27 in Lake Zurich, Ill. Funeral services were conducted in Des Plaines, Ill., by Rev. Richard A. Suman and in St. Louis by Rev. Udell Moss. Survivors include his wife, Katherine S. (Rushing); one daughter, Sharon Fortin; three sons, Patrick, Kent, and Kelly; his father; and a number of grandchildren.

"Showers of Blessing"
PROGRAM SCHEDULE

December 24
"The Good News"
by W. E. McCumber

December 31
"Christ Is Not Hidden"
by W. E. McCumber

January 7, 1979
"In the Wilderness"
by W. E. McCumber

QUEEN ELIZABETH II HEADS ASSEMBLAGE TO REOPEN "MOTHER CHURCH OF METHODISM." Queen Elizabeth II, supreme governor of the Church of England, headed an assemblage of government and religious leaders who flocked to Wesley's Chapel on City Road November 1 for the reopening of the "Mother Church of World Methodism."

The observance took place 200 years from the day that John Wesley preached his first sermon in the historic chapel. Three services were held to accommodate the 3,000 Methodists from around the world who came to London for the celebration.

British Christian leaders who attended the rededication services for Wesley's Chapel congratulated the world's Methodists in connection with the event.

Anglican Archbishop Donald Coggan of Canterbury, primate of the Church of England, said, "It is good to know that Methodists from all over the world have seen to it that the chapel of the man whose parish was the world should not be allowed to fall into disrepair. Multitudes of Anglicans will join with me in congratulating those responsible for its reopening. John Wesley belongs to us all, and we need to listen again to what that great Christian said and, being dead, still says." □

CHINESE EVANGELICALS PLAN CHURCH GROWTH. At Jin Shan, Taiwan, over 400 delegates attended the Chinese Church Growth Seminar sponsored by the Chinese Coordination Center of World Evangelization in late October. More than half of the delegates were from Taiwan, but 12 other Asian countries were represented.

Although the total Chinese world community occupied the attention of seminar participants, mainland China and its spiritual needs were on everyone's minds. Chinese Christians everywhere were urged to pray and prepare for the day when the door was open to that nation of 800 million.

Delegates were profuse in their praise of western missionaries who had brought the gospel to their native land. Following the seminar, plans were formulated for the survey and analysis project on Chinese people and churches worldwide. The data will serve as the basis for the 1981 Chinese Congress on World Evangelization to be held in Singapore. □

EAST GERMANY ARRESTS EVANGELICAL COUPLE PROTESTING HIGH SCHOOL MILITARY TRAINING. The first known arrest for parental opposition to compulsory classes in military training in the German Democratic Republic has occurred in East Berlin's borough of Friedrichshain.

Harry and Renate Pohl were arrested following a protest statement they handed to the Communist city council. According to a news release of the Berlin Workers Group for Human Rights, the Pohls have been active in their Evangelical (Lutheran) congregation against what they called "education for hate."

The Communist government of East Germany introduced compulsory military training for high school grades 9 and 10 in September. Protestant and Catholic churches have been opposing the measure from local pulpits in nearly every synod and on all levels. A poster denouncing the military training was sponsored by the Evangelical Student Congregation of Dresden, which embraces the Lutheran churches of the city. □

SCIENTIFIC REPORT ON SHROUD MAY NOT BE READY FOR TWO YEARS. The team of 30 U.S. scientists who tested the Holy Shroud of Turin are presently analyzing their data, but a final report will not be ready for the public for possibly two years.

Thomas F. D'Muhala, president of Nuclear Technology Corp., Hebron, Conn., and a member of the Shroud team, said scientists have agreed not to disclose preliminary test findings until all the data were processed. That, he said, could take up to two years.

The Shroud of Turin, reputed to be the burial cloth of Jesus Christ, was on public exhibition this year in Turin, Italy. It was the fourth public exhibition of the Shroud in this century. □

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ In Old Testament times, was a year 365 days or was it measured in different terms than now?

Among the Jews, time was divided into days, weeks, months, and years, as it is among us. The days were from sunset to sunset, 24-hour periods. A week was comprised of 7 days. The months were lunar months, determined from new moon to new moon, and there were 12 months in each year.

A 13th month of 10 or 11 days had to be added every few years in order for the lunar year to correspond with the solar year. This extra month was added at the vernal equinox, and named for the month preceding—"second Adar." There were 7 of these second Adars during each 19 years. □

■ Please explain Romans 16:16 and 1 Peter 5:14. There is a lot of discussion about this in our church. Seems to me they are confusing this with good works. Some of the people feel there is a need for a show of emotion.

Acts 20:37 says, "they all wept sore, and fell on Paul's neck, and kissed him." It was a very special time, for they "sorrowed" because they would not see him again (v. 38).

The "holy kiss" mentioned in these passages was a form of greeting among those people in similar in meaning to handshaking in our culture. It was a gesture of goodwill and mutual esteem. If we are going to revive the actual form in any of our churches, I commend the words of A. T. Robert-

son in his *Word Pictures in the New Testament*: "Men kissed men and women kissed women." Another commentator says that the kiss was placed on the cheek or forehead. This would serve to keep the custom both holy and sanitary! □

■ What is the position of the Church of the Nazarene on the inerrancy of scripture?

Our Articles of Faith, IV, states: "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained herein is not to be enjoined as an article of faith."

As you can see, this commits us to the fact of inspiration, but not to a theory of inspiration. And it commits us to belief in inerrancy of Scripture in all things necessary to our salvation," but leaves untouched the question of whether Scripture is inerrant in all other matters. Among evangelical and holiness scholars, opinion has always been divided on the meaning and extent of inerrancy.

It is worth remembering that when Paul said, "All scripture is given by

inspiration of God," he was referring to scripture then and there accessible for reading, the very "holy scriptures" which Timothy had known from childhood (2 Timothy 3:14-15), and not to original, indefectible manuscripts no longer extant. Likewise, when Jesus said, "the scripture cannot be broken," he also referred to extant copies of the Old Testament to which the Jews had access in the first century, not to "autographs." Whatever inspiration means and whatever it guarantees relates to available manuscripts.

The Bible is God's Word in men's words. And the Bible preached and heard in faith will be used by God to save people from sin and guide them to heaven. We can read it, believe it, and proclaim it in confidence. The Bible is a good judge of us. We are not good judges of the Bible. □

MRS. HILMA FOWLER, 84, died Oct. 17 in Kirkland, Wash. Funeral services were conducted by Rev. Gary Skagerberg. She is survived by her husband, Charles; 4 sons, Charles Jr., Mark, Rev. Fred, and Bob; 1 daughter, Virginia Morris; 23 grandchildren; and 20 great-grandchildren.

KENNETH W. MCINTYRE, 31, died Oct. 17 in Tuscaloosa, Ala., as a result of a car accident. Funeral services were conducted by Rev. Bill Jetton and Rev. Thomas Allmen. He is survived by his wife, Jackie; two sons, Bill and Bob, his mother; three brothers and one sister.

DANIEL NELSON, 29, was killed instantly in a car accident Oct. 31 in Warsaw, Mo. Funeral services were in Kansas City. He is survived by his wife, Linda Lee, one son, Baron; a daughter, Alexandria, a stepson, Danny Johnson, his parents, Rev. and Mrs. Elmer Nelson, missionaries in Argentina; and three sisters.

MRS. EDNA RIGGAN, 82, died Oct. 7 in Guymon, Okla. Funeral services were conducted by Rev. J. R. Smith and her grandson, Rev. Rodney Riggan. Survivors include her husband, Hayes; one son, Virgil; three grandchildren, four great-grandchildren; and one brother.

MRS. MILDRED STUART, 73, died Nov. 6 in Maysville, Ky. Funeral services were conducted by Rev. Earl Pierce and Rev. Clifton DeBord. She is survived by her husband, Bernard; two daughters, Mrs. Maurice (Edna) Porter and Mrs. Harold (Helen) Stewart; one son, William C.; seven grandchildren; and four great-grandchildren.

ANNA K. WEISZ, 66, died Oct. 18 in Pasadena, Calif. Memorial services were conducted by Dr. Earl G. Lee and Rev. Paul Hetrick. She is survived by one sister.

LILLIAN BLACK WILSON, 89, died Oct. 21 in Denver. The funeral services were in Bethany, Okla., conducted by Rev. Sam Stearman. Surviving are one son, A. W. Wilson; two grandchildren; two great-grandchildren; one brother, and one sister.

BIRTHS

to RONALD AND ANN (BANZ) ATTIG, Colorado Springs, Colo., a girl, Heather Brooke, July 20

to CHARLES AND JO ANN (BAKER) COPLEY, Catlettsburg, Ky., a girl, Julie Ann, Sept. 7

to PAUL AND LINDA (ROTHMAN) DICKINSON, Niles, Mich., a boy, Timothy Nathanael, Oct. 11

to CARL AND DIANNE HALL, Sugar Hill, Ga., a girl, Kimberly Brook, Oct. 6

to DALE AND RONDA (JEWELL) HAWKINS, Huntington, Ind., a boy, Matthew Brandon, May 5

to REV. MARK AND JANACE H. (TIBBETTS) HOLLAND, Royersford, Pa., a girl, Kristen Michele, Oct. 3

to BERNARR AND VONDA (LOCKWOOD) HOWELL, Carlsbad, N.M., a boy, Nicholas Alan, Sept. 27

to DR. WILLIAM AND PATSY (BUCHANAN) KLONTZ, Columbia, S.C., a girl, Rebecca Lea, Oct. 27

to GARRY AND JAN (TANNER) MORTON, St. Anne, Ill., a girl, Kara Joy, Aug. 24

to MAURICE AND JOYCE SCHWENK, Hastings, Neb., a boy, Matthew Kyle, Oct. 3

to TIM AND ELAINE SIMS, St. Louis, Mo., a girl, Jessica Elizabeth, Sept. 21

ADOPTION

by GARY AND CHARLENE (HUBBARD) BURKHART, Chelan, Wash., a girl, Rachel Lin, born Aug. 2

DIRECTORIES

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(Continued from page 29)

Pefferlaw, Ontario: Cedardale Church enjoyed the best revival in its history. Results have been durable; church will grow as a result. □

—Maurice Westmacott, pastor

Sioux City, Ia.: First Church had a revival that met their objectives in reaching new people! Twelve made a commitment to Christ, four others were reclaimed. The evangelist, *Leonard Hubbartt*, related well to the objective and was deeply appreciated by pastor and people alike. □

—William Smith, pastor

Ridgefield, Wash.: Our revival with *Evangelist Jimmy Dell* was one of the most profitable we have ever had. Jimmy Dell had been with us two years previously and the results of that revival were in effect as people grew in grace and became a part of our congregation. Thirty people sought the Lord for salvation and sanctification. The spirit of revival has been moving in our hearts for about three months. God's timing for this meeting was right. □

—Carl C. Mullen, pastor

Jamestown, N.D.: Our revival with *Calvin and Marjorie Jantz* was the best in my four years as a minister. Many persons were helped. The "dead" Christians came alive. Some found spiritual victory for whom we had been praying for a long time. □

—Daniel R. White, pastor

Puyallup, Wash.: We had an outstanding revival with *Evangelist Charles Hastings Smith*. He was anointed in his preaching and had excellent rapport with the people. Forty-five seekers found spiritual victory. □

—Steven C. Fletcher, pastor

Fremont, Ohio, Church: We recently experienced a good revival with *Evangelists V. E. and Barbara Crandall* and *Rev. Charles Davidson* as the song evangelist. The Holy Spirit moved in mighty power upon the hearts of the people . . . many were

revived, several were saved and others were sanctified. □

—Larry Burns, pastor

Jamestown, Tenn.: The Pine Haven Church enjoyed a wonderful revival with *Rev. Kenneth and Barbara Boles* of the Muncie, Ind., Burlington Heights Church. The outstanding messages of *Rev. Boles* were very uplifting, with souls at the altar at every service. □

—Armond Calvert, pastor

Falls City, Neb., First Church: *Evangelist Jimmy Dell* conducted a revival that encouraged our Christian people to go deeper with the Lord. The response was so great that in two services the altar, front pews, and the area around the platform were filled with seekers. Sinners were saved, backsliders reclaimed, and believers sanctified. Several who were saved in the spring revival were gloriously sanctified in this one. □

—Harold L. Durham, pastor

Deming, Wash., Van Zandt Church: God's Spirit was evident in all of our services with *Evangelist Lawrence Bone*. It was a church revival, with most of the people being spiritually strengthened. □

—Don Kinyon, pastor

Ottumwa, Ia., Trinity: There was a genuine move of the Holy Spirit in revival services with *Evangelist Dave Stegall*. As a result of these special meetings, we are having a membership class and a baptism service is planned. □

—Rick L. Williamson, pastor

Clarinda, Ia.: *The Passmore Evangelistic Party* was greatly used of the Lord to bring revival in our church. I believe the fire of the Holy Spirit will burn for weeks to come. We began with a week-long prayer program before the evangelists arrived; and when they came we were ready. People were at the altar every service. □

—Jim K. Means, pastor

Fort Smith, Ark., Northside: The week of August 22-27 was a week of true revival. Backsliders were reclaimed, believers were sanctified, and all were stirred by the ministry of *Evangelist Charles Wylie*. On the closing Sunday morning, while *Mrs. Wylie* was singing, God came upon the service. Preaching was unnecessary as the altar filled with seekers. □

—Bob Schroeder, pastor

Bedford, Pa.: *Evangelist Terry Edwards* spoke to our needs, prayed for the services, and was well prepared. He carried a great concern for the revival and people, and worked with the pastor well. The church is expecting continued results from his labors. □

—James Todd, pastor

Muncy, Pa.: The Fairview Church experienced the best revival since I have been pastor of these fine people. *Evangelists Fred and Grace Bertolet* provide excellent music and preaching. This is the first time we have reached teens from unchurched homes. □

—Ron Warfle, pastor

Pablo, Mont.: The church just closed a revival with *Rev. Bernie Culbertson* as evangelist. Our church appreciated the Spirit-anointed singing and preaching of Brother Culbertson. There were a number of folk who were saved or sanctified wholly. One couple was reclaimed. □

—Ronald L. Meyers, pastor

Staunton, Va.: October 1, the church closed special services with *Rev. George Stevenson* as evangelist and *Larry and Pat Neff* as song evangelists. "These were outstanding services as the Holy Ghost moved in a most unusual way. Forty-seven seekers were at the altar, and on Saturday evening there was no preaching . . . the altar was lined with seekers as God moved in our midst." □

—Freeman Hamrick, pastor

Baxter Springs, Kans., church: "Evangelist *Terry Edwards* preached powerful, dynamic messages throughout the week. Several persons experienced a genuine sense of spiritual renewal." □

—Don N. Baker, pastor

Brunswick, Ga.: First Church experienced revival and victory as *Evangelist James C. Crabtree* spoke each evening from God's Word. *Mr. Roy Philemon* was used of God as he sang and directed the choir each service. Our church is experiencing revival, and we thank God for dedicated evangelists. □

—U. S. Rushing, pastor



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I Stand at the Door

by TERRY L. IRISH
Roseburg, Ore.

DAN WAS NEW: new in the city, newly married, new in the apartment complex. Doug, an understanding neighbor, struck up a friendship with Dan and his wife, Diane, and helped them feel at home.

Looking 25 at the age of 20, Dan worked hard to make ends meet while Diane enjoyed her role as a housewife. As with all marriages, both had to make adjustments—some came easily, some harder, and some seemed impossible. Friction developed and arguments erupted.

Doug, a senior ministerial student, tried to be a good neighbor, spending time with Dan, talking about sports and hobbies. He also introduced Chris and several other friends to Dan. But late in the summer, Doug took a pastorate and moved to the Northeast.

After Doug left, Chris became Dan's closest friend. Through their common love for football, their friendship grew. They often reminisced about their high school and college days, and Chris invited Dan to play on his church team. During the fall, Chris began to recognize a deep need in Dan's life. He also knew about some of Dan and Diane's troubles. So he invited them to go with him to the nearby Church of the Nazarene. I met them when they came for the first time on a Sunday morning.

At their very first visit, Dan and Diane were welcomed by the people. They felt accepted and cared for and experienced the warmth of Christian love. Although they attended only irregularly, Chris stayed close to them.

Chris was aware that people are the most responsive to the message of salvation in times of crisis, transition, or unrest. Because he was close to Dan, he recognized his struggles and the need for inner peace and stability that Jesus Christ can give. Not only did Dan need it, but so did Diane and their marriage.

One night Chris invited three of us over for a time of fun and food. As Dan, Chris, Dick, and I sat around the dining room table playing a game, it was natural to talk about different personal experiences. One by one, Chris, Dick, and I told what life had been like before we had asked Jesus Christ into our hearts, and the difference His presence had made.

When I asked Dan if he knew he was going to heaven, he hesitated, "Sometimes I think so, and other times I'm sure I'm not." But he said he'd be glad to listen as I shared how he could know for sure.

As I talked about the free gift of heaven and man's sin problem, Chris and Dick silently prayed for the Holy Spirit to work in Dan's heart. I showed Dan a little pocket picture of Jesus knocking at the door. I pointed out the heart shape of the roof, the briars growing up around Jesus' feet, and finally the absence of a knob on the outside of the door. Jesus stood outside, knocking and waiting; He could only enter if the person inside would open the door.

When I asked Dan if he would like to open his heart and let Jesus in, he tearfully answered, "Oh, yes, I really need to." We all bowed our heads and Dan repeated a prayer of repentance.

Looking up, tears in his eyes, Dan was "a new creation" (2 Corinthians 5:17, NIV); Jesus Christ was now his Savior. One of his first comments was, "I can't believe you guys would take the time to do this for me. It's really great."

Dan's wife became a Christian the next night at a Bible study. In reflection I now realize that at least three witnesses helped this couple find Christ. Doug had made friends with them; Chris cared enough to stay close. And I praise the Lord for the privilege of sharing Christ with Dan. As Paul said, "I have planted, Apollos watered; but God gave the increase" (1 Corinthians 3:6). □

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



WORLD MISSION DIRECTOR VISITS LEBANON

Dr. Jerald Johnson, executive director of the Department of World Mission, returned November 20 from a trip to the Mideast.

In Amman, Jordan, he met with the district superintendent of the Syria-Lebanon district, Habib Alajaji, whose family is still in Beirut.

Because of a lull in the fighting, Johnson was permitted to go to Lebanon with Habib. He found the city an armed camp, quiet but tense. The ride from the airport to Habib Alajaji's apartment took them through numerous checkpoints. He found the Ashrafieh church and school (a seven-story building) badly damaged and most of it unusable.

The Sin-el-fil church is standing, but perforated by bullet holes. The garden is sandbagged. The neighbors use the building as a bomb shelter.

The suffering is intense in the Christian sector where the Nazarene churches are located. The psychological damage itself is devastating. Mrs. Habib Alajaji, who could not go to Jordan with her husband, finds sleep almost impossible. They had been living with 33 others in a stairwell. Though their apartment building is badly damaged, they have been able to get their apartment sufficiently in order to move back in.

While there, Johnson met with 24 Nazarenes whose courage and faith, he said, ministered more to him than he to them. The World Mission director says he intends to recommend closing the church, at least until the situation is stabilized. The future of the mission there has great problems, he found.

However, in Jordan the churches enjoyed a 49 percent growth in 1978. In Israel as well, there have been gains.

On his trip, Johnson stopped in Portugal. In the church in Lisbon, he preached to a full house. The service was wonderfully blessed, with many seekers at the altar. □

—NCN

SOUTH AFRICAN DISTRICT SUPERINTENDENT WHITELAW ELECTED TO FOUR-YEAR TERM

The 29th annual district assembly of the South African district was held in Rustenburg Cultural Centre, October 5-8. The district superintendent, Rev. D. P. Whitelaw, was reelected to a four-year term by a near unanimous vote.

They reported that 174 new members were received on profession of faith. A 7½ percent gain brought the total of members to 1,614.

The district also voted to cut their subsidy from the General Budget and move as soon as possible to full self-support. □

—NCN

WORLD MISSION DEPARTMENT MOVES TO CHANNEL RELIEF FUNDS

The United States State Department has found the channel of overseas relief funds through private volunteer organizations to be a most efficient way to get help to the source of the need. Money is channeled to organizations through the Trans Century Corporation.

Recently Dr. Jerald Johnson, executive director of the Department of World Mission, assigned Dr. Steve Weber, on furlough from Haiti, to contact Trans Century. Weber detailed for the corporation the plan of self-help working so effectively in Haiti. Representatives of Trans Century vis-

ited the International Headquarters of the Church of the Nazarene in Kansas City during the week of November 13. They told Dr. Weber they were impressed with the well-organized and efficient operations of headquarters. They rated the functioning of headquarters operations as one of the better denominational centers they had visited.

Dr. Johnson has begun the process of getting the Department of World Mission certified as a Private Volunteer Organization for the use of available funds not only in Haiti but also other world areas for which the church has responsibility. □

—NCN

POINT LOMA HAS A NEW PRESIDENT

The trustees of Point Loma College, San Diego, elected Rev. Bill Draper president of the college, Friday, November 17. He has accepted the election and will take office January 1, 1979.



Bill Draper did his undergraduate work at Bethany Nazarene College, and holds a master's degree in theology from the University of Kansas.

He began his ministry pastoring churches in Louisiana and Texas. In 1958 he moved to Oklahoma City where he served briefly as associate pastor at First Church. He then pastored the Lakeview Park church, where he saw the membership grow from 76 to 454 during the years of his leadership.

Beginning in 1967, he was assistant to the president of Mid-America Nazarene College in Olathe, Kans. While he was there, the school was established and grew to become the largest church-related college in the state.

Since 1973 he has been pastor of the Kankakee, Ill., College Church, which also has enjoyed a remarkable growth during the ensuing five years. On a recent Sunday, 2,000 were in attendance at the worship services. The church began a TV ministry three years ago over a local cable TV station. Rev. Draper initiated a telephone ministry dubbed "Y-E-S H-O-P-E" (937-4673), which has recorded 125,000 calls in two years.

He succeeds Dr. Shelburne Brown who died of cancer in October.

He is 48 years of age. His wife's name is Frances. They have four children: Sherry, Robin, Brad, and Russell. □

—NCN

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