



HERALD OF HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 15, 1978

therefore go and make disciples of all nations. MATTHEW 28:19 (NIV)





by General Superintendent Charles H. Strickland

World Brotherhood

THE THIRD SUNDAY in February is listed on the Christian calendar as "World Brotherhood Sunday." It calls attention to the universal brotherhood of mankind and gives emphasis to the need for a greater spirit of international understanding.

Many have attempted to create a fraternity of mankind and thus bring about a one-world culture. The world has endured the Napoleons and Hitlers who dreamed of a world empire subjected by military power into a single culture dominated by the stronger and superior superpower. We have witnessed in our day the attempt to bring the world together through the cultural revolution of world Communism. From these efforts have come only death, violence, greater hatreds, and disunity among the nations.

The concept of world brotherhood is really a by-product of Christianity. The Christian philosophy of the personal worth of the individual and the concept of love for others has created a family of God universal. Christian love and understanding has built bridges over the chasms of language and cultural differences.

I saw this illustrated so beautifully in a great Communion service at a general assembly years ago. I was seated among the foreign delegations as we came to the moment of observance of the Holy Communion. As the elements were passed I could hear those around me praying in their native languages. On my right sat representatives from Germany. On my left Japanese. Nearby were people from the Philippines, Africa, Mexico, Korea, China, South and Central America, India, and many other parts of our world where our church has become established. In that blessed moment I felt again the great unifying strength of the cross of Christ and a spirit of brotherhood which becomes a true reality as men become one in heart and soul at the Communion table of the Lord.

Let us ask ourselves, "How much responsibility do I have for the spiritual and material welfare of my Christian brothers?" "Am I really my brother's keeper?" If the answer is affirmative, then let us be about the Master's business in caring and praying for the welfare of others. □



A Lawyer's Witness

by MYONG KYUN KIM
Chicago, Ill.

ON JUNE 18, 1977, I received my law degree from Northwestern University School of Law. As my family and relatives swarmed around me, engulfing me in their warm congratulatory hugs, I felt a keen appreciation for life and its many wonders. The Korean press heralded me as the first Korean woman attorney in the United States. I had indeed come a long way from the frightened little girl of 8 years who had landed at O'Hare Airport in Chicago 17 years ago.

I was so scared and apprehensive then of everything that life had to offer me. I had found myself transplanted to a strange, new land inhabited by strange, "foreign-looking" people, who spoke in an even more strange and incomprehensible tongue. It was all so different from my native country of Korea. But I became quickly acclimated to my new adopted homeland and came to love it.

During my early years in America, there were many kindnesses shown me by others which helped to ease the pain of making the transition. They taught me that people are basically the same everywhere, with the same needs, wants, and desires. This remains true despite any differences in outer, physical appearances. In essence, we are all members of the same family, the family of God. My belief in God helped to sustain me through all my early trials and tribulations. His was the steady, guiding hand in my life, giving me the support I needed when I felt myself falling or despairing. The church has served as the point of reference in my life—I try to see everything in relation to it and I always come back to it.

Cynics abound everywhere, and it is hard at times not to doubt the reasons for one's very own existence. My reflections have brought me to the realization that we are all placed on this earth for special reasons known only to Him. We are all given some special talents, hidden or obvious, which we are to use in being good Christians and in making the world a better place to live in. I believe that my best contri-

bution would be in helping the poor and the uneducated with their problems, especially those problems of a legal nature.

My primary goal in attending law school was not to make a lot of money, although financial security is nice. Rather, it was to help the people who need my special skills and expertise. When I entered law school, I thought especially of helping the recent Korean immigrants to this country who are unfamiliar with the language and customs. I wanted to give them the benefit of my past experiences over the same rough paths. My overall intention remains the same—to help my brothers and sisters, and thereby ultimately serve Him.

The guiding principle in my life has been the Golden Rule of "Do unto others as you would have them do unto you." This will continue to be my life's motto despite the fact that I am entering a profession where cunning is valued more highly than other more worthwhile virtues. I know that my faith in God will be put to the test over and over again through the coming years, but I am confident that my faith is strong enough to withstand any such attacks.

When people congratulate me on my accomplishments nowadays, I am amused as well as pleased by their compliments. I am amused because I realize that these accomplishments are not so much mine as they are those of others, those people who gave me the encouragement and hope to do my very best—my family, relatives, and God. I hope to do well and to live up to all of their high expectations of me. I hope especially to serve Him well and prove myself worthy of His good graces in bestowing upon me the fortune of being who I am right now, the first Korean woman attorney in the United States. □

Editor's Note: Myong Kyun Kim is a member of our Northside Korean Church, Chicago.



HERALD OF HOLINESS

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IN THIS ISSUE

ARTICLES

WORLD BROTHERHOOD	2
<i>General Superintendent Charles H. Strickland</i>	
A LAWYER'S WITNESS	3
<i>By the help of others Myong Kyun Kim</i>	
PASTOR-WATCHING—MY UNUSUAL HOBBY	4
<i>Personal impressions Neil B. Wiseman</i>	
WHO PRAYS FOR THE GROWTH OF THE BODY OF CHRIST?	6
<i>People with vision Raymond W. Hurn</i>	
ON TIPTOE WITH JOY	7
<i>Book Brief Reviewed by Betty Fuhrman</i>	
MISSING PERSONS?	8
<i>"When You Pray . . ." Morris Chalfant</i>	
A NEW LIFE IN CHRIST	9
<i>Because of revival Betty Martin</i>	
GRACE . . . SPACE . . . PACE	10
<i>Helps to Holy Living Timothy L. Thomas</i>	
A HEDGEROW OF PRAYER	10
<i>Poem Jean Rasmussen</i>	
DUST ON HER COFFEE TABLE	11
<i>In praise to God Larry Brinkley</i>	
TEACH ME	11
<i>Poem Debbie Kendrick</i>	
SELF-ABUSE: ARE THERE ANY CURES?	12
<i>"In the World . . ." Jerry D. Hull</i>	
GOD SPEAKS	13
<i>Pen Point Fern Keoppel</i>	
THE NEGLECTED SOUL	14
<i>Hope for uselessness Christine Corwin</i>	
HELP ME, DEAR GOD	14
<i>Poem Charsten Christensen</i>	
FROM PRISON TO FREEDOM	15
<i>Deliverance Tony Allan Faulk</i>	
THE EDITOR'S STANDPOINT	16
<i>W. E. McCumber</i>	
GRANDMA CHAMBERS	18
<i>Rewarded obedience Arlean Kelley</i>	
FULLNESS	18
<i>Poem Nancy Russell</i>	

STANDING FEATURES

NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>Breaking the Language Barrier Violet Roetcisoender</i>	

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PASTOR MY

FOR 69 YEARS, the Church of the Nazarene has been a people church. It has brought people together in a continuing reenactment of how the grace of God is applied to life's deepest needs. Our members are living examples of transformed lives. Dip into Nazarene history at almost any period in these nearly seven decades and you will find the Church of the Nazarene to be like a family. This warm family feeling continues today. When you attend our general or district gatherings, you sense the feeling of a gigantic family reunion. May it always be.

The Nazarene family has produced or attracted a grand corps of pastor-leaders and trained them for service. Many of these pastors were saved at our altars, nurtured in our Sunday schools, profoundly influenced by our local congregations, and trained in our schools. The quality of their ministry shapes our understanding of spiritual matters, and thus influences the eternal dimensions of our lives. The effectiveness of their care for the church helps determine what the Church of the Nazarene is and what she will become. Next to the grace of God, our pastors comprise our most priceless possession.

People-watching is a hobby of mine; pastor-watching is my favorite kind. I had a grand opportunity to observe more than 90 percent of all Nazarene pastors, 5,000 plus, during the last 12 months. My assignment made it possible for me to lead 10 Pastors' Leadership Conferences in Britain and on the campuses of all of the Nazarene liberal arts colleges in the United States and Canada. PALCON was a massive learning effort for pastors, planned by general and district leaders. The conferences were funded by local churches and hosted by our colleges. Such a summer gave me a magnificent opportunity to follow my people-watching hobby. And I am impressed.

Impression 1—Nazarene pastors know and love each other. There is a fraternity—a kind of brotherhood—among the ministers of our church. The first ingredients of this closeness probably started in district Youth Camps and Bible Quizzing. It continued during college years as our prospective Nazarene pastors shared college classrooms, dining halls, and dormitories. Closeness grows as people share learning experiences.

by NEIL B. WISEMAN
Kansas City

WATCHING— UNUSUAL HOBBY

To the present, the close-knit fellowship is continually cultivated in camp meetings, district assemblies, and shared ministries of zone activities and district youth programs. There is strength and wholeness in warm friendship which grows out of a common mission. The warm family spirit among Nazarene pastors is fun to observe, reassuring to experience, and a valuable asset to our local churches.

Impression 2—*Nazarene pastors are a diversified group.* They come in all sizes, shapes, and ages. A great variety in perspective and ideas prevails. They all do their work with a slightly different style. In response to the multiethnic composition of the world's populations, the Lord is raising up Nazarenes of many colors and racial backgrounds. And in the PALCON conferences we had pastors whose roots go to the Indian, Asian, and African cultures. But the common biblical call to Christian holiness and world evangelization makes us one. Such diversity means that the church has pastor-leaders trained and ready for nearly every assignment in the global village.

Impression 3—*Nazarene pastors possess an eagerness to improve.* There is a desire to know more about the Bible, to better understand the world in which ministry is done, and to acquire greater skills in relating to persons. In an effort like PALCON, many church groups would have been satisfied to begin their pastoral development programs with 40 percent participation. But Nazarene pastors demonstrated their eagerness for self improvement with a 90 percent plus record of participation in the denomination's first total effort of ministerial development. Such a desire for lifelong learning speaks well for our pastors and helps insure a bright future for Nazarene congregations everywhere. Then, too, such an eagerness for improvement requires the denomination to make massive efforts and provide opportunities for continual ministerial development to all our ministers. One churchman who knows pastors well explained the idea, "Holiness and the desire for continual growth always go together."

Impression 4—*Nazarene pastors are serious about the future of our church.* We long for both quality

and quantity growth. My pastor-watching makes me hopeful that we are willing to pay the price for both kinds of achievement.

The pioneers served God and the church well. Our past is filled with heroes who gave enormous energies and influence to make our church effective. When a denomination reaches her 70th birthday, it could plateau or decline. But our leaders, both pastors and superintendents, plan to lead us to become the great soul-winning church of far-reaching global influence we can and should be.

In my pastor-watching last summer, I saw a resolution, a kind of total commitment, to the ideal of making the Church of the Nazarene a worldwide, invincible movement to share with every person the good news of love made perfect. The Church of the Nazarene is on a march toward that worthy goal.

Impression 5—*Nazarenes everywhere owe a debt to our institutions of higher learning.* Pastors have been trained well on our college campuses. The campus facilities are impressive. And while higher education presently experiences the pressures of inflation and a declining birth rate, yet the dream of our founders is being fulfilled in our educational institutions. If every Nazarene could visit all our education institutions along with me, they would have a legitimate pride and a thanks to God for our schools. But the buildings, personnel, and facilities are only the ingredients that make the educational work of the church possible. The real results of the schools are seen in our churches where trained laity and clergy take their places of responsible service to God and man.

Hope and possibility are the two words that summarize a summer of preacher-watching. Neither the local Nazarene congregation nor the resident pastor are destined for an early obsolescence. Rather, the opportunity for caring, life-transforming ministry is before us as a church like it has always been. But the church must respond in positive and creative ways to the urgent personal and professional needs of her pastors. As a denomination we have the desire, the know-how, and the capacity for making it happen. And we will. As a result, the life and power of our churches will be strengthened. □

by RAYMOND W. HURN

Home Missions Director
Kansas City

Who Prays for the Growth of the Body of Christ?

DURING THE EARLY YEARS of the Church of the Nazarene, an esprit de corps of zeal and fervor was carried on the shoulders of great sacrifice and deprivation in order to bring the church into being.

The expansion of the church was spontaneous with all who would be a holiness witness, establishing churches in their homes, under tents, brush arbors, or in storefronts. It was unsophisticated and sometimes unrelated to events elsewhere—yet tied to a great spirit of revivalistic evangelism.

After these early years of “incredible growth,” homeland Nazarenes have begun to plateau. In too many churches we are not growing at all, even though world figures continue to increase.

This loss of growth momentum at home concerns me, for *I too am a Nazarene*. First and foremost, I am a Christian, but for my rebirth and spiritual nurture I am deeply indebted to this movement of people called Nazarenes.

I am profoundly grateful that in its unsophisticated and revivalistic days, the Church of the Nazarene was the instrument through which God reached my parents and drew their allegiance and sacrificial service.

The zeal of this new movement of Nazarenes manifested itself in the creation of holiness colleges. And at Bresee, later merged with Bethany Nazarene College, I was fitted for my life’s work.

As a husband and father, as pastor and district superintendent, and as a denominational executive, I have found my place of service to God in this church, and for this church I am surely grateful.

It is disturbing to see that the growth is slowing in the Church of the Nazarene in Britain, Canada, and the U.S.A. The population of these “home base” nations increases faster than we grow. There is unprecedented responsiveness to the gospel being evidenced all around us. I ask then, Why? Why have we stopped growing in so many of our churches?

It is not because we are no longer committed to the great doctrines of salvation and sanctification that called us into being!

We stand without hesitation upon the bedrock principles of our faith as an evangelical, holiness witness in the tradition of John Wesley and Phineas Bresee. At our most recent general assembly we reaffirmed our commitment to these beliefs and strengthened the biblical rationale in our *Manual*.

Have we stopped growing because we are no longer committed to evangelism? Have we lost our first love?

Workshops on personal evangelism are in demand everywhere. More are trained in personal evangelism than ever before in our history. We still have our zeal, our concern for the lost. But we are not growing at our former rate. The number of new Nazarenes received has declined for four successive years in the United States.

Could it be that we have lost our vision? Have we lost the vision of a growing holiness church in Britain, Canada, and America?

We have not lost our vision for building large churches. It is true that only 1.6 percent of our churches have 400 members or more and only 8 have 1,000 members. Ninety percent of our churches have 199 members or less, and 57 percent have 74 members or less.

Thank God for the big churches we have and for growth in that sector. We must, however, remember who we are and how denominations grow. No denomination will grow that becomes so preoccupied with the few big churches that extension growth is neglected.

What is God’s vision for us? In the tradition of Joel 2:28 let us consider that question.

There is a difference between dreams and visions. We dream dreams with our eyes shut; visions come with our eyes open. Both are important; both are used of God; but vision peculiarly demands open-eyed examination of data. What are the facts and what is the vision God has for us?

Here are some facts:

After 40 years of developing a holiness church, Nazarenes numbered 209,277 in 1947, with 3,316 churches.

As we grew, a Department of Home Missions and Evangelism was formed with a full-time executive. The late Dr. J. B. Chapman brought his masterful plea “All Out for Souls” to a superintendents’ conference held in Kansas City First Church.

The “All Out for Souls” theme was carried by the Department of Home Missions and Evangelism for two quadrennia, and it catapulted us into a continued growth pattern for the eight years 1947-55. During this time, 1,338 new churches were organized and membership climbed 3.6 percent per year, a decadal growth rate in membership of 42.8 percent for the denomination.

If we had continued to grow at the rate of the eight-year period 1947-55, we would have 9,490 churches today with 760,596 members in Great Britain, Canada, and the United States. This is nearly a quarter of a million souls that were NOT REACHED because

of our lack of vision for a growing church.

We need to pray for the growth of Christ's body. In 5,060 "homeland" churches, sick people receive a lot of prayer attention. Building programs and payment of debts are subjects of prayer. World Mission offerings, missionary study programs, and devoted missionaries around the world receive much prayer. But who prays for the growth of the denominational body?

My concern is for the body of Christ worldwide. We will do an even greater work around the world as we broaden the base of missionary concern and involvement in the home base organization.

We must do more than engage in zealous prayer. We must plan wisely and well, developing a balanced total vision. During the past nine months district superintendents have spent 60 hours in intensive classwork at the highest academic level with the leading authorities in American church growth. Now every Nazarene church has the opportunity to participate in the study of *Get Ready to Grow*, denomination-wide CST text by Dr. Paul Orjala.

Church Growth Committees have been organized on each district. More than 500 registrants for these district committees experienced, in Oklahoma City on January 9-10, 14 hours of intensive "prepping" by the same "leading authorities" in church growth, including Dr. Paul Orjala. More and more, local church growth committees are being organized for purposes of research and leadership in church growth.

With the sources of information, the training, the doctrine, the message, the commitment and the resources, what do we yet lack? Only the vision, and God will provide that as we consider the facts and engage in zealous prayer for growth.

By the end of 1988 we can have 850,000 members and 6,500 Churches of the Nazarene in the United States, Canada, and Britain. It can be done by existing churches gaining an average of 50 percent per church in membership during the decade and by organizing 1,900 new churches. Inevitably, we will disorganize about 400 older churches during this same period . . . it's a simple fact of denominational "life and death."

Such a "vision" would not be credible were it not based on solid data concerning how this can be done and with what resources.

The 1,900 churches would be composed of 400 new racial minority churches and 1,500 White/Anglo churches. These can be planted by distinct methods. The first is by use of catalytic church planters, individuals especially suited and trained to pioneer new churches among specified groups of people. The second is bi-vocational pastors who earn their salary by secular employment while starting new churches. The third is by parent churches—starting one or more baby churches.

And how can we pay for this "vision"?

The districts now raise for Home Mission budgets an average of 1.2 percent of total monies raised. Simply by increasing this to 5 percent across the board, there will be ample money to finance this expansion of the Kingdom.

Five percent is an extremely low percent to invest

in expansion. A business that invested that low in its own future would be destined to fail. But a five-percent investment in church growth could revolutionize the Church of the Nazarene and make it the catalytic focus of holiness evangelism in our time.


Come, share my vision! Pray for the growth of the Body of Christ. □

Reviewed by

BETTY FUHRMAN
Kansas City

BOOK BRIEFS

FOR YOU



ON TIPTOE WITH JOY

"Wherever the Holy Spirit dwells in His fulness there will be joy—abiding joy," writes the author in the preface of this powerful book.

If a life of "singing and making melody in your heart to the Lord" is one of your goals, this book will help you attain it. Here is a thorough explanation of who the Holy Spirit is, what He does, why we need His baptism, how we can obtain it, and what we must do to "fan the flame."

Pastors and Sunday school teachers will find this book a handy guide to teaching; lay people will be inspired and helped in understanding this important subject.

Author John Seamands draws from his missionary experience a wide variety of anecdotes and illustrations which will captivate the reader. You will be encouraged as you read the vibrant testimonies of people who have made "The Source of All Joy" *president* of their lives instead of just *resident*!

You will, in fact, find the whole book as delightful as the title, and you will discover that what happened in the hearts of the disciples at Pentecost, can happen to you! □

by John T. Seamands

Beacon Hill Press
of Kansas City

To order,
see page 23.





"WHEN YOU PRAY..."



A Challenge to Intercession

by MORRIS CHALFAN
Norwood, Ohio

MISSING PERSONS?

Article: *Intercessory Prayer*. Due date: *yesterday*.

I sat staring at the pages of untyped manuscripts before me, experiencing that gnawing turmoil that remains deep inside when I've put on paper hundreds of words and yet not succeeded in saying what I wanted to say. Restless, my thoughts paced my tired brain; frustrated, my prayers raced upward. "What is it, Lord? What have I not said?" Then, fervently, "Lord, show me."

Then came God's word, startlingly bold: "And 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 he saw that there was no man, and wondered that there was no intercessor . . ." (Isaiah 59:16). ". . . The whole land is made desolate, because no man layeth it to heart" (Jeremiah 12:11). "There is none to plead thy cause . . ." (Jeremiah 30:13).

Realization gripped me. The missing persons in our churches and homes right now are those who are willing to give themselves to intercessory prayer.

Intercessory prayer is pleading for others in the sense of stepping between God and the transgressors and suffering in their stead. To be an intercessor we must get beyond ourselves, our needs, and our problems. We must get into the position spiritually where we can take up the burden for others in real soul travail, allowing the Holy Spirit to pray through us in the will of God.

"Search your own heart," the Spirit persisted.

I responded, "But, Lord, I've tried all the mechanics, I've followed all the experts' advice. I've read the latest book!" Then I weakly added, "But I'm all out of fresh ideas—and all the old gimmicks are so shopworn . . ."

Firmly, but gently, I was led to the realization that my church—the one I pastor and the international church of which I am an ordained elder—is drifting from the God-appointed means of intercessory prayer as a means for touching a lost world and conducting the church's business, and adopting instead merely

natural agencies for the carrying on of His work.

Everywhere I looked it seemed the same, in evangelism and in other areas of the ministry of the church. Intercessory prayer has been shelved; for some reason it seems out of date. We seem to feel our methods are better, our plans more successful—and so we have adopted natural means to bring about the supernatural.

We have appeared successful, the crowds have come, the altars have been comfortably filled. Reported results have been broadcast. Churches, zones, districts, schools—even geographic areas have been seemingly stirred and moved. And yet when all the excitement is over and all the follow-up programs completed according to the plan, how little we have often found to be truly genuine. Why? Simply because we have been satisfied with a superficial, spectacular work, brought to pass by natural means. And the supernatural has been noticeably lacking.

A voice prodded: "You're being too negative; your thinking is right out of another era. This is the late 70s."

Another voice asked, "Negative? Outdated thinking? What about concerned thinking? What about rich stores of memories—scenes permanently etched on your heart of displays of the supernatural without the aid of methods and plans?"

"All right," I conceded, "This is a new age. We have in our great church well-staffed schools graduating qualified young men and women versed in the uses of methods and plans. But does that mean that intercessory prayer and its adherents should be shelved and cataloged while a new generation methodizes and plans?"

And He said, "Why not fuse the two? Could not the young be taught the necessity of intercessory prayer as the *basis* for methods and plans, while the other generation continues to pray while it implements, at God's direction, the good of the new way?"

"How, Lord?" And He said, "Rebuild the altars" (cf. 1 Kings 18:30). Rebuilding the altars is an individual matter. It begins with the reconstruction of

our private altars and our family altars—as well as our church altars.

Will you join me in a determination to take intercessory prayer warriors off the “most wanted” list of our church’s personnel needs and bring them off the shelves and back into active duty? Will you join me in a determined effort to indoctrinate a younger generation of dedicated, well-trained young churchmen into the possibilities and powers of intercessory praying? The time is now to “. . . arise, call upon thy God, if so be that God will think upon us, that we perish not” (Jonah 1:6).

In the matter of New Testament, Spirit-inspired,

hell-shaking, world-breaking prayer, never has so much been left for so few to do. For this kind of prayer there is no substitute. We do it—or die as a denomination.

*Oh for a passionate passion for souls,
Oh for a pity that yearns,
Oh for a love that loves unto death,
Oh for a fire that burns!
Oh for a prayer power that prevails,
That pours itself out for the lost,
Victorious prayer in the Savior’s name,
Oh for a Pentecost.* □

Wallowitch



A NEW LIFE IN CHRIST

by BETTY MARTIN

Tulsa, Okla.

STANDING under the tent with the grieving family, I watched the six pallbearers carry their loved one, in the bronze casket, and place it upon the newly dug grave. I felt their sorrow. My heart was grieving too. But inside I was saying, Praise God for revivals!

My thoughts drifted for a moment.

Eleven months earlier we had been in a revival campaign. The evangelist who was originally slated cancelled. The only date available with another evangelist was in the month of May.

We knew it was a busy time—farmers in the fields, graduating seniors, and the end of the school year activities.

We decided to go ahead with the revival.

The crowds were small. However, there were the

faithful ones who remembered the morning prayer time, and came to church each night. They came, not because they *had* time, but because God was top priority in their life.

One evening a 69-year-old man and his wife walked forward and knelt at the altar. They prayed, wept, repented, and found God. He stood, with tears raining down his cheeks, and tried to testify. His radiant face confirmed his words.

Two months later he and his wife walked down the same aisle and joined the church. They had found God on their knees, so it seemed only logical for them to kneel at the altar again for prayer, while being received into church membership. It was a beautiful, sacred experience—one we would remember.

Now, nine months later, the man’s casket was being placed on rollers above the newly opened grave. The tent swayed under the gusty spring wind.

I looked up at the huge trees, their limbs bowing to the wind. Then I noticed them—the beautiful buds springing from the old trees.

I looked at the casket and thought how much this man was like the trees. Old in years, but in his Christian life, like a new bud. Now this bud was fully opened in heaven.

While the minister continued, “Dust to dust, ashes to ashes,” I was saying to myself, Praise God for revivals! Praise God for our evangelists. Praise God for saved, sanctified, dedicated laymen—laymen who put God first and attend revival each night.

Leaving the cemetery I gazed once more upon the bronze casket and asked myself, What if we had not taken time for revival? Turning, I walked slowly up the hill to the funeral car. With each step I prayed, *O God! Don’t ever let the revival fires go out in the Church of the Nazarene.* If only one soul makes it in because of revival, it will be worth it.

As the car traveled down the winding cemetery road, I glanced up at the beautiful buds springing forth from the great old trees. I thought of the “new bud in Christ” whom we had just laid to rest. I prayed for the sorrowing family. But a deeper prayer was, *O God! Help us to never let the revival fires go out in the Church of the Nazarene.* □

by TIMOTHY L. THOMAS
Lancaster, England

Grace... Space... Pace...

I WAS TRYING to quiet one-year-old Jeremy and distract him from his troubles by showing him the pictures in an old magazine when the words in bold print at the top of the page caught my eye . . . GRACE . . . SPACE . . . PACE. The words were part of an advertisement praising the character of the “finest selection of colours and specifications of 12 cylinder Daimler and Jaguar Cars in the country.” Yet the words spoke to me of something other than elegance and roominess and speed. These words spoke to me of God and man and the Church of Christ.

GRACE is God reaching out to man through His Son, Jesus Christ. Through this *grace*, which man has never deserved, comes a new creation in Christ. “. . . if anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2 Corinthians 5:17, NIV). God loved me before I ever thought about Him, and He has a plan for me. Not a plan that He seeks to impose upon my will, but a plan He wants

to work out together with me.

This *grace* of God, when allowed to work, creates worth in the worthless—even in me. It is this same *grace* that enables the ripening of “the fruit of the Spirit”—“love, joy peace, patience, kindness, goodness, faithfulness, gentleness, and self-control” (Galatians 5:22-23, NIV). This fruit is what God’s *grace* seeks to develop in every life and in every church.

The words *space* and *pace* spoke to me of some down-to-earth concerns.

For God’s *grace* to be fulfilled or worked out, there must be *space*. Individually, there is the need of *space* in our lives, in our time, and in our budgets. To put God’s design into effect requires room in our planning. We must be careful not to plan God right out of the picture—He is part of every truly successful plan.

In a very practical sense, there has to be *space* in our church buildings and program for God’s *grace* to work. Someone has said that we design our buildings, and ever thereafter they design us. A church with an altar or “mourner’s bench” provides a symbol of, and the place for, an encounter with the *grace* of God. A nursery equipped and staffed can open the way for young seeking parents to hear the message of *grace*—away from the distraction of fidgety youngsters.

There also needs to be *space* in the attitude of all of us that keeps us from praying: “God bless us four, and no more.” God’s *grace* is to *all* men and even the church walls of concrete must not be a limit to God’s *grace* and the extent of church growth.

God’s *grace* also has a *PACE*. Christians often drag behind or rush ahead of the *pace* of God’s *grace*. God’s *grace* moves on, this we know, but how fast? Keeping *pace* with God’s *grace* is only the result of communicating with Him as individuals and as a church community. God’s *pace* is not necessarily gauged in terms of average Sunday school attendance

A HEDGEROW OF PRAYER

*Hedgerow prayer—
resisting those strong winds
of tempting power,
that scoop the topsoil of devotion
and whisk it out of sight.
Clustered growth of praise,
raised in swelling chorus
to express requited love.
You protect the seed,
applaud the growth;
add color to the harvest,
and convince me of His presence—
Hedgerow prayer.*

—JEAN RASMUSSEN
Wenonah, N.J.

helps ^{to} holy living

or the number of chapters read in daily devotions—but it may be! Here we need to be careful. Sometimes the attracting “spiritual fireworks” are not in *pace* with God’s *grace*. Yet God’s *grace* has the *pace* of the onward and the upward look. It is anything but complacency and stagnation. The *Church* of Christ cannot say what the *church* sometimes does: “We never did it this way before.” The *church*,

to be the *Church*, must voice with Paul: “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me” (Philippians 3:12, NIV).

We must make sure that God’s *grace* has *space* to work in our lives and in our church at the *pace* set by the Holy Spirit. □

DUST ON HER COFFEE TABLE

by LARRY BRINKLEY

Tulsa, Okla.

SATURDAY was a very busy day for my wife. Housecleaning had to be more than just a lick and a miss. She has always been somewhat of a perfectionist in keeping a spotless house, but more so now than ever before.

Within less than 24 hours now this parsonage would become a sanctuary and educational facilities for a “newborn” baby church. The district superintendent often referred to it as a “house church.”

As my wife and small daughter kept busy inside, my two sons were outside mowing the lawn and put-

ting away bicycles. I was at my desk (a sewing machine top in the master bedroom) putting the finishing touches to a sermon and making those last-minute telephone calls.

By nightfall the work was done. Sunday morning’s sunrays found their way into the now transformed worship center. I have always believed that whatever Jesus touches He transforms completely. That’s exactly what happened in this parsonage—every room became a place for teaching the Word of God.

Teachers sat on the edge of beds with children at their feet. The junior boys met in the utility room, the teens in the living room, and the combined adult class in the family den—on snack-bar stools, the fireplace hearth, kitchen chairs, and at times standing. Warm days would find blankets, scattered under shade trees across the yard, covered with children being taught that God loves them and that we were helping Him build a new church. Hearts bubbled over with the thought of being missionaries for our Jesus.

This was one of those days; everything was in its place and the “house church” sparkled. It was a hot Oklahoma day and the humidity was high. So up went the windows and the attic fan began circulating the air throughout the house. But little did my wife realize that with the incoming air came the dust of the nearby fields.

The people began coming in and class started. As we bowed our heads for prayer, nearly simultaneously my wife and I saw it . . . dust had covered the bottom shelf of the coffee table. As the prayer concluded, I looked toward my wife; her face showed embarrassment and a sense of failure. She whispered, “What will everyone think . . . the ladies will think I didn’t clean at all!” I assured her no one noticed, hoping along with her that I was right.

David, the Psalmist, asks, “Shall the dust praise God, shall it declare his truth?” From the setting of this text we may have to answer with David in the negative. But in the light of these past seven months of existence in this home mission church, I would have to say, “Yes, David, the dust of the Oklahoma winds have certainly been a praise to God.”

In the recent district assembly I gave the seven-month report for the new church—30 charter members, with 13 new Nazarenes!

The people are excited about lifting up Christ as Sanctifier this new year.

Shall the dust praise God? Well, that depends upon where it lands! □

TEACH ME

Teach me, Lord—
So many times I cripple myself
With my own insecurities,
Forgetting Your promises
To make the lame to walk.

—DEBBIE KENDRICK
Kansas City, Mo.



by JERRY D. HULL
Trevecca Nazarene College
Nashville



"In the WORLD ..."

Being Christian on Main Street

SELF-ABUSE: ARE THERE ANY CURES?

Child-abuse laws in Tennessee have been strengthened recently. Citizen monitoring groups have been organized. We've served notice that such cruelty will not be tolerated. Unfortunately, we are without restrictions for our state's self-abusers. They are running loose throughout all of our towns and counties.

Several months ago one of the self-abusers was in my office. The college co-ed, seated across the desk, stated quietly, but with intense seriousness, "I cringe every time someone calls my name."

My "why" solicited the response, "Well, I just don't like myself. There's nothing about me that's any good."

Continued conversation revealed that Joyce (fictitious name) spent many hours saying over and over to herself, "What a bad girl am I." On the surface her self-incrimination seemed senseless—Joyce is intelligent, a disciplined student, reasonably attractive, and from a typical "All-American" family.

Joyce heard my words of support as I assured, "I like you. I believe in you. You're important," etc.

When I finished she replied matter-of-factly, "I just can't accept that. You don't know me as well as I know myself."

Joyce withdrew from school and moved on. I sometimes wonder if she will ever recognize the valuable, unique, and creative person that she is.

Joyce's tradition, however, continues on our campus. From time to time I discover other students who are in the business of abusing themselves.

Self-abuse evades prohibitive laws. To be sure, we get quite exercised when some self-abuser goes to the extreme of attempted suicide. We may detain him temporarily at a mental health facility. Otherwise, self-abusing usually goes unchecked. In fact, self-abuse is perhaps more rampant than ever before.

A self-abuser is one holding a general dislike of himself, maybe self-hate or at least feelings of low self-esteem. Unrelenting negative self-evaluation, embarrassment when noticed by others, and immediate admission of "I'm inferior to almost every-

one on almost any scale" are other characteristics of self-abuse. Such abuse results in a tremendous waste of national manpower.

More important than waste of manpower, however, is the fact that Joyce and other self-abusers deserve a better life. If our free countries survive, every person must function at a level of maximum effectiveness. Right now we are not asking what type of future mankind wants, but whether there will be a future at all. In such a time as this, everyone must be comfortable with themselves in order to withstand all that's happening around them.

Joyce and other self-abusers don't have the emotional/mental energy to just quit their self-accusing activities. What, then, are the possible cures that we can offer them? Three suggestions may be useful.

One. Self-abusers must accept themselves as the unique, important individuals that they are. It is easy to make such a statement, but how does a leopard change its spots? Self-abusers are locked into a self-incriminating syndrome. They cannot simply say, "From now on I'm not going to experience negative and inferior feelings about myself."

Self-acceptance will be achieved best as the self-abusers receive a bombardment of support from those of us who surround them. They need to hear often that we believe in them and appreciate their unique qualities.

The church ought to be the best place for this to occur. Paul emphasized the matter of acceptance of every part of the body. The body is not only an eye or an arm. All the parts are different, but therein is their reason for existence.

Two. Parents and other people-makers must discontinue producing a new crop of self-abusers. Self-abusing appears to be a "skill" learned from one's life situation. In the United States we've been especially gifted in the production of self-abusers. We've divided our society into two camps—the Haves and the Have Nots. The Haves are the beautiful, intelligent, talented, and athletic. The Have Nots

are the ugly, intellectually slow, average, and awkward.

Somehow most of the young have caught on to the underlying principle—if you're one of the Have Nots, then there must be something awfully wrong with you. All Christian parents would profit from a thoughtful reading of James Dobson's *Hide or Seek*. Mr. Dobson insightfully describes how we can provide children who are self-accepting instead of self-abusing.

An old maxim correctly notes that "a chain is no stronger than its weakest link." Our family circle is less than its best when there is a self-abuser among us. Our churches, communities, and nations are below their potential when the ugly, slow, average, and awkward feel badly about who they are.

Three. Most importantly, self-abusers need to become new creatures in Christ Jesus. A Christ-indwelt individual, of all persons, recognizes his worth and potential. Self-acceptance is beautiful, but Christians are able to go beyond to an even higher level of self-realization. Paul provided the clue for this heightened level of personhood when he said, "I have been crucified with Christ, it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20, RSV). Additional support comes for another of the apostle's insights, "There is therefore now no condemnation for those who are in Christ Jesus" (Romans 8:1, RSV). Marvelous freedom! No longer condemned by self, God, and others.

When Christ, by His Spirit, indwells a person, He restores the potential which was marred by sin. In

Him we have the potential to become a totally fulfilled person. The children's musical states it plainly:

I am a Promise, I am a Possibility.

I am a Promise, with a capital "P."

*I am a great big bundle of potentiality . . . **

The Christ-in-me life provides a new self-identity. We no longer speak of ourselves in the singular, but in the plural—"Jesus and me." Christ within makes it possible for the mirror to become our friend.

The apostle Paul provided numerous illustrations to help us understand the magnitude of a life in relationship with Christ. These help us see how we may regard ourselves when Christ lives within.

"Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold the new has come" (2 Corinthians 5:17, RSV).

"For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:10, RSV).

"Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Corinthians 3:16, RSV).

I am a creature of His power, a product of His workmanship, and a temple of His residence. I'm somebody! I am important!

A life in relationship with Jesus Christ is filled with glory and joy. *He* is our glory and joy, not our attractiveness, intellect, agility, or achievements. □

*From "I Am a Promise," © Copyright 1975 by William J. Gaither. International copyright secured. All rights reserved. Printed in U.S.A. Used by special permission of the publisher.

PEN POINTS

GOD SPEAKS

"You should have called on Mrs. Lehman . . ."

"Who? Me?"

I knew she'd lived in town only a few weeks, and they said in Sunday school that her husband was in the hospital. She has three little children. She probably doesn't have any friends here.

"Yes," I thought, "I should have gone over Sunday afternoon, but company came so I couldn't go." So I dismissed the idea, and hung up a batch of clothes. We washed in the garage because that was where the sewer outlet was. When I washed I looked like a "washer woman," runny nose and all. My two-year-old played in the yard where I could keep an eye on him.

"You could go now," the Lord said.

"Like this?" I exclaimed. "I don't have the car. I'd have to walk the baby the 10 blocks down there—and back. I'd have to clean up and clean him up," I argued as I went out to the line and hung another batch.

As I walked back into the garage the Lord spoke more firmly, "Go NOW!"

I was impressed with the urgency, so I pulled the plug

on the washer full of clothes, picked up the baby, and got cleaned up. We walked the 10 blocks to Mrs. Lehman's wondering if she'd even be home.

"Oh, how kind of you to come," she greeted me. (I didn't tell her it wasn't my idea.)

We had visited for only 15 minutes when the hospital called.

"Mrs. Lehman, I have sad news for you," the doctor said. "Your husband has cancer. He may live only a month. He is resting now but you may come in and see him."

"The Lord sent you to be here at this time," said Mrs. Lehman as we cried and prayed together.

Her husband lived a month and a day. Through all the sorrow she had a friend to stay with the children, to take her to the hospital, to pray with her, to just be a friend in a new town.

"Thank You, Lord, for speaking to me so clearly." □

—FERN KEOPPEL
Chiba, Japan



The Neglected Soul

by CHRISTINE CORWIN
Colorado Springs

ONE OF MY childhood memories is going to visit relatives. It was exciting and we would play games during the long drive. One of the games involved an abandoned farmhouse. It sat alone on the prairie and we would invent stories about the family who had lived there.

Why did the wind blow the tattered curtains through the empty windows? Why was a step missing?

Once that house was a home. A man had built it with love and expectations. Children had played on the steps, and a mother cooked meals there.

There had been a time when the house was new and useful. Flowers had bloomed in the yard. The grey wood used to be painted white.

I often wondered what catastrophe had caused those people to leave their home. Why had they left so many belongings? The curtains still hung in the windows, and beds waited to offer rest.

Was there a death, did a young widow go to live with relatives? Or was there a drought?

Whatever the reason, without a family to care for it, the house began to decay. Dust blew in under the door, and animals made their homes there. Snow blew in broken windows, and the white paint chipped and peeled. The walls became weathered and grey. No longer was it a home. It became a desolate, scary place.

It makes me sad to think of that neglected house, but even sadder is a neglected soul.

There are those who begin the Christian life. Christ cleans their souls and makes them valuable to His kingdom. He has great things in store for them. Their lives are fruitful.

They witness, teach Sunday school, and support the church.

Then something happens; maybe it is gradual, maybe it is sudden; but for some reason they neglect their spiritual life.

They lose joy in witnessing and they stop studying and growing. Little by little the dust gathers in their

soul and cobwebs form in the corners.

Things start to decay. That life becomes useless to God, just as that house became useless. But there is hope.

Probably little can be done for the house. In fact, I'm not sure it is still standing. However, Christ can perform miracles and remake a life. He can sweep the cobwebs away and make a soul useful again. □

HELP ME, DEAR GOD

*Help me, dear God, to
See the hidden sunshine
When it starts to rain;
Know Thou seest, carest,
When I am in pain;
Trust in Thee for victory
When the way is blocked—
Know new ways will open
When the doors are locked;
Feel Thy comfort, presence,
When I am so alone;
Know my faith still solid
When the signs have flown;
Take Thee as my Pilot—
Thou wilt guide me well—
Know, when fall eve's shadows,
I shall with Thee dwell.*

—CHARSTEN CHRISTENSEN
Picture Butte, Alberta, Canada

DELIVERANCE

FROM PRISON TO FREEDOM

ON FEBRUARY 12, 1976, I walked out of a Georgia prison. After three long years, I was finally a free man; but my real freedom came on August 22, 1975, when I knelt at an altar and found Jesus as my personal Savior. This was when I found that hate wasn't the only thing in the world. I was 21 years old, but I felt older. I had spent the greater part of the last 10 years in jails; but now, thanks to God's great love and mercy, I was free.

I first began to get into trouble when I was 11 years old. Stealing watermelons was my first offense, or this was the first time that I had been caught. Instead of being at home in bed, where I belonged, I was wandering around town seeing what I could get into. I was supposed to be in bed at 11 o'clock; but since my folks drank, I found that it was easy to slip in and out of the house without them ever knowing that I was gone. It was during this time that I found that I could drink with the best of them. Drinking, fighting, and stealing were becoming a way of life for me. It was easier and easier to go from stealing watermelons to stealing bigger things. Rebellion against all authority was my way of life. Nobody was going to tell Tony Faulk what to do. Parents, teachers, policemen, and juvenile workers were all the same to me.

Soon arrest followed arrest. Youth development centers were followed by jails and then, inevitably, prison. During these years the longest period of time that I was free was nine months. When I wasn't in jail, I was either drunk or stealing or running from the law. Holding a job for more than a few weeks was unheard of. Why work when I could make more stealing?

After spending almost a year in the local jail, I was released on 10 years' probation. The judge told me at this time that I would never make it. Two weeks after this, I broke into a little corner store while drunk. The judge gave me two 6-year sentences. This was a low point in my life.

For me, life held nothing but drinking, fighting, stealing, and building time in jail. Home meant nothing to me. It wasn't a place that anyone would want to go. My parents were always drinking or fighting. When they weren't fighting each other, they were on me. Life was about as empty and hopeless as it could be. I hated everybody, and I felt that they hated me. Whether at home or in jail, hating and fighting were my way of life. I never smiled. I never walked away from a fight. I was determined that nobody would tell me what to do. I was nobody to play with.

About the time that life seemed the most hopeless, a new chaplain came to the prison. He was a young man who always seemed to be smiling, and he really seemed to care about the inmates. He always had time to stay after the services to talk to us. He started a chapel choir. Since I liked music and wanted to get out of the dormitory, I joined. Soon he was taking the choir out of the prison on trips to churches in the surrounding towns. Boy, how I wanted to go! But, since my security number was too high, I was unable to go. The others would come back from these trips telling us about the nice people they met and the good food they had eaten. I was so jealous of them! I wanted to

go so badly.

One night they came and told me that I was going on the next trip. I was so excited I could hardly sleep. I had outsmarted all of them. I was going just to get out of the prison for a little while. All of the singing and testifying meant nothing to me.

When we entered that little Baptist church, I felt something different. For one thing, here were people who were smiling and seemed to be so happy. I thought to myself that they were really putting on a big front. Nobody smiled as much as they did. And I knew that nobody in the world was that happy. But they really had something that I wanted. As the choir sang that night, I listened, and I felt Jesus tugging at my heart. I wanted to give in, but I just couldn't. People might laugh and make fun of me. After all, I was supposed to be a tough guy.

After we got back to the prison that night, I talked to the chaplain. And as we prayed together, I gave my life to the Lord. A feeling of joy and peace came over me. This was a feeling like no other. Here at last was the peace that I had been looking for all of my life. At long last I had found Someone to love me. Jesus really cared about someone like Tony Faulk. I left the chapel that night at peace with myself, knowing that God was real and with me in a special way. Where there was once hate, now there was love. Where there was once a frown, now there was a smile. Jesus completely changed my life. I no longer wanted to sleep all of the time. I had a reason to get up early in the morning. I would always go out behind the trailers to pray. The morning talk that I had with my Heavenly Father would help get me through the long, difficult day. And at night I would read my Bible. Life had something for me now.

When I left the prison that day in February, people were taking bets that I would be back in prison within a month. Most of the prison officials thought that I was hopelessly institutionalized. But praise be to God, when He frees us from sin, He completely frees us from anything that holds us. He makes new creatures out of us.

It has now been two years since I was released. And, thanks to God's goodness, I have not been drunk nor stolen anything. The desire to drink, fight, hate, or steal left me that night when Jesus came to live in my heart. Some friends invited me to attend the First Church of the Nazarene in Albany, Ga. I am now a member and drive the Sunday school bus.

Today I love Jesus more than ever and earnestly seek His will for my life. I have found that prisons come in many different shapes and forms. The greatest prison of all is that of sin; and I'm so thankful that Jesus freed me from it. I am praising Him that I have a Heavenly Father to go to and ask forgiveness when I have done wrong. I am a living testimony that Christ can fill every need in your life. He can change hate to love, frowns to smiles, and make of us new creatures. If you are lonely, He can be your best friend. If you are held down by sin, He can lift you out of it. We can be anything we want to be with the help of the Lord. I know. He's done all this and more in my life. □

by TONY ALLAN FAULK

Albany, Ga.

“... I will deliver thee, and thou shalt glorify me.”

(Psalm 50:15)

The Editor's STANDPOINT

CHRIST, THE GIVER

For many years it has been my custom on Christmas Day to reflect upon Jesus Christ as the Gift of God, incomparably the greatest boon ever conferred upon humanity. My heart has echoed the cry of Paul, "Thanks be to God for His indescribable gift" (2 Corinthians 9:15, NASB).

This past Christmas, however, I found my thoughts drawn to Christ as a Giver, rather than a gift. Since I am writing an editorial for February 15 while these thoughts are still on my mind, I decided to share them with you.

How precious are Jesus' words in Matthew 11:28: "Come to Me, all who are weary and heavy laden, and I will give you rest" (NASB). Jesus gives *rest*. He does not give rest in the sense of idleness, for He demands from us commitment to the work of His kingdom. His "rest" is linked with His "yoke," a symbol of submission and service. But He gives rest from the oppressive burden of sin and guilt, and from the tyrannical weight of human opinion and the climate of anxiety which it can create. His gentle and forgiving nature makes Him approachable and makes us unafraid. We can come to Him with our failures and blunders, free to be honest about ourselves because His love is unconditional and accepting.

Equally precious are His words in John 14:27: "Peace I leave with you; My peace I give unto you; not as the world gives, do I give to you" (NASB). Jesus gives *peace*. His peace contrasts with the world's. The world's peace is really sedation, a false peace achieved by retreat, by escape, by withdrawal from reality. It is the peace of the drunk, the drugged,

the dropout, those who cannot face up to life's problems. Jesus' peace is given in the midst of the stresses and trials of life. His is the peace of adequate inner resources, the peace of a heart fixed on God and, therefore, undismayed by circumstances. This peace is pledged in connection with the promise of the Holy Spirit. The Spirit, by infilling our hearts and guiding our lives, makes the peace of Jesus real while storms rage about us.

In a more comprehensive promise, Jesus said, "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them; and they shall never perish" (John 10:27-28, NASB). Jesus gives *eternal life*. Eternal life is the life of eternity, the life of the Eternal. It is a quality of life which cannot be defeated by death. The phrase "eternal life" staggers the imagination. It includes and combines the rest and peace which are ours through the forgiveness of our sins and the indwelling of His Spirit. It is the gift beyond all other gifts, for in giving us eternal life Jesus gives us himself.

Rest! Peace! Eternal life! These are gifts, not rewards. They are free to us, but they are provided at an awful cost to Him. In the Upper Room our Lord took bread, broke it, and gave it to the disciples, saying, "This is My body which is given for you" (Luke 22:19, NASB). The broken bread was a symbol and prophecy of Calvary, where Jesus died for our sins. There the one perfect life in all history was deliberately sacrificed for us in order that we might have rest, peace, and eternal life. That He might give himself to us, Jesus gave himself for us.

As Gift or Giver, Jesus is supreme! □

BREAKTHROUGH

The printed program read, 1978, *The Year of Breakthrough*. The speaker, Dr. Orville W. Jenkins, deeply stirred himself, urged our Nazarene leaders to pay the price for a great spiritual breakthrough. He clearly meant a breakthrough to revival, where God would come upon our churches in power, convicting us of sin, producing holiness in our lives, and firing us anew for all-out evangelism.

We need breakthrough. We need to break through "the lameness, tameness, and sameness" that threatens to reduce once lively services to dull routines. We need to break through dryness and coldness to tears of joy and exclamations of praise. We need to break through starchiness and stuffiness to freedom, power, and life! Dignity is not a fruit of the Spirit, but peace and joy are. We need to break

We need to break through dryness and coldness to tears of joy and exclamations of praise. We need to break through starchiness and stuffiness to freedom, power, and life!

through unconscious imitation of churches whose flawless liturgy is like cosmetics on a corpse, to the spontaneity and celebration that marked the Early Church.

Before breakthrough comes there must be a *breaking up*. Penitence and repentance are in order. We must draw near to God with the sacrifice of "a broken spirit." God will not despise "a contrite heart" (Psalm 51:17). He is "near to the brokenhearted" and saves the "crushed in spirit" (Psalm 34:18, NASB). As we forsake all that grieves, quenches, and

hinders the Spirit, God will meet us in forgiving, cleansing, renewing love!

After breakthrough comes there will be a *breaking forth*. God's saving and joy-giving presence will inspire zealous evangelism and discipling. Impotent ceremonies repel, but reality and vitality attract. The renewed church will win others to the Kingdom. "Restore to me the joy of Thy salvation . . . And sinners will be converted to Thee" (Psalm 51:12-13, NASB).

The alternative to breakthrough is *breakdown*! □

THE JERNIGAN SISTERS AND THE "BRIDGE" GENERATION

The Church of the Nazarene honors its pioneers, and rightly so. Those who laid the foundations of our church by their heroism and labors deserve to be remembered with profound respect. Occasional tribute to them is good and wise.

Lately, however, I have been thinking about our tremendous indebtedness to the children of our pioneers, the second generation of Nazarenes who form a bridge from the pioneers to the present. They shared the sacrifices of their parents, but even more important, they continued that devoted spirit amidst the changes that are both necessary and inevitable in a developing organization. Not living in the past, but drawing inspiration from it, they have moved with the movement, helping to mould its character and to achieve its mission.

Representative of this bridge generation are the Jernigan sisters of Nashville, Tenn.—Miss Johnny Jernigan and Margaret (Mrs. O. F.) Ramsey. Their father was Rev. C. B. Jernigan, intrepid pioneer who was the subject of a special *Herald* article a few months ago.* As girls, Johnny and Margaret often accompanied their father in his revival meetings, providing special music and prayer support. Since those pioneer days they have steadfastly served the Lord, making valuable contributions to church and community in careers of education and music. Both are alumni of Bethany Nazarene College, with graduate degrees from George Peabody College of Nashville. They embody the vision of our founders to combine intellectual integrity and spiritual fervor.

Margaret Jernigan Ramsey served with distinction as a principal in Nashville's elementary school system. She was also a state chairman of the National Federation of Music Clubs. More significant, she has taught Sunday school for over 40 years, and served as a missionary society president for 25 years.

Johnny Jernigan has to her credit the state chairmanship of the Federation for Chamber Music. She taught piano and violin at Trevecca Nazarene College and conducted the college orchestra. Along with her teaching of music she has invested 32 years as an organist and pianist for the church, and during many of these years she has also taught Sunday school.

The Jernigan sisters, during America's bicentennial, were selected to appear in the '75-76 edition of *Personalities of the South* in recognition of their service to community and state.

I honor them, and the entire second generation of Nazarenes they represent, for their loyalty to Christ and the church. We owe more than we can repay to our pioneers. But we have a debt equally as great to the "bridge" generation. They have been the glue which bonded a growing and changing church to the vision, faith, and purpose of its founders.

We salute the sons and daughters of the pioneers who have been unswerving in their fidelity to the Lord and to the church in which their fathers and mothers invested their very life's blood! □

*See, "C. B. Jernigan: Modern Joshua," John F. Chilton, September 15, 1977.



GRANDMA CHAMBERS

by ARLEAN KELLEY

Homestead, Fla.

THE FIRST TIME I heard Grandma Chambers “shout” I was embarrassed. Embarrassed for her, embarrassed for our pastor, and embarrassed for all the other people in the church that night that I imagined were embarrassed by Grandma too.

Martha Louise Chambers, better known as “Grandma” Chambers, is the mother of Bill Chambers, pastor of the Homestead Church of the Nazarene in Homestead, Fla.

I remember that night vividly. We had stood to sing a congregational hymn. When the rest of us sat down, Grandma didn’t. There she stood, all five feet of her, with the little knot of gray hair pinned high on the back of her neck.

“Well, I say glory,” she hollered; “praise the Lord!”

She didn’t stop there. She told about how the devil had tempted her. She had resisted him and called on the Lord and the old devil had fled just like the Bible said he would. She said a lot of ordinary things too that I thought everybody knew, like how important it is to read the Bible every single day and to avoid sin, all the while punctuating everything with more of “Glory, praise the Lord.”

I kept looking at the clock, then at the pastor. Once his eyes met mine and he smiled slightly. I thought, he’s not going to have time to preach unless she stops pretty soon.

But Grandma didn’t stop until she had finished, and that wasn’t right away.

When the final “praise the Lord” was said and Grandma finally settled into her seat, the pastor simply asked for a song of invitation. That’s when it happened.

There is an altar rail at the front of our church. People who want to accept Christ, or who have other special needs, are welcome to kneel there and pray.

As the singing began, a teen-ager with tear-streaked face stepped out from somewhere near the rear of the church. She walked down the aisle to kneel at the

front. Several others follows. When these had returned to their seats, the pastor said, “I wonder if some of you who were at the altar would like to just stand and tell what the Lord has done for you tonight.”

As one teen after another rose to speak, adults began to step out to kneel at the front. The meeting went on this way until 10:00 that night and several came to Jesus.

I learned later that I probably was the only one in the church that night who was embarrassed at all. Grandma feels moved occasionally by the Holy Spirit to speak out in this way, often with similar results.

The next day I pondered all I had seen the night before. My first thought was, if a little lady Grandma’s age could be that effective, then getting old certainly wouldn’t be all that bad. But, I thought, what was it that made her so effective?

It was then God gave me His answer, “She obeyed Me,” He said, “and I rewarded her obedience.” □

FULLNESS

*The heart is now a vessel
Filled to the brim.*

*If we should stumble
On the straight and narrow highway,
A bit of living water is spilled.*

*Then one must stop
At the well of prayer,
And replace that which was lost.*

—NANCY RUSSELL
Burton, Mich.

GOD'S VISION FOR GROWTH



**THE LORD...IS NOT
WANTING ANYONE TO PERISH,
BUT EVERYONE TO
COME TO REPENTANCE.**

2 PETER 3:9 (NIV)



RESURRECTION

**BECAUSE I LIVE,
YOU ALSO
WILL LIVE.**

—JOHN 14:19 (NIV)

Share God's vision for growth

God sees the world hung darkly in space as a perishing world with but one claim to eternity—the eternal life of the Christians who live here.

Since God is not willing that any should perish, He gave His “only begotten Son” Jesus that all who believe on Him should have everlasting life.

When Jesus came to “make disciples of all nations,” the Church began to share God’s vision for growth.

What God could do, He also enabled us to do through the Holy Spirit. He included the world in His Church to share His vision.

Is your church
vision for growth?



at the world might be saved.

visioned us to
all nations,"
be a key part of
with.

visioned us to
prepared us to do
with. His vision
which enable
to accomplish that

red in God's

UNREACHED PEOPLE



UNITED STATES



CANADA



BRITAIN

Are you included in God's vision for growth?

- **Strengthen weak churches**
- **Plant new churches**
- **Reach unreached communities**
- **Every church double membership in 10 years**
- **Reach urban centers for Christ**
- **Win ethnic minorities**

My Response to a Vision

- I will help plant a new church.
- I will work with an ethnic minority group. (Name group: _____)
- I will go as a bi-vocational missionary.
- I will support our local church in church planting.
- I will pray that _____

(Clip and give to your pastor or district superintendent.)



NAZARENE DENOMINATION TAKES CHURCH GROWTH LEADERSHIP

The undercurrent of a major new movement within the Church of the Nazarene was felt in Oklahoma City January 5-9 in the first worldwide church growth seminar ever held, anywhere.

District superintendents and church growth committeemen from virtually every district in Great Britain, Canada, and the United States were present, along with participants from Australia and the Republic of South Africa.

Dr. C. Peter Wagner, one of the founders and a leading authority on the American Church Growth movement, viewed the overflow crowd in the Myriad Convention Center's Great Hall, checked with registration officials, and stated:

"I know this is the largest group of people that has ever met to study church growth in America."

He added, "This group represents the widest geographical spread of any group that has ever met to study church growth in America."

In a worship service Sunday, Wagner told the top district leaders of the denomination assembled that "the greatest resource for church growth is the proper combination of the Holy Spirit and people."

Dr. Paul Orjala, Nazarene Theological Seminary professor and the denomination's leading church growth academician, told the assembled committees that during the seminar they had heard every important leader in the church growth movement either in person or on film.

Attendance far surpassed expectations.

Well over 200 orders were taken for the complete set of tapes made at the seminar.

Over 600 sets of prepared materials were quickly issued to registrants, and orders were taken for more.

No other denomination in the world has mobilized its entire district leadership structure on a voluntary basis

for the single purpose of applying proven principles of growth to the proven truth of the holiness message.

Dr. Hurn repeatedly presented the vision of a growing holiness church in Britain, Canada, and the United States.

Most denominations, he told the seminar, begin to look for help when they are declining and almost dead. The Church of the Nazarene, while faltering in its growth rate, is still a growing church and in a unique position to press forward with the message of holiness for maximum impact on the three nations with direct involvement in the conference.

Even now Nazarene churches throughout Britain, Canada, and the United States are studying *Get Ready to Grow*, the denomination-wide CST study written by Dr. Paul Orjala.

Diagnostic clinics led by district superintendents or other trained specialists will show every church in the denomination how it can grow both in number and in spiritual power within the Body of Christ.

A series of specialized seminars is planned to make this proven instruction available in specific applied situations such as Mexican migrants, multi-congregational settings, urban and rural areas, colleges and seminaries.

Focus of the new thrust in church growth is equally on helping established churches grow, whatever their present size, and the planting of new churches.

In the Evangelism Conference which followed, the themes "Renewing the Spirit of Revival," "All Out for Souls," and "On to a Million" served to bring public visibility to the growth movement. For the first time, it is now undergirded by an understanding of how churches and denominations grow through the application of proven, biblical, church growth principles.

With a highly trained district leadership centered in the district superintendents and their church growth committees, the future is already being written. □

Study Church GROWTH



Dr. William Greathouse

God has given our church phenomenal growth—from about 10,000 members in 1908 to more than half a million today. Recently, however, our growth rate has slowed—except in many world areas where it continues apace.

Dr. Paul Orjala has written an exciting book which translates into our language the principles which are giving many mission fields fantastic growth. Designed for every Nazarene congregation to study next spring, Dr. Orjala's book *Get Ready to Grow* outlines the New Testament strategy for church growth.

Christ wills His Church to grow! Let every pastor and congregation engage in this important study—for Christ's glory!

—Dr. William Greathouse
General Superintendent

EVANGELISTS' ENRICHMENT CONFERENCE

Three hundred and fifty evangelists and their wives attended the Evangelists' Enrichment Conference held at the Skirvin Plaza Hotel in Oklahoma City, January 9 and 10. Following a dinner, January 9, the conference heard Dr. James Hamilton of Nazarene Theological Seminary speak on the enrichment of the family.

The conference continued with sessions Tuesday, January 10. Speakers included Rev. Charles Higgins, pastor of Nampa, Ida., First Church; Dr. John A. Knight, president of Bethany Nazarene College; Dr. Peter Wagner of Fuller Theological Seminary; and Dr. Edward Lawlor, general superintendent retired. □

—NCN

NEWS OF REVIVAL

Pastor Tillie P. Phipps, of West Columbia, S.C., First Church, reports a revival with Evangelists Wayland Gawthorp and Chuck and Mary Jackson, August 16-21. "Several were saved, reclaimed, and sanctified. There were 61 seekers for various needs. Eleven and one-half hours of prayer each day for six weeks was the answer." □

Pastor Robert Appleby of Denver Faith Church reports a revival with Evangelist Jimmy Dell, July 31-August 4. "This meeting touched the lives of the outsiders as well as the church. You can have revival in the summer. We saw it happen. Attendance was excellent." □

The Woodstock, Va., church recently had a revival with Evangelist Vivian Pressley and Rev. and Mrs. Ernie Lewis as the singers. "The Holy Spirit came, a broken home was revived, people of all ages were saved and sanctified, and church members were drawn closer." Rev. Glenn Brown is the pastor. □

Pastor Norm Moore of the Banning, Calif., church reports an outstanding revival just completed with Dr. Nicholas Hull. "His biblical accuracy and unique style were a tremendous blessing to our people. This revival will result in 20 members joining our church. We are very grateful to God for both evangelism and renewal." □

The Truth or Consequences, N.M., church recently had the Sipes Evangelistic Team for revival. Mrs. Frances Redwine, pastor, reports the services were well attended with seekers at the altar, and some were healed. □

Pastor Paul Merryman of the Centerville, Ind., church reports a good revival with Rev. Jerry Cline. "There were seekers at the altar every service." □



Dr. Don J. Gibson, executive director of the Department of Evangelism, reports an excellent "on-the-job" training clinic in personal evangelism in Oregon, Ohio, November 14-16. Rev. James Blankenship, superintendent, and Rev. Bob Anderson, host pastor, coordinated the clinic. Thirty-one pastors and lay persons from Northwestern Ohio were enrolled in the three-day intensive seminar. Rev. and Mrs. Blankenship were joined by pastors R. Wayne Sharpes, Jim Paul Stewart, M. Ray Snow, and Fred Bates as trainers from their district. Off-the-district trainers were June Cole, Ruth DeLong, Sarah Castle, James Ranum, and John Remmenga of Central Ohio; Orville Maish of Michigan; Larry Thomas of Northwest Indiana; and Dr. and Mrs. Gibson from Kansas City. Thirty-one of the 74 persons who heard the gospel made a commitment to Christ!



Rev. Harold Graves, superintendent, and Rev. Charles Lambert, chairman of evangelism on the San Antonio District, led their pastors and laymen in an excellent Personal Evangelism Clinic, November 28-30. Austin, Tex., South Church, with pastor Randall Wyles, was the host. The three Austin churches cooperated in furnishing prospects, food, and housing for the 17 trainees and 11 trainers who worked in the clinic. A total of 49 persons heard the gospel, with 17 of them coming to know Christ in a personal commitment. Don J. Gibson, executive director, and Rev. Dwight Neuenschwander, coordinator of special programs, of the Department of Evangelism, directed the clinic.

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The **Amarillo, Tex., San Jacinto Church** recently experienced a genuine revival with Evangelist Chuck Millhuff. "The weeknight services were attended by 85 percent of average Sunday school attendance and there were as many in the final service, Sunday night, as there were in Sunday school. There were seekers at the altar in every service." K. Dwight Southworth is the pastor. □

Pastor Harvey Bailey of **Lewisville, Tex., First Church**, reports revival with Evangelist R. E. Zell and Song Evangelist Roy Bohi. "We saw many come to know Jesus for the first time. Backsliders were reclaimed and believers were sanctified. The Sunday evening service was electrified with the Holy Presence of God. The altar was filled at least three times, and it was a time no one will ever forget." □

Pastor Eugene E. Vickery of the **Grand Haven, Mich., church**, reports extended revival services conducted by Rev. and Mrs. Russell Coffey beyond the scheduled week. "From the very beginning the Holy Spirit moved upon the congregation in a mighty way, and the people really lifted in prayer and faith. By Sunday the revival tide was running high, and God was not through with the meeting. A cancellation of the evangelist's next meeting opened the way for a second week of services. Seekers continued to line the altar in every service and went away rejoicing in their newfound faith." □

Rev. Bill Campbell was the evangelist at **Cozad, Neb., First Church** where 10 persons were saved, 7 were sanctified, and 15 received spiritual help. □



In a recent revival in **Richmond, Va., Southside Church** with Dennis Wyrick as evangelist, Mr. Frank Moran, shown in his wheelchair, was healed. He had been in a wheelchair six years and many doctors had told him he would never walk again. A revival of powerful proportions broke out in the church. Rev. Charles Thompson is the pastor.



Miss Velma Eversmeyer (r.) was honored recently with a Distinguished Service Award from the Wright City, Mo., church for 38 years of service in the NWMS. Rev. Don Davidson is presenting Miss Eversmeyer her award.



In recent anniversary services at the Melfort, Saskatchewan, Canada, church, special plaques were presented to three members for long and distinguished service as church officers. Pictured (l. to r.) are: Pastor Hugh Gorman; the recipients: Mr. Claude Ewins, church treasurer; Mrs. Ivy (Galloway) Goss, church organist; Mr. Ted Grant, Sunday school secretary; and Rev. Stuart Abel, former pastor, who made the presentation.



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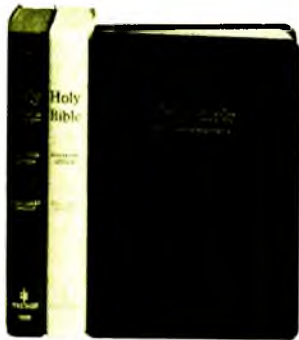
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William Stroud, Mount Vernon First-Knox Bank president, speaks during an MVNC fund-raising breakfast. At left is cochairman Dale Foster, local businessman and treasurer of the MVNC Board of Trustees. Center right is President L. Guy Nees and a local attorney, James Cullers.

COMMUNITY BOOSTS MVNC

The community of Mount Vernon, Ohio, has exhibited strong support and is leading the way in the Mount Vernon Nazarene College's Plateau Eighty Campaign launched in the city in late October. More than \$227,000 has been pledged by the community for the three-year capital funds effort.

William Stroud, cochairman of the drive, said the Mount Vernon community goal is "between \$250,000 and \$270,000." President of the First-Knox National Bank in Mount Vernon and president of the Ohio Bankers Association, Stroud accepted the task of supervising the campaign with another local businessman, Dale Foster. Foster is owner of Foster's Pharmacy and is treasurer of the MVNC Board of Trustees.

The campaign is the first of its kind in the school's history, and the goal for the entire campaign is \$1.15 million.

Stroud said at a recent campaign workers' luncheon, "MVNC has had a significant impact on our community. It has enriched our community and we have been privileged to have such a fine institution here."

The entire three-year capital funds campaign has three additional components. "The first is full payment of educational and capital funds budgets by our churches," according to Harold Ponsford, director of development who is serving as campaign director. "The rate of collection from churches in the past has reached 78 percent. During this campaign all budget monies received in excess of 80 percent of the assigned budgets, both capital and educational funds, will be applied to this campaign. The minimum goal of this phase is \$350,000," Ponsford reported.

"The second phase is gifts from individuals of the MVNC Board of Trustees who have pledged over \$100,000. In addition to that amount, the

MVNC faculty and staff have promised nearly \$30,000. This phase also includes a solicitation of interested individuals throughout the East Central Educational Zone of the Church of the Nazarene and from all college friends."

The final component of the campaign is the solicitation of funds from foundations and corporations under the direction of Edward F. Mann, assistant to the president for Corporation and Foundation Relations.

Funds from the campaign will be used for much needed campus expansion. The most immediate need is the addition of a dining hall to facilitate the growing student body. The new dining room will be added to the Campus Center Building.

"The present cafeteria will be re-modeled for educational facilities and the library which is housed on the second the third floors of the Campus Center will be expanded." □



Freshman Mike Coburn of Mid-America Nazarene College has been selected by the National Christian College Athletic Association as 1 of the 10 individual All-Americans for 1977 in Cross-country. In nine races this year, Mike finished first in six of the meets. Each victory was a new course and meet record. Coach Gordon DeGraffenreid and the 1977 cross-country team have made their mark of high credibility in Central United States college competition. Coach Gordon DeGraffenreid (r.) is shown presenting the award to Mike Coburn.



Retiring NWMS President Mrs. Paul Worthington was presented a plaque by the Kansas City Stony Point Church to commemorate 23 years of service. Shown (l. to r.) are: Dr. Milton Parrish, district superintendent; Pastor J. O. Bowman; and Mrs. Worthington.



ENC PROFESSOR GIVES RESEARCH LECTURE

Dr. Lowell H. Hall, head of the Department of Chemistry at Eastern Nazarene College, recently presented an invited lecture at the Gordon Research Conference on Quantitative Structure-Activity Relationships in Medicinal Chemistry in Plymouth, N.H. The Gordon Conferences are international gatherings of scientists designed to promote development of the frontiers of science in specialized areas. Speakers are selected on the basis of research considered to be pioneering work.

The title of Hall's paper is "The Nature of Molecular Connectivity and its Relation to Biological Structure-Activity Relations." The paper is a presentation of a method jointly developed by Hall and described in his book *Molecular Connectivity in Chemistry and Drug Research*, published by Academic Press late in 1976, and coauthored by Dr. L. B. Kier, formerly of the Massachusetts College of Pharmacy, now at the Medical College of Virginia.

Hall has coauthored 15 papers over the past three years with Kier. Their work has appeared in such journals as the *Journal of Medicinal Chemistry*, *Journal of Pharmaceutical Sciences*, *Molecular Pharmacology*, *Tetrahedron*, *Journal of Theoretical Biology*, and *European Journal of Medicinal Chemistry*.

Hall has presented the research work at Boston University; and, together with Kier, at the University of Connecticut and at Rhode Island College, at the invitation of the Rhode Island Section of the American Chemical Society. Hall has also been invited to present his research work this spring at the Army Walter Reed Hospital and the Medical College of Virginia.

A native of Ohio, Hall received his Ph.D. degree in physical chemistry



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from the Johns Hopkins University in 1963. He also holds the M.A. from Johns Hopkins and the B.S. in chemistry from ENC. Following postdoctoral work at the National Bureau of Standards, he accepted the position as assistant professor of chemistry at Florida Atlantic University.

Together with his family, Hall is a member of the Wollaston, Mass., church where he serves as a member of the board and teaches a Sunday school class. □

OF PEOPLE AND PLACES


Rev. Carlton D. Hansen, pastor of South Bend, Ind., First Church, has been named to the second edition of *Who's Who in Religion* for 1977. He assumed the pastorate of the South Bend congregation September 1, 1977. The 36-year-old Hoosier was ordained to the Christian ministry in 1966 and has served four other Nazarene congregations over the past 16 years, all in Indiana: Bainbridge, Roachdale, Terre Haute Northside, and Lowell. While in Lowell Mr. Hansen served in various civic capacities, most notably as vice-president of Lowell Rotary and the treasurer of the Friends of the Lowell Public Library. Additionally he has been a member of various district boards on the Northwest Indiana District. Mr. Hansen is a frequent contributor to many religious publications, including a weekly column in the *Adult Teacher*, a Nazarene Sunday school teacher's quarterly; and a monthly column in the *Sunday School Times* and *Gospel Herald* of Cleveland, Ohio. □



Professor Gary Moore, formerly of the Department of Communications and now full-time professor of music at Mid-America Nazarene College, has just returned from singing in evangelistic rallies in Indonesia with Dr. Stanley Mooneyham, president of World Vision.

World Religious News reports that there were 2,000 converted during the series of campaigns. □





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The Geary, Okla., church recently honored Mrs. Leora Kirkhuff with a golden hymnbook and corsage. She has been the pianist for 25 years, having started when the church was organized.



The Anna, Ill., church recently honored Mr. Albert Bohannon as "Mr. Nazarene of the Anna Church," and presented him a Distinguished Service Award. Mr. Bohannon served on the Board of Trustees 24 years, as teacher 24 years, treasurer 18 years, Sunday school superintendent 6 years, and 8 years as teen adviser. He is currently serving as teacher of the teens and treasurer of both the church and Sunday school. Pictured are Pastor Michael D. Ice making the presentation, Mr. Bohannon, and Mrs. Betty McCord Odum, local NWMS president.



A young Church of the Nazarene is temporarily holding its services in Capalaba, a suburb of Brisbane, Australia. Mrs. Dawn Bell, a recent convert, writes, "In three short months, myself and three members of my own family, as well as others, have come to Christ in this meeting place which is filled each Sunday with happy Christians." The Capalaba Community Church is now on its way with a building program. The pastor and his family are pictured (l. to r.): Christine, Mrs. Kerr, Charlton, Rev. W. J. Kerr, and Jillian.

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(Bb) I, II
TENOR
SAXOPHONE
BARITONE
(T.C.)

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The 50th anniversary of Milwaukee, Wis., First Church was observed on September 25. Pictured are guests: Dr. and Mrs. Lyle Eckley, former pastor; Rev. and Mrs. Robert Clack, district superintendent of Wisconsin District; Dr. and Mrs. Donald J. Gibson, former pastor and presently executive secretary, Department of Evangelism in Kansas City; Rev. and Mrs. C. T. Corbett, former district superintendent of Wisconsin; and Rev. and Mrs. J. E. Ferguson, former pastor, now at Virden, Ill. Dr. Gibson was speaker in the morning service; Dr. Eckley was the speaker in the evening. Rev. E. W. Pannier, former pastor, presently at Janesville, Wis., was present for other services. Rev. Walter Ballard is the present pastor.

NEWS OF CHURCHES

Flora, Ill., First Church held their 50th anniversary on Sunday, September 18. The church was started in the living room of Rev. and Mrs. A. J. Mitchell, on August 26, 1927, with 13 charter members. There have been 18 pastors during the 50 years. Rev. William Shotts has been the pastor for the last 2½ years, and there are now 121 members.

Dr. James Hunton, district superintendent, was the guest speaker in the morning worship service. Rev. James Livingston, 11th pastor, who served at the time of the building and dedication of the present church, was the guest speaker for the afternoon and evening worship services. Two of the charter members, Paul and Marie Tolbert, also one former minister, Rev. and Mrs. Garnet Mitchell, of Benton, Ill., attended the afternoon service. □

In beginning the second year of giving to world missions and evangelism through Faith-Promise, **Benton City, Wash., church** had its Faith-Promise Convention with Rev. Prescott L. Beals, former missionary to India. The convention was held during the Sunday evening service of June 19. The missionary council proposed at 1977-78 missionary budget of \$2,737. Without advising the congregation prior to the convention, a total of \$3,476 was pledged. This represents over \$1,000 more than was given in 1976-77, and a world mission and evangelism giving increase of \$1,800 in two years. Benton City church has a church membership of 30. Rev. Frank H. Johnson is the pastor. □

On August 28, 1977, **Muncie, Ind., Southside Church** celebrated its 50th anniversary. A part of the ceremonies included the burning of the mortgage on the property.

As the mortgage burned, the congregation joined in singing The Doxology. Participating in the service were: Dr. Orville W. Jenkins, general superintendent, special speaker for the occasion; Dr. Bruce T. Taylor, superintendent, Northeastern Indiana District; Pastor L. E. Humrich; Derald Schock, member of the board of trustees; and Rev. Walter B. Greek and Rev. J. T. Meyers, former pastors. □

The **Spokane, Wash., Millwood Church** had ground-breaking ceremonies for their new facilities November 2. They are relocating on a 10.6 acre site. The participants were Former Pastor Rev. Clifford Smith; Pastor Ken Spicer; District Superintendent Raymond Kratzer; Don Eby, architect; and Gene Sutherland, contractor. □

OF PEOPLE AND PLACES

Rev. Richard W. Pritchard of Wollaston, Mass., has been selected as one of the "Outstanding Young Men of America for 1977." Awards have been made annually for the past 12 years to young men between the ages of 21 and 36 by local men's organizations, Jaycee chapters, college and university alumni groups, and individuals.

Pritchard received his B.A. in psychology from Eastern Nazarene College in 1967, his Master of Divinity from Nazarene Theological Seminary in 1970, and the Master of Education from Boston University in 1973. From 1973 to 1975 he was an admissions counselor at ENC. He has been editor of ENC's publications since 1975. He has also been executive director of the ENC Alumni Association since 1975.

Rev. Pritchard was Young Adult Fellowship director of the New England District from 1972 until 1975; since then he has served as NYI



president and director of Youth Ministries of that district.

Rev. Pritchard is the son of Mr. and Mrs. William Pritchard of the Painesville, Ohio, church. □

On September 24, the congregation of the Lompoc, Calif., Trinity Church honored **Pastor A. Gordon Blacklock** with a dinner and presented him with a money tree and the Distinguished Service Award for his leadership in the ministry of Nazarene churches for 40 years. Rev. Blacklock has served as a pastor and as district superintendent in the United States and Canada. □



The Kansas City Grandview Church presented the Distinguished Service Award to **Mrs. Roy Murphy** on December 18. Mrs. Murphy was cited for devoted service to the cause of world missions for over 70 years. Mrs. Ruth Uphaus is the local NWMS president and Rev. Richard Neiderhiser is the pastor. □

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CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

NEW VENTURE, CHRISTMAS VBS IS BIG SUCCESS

The Aurora, Mo., church sponsored a week-long evening vacation Bible school during the Christmas holidays. Bible school attendance averaged 33. Though not large in actual numbers, the comparative results spelled success.

On Wednesday evening there was a "clean sweep" with all 32 children present coming to the altar to pray. About 15 boys and girls made first-time commitments to Jesus Christ. On Christmas Sunday the children presented a combined Christmas-VBS program with 68 children, parents, and grandparents attending.

Compared to last year's Sunday school average totaling 25, with only two children in the Children's Department, results were encouraging. During October, November, and December the church has averaged more than 50 each month, doubling last year's average.

The church has been growing under the leadership of Rev. James Runyan, who accepted the pastorate in July. Too late to plan an effective summer Bible school, they decided on the winter holiday VBS.

"The people have really worked together and supported their pastor," says David W. Runyan, chairman of the Board of Christian Life. "They are looking forward to this new year expecting greater gains with God." □



Gloria Dettra was presented the 19-year Cross and Crown Pin recently at Marion, Ohio, First Church. She attributes her 19 years of perfect attendance to "a strong desire to serve God in sickness and in health." Awards were presented to 105 persons, representing 705 years of perfect attendance. Rev. Glenn W. Flannery is pastor.



Couples of all ages attended the informal sessions for Marriage Enrichment held at Valley Shepherd Church, Meridian, Ida.

VALLEY SHEPHERD CONDUCTS MARRIAGE ENRICHMENT RETREAT

Twenty-three couples from the Valley Shepherd Church, Meridian, Ida., moved into eight condominiums on beautiful Payette Lake, McCall, Ida., for two days of retreat.

Facilitated by J. Paul and Marilyn Turner, the couples dialogued in smaller couple groups about: qualities in their marriage they were proud of, aspects that could be better, and changes that would improve their marriage. Companionship marriage was strongly emphasized.

Other marital subjects the couples discussed were: communication—especially the various styles, expressing

appreciation and affection, and the need for a covenant of Lordship in their marriage relationship.

The Valley Shepherd Church is pastored by Rev. Ron Rhodes. He has



Marilyn and J. Paul Turner conduct the retreat for marriage enrichment.

initiated several creative ministries such as: lay witnessing, discipling groups, and small-group Bible studies. With the help of committed lay leaders, Valley Shepherd was voted the fastest growing Sunday school in Idaho by the Michigan Sunday School Association, for 1977. □

NIROGA IS MOVING— IN MORE THAN ONE WAY

The Canadian Rockies NIROGA will be held in the Banff Springs Hotel, October 16-20, instead of the Banff Center as last year. October is Indian Summer in Canada with an average day-time high of 51 degrees. Rev. James Tharp of Seattle and Rev. Bob Lindley of Calgary, Alberta, are co-directors of the retreat.

The Glorieta NIROGA will be held in two sessions in 1978, one beginning September 11 and another beginning September 18. Sessions will close on Friday morning instead of on Saturday as formerly. □

DEBBIE SALTER NAMED "BREAD" EDITOR, DEPARTMENT OF YOUTH MINISTRIES

Mel McCullough, executive director of the Department of Youth Ministries, announces the appointment of Debbie Salter as *Bread* editor and coordinator for Teen Bible Quizzing. Debbie will also carry some responsibilities for the department's summer ministries.



The position was vacated when Dan Ketchum accepted a new ministry in the Youth Department as editorial director and office manager.

A 1971 graduate of Bethany Nazarene College, Debbie completed a master's degree in education at Bethany in 1972. Her concentration has been speech and education.

Youth Department ministries are not new to Debbie. She served as a secretary in the department during the summers from 1966 to 1970. A full-time ministry at Bethany, Okla., First Church also prepared her for this assignment.

Miss Salter comes to headquarters from Olivet Nazarene College where she taught speech, communication, and drama for three years. She assumed her new responsibilities in early January, 1978.

Debbie's vibrant personality, her devotion to writing, her sense of identity with youth, and her desire to lose herself in Christ's mission qualify her well for this new ministry. □



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Dr. V. H. Lewis presided at the second annual district assembly of Portugal, held on November 5, 1977. One of the highlights of the assembly was the first ordination service in Portugal. Ordinand Rev. Gabriel Rosario (*r.*) is pastor of the Coimbra church. Following the assembly, Dr. Lewis preached in both Sunday services of the Lisbon church. A number of people prayed at the altar on Sunday morning. Portugal was the first stop for Dr. and Mrs. Lewis on their tour of Cape Verde and Europe.

BNC LEASES ATHLETIC COMPLEX

A 10-year lease agreement approved last month by the Oklahoma City Council, between the Trustees of the Oklahoma City Airport Trust and Bethany Nazarene College, went into effect last week for the development of an athletic complex to be used in intramural and inter-collegiate sports.

The agreement pertains to 20 acres located south of N.W. 50th and west of Tompkins Road, at a cost of \$300 a year.

The proposed athletic complex will provide facilities for soccer, track, football, baseball, softball, and field hockey.

College sources also added that the new six-court tennis complex had an expected completion date of March 1.

The new facilities are located on the northern boundary of the college proper, between N. College and Peniel. □



The new church building at Kailua-Kona, Hawaii, was dedicated by Dr. Charles H. Strickland, general superintendent, and District Superintendent Virgil K. Grover, November 12, 1977. Pictured is the first unit of several to be built. At present it serves as an all-purpose building and will seat about 150 in the chapel area. Pastor James Koons has served as pastor of the church since its organization three and one-half years ago. Some laymen are standing in front of the church.



Shown with Dr. Stowe in Swaziland are six ordinands and three district superintendents from Mozambique: (*front row*) four ordinands; (*back row, l. to r.*) Dr. Stowe, Rev. Muchavi, two ordinands, Rev. Langa, and Rev. Mandlate.

ORDINATIONS STRENGTHEN CHURCH IN MOZAMBIQUE

Nine Nazarene ministers from Mozambique were ordained by General Superintendent Dr. Eugene L. Stowe during his trip to South Africa late in November, 1977. Three were ordained in Lilongwe, Malawi, November 25, and six at Manzini, Swaziland, November 28. The men by ordination became full ministers in the Church of the Nazarene.

Accompanying the 6 ordinands and their wives to Swaziland were 3 district superintendents and their wives from Mozambique: Rev. and Mrs. Benjamin Langa, Rev. and Mrs. Simiao Mandlate, and Rev. and Mrs. Joao Muchavi. This party of 18, who had been granted visas, came together in a bus. The group was warmly received by Swazi Nazarenes, who saw the event as strengthening the church in its witness in Mozambique.

Missionaries Rev. and Mrs. Frank Howie, district superintendent of Mozambique Mines District; Rev. and Mrs. Oscar Stockwell; and Rev. and Mrs. Kenneth Singleton participated in the service in Swaziland. Missionaries Rev. and Mrs. Leland Hagens and Rev. and Mrs. Don Messer assisted in the service in Malawi. □

—NCN

UPDATE ON THE CHURCH IN MOZAMBIQUE


Two district superintendents from Mozambique, Rev. Benjamin Langa and Rev. Simiao Mandlate, attended the International District Superintendents' Conference in Kansas City, January 3-6, 1978. They report progress in the more than 100 churches in their nation, where political change resulted in the imprisonment of two Nazarene missionaries in 1975. A loss was experienced during the beginning days of the new government, but now the people are returning and wanting to see the church grow.

The superintendents are concerned about the Bible school, which has been forced to move to a new location where it does not have facilities or equipment to operate. They want interested fellow church members to join them in prayer for the school's reopening.


They are free to worship in their churches without danger. Their main concern is "to see the gospel go forward." □

—NCN

A Strategy for
Local Church Growth



GET READY TO GROW



Dr. Ray Hurn and Earl Wolf discuss the new book with author Dr. Paul Ojala.

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February—March 1978

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SENIOR MINISTERS AND STAFF MEET

The Senior Ministers' Fellowship of Nazarene Pastors and the Nazarene Multiple Staff Fellowship met in separate conferences in Oklahoma City January 8-10, with a joint dinner session Monday night, January 9, in the Skirvin Plaza Hotel. Dr. Peter Wagner, church growth specialist from Fuller Theological Seminary, spoke to the 250 ministers and staff members that were present. □

—NCN

Study Church Growth



Dr. Orville W. Jenkins

The Church of the Nazarene was born in a great holiness revival. Accompanying that great revival was the planting of new home missionary churches. One of the true signs of a revival church is the fact that new churches are born and established, because revival and new churches go hand in hand. We may still speak about being an evangelical church and talk about revivals, but if we fail to reproduce ourselves in the establishment of new churches, it will be a sure sign that we have lost the very evangelistic zeal of which we speak and which marked our inception. We must continue to have revivals and, therefore, we must continue to start new Churches of the Nazarene.

1978 is a year of study on church growth. As we study Dr. Paul Orjala's *Get Ready to Grow* and learn the patterns of church growth, not only for the past but for the present and the future, this year could mark our greatest year of growth among our established churches and in the planting of new churches everywhere. Let's make it so!

—Dr. Orville W. Jenkins
General Superintendent

MOVING MINISTERS

ARTHUR BROWN from Youngstown (Ohio) First to College Park, Md.
ROBERT CANNON from Jacksonville (Fla.) Central to Topeka (Kans.) Oakland
CLAUDE CHILTON to Phoenix (Ariz.) Sunny-slope
DOUGLAS CLEM from Kansas City (Mo.) Victory Hills to Cape Girardeau (Mo.) First
RILEY COULTER from Chilliwack, British Columbia, Canada, to Regina (Saskatchewan) Parkdale, Canada
JIMMY DuFRIEND from Nazarene Theological Seminary, Kansas City, Mo., to Cottonwood (Ariz.) Verde Valley
DON DUNLAP to associate, Nashville (Tenn.) College Hill
GERALD GATLIFF from Brinkley, Ark., to evangelism
MARK HAMILTON from evangelism to Mitchell, Ind.
JOHNNY L. HARRISON from Wellington, Tex., to Broken Bow, Okla.
JACK HAWTHORNE from Ridgecrest, Calif., to Scottsdale, Ariz.
DAVID McEWAN from Stockton, Cleveland, England, to Bristol, Avon, England
HENRY L. MILLS from Nashville (Tenn.) McClurkan Memorial to Houston (Tex.) First
RONALD PHELPS from Roseville, Ohio, to Rantoul, Ill.
EDWIN L. PORTER from Grassland, Tex., to Waurika, Okla.
WILLIAM D. REID from West Baden (Ind.) Springs Valley to Fairmont (W.Va.) Central
NORMAN V. RICKEY from Warren (Ohio) Champion to Odessa (Tex.) First
AUBREY D. SMITH from Concord (N.C.) First to Clarksville (Tenn.) Park Lane
WILBUR TUCKER to Page (Ariz.) Lake Powell
STEPHEN P. WALLACE from Anson, Me., to Amherst, Ohio
GARY WILSON from Cardington, Ohio, to St. John's, Mich.
CORRECTION:
MERLE W. FORMAN is not entering evangelism. He continues to pastor at Culpepper, Va.

MOVING MISSIONARIES

MISS DOROTHY AHLEMAN, Argentina, furlough address: c/o Mrs. Ethel Strickland, R.R. 3, Oakland City, IN 47660
REV. & MRS. ROBERT ASHLEY, Windward Islands, field address: Box 791, Castries, St. Lucia, West Indies
MISS NITA CLEGG, Swaziland, furlough address: Box 135, Rotan, TX 79546
REV. & MRS. PAUL DAYHOFF, Republic of South Africa North, furlough address: P.O. Box 121, University Park, IA 52595
REV. & MRS. ROBERT PERRY, Swaziland, furlough address: Box 892, Trevecca Nazarene College, Nashville, TN 37210
MISS RUTH RAWLINGS, Middle European, Specialized Assignment, field address: European Nazarene Bible College, Postfach 109, 8201 Schaffhausen, Switzerland
REV. & MRS. OSCAR STOCKWELL, Mozambique & Mines, furlough address: 132 S. 26 St., Lafayette, IN 47904

ANNOUNCEMENT

Springfield, Mo., First Church will celebrate its 50th anniversary on April 16. A special invitation is extended to all former pastors, members, and friends of First Church to attend this anniversary celebration. Dr. George Coulter, general superintendent, will be the special speaker.

RECOMMENDATION

REV. GEORGE E. STEVENSON is entering the field of evangelism March 1, 1978, after 13 years at Roanoke, Va., Grandview Heights Church, where he had an outstanding record of growth. He is a strong preacher and will do well in the

field. I am happy to recommend him.—Reeford L. Chaney, Virginia district superintendent.

VITAL STATISTICS

DEATHS

REV. W. J. BLACKMON, 66, pastor of the Roanoke, Va., Hollins Church, died Dec. 21. His death resulted from a malignancy discovered about three months prior. A veteran of nearly 40 years in the ministry, he had pastored 10 churches, 3 of them in Virginia, and others in Mississippi and Kentucky. Funeral services were conducted by District Superintendent Reeford L. Chaney, Rev. Carl Sherman, and Rev. Ted Holstein. Interment was at Pasca-goula, Miss. Survivors include his wife, Ethel; three daughters, Joyce Moore, Gwyn Ericson, and Edna Long; and one brother.

FREDERICK L. BREEDON, 90, died Dec. 26 in Elkton, Va. Surviving him are his wife, Grace; 7 sons, Ewell H., Melvin E., William L., J. W., Samuel T., Fred L., Jr., and Joseph H.; 2 daughters, Rebeccah Bullard and Sarah Davidson; 2 stepsons, Howard Crawford and Max Crawford; 1 stepdaughter, Jean Crawford; and 21 grandchildren.

JEANNE CUMMINGS, 48, died Dec. 19 in John Day, Ore. Funeral services were conducted by District Superintendent Hoyle Thomas with interment in Canyon City, Ore. Surviving her are her husband, Rev. G. H. Cummings, pastor of the John Day church; two daughters, Cathy Lawton and Beverly Gordon; and two grandchildren.

FRAY CUNNINGHAM, 70, died Dec. 2 in Murray, Ky. Services were conducted by Rev. Horace Duke and Rev. Eugene Figge. He is survived by his wife, Trilby; two sons, Glen N.

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NEWS

OF RELIGION

and Kenneth; six grandchildren; two great-grandchildren; and two sisters.

ANNA DAVIS, 74, died Nov. 28 in Brazil, Ind. Services were conducted by Rev. Mel Sorensen. Survivors include her husband, Charley; one daughter, JoAnn; and three grandchildren.

RENA DUKE, 80, died Aug. 3 in Dallas. Funeral services were conducted in Jasper, Ala., by Rev. Hubert Bankeston and Rev. A. M. Pruitt. Surviving her are one son, Rev. Horace E.; one daughter, Lorez Braden; four grandchildren; and six great-grandchildren.

OCUS E. LAWRENCE, 83, died Jan. 11 in Kirksey, Ky. Services were conducted by Rev. Horace E. Duke. He is survived by his wife, Lottie; 2 sons, William and Eldon David; 1 daughter, Glenda Henson; 11 grandchildren; 6 great-grandchildren; 2 sisters; and 1 half sister.

MARGARET REBECCA RALSTON, 93, died Sept. 26 in Davenport, Okla. Funeral services were conducted by Rev. Cleon Powell. Surviving her is one daughter, Bea Myers.

REV. RALPH B. ROUND, 64, died Dec. 11 in Riverton, Wyo. He pastored on the Rocky Mountain District and spent several years in the field of evangelism. Services were conducted by Revs. Ross E. Price, W. Ray Cloer, and Harold Greer. He is survived by his wife, Catherine; one son, Robert T.; one grandchild; and two brothers.

REV. R. H. STONER died Nov. 3 in Columbia, Mo. He had served as pastor on several districts. Funeral services were conducted by Revs. Jack Suits, Milford Schmidt, and Wes Meisner. Interment was in Neodesha, Kans. Survivors include his wife, Lorena; two sons, Stanley and Randall; and one daughter, Jan Cunningham.

IVAH ANN (BENZ) WILCOX, 86, died Nov. 27 in Nampa, Ida. Funeral services were conducted by Rev. Vernon L. Wilcox and Rev. Charles L. Kirby at Pasadena, Calif. She is survived by three sons, Rev. Vernon L., Wendell O., and Galen D.; and one sister.

J. F. YARBROUGH, 94, died Nov. 22 in Tulsa, Okla. Services and interment were in Bethany, Okla. Survivors include 5 sons, J. M., Dwight, John, Joseph, and Daniel; 1 daughter, Mary Davis; 40 grandchildren; 25 great-grandchildren; several great-great-grandchildren; 1 brother; and 1 sister.

BIRTHS

to BARRY AND EVAJEAN (BLUM) BLACKSTONE, Spokane, Wash., a girl, Holly Christine, Dec. 3

to REV. GARY E. AND BONNIE L. (DEISING) BUGAISKI, Gagetown, Mich., a boy, Aaron Philip, Sept. 24

to REV. LARRY AND LINDA (ROGERS) DUNLAP, Goldsboro, N.C., a girl, Felicia Meschell, Sept. 20

to REV. G. A. AND CARLA (CRISP) HANKINS.

"Showers of Blessing"

PROGRAM SCHEDULE



February 19
"Loneliness"
by Bill Sullivan

February 26
"Eternal Life"
by Bill Sullivan

SENATOR HATFIELD WANTS CHURCH "ON VANGUARD OF MORAL ISSUES." Sen. Mark Hatfield (R-Ore.), a noted evangelical, recently said in Upland, Ind., that the theological dispute over the divinity of Christ has left the church proclaiming only "half a Gospel."

In an interview with reporters for the student newspaper of Taylor University, Sen. Hatfield said the church "should be on the vanguard of moral issues sooner than the government or any other organization, but this has not been the case . . ."

The legislator, a Conservative Baptist, asserted that "the church has centered its attention on the doctrines of the divineness of Christ and salvation, and (this) has caused a backward church in the areas of reliance on the Holy Spirit and helping the poor and oppressed." □

EASTERN RELIGIONS SEEN THRIVING BECAUSE OF WESTERN "VACUUM." The "sudden interest in Eastern religions which is found in Europe today is a cause for concern," says the acting president of the Evangelical Alliance of Sri Lanka.

R. E. Abraham, in an interview with *Idea*, periodical of the German Evangelical Alliance, warned young people against the "machinations" of Indian gurus.

When these men came to the West they were "almost unknown entities" in the East, he said. But outside their own country, their teachings have reached "epidemic proportions" only through "a smattering of Hindu philosophy, a good gab, and an efficient agent."

Abraham attributes the spreading of Eastern religions like Transcendental Meditation to the fact that "institutionalized religion" has lost its power in the West to keep young people "within the Christian fold." □

BRITISH BECOMING "LESS CHRISTIAN" AS MAJOR CHURCH MEMBERSHIPS DROP. Britain is becoming less Christian because of declining membership while other religious bodies are increasing in strength, according to the first United Kingdom Home Missions Handbook published by the Evangelical Alliance.

Detailed figures reveal that whereas 45 percent of the adult population of Britain went to church regularly in 1851, the proportion has slumped to 18 percent.

The decline in Christianity is spread uniformly across the United Kingdom except for Northern Ireland, where 76 percent of the adult population still go to church.

Commenting on the statistics in the handbook, Rev. Tom Houston, executive director of the Bible Society, wrote, "The most significant fact is the rapid growth rate of other religions. Britain is not only becoming less Christian because of declining faith among former adherents. It is increasingly anti-Christian because of the rise of other faiths." □

SOVIET EMBASSY RELEASES STATEMENT OF CHURCHMEN OPPOSING NEUTRON BOMB. Heads of 28 churches and religious associations in the Soviet Union have protested plans to produce and deploy the neutron bomb in Western Europe, according to the Soviet embassy in Washington, D.C.

An embassy press release said that the leaders appealed to other religious leaders of the world "not to be indifferent and silent" about the weapon.

"The neutral attitude to the neutron bomb, whether intentional or not, encourages the policy of military confrontation and armaments escalation," the release quotes Russian Orthodox Patriarch Pimen of Moscow and All Russia as saying at a news conference. □

THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

■ The "Manual" states that it is the responsibility of the official church board to review the pastor's salary at least once each year. Is it considered proper for the pastor to be present during this time? Does not his presence hinder the open and frank discussion that is necessary for the board to make an honest appraisal of all the facts and make a reasonable decision based on those facts? Is it not considered improper and unethical for the pastor to insist on being present at such meetings?

Since the pastor is chairman of the Church Board (*Manual*, par. 130), I would not say that it is "improper and unethical" for him to be present at the board's meetings.

To be present when his salary is being reviewed and discussed may be unusual and/or unwise, but not unethical. I can see how it would likely hinder frank discussion, but if I were a board member in such a situation I would assume that the pastor was

willing to hear his work and his salary discussed and evaluated, and I would be frank.

I would not want to be present as a pastor at such a meeting, as much out of fear that discussion would be frank, as out of concern for repressing discussion!

If the board objects to the pastor's presence they could kindly and candidly request that he not be there during these discussions. □

■ I am sure that there is no conflict in the meaning of Proverbs 16:7, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him," and Luke 6:26, "Woe unto you, when all men speak well of you." There seems to be a paradox here. Will you reconcile these verses for me?

Proverbs 16:7 and Luke 6:26 are not contradictory if we remember that such proverbs point to what is generally true in life, but are not absolute or automatic laws. That a God-pleasing man often gains the respect of, and peaceful treatment from, his enemies is often true. Examples are Pharaoh's treatment of Joseph and Nebuchadnezzar's treatment of Daniel. On the other hand, Jesus always

pleased God, but the enemies of Jesus were implacable and finally crucified Him!

The words of Jesus in Luke 6:26 teach us that popularity with the world which hates and opposes God means that one gains such popularity by being disloyal and unfaithful to God. It is similar to His words in John 15:18-20, and to the words of James in James 4:4. □

■ In the Old Testament God refers to himself as "I Am." Jesus uses "I am" in the New Testament many times, as in John 10:11, "I am the good shepherd," or John 6:35, "I am the bread of life." Do His statements sufficiently prove His claims to deity? Are these statements by God and Christ essentially the same and good evidence in supporting the doctrine of a triune God?

Most of the commentators I have consulted do regard Exodus 3:6—"I am that I am"—as part of the background of the "I am" statements of Jesus in the Gospel of John.

Read in the light of that background, and of the total message of the Fourth Gospel, the "I am" statements are, to quote from C. K. Barrett, "a form of speech calculated to be impressive, and to suggest, to both Jews

and Greeks, the presence of an active and self-revealing God."

The statements are a claim to deity, not proofs of the claim. The claim can only be accepted in faith or rejected in unbelief; it cannot be "proved" or "disproved" as we customarily use these terms.

The claim implicit in these "I am" statements does have tremendous value for the doctrine of the Trinity. □

Aliquippa, Pa., a girl, Courtney Lynne. Nov. 6
to RANDALL AND PAMELA (LEWIS) HOWARD, Mount Pleasant, Mich., a girl, Jill Renee, Oct. 15

to LARRY AND CAROL (PICKENS) MASON, Nashville, Tenn., a girl, Kelli Dawn, Oct. 1

to REV. LOYD (TOM) AND MARY (COLEMAN) McLAUGHLIN, Boulder, Colo., a boy, Mark Edward, Dec. 2

to LARRY AND LINDA (VANDERPOOL) PRYOR, Show Low, Ariz., a boy, Joshua Howard, Dec. 27

to KENNETH AND PHYLLIS (PANNECOUK) SCHALL, Kankakee, Ill., a girl, Heather Marie, Dec. 17

to JOE AND MARGIE (JOHNSON) SHREFFLER, Ponca City, Okla., a boy, Joseph Martin II, Nov. 22

to DAVID M. AND SHERI (CARRUTH) STONE, Duncanville, Ala., a girl, Staci Marie, Aug. 29

to DAVID L. AND KATHRYN (DUFFY) TAYLOR, St. Petersburg, Fla., a boy, Shawn Michael, Oct. 5

to JOE AND MARY BETH (HELMS) TUCKER, Indianapolis, Ind., a girl, Amy Elizabeth, Oct. 31

to REV. CHARLES AND JANE (COWGER) WILLIAMS, Kansas City, a girl, Cori Jean, Dec. 20

ADOPTED

by ERICH AND INGEBURG "MARIE" SCHOENLEBER, Kansas City, a girl, Erika, born Apr. 28, 1970

by JOHN AND NANCY (HILLIARD) SINGH, Reno, Nev., a boy, José Angelito, born May 31 in Acapulco, Mex., adopted Dec. 20

MARRIAGES

KATHERINE SUSAN SHREFFLER and NORMAN GRAGERT at Arkansas City, Kans., Oct. 15

JEANNIE WILSON and ARLIN TYLER at Mitchell, S. D., Dec. 30

ANNIVERSARIES

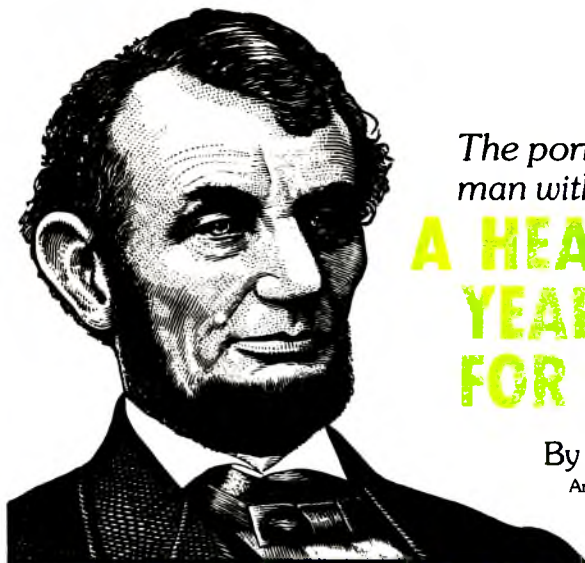
MR. AND MRS. W. B. ASHLEY of Alhambra, Calif., celebrated their 62nd wedding anniversary Dec. 30. They were married near Sterling, Kans., by the late Rev. Thomas Keddle. They have 2 sons, J. C. Ashley of Glendora, Calif., and Robert Ashley, Nazarene missionary of Castries, St. Lucia, West Indies. They have 5 grandchildren and 5 great-grandchildren. They have been members of the Alhambra, Calif., church for more than 50 years.

MR. AND MRS. GEORGE SNOWBARGER of Dodge City, Kans., celebrated their golden wedding anniversary Dec. 31. Hosts for their reception were their children: Dr. and Mrs. Marvin Snowbarger, Emporia, Kans.; Rev. Park and Wynona Burkhart, Gainesville, Fla.; Harold and Fern Lewis, Leesburg, Va.; Rev. and Mrs. Daniel Snowbarger, Pinebluff, Ark.; Mr. and Mrs. David Snowbarger, Dodge City; and Rev. Keith and Alice Tallent, Farmington, Mo. Mr. and Mrs. Snowbarger have 20 grandchildren and 3 great-grandchildren. All were present for the reception.

MR. AND MRS. TOM D. YOUNG of Amarillo, Tex., celebrated their 50th wedding anniversary January 8 at Amarillo, Tex., First Church. Rev. Jerome Hancock officiated at a service commemorating the renewal of their wedding vows. The ceremony was followed by a reception given by their three children: Mr. and Mrs. Thomas E. Young of Wichita, Kans.; Mr. and Mrs. R. E. Young of Fort Cobb, Okla.; and Mr. and Mrs. Charles A. Young of Amarillo. The Youngs have five grandchildren.

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CLARENCE BOWMAN TAKES ADDED RESPONSIBILITY IN BLACK WORK

Rev. Clarence Bowman, professor at Nazarene Bible College, will direct recruitment and liaison with Black Nazarene students at all of the colleges as well as coordinate the series of Black regional fellowships launched last year, according to Dr. Raymond W. Hurn, executive director of Nazarene Home Missions.



Dr. Hurn noted that enrollment of Blacks at the Bible college has taken a sharp increase under the leadership of Rev. Bowman, going from only 2 to a present enrollment of 32. A total of 403 Blacks are presently enrolled in all Nazarene Colleges.

The expanded role for Rev. Bowman in the ministry of Blacks is one of several indications of a new thrust in ethnic outreach in the church.

Rev. Bowman has been a minister in the Church of the Nazarene for 25 years. He was a pastor for 15 years, serving on the West Virginia District.

During this time he was also associated with the Nazarene Bible School at Institute, W. Va. When the Bible school was merged with the Nazarene Bible College in Colorado Springs, he became a member of the NBC faculty and has continued his activity and interest in getting young Blacks into Nazarene educational institutions.

He is the brother of Rev. Roger Bowman, who served as director of cross-cultural ministries for the Department of Home Missions until late last year when he returned to the pastorate of Los Angeles Grace Church. □

TWO MVNC PROFESSORS EARN DOCTORATES

Two Mount Vernon Nazarene College professors have been added to the faculty members who have earned doctorate degrees. William Youngman and David Liles, after this past summer, are among the 40 percent of the faculty who hold such degrees.

Dr. Youngman was graduated in June from the Evangelical Lutheran Theological Seminary, Columbus,

Ohio, with a doctor of ministry degree. His dissertation was entitled "An Examination of the Nature of Expository Preaching with Reference to Its Usage Among Pastors in the Church of the Nazarene."

Youngman, an associate professor of religion, has been with the college since 1972. He holds an A.B. from Friends University, Wichita, Kans.; a B.D. from the Nazarene Theological Seminary, Kansas City; and a master's degree from Boston University. In addition to teaching, Dr. Youngman has pastored in the Church of the Nazarene for 15 years.

Dr. David Liles earned a doctor of musical arts degree from Ohio State University, Columbus. His areas of specialization lie in vocal performance and vocal pedagogy. In partial fulfillment of the degree, he completed a document titled "A Repertory List of Published Works for Tenor and Chamber Ensemble" which is an historical survey of such works from 1600 to the present.

Liles also was graduated from Trevecca Nazarene College with a bachelor's degree and he earned an M.S.M. from Wittenberg University. This is Liles's second year with MVNC, where he is an assistant professor of music. □



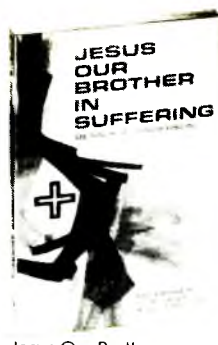
On October 5, 1977, Chaplain Captain Ira E. King, United States Army, was awarded the Army Commendation Medal (First Bronze Oak Leaf Cluster) for his outstanding ministry in Korea. The award was presented at Fort Lee, Va., by LTC Robert L. Joiner (l.), 2nd BTN, Quartermaster School Brigade Commander. Chaplain King's citation reads as follows: "For exceptionally commendable service from 28 June 1976 to 21 June 1977 while serving as Protestant Chaplain, Division Artillery, 2d Infantry Division, Republic of Korea. Chaplain King was a significant factor in the increased spiritual awareness of Division Artillery personnel. His preaching, inflexible moral stance and ability to communicate with all on a personal basis resulted in a doubling of attendance at the weekly Protestant service. He developed a program which was a model for chaplains' programs throughout the division. Chaplain King's outstanding performance of duty brought great credit to himself, the 2d Infantry Division and the United States Army."



BL-4803



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Ways to Emphasize

Easter 1978

March 26



M-3210



VA-74039

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Gifts

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LAST DAYS IN JESUS' LIFE. Contains two filmstrips: "Jesus Is Not Afraid" and "Jesus Lives!" They visualize events in the final days of Jesus' ministry. Aimed primarily at the six-, seven-, and eight-year-olds, but could be used with an adult audience. Will help convey the spiritual impact of Easter and applies it for today. Total time for both filmstrips—15 minutes. **VA-53K** Includes two filmstrips: narration, and record **\$19.35**

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Breaking the Language Barrier

FOR SEVERAL MONTHS a young Christian couple in our church, parents of three youngsters, had been bringing four or five neighbor children with them to Sunday school. The children were blond stairsteps, all girls except one, and their attendance was intermittent. Since they seldom all owned good shoes at once, they missed Sunday school often.

Their mother was a German woman, born and raised in the "old country," who spoke with a heavy accent, in the fascinating direct way German people have of talking. She was large-framed and tall, and had learned the fine arts of knitting and sewing well. Many people bought afghans and sweaters crafted by her able hands.

I do not know if the mother ever attended church; if she did it was a rare occasion. Sometimes it took extra effort to get permission to bring the children to Sunday school, but my Christian friends did not give up. Finally, the family moved into a home closer to town and the mother started attending church with the youngsters, riding the Sunday school bus.

One evening, my son and our minister were having a New Life Bible study with some people who were seeking to know the Lord. During the study, this German woman knocked on the door, carrying a

large brown bag of dry beans she wanted to share with the family; they were having a hard time making ends meet.

What a timely interruption! The Holy Spirit led the men to continue the study, and God was very close. Since my son had spent some time in Germany while in the Army, he seemed to have a special empathy with our German lady as she struggled to grasp truths of salvation.

But Satan was also busy. He kept saying, "Tell them you don't understand."

A precious soul was at stake! The mother of five of God's little ones! Our minister and my son prayed, and then carefully explained the gospel message again . . . slowly and plainly. The lady shook her head and said, "I not understand what you tell me."

My son faced her, in the straightforward way of her own nationality, and said briskly, "You are doing what Satan wants you to do. Now the whole matter is simple enough! Are you *for* God or are you *against* Him?"

She stared at him for a little while, then thrust her hand forward to grasp his in a firm handshake. "I'm for Him!" she said loudly and positively. Her face lit up with the light of heaven.

She has been speaking out *for* Him ever since! □

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

22 NEW MISSIONARIES APPOINTED

The General Board, in the opening meeting of its annual session January 16, approved the appointment of 22 new missionaries. They are: **Don and Glenda Bell**, Bethany., Okla. general appointment; **Judy Bowes**, Lawrence, Kans., medical work in Papua New Guinea; **Ethel Bull**, Kansas City, general appointment; **Lowell and Marilyn Clark**, Pawhuska, Okla., Malawi; **Ray and Donna Couey**, Kansas City, general appointment; **Dave and Carolita Fraley**, Kansas City, general appointment; **Carl and Shirley Romey**, Milton, Fla., general appointment; **Rick and Bonnie Ryding**, Seattle, Wash., Zambia; **Jonathan and Magda Salgado**, West Covina, Calif., Guatemala Bible School; **Doug and Peggy Terry**, Lawrenceburg, Tenn., general appointment.

Two overseas couples not attending the board session were included: **Kurt and Susan Schmidlin**, Kaiserslautern, Germany, general appointment; and **John and Sandra Estey**, Manzini, Swaziland, to Swaziland Education. □

—NCN

GENERAL BOARD ACTS ON INTERCOLLEGIATE FOOTBALL

The General Board in executive session, January 17, by a substantial vote removed its restriction on Nazarene colleges playing intercollegiate football.

The restriction was one of the guidelines set up 12 years ago by the Department of Education, as directed by the General Assembly in 1964 in Portland, Ore. The action by the Board on January 17 places the responsibility for whatever football program is undertaken by a Nazarene college on its board of trustees. □

—NCN

GENERAL BOARD ELECTS OFFICERS

The General Board elected officers for 1978, January 17. The following form the executive committee: chairman, **Dr. Dudley Powers**, Bethany, Okla.; president, **Dr. Howard Hamlin**, Shawnee Mission, Kans.; first vice-president, **Dr. Robert Collier**, Vancouver, B.C., Canada; and second vice-president, **Dr. Homer Adams**, Stone Mountain, Ga. The members-at-large are: **Mr. Vernon Lunn**, Farmington, Mich.; **Dr. George Scutt**, Valparaiso, Ind.; and **Dr. Robert Wilfong**, Kennett Square, Pa. □

—NCN

THANKSGIVING OFFERING TOTAL

We have just received the final accounting of receipts for the 1977 Thanksgiving Offering for World Evangelism and the grand total is \$5,562,012.36! This means we surpassed our goal of \$5,200,000 by \$362,012.36! To God be the praise!

On behalf of the Board of General Superintendents and the General Board of the Church of the Nazarene, we express our sincere thanks and grateful appreciation for the faithful giving of Nazarenes around the world which enabled us to reach this largest offering in history. General Church Treasurer Dr. Norman Miller and Department of Stewardship Executive Director Mr. Leon Doane join me in saying "thank you." □

—ORVILLE W. JENKINS
for the Board of
General Superintendents

COMMISSION ON INTERNATIONALIZATION MEETS

Members of the Commission on Internationalization of the church expressed confidence and excitement as the program for a year of study was decided upon at their meeting in the Marriott Hotel, Kansas City, January 20-21.

The membership of the commission contained representatives from North and South America, Europe, Africa, and the Far East.

The commission elected as its officers: Dr. Orville W. Jenkins, chairman; Dr. H. T. Reza, vice-chairman; and Dr. B. Edgar Johnson, secretary. □

—NCN

GENERAL BOARD ENTHUSIASTIC ABOUT TV

The General Board was challenged by the report of the Department of Communications. Singled out for special comment were the recommendations for a television ministry. The board approved the plan to develop pilot programs in 1978 with the goal of regular weekly broadcast in selected markets by mid-1979.

Appreciation was expressed for the "20/20 Vision" committee of laymen who offer promise of developing a financial support system for the projected ministry. Paul Skiles, executive director of the Department of Communications, says the annual cost for production and air-time of weekly series, specials, and spots will amount to \$3 million.

The General Board directed the set-

ting up of a committee composed of three members of the Department of Communications and three members of the "20/20 Vision" committee to formulate a plan to raise financial support for the denominational television ministry. Members of the "20/20" committee have expressed confidence that \$1 million can be raised by laymen of the church in 1978 for this thrust. □

—NCN

SPINDLE ELECTED COORDINATOR OF CHRISTIAN LIFE DIVISION

Dr. Chester Galloway reported to the General Board as the executive coordinator for the first full year of the new Division of Christian Life, Monday night, January 16. He felt the position required full time, but at the conclusion of his report, he announced that he was declining to continue as coordinator. He said the leading of God's will for his life at the present was to continue his previous commitment to Nazarene Theological Seminary.

The General Board then elected Dr. Richard Spindle, head of the Department of Religious Education at Nazarene Bible College, Colorado Springs, Colo., to succeed Dr. Galloway. Dr. Spindle is a graduate of Bethany Nazarene College and received a Doctor of Religious Education degree from Southwest Theological Seminary, Fort Worth, Tex. He is married; his wife's name is Billy. They have two children—a daughter, Robin, 13; and a son, Blair, 8.

Dr. Spindle announced January 18 that after prayer and a chance to meet with the executive directors of the departments in the division, he would accept the position. The family plans to move to Kansas City the first of June. □

—NCN

CORRECTION ON MANGUM RELEASE

It is a joy to make this correction. Dr. Robert Mangum was able to attend a part of the Department of World Mission meetings, of which he is chairman, and all of the General Board meetings. Though he has undergone minor surgery, the physicians are not certain whether he suffers from a malignancy, and if so, what type it is. Dr. Bob believes God has answered prayer. He returned from the board meeting to Salt Lake City for further tests. □

—NCN



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