

CHURCH OF THE NAZARENE / JANUARY 15 '75

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HERALD

OF HOLINESS

YOUTH WEEK
JANUARY 26—FEBRUARY 2



—General Superintendent V. H. Lewis



THE CASE FOR MODESTY AND CHRISTIAN SIMPLICITY

The Church of the Nazarene bases its doctrine upon the Word of God. It also relates its ethics and standards to the Scriptures. Both are essential, for Christian ethics and standards are essential to the redemption of the soul. They are vital to a walk with God and a visible expression or witness of the Christian life.

Our people are to refrain from “the indulging of pride in dress or behavior.” They are also urged to dress with “the Christian simplicity and modesty that become holiness.” I believe that such visible deportment is becoming to holiness.

The Scriptures give specifics of conduct and attire which applied to that day but are still relevant today. It is not difficult today to discern both—by that I mean pride of dress and behavior or simplicity and modesty. The first “becometh” the world and the second “becometh” the Christian. The Christian needs to relate himself and his life to ethics stated in God’s Word.

Simplicity and modesty—what plain, clean, and wholesome words they are! Where applied to life they are like a breath of fresh, clean air in the smog of man’s fleshly gratification. They are like the

sunshine in a clear, blue sky; like spring with fresh, new life appearing. They offer a clear conscience; a better life; a good, uncomplicated existence; a stable faith, applied and expressed in straightforward Christian living.

The lost world needs the Christian. It needs him like this—in simplicity and modesty. These are principles never exhausted. They are always good, presenting a clean standard and defining boundaries for the straight path.

The scripture quoted below does not give the Christian a “passing grade” on the outward manifestation mentioned above but turns our attention to the great and meaningful ornament of a correct inner relationship with God. To the wonderful witness of our spirit expressing itself in meekness and quietness in a hurried and fevered world let us give ourselves these days.

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Peter 3:3-4). □



Photo by John N. White

SHE WAS A charming hostess. Her home was beautifully and comfortably furnished. An artist might have thought it a somewhat hybrid motif but her ingenuity and taste had been delightfully effective. She told us that, due to shortage of funds, she had been forced to furnish their house by purchases at rummage sales, auctions, and garage sales.

They were pieces which an affluent society could afford to discard while quite undamaged. In changing the general decor, a particular good piece did not fit. It was too big for the attic and too good to throw away. Items once the pride and joy of the home became bargains for a bargain hunter.

Whatever ceases to be used ceases to be valued. What we do not value becomes an encumbrance and is for sale at a fraction of its cost or even of its worth. Bargain hunters thrive on the fickle fancies of folks.

This is true, not only of furniture, but of life's finer values. Great dreams, lofty aspirations, and noble plans which once drove the life to splendid goals become burdens allowing life to sag like sails without wind. Treasured friendships if neglected are quickly crowded out. Family happiness patterns are pushed out of the house by the press of new but less important things.

Devotional experiences, Bible study, even church attendance can become excess in life. Once this happens, we sell them cheaply.

The most shocking sale in all history took place in a Temple office at midnight when a man with a surplus Christ decided to get what little he could get out of the best Friend he ever had.

He had accepted the invitation to follow Jesus Christ and for three years had lived close to Him. He had watched Him at work. He had seen His miracles and watched His utter un-

selfishness.

Judas at last formed his own philosophy of life. It was basically self-centered. He found no room in his life for the utter unselfishness of the Lord. He could not live by it. He could not put it in the attic. He could not be himself and keep the Galilean.

He might as well get what he could out of his situation. He went to the bargain hunters and asked an offer. They may have offered 20 pieces of silver and he asked for 60. He may have come down to 50 and they came up to 25. Then he may have suggested 30 pieces and they took the offer.

The shock of it all came when he went out without his Christ and discovered in the darkness that what he had thought so important was not important after all. His life was utterly emptied but his bargain had been sealed.

No man will offer life's great treasures at rummage sales until first he has lost interest in them. However, life has nothing so valuable that it will not become surplus if it is neglected, unused, and inconvenient.

Life for all of us is continually changing its pressure points, its exposures, and its temptations.

None of us would readily sell treasures for trifles but we can allow ourselves to fill life so full of things which conflict with those values that we crowd treasures into life's attics, from which they eventually go to the rummage sales. Sometimes we sell some very valuable things quite blindly after we have filled life so full of other things that we have not room for some indispensables.

Life's finest things improve with age; and the longer we enjoy them, the more valuable they become. He who continues to enjoy them will never sell them. □

BY MILO L. ARNOLD

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*Beside the window, 'neath a lamp,
You'll find my praying chair.
The Bible, notebook, pen stand by
To aid me in my prayer.*

*Sometimes the sunshine streams across
My shoulder as I pray,
And I thank God for His great love
On this, a bright, new day.*

*But when the day is dark and drear,
The lamp shines in its place,
Reminding me that in life's gloom
Still shines God's wondrous grace.*

*Reading in His blessed Word,
What happiness I find!
I underscore the precious truths
That captivate my mind.*

*The prayer list is so long at times
And tears fall silently;
But, oh, how great to know He hears
And answers every plea!*

*Best of all is time that's spent
Not asking for a thing
But simply loving, praising Him,
My Master and my King.*

*There's not a better place I know
To come with joys or care
Than to my special resting place—
My good old praying chair.*

—Irene M. Johnson
Hialeah, Fla.

JOY UNSPEAKABLE

*To wake up each new morning
With a song of praise in my heart,
And a prayer on my lips to our Father above,
Gives the day a wonderful start.*

*To study His Word and commune with Him:
To know He will guide me all day
By His blessed Holy Spirit,
Each stumbling step of my way:*

*To be wakened by His whisper
In the still small hours of night;
To know He seeks my company,
Is unmerited delight.*

*Count these blessings plus many more
And know that God is reachable.
All these together, plus His great love,
Amount to joy unspeakable!*

—Norma Hilliard
Tacoma, Wash.

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I FEEL LIKE I've had forty-eleven devils after me all day," she said.

The patient was an elderly Christian who had at one time been active in the work of the Lord. Now she was "on the shelf," as it were, and was having a rough day on that hospital bed, spiritually and physically.

There is no Christian on earth who has not felt this way at one time or other, for the devil is no friend of those who serve the Lord.

Problems do not disappear as we begin the Christian life, and Satan is the greatest problem of all. He may not appear as an apparition, as he did to Martin Luther, but he is there nevertheless.

If he can, Satan will turn blessings to burdens, highlights to heartaches, smiles to sobs, and otherwise cast a fly into the ointment of joy and peace. His relationship with man is the antithesis of Christ's. Even as an "angel of light" his purpose is to embroil and ensnare Christians everywhere.

One of the common experiences of today's world is pressure. Everyone you know is under some kind of pressure: at work, at home, at school, in the neighborhood. Life is filled with pressures to "do" and pressures to "don't."

In addition, there are the inner compulsions. Our generation may truly be called the uptight generation with its uncertainties and ulcers. Almost no one is content to be equal with his peers; he must be superior, so come the drives and the resultant dilemmas. Life becomes a can of writhing worms.

Such pressures demand success at any cost; so many exert themselves to the limit to leap

ahead, even if it means to "lop a head" in the process.

Guilt and condemnation set in and the pressures build up. Christians must be aware of their liabilities and limitations as well as their potential. "Forty-eleven devils" will attack with alacrity at these points.

Sickness, age, environment, or training become stumbling blocks to victorious living. When Satan attacks along the lines of ability, or the lack of it, he builds up pressures of frustration and futility.

Perplexities are especially a part of living in 1975. The little question "Why?" is often the vehicle by which the devil invades our innermost thoughts to upset us.

Why am I sick? Why did this have to happen to me? Why do I feel this way? Why was I passed up for this promotion? Why don't things change for me? And a myriad of other whys. Puzzling over answers to these questions often results in further confusion and perplexity.

There was a day generations ago that a man could be educated in every known field. This is no longer possible. We are living in the age of the specialist. Someone humorously observed that first it was the general practitioner, then the eye doctor, then the doctor of the right or the left eye! But no matter how knowledgeable one might be, there are no pat answers to some important questions, and no answers to others.

Things are not always what they appear to be, nor do they always turn out as we suppose they should. A prayer request that is not answered immediately, for instance, may become a hindrance to faith and cause direct attack from the devil by way of perplexity.

God does not work according to our time schedule, however, so let it satisfy our minds that He does answer prayer. Perfect peace is not attained by finding the answer to every perplexity but in trusting God to work it out.

Isaiah declared, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (26:3).

Many times people-relationships are the obstacles which we must cope with and conquer. A telephone call, a tone of voice, a peculiar look, a cutting remark, an unfriendly attitude may be used by the devil to bring consternation to Christians.

The fact is that no one can please everyone. Social tensions are always to be dealt with. The problem is not the coming of crises but whether we deal with them in a Christlike spirit. According to the Scriptures, we are to live peaceably with all men "as much as lieth in you" (Romans 12:18).

We cannot always change relationships, for people are not always pliable, but we can maintain inner and individual stability and victory in spite of "forty-eleven devils." □

BY JOHN W. MAY

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The Expositor's Corner

BY ALBERT J. LOWN
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Problems in the World—



Peace
in Me

IF ONE COULD foresee that a certain conversation would be a last farewell to loved one or friend, the subjects would be carefully chosen. If mutual peace in the hearts concerned was a supreme aim, then separation, scattering, and suffering would be the most unlikely themes.

Yet Jesus brings these to the fore in a chapter that opens with disaster and closes with dynamic peace: John 16.

His disciples are prepared for peace by the challenge of facts that seemingly contradict any thought of peace. They face a separation that cannot be avoided. Though previously hinted at in word and parable, it is now "expedient," necessary in divine purpose, that Jesus should die and depart—exchanging a local physical presence for His universal abiding in the Church by the coming of the Holy Spirit, His Other Self.

His incarnation in a perfect human body, soon to be crucified, would become an indwelling in a body of imperfect human beings, His Church. In kindness and consideration, this "going away" is explained as travail, pain with a purpose. But their minds were still veiled and sorrow filled their souls.

A crisis that could not be avoided was upon them: "The hour cometh, and now is" at hand, with no escape. Anticipating a crisis is burden enough, in church, family, business, or health—facing the actual crisis as a key figure is not conducive to peace.

It would bring to the disciples a breakdown

that would be complete: "Ye shall leave me." Alone, in the darkness of Gethsemane's night, the Saviour prayed and in loneliness yielded to His captors; for "they [the disciples] all forsook him, and fled."

But God did not forsake Him; "The Father is with me." Within 24 hours He faced a greater loneliness when it seemed God had forsaken Him too: "My God, why hast thou forsaken me?" But all did not fail then; five brave ones stood by the Cross. The finality of loneliness, "forsaken thus by God and man," is never allowed, together, fully.

Separation, crisis, breakdown, loneliness—and in the same breath, PEACE! A greater miracle than His own peace: in Me, *ye shall have peace.*

A miracle beyond belief, not beyond experience! Peace, when everything rocks, when dearest ties are broken, when life tumbles in and death hurries in, when facts belie and faith questions.

Not an unworldly peace, akin to the quiet of a cemetery or seclusion of convent or cloister, though quietness may be an element in or a prelude to peace. This is peace with or without quietness—"in the world."

The everyday world that is too much with us early and late. Amid the worries of the world: peace in "tribulation" when succeeding pressures buffet feelings red-raw. Over the wickedness of the world when goodness becomes a fight and the issue is overcome or be overcome: "Be of good cheer; I have overcome the world."

Never an unchallenged peace: an unruffled, spineless, passive state of pious feeling that makes one less than flesh and blood. Five times at least in the life of Jesus peace seemed strangely absent:

1. At the grave weeping, sobbing, for Lazarus, the family, and all mankind.

2. As the Greeks offered an alternative to the Cross, a chair of philosophy in Athens. Father, "what shall I say?" No voice from heaven but the voice of renewed consecration in His own heart: "Father, glorify thy name." Then the confirming, comforting voice: "I have . . . and will."

3. In God's house confronted with hard-hearted hypocrisy, looking—angry—grieved. Stirred to challenging miracle, direct and indirect reproof.

4. In Gethsemane's garden, agonizing with strong crying and tears; disappointed with an inner circle and strengthened by an angel to majestic poise.

5. On Golgotha's hill, "My God, why . . . ?" yet held to the end by a childhood prayer and the anchor love of Father and home: "Father, into thy hands I commend my spirit."

Five contradictions of peace in a truly human life, teaching in the school of life and suffering that peace is not automatic or inhuman, smooth or serene, tranquil or tepid, care-

less or carefree. It is poise regained through prayer, consecration confirmed in crises and crosses, mastery achieved through adjustment and faith, holding on in spite of questions.

Not an unconditional peace, for it is found only "in Christ." The *ataraxia*—peace from the toes upward—of John 14; the untroubled heart as faith believes in the fatherhood of God, also in the divine saviourhood of Jesus and the manifest presence and power of the Holy Spirit in troubled lives.

The one Greek word *ataraxia* was molded into the rubber doormat outside the late Samuel Chadwick's study door at Cliff College. Fit parable or symbol of the standing ground for peace in Christ:

*Thro' Christ on the Cross peace was made;
My debt by His death was all paid.
No other foundation is laid
For peace, the gift of God's love.*

*When Jesus as Lord I had crowned,
My heart with this peace did abound.
In Him the rich blessing I found,
Sweet peace, the gift of God's love.*

*Peace, peace, sweet peace!
Wonderful gift from above!
Oh, wonderful, wonderful peace!
Sweet peace, the gift of God's love!* □

PEN POINTS

EXERCISES TO KEEP YOU IN SHAPE

Facial:

Mouth—Smile—especially when you're having a hard day.

Shut fast when about to say something mean.

Eyes—Be on the lookout for ways to help those around you.

Read Bible at least once a day.

Shut tightly during times of prayer.

Ears—Listen always for that "still small voice."

Turn away from gossip as swiftly as possible.

Nose—Always straight ahead; careful here not to slip into others' business.

Hands and Arms:

At least once a day pick up Bible for reading.

As many times a day as possible open and shut hands and move arms by doing helpful tasks for others.

Shake hands—especially after church services. (This exercise is most effective when used with mouth exercise—the smile.)

Feet:

Feet should always be exercised as much as possible. Walking is excellent for them. Such as: calling on sick or absentees and new prospects; cleaning house for sick or shut-ins (also uses hand exercises).

Whole Body:

The best exercise for the entire body is a fairly simple one but very effective. First bend legs at knees until a kneeling position is reached. Hold position! Then bend arms at elbows and clasp hands. Hold. Bow head and hold position. Ears shutting out all outside noises but open to God. Mind should now start rolling off praises and thanks to God. (Option—mouth used for speaking praises and thanks.) This exercise, as with most of the others, cannot be overused.

These exercises used faithfully are guaranteed to take a weight of burden off you and pounds of cares. And at the same time keep you in shape WITH GOD!!! □

By Mary Clothier
Victor, Mont.

Photo
Dave Ander-

BY JAMES DOBSON
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Setting Your Child Free



Self-esteem is not only vital to a child's emotional and physical health; it is also important to his spiritual well-being. Those children who feel inferior are usually more vulnerable to destructive group pressure and often conclude, "Even God hates me!" The article

which follows is one of a series on this topic, quoted from Dr. James Dobson's new book *Hide or Seek* (Fleming Revell Co.)

QUESTION: My son is now 21 years old, and frankly, I'm afraid to let him make his own decisions and determine his own course. We've tried to teach him what is right but I don't believe he will follow it unless we push him. Should I continue to demand that he accept my wishes, even though he is a man now?

Your anxiety is very common, particularly among Christian parents. I have observed that the process of "letting go" during late adolescence is much more difficult for parents with deep religious convictions than for those without them.

Christian families are more likely to be aware of, and be concerned by, the spiritual dangers

their child will face with increasing independence and freedom. They have greater reason to fear the consequences of premarital intercourse, marriage to a nonbeliever, rejection of the Christian ethic, and other departures from the faith they have taught.

Everything they have said during the first 18 years will either be incorporated into the values of the new adult or it will all be rejected and thrown overboard.

The importance of this decision, then, causes too many zealous parents to hold on tightly to their maturing child. They insist that he do what is right, demanding his obedience and loyalty. They allow him to make a few important decisions and try to force-feed certain attitudes to him.

But the day for that kind of programming is finally past. The result is often tremendous resentment on the adolescent's part, leading him to defy his parents just to prove his independence.

A mother with this "hang-on" attitude came to me recently in regard to her 20-year-old son, Paul. He was not obeying her as she thought he should, and the conflict was literally making her sick.

Paul rented an apartment against her will, with a roommate whom she disliked, and was seen with girls of questionable reputation. He threatened to transfer from a Christian college to a local university, and more or less denounced his faith.

“What can I do? What can I possibly do to get him straightened out?” she asked.

I told her that Paul’s day-to-day behavior was no longer her responsibility. She had completed her task as his mother and should set him free. I explained that her nagging and begging were probably accentuating Paul’s defiance, since she was playing an inappropriate “mothering” role, which he resented. I suggested that this woman sit down and write her son a polite and loving letter, telling him emphatically that she was letting him go—once and for all.

Several days later, the woman brought a rough draft of a letter she had written for my approval—but it was not what I had in mind. Her composition turned out to be a finger-wagging indictment, warning of the future and urging the wayward boy back to his senses.

It was impossible to edit what she had written—so I wrote a letter for her. She sent my letter to her son over her own signature, and I have printed it below with her permission:

Dear Paul:

This is the most important letter I have ever written to you, and I hope you will take it as seriously as it is intended. I have given a great amount of thought and prayer to the matter I want to convey, and believe I am right in what I’ve decided to do.

For the past several years, you and I have been involved in a painful tug-of-war. You have been struggling to free yourself of my values and my wishes for your life. At the same time, I have been trying to hold you to what we both know is right.

Even at the risk of nagging, I have been saying, “Go to church,” “Choose the right friends,” “Make good grades in school,” “Live a Christian life,” “Prepare wisely for your future,” etc. I’m sure you’ve gotten tired of this urging and warning, but I have only wanted the best for you. This is the only way I knew to keep you from making some of the mistakes so many others have made.

However, I’ve thought all of this over during the last month and I believe that my job as your mother is now finished. Since the day you were born, I have done my best to do what was right for you. I have not always been successful—I’ve made mistakes and I’ve failed in many ways. Someday you will learn how difficult it is to be a good parent, and perhaps then you’ll understand me better than you do now.

But there’s one area where I have never wavered: I’ve loved you with everything that is within me. It is impossible to convey the depth of my love for you through these years, and that affection is as great today as it’s ever been. It will continue to be there in the future, although

YOU ARE A MAN NOW, AND YOU’RE ENTITLED TO MAKE YOUR OWN DECISIONS—REGARDLESS OF THE CONSEQUENCES.

our relationship will change from this moment.

As of now, you are free. You may reject God or accept Him, as you choose. Ultimately, you will answer only to Him, anyway. You may marry whomever you wish without protest from me. You may go to U.C.L.A. or U.S.C. or any other college of your selection. You may fail or succeed in each of life’s responsibilities. The umbilical cord is now broken.

I am not saying these things out of bitterness or anger. I still care what happens to you and am concerned for your welfare. I will pray for you daily, and if you come to me for advice, I’ll offer my opinion.

But the responsibility now shifts from my shoulders to yours. You are a man now, and you’re entitled to make your own decisions—regardless of the consequences. Throughout your life I’ve tried to build a foundation of values which would prepare you for this moment of manhood and independence. That time has come, and my record is in the books.

I have confidence in you, Son. You are gifted and have been blessed in so many ways. I believe God will lead you and guide your footsteps, and I am optimistic about the future. Regardless of the outcome, I will always have a special tenderness in my heart for my beloved son.

*Sincerely,
Your mother*

This message must be conveyed to a child when the time comes, whether it be discussed in conversation or written in the form of a letter. We are given 18 or 20 years to interject the proper values and attitudes; then we must take our hands off and trust in divine leadership to influence the outcome. And surprisingly, the chances of a young adult making the right decisions are greatly increased when he is not having to fight for his manhood and independence.

The biblical story of the prodigal son in the Book of Luke is a brilliant guide to follow at this point. The father knew that his boy was going to squander his money and live with prostitutes. He knew the boy would make many mistakes, and possibly destroy himself in the process. Yet he permitted the young man to leave home! He did not chain him to a tree, or even condemn him verbally. Nor did he bail him out when he ran aground in the distant land.

The love with which the father said good-bye made it possible for this son to return after making a mess of his life. All of us would do well to follow this wise father’s loving example. □



A WORD ABOUT WINE

THERE IS ONLY ONE KIND of person who does not have to worry about the effects of alcohol. That is the person who has never drunk alcohol in any of its forms and who never intends to drink it during his lifetime.

Due to the acceptance of wine and other forms of alcohol in some circles and its influence on Christian families, some points of clarification need to be made regarding the viewpoint of scripture and the use of alcohol as a beverage.

Dr. John M. Howell in *Wine and the Word* states: "The English Bible is a translated book.

The words used in it were chosen as carefully as possible by the translators; but for all their care, there are still words that are difficult to understand. One of them is the word, 'wine'. The word 'wine' is used 195 times in the King James version. It comes from 13 Hebrew words and 8 Greek words meaning many things from fresh grapes as they hang on the vine to intoxicating liquor. These words may be translated 'fresh grapes', 'grape jam', 'grape jelly', 'raisins', 'raisin paste', 'unfermented grape juice', or 'intoxicating wine'. In deciding which of the translations to use, the Bible student would have to take into consideration the context, the background, the spirit, who is responsible for what is said, and perhaps many other things. Seven ways to translate single words gives a great deal of leeway for misinterpretations."

It is significant that the Greek language makes a distinction between fermented and sweet wine. W. E. Vine in *An Expository Dictionary of New Testament Words* notes that the Greek word *oinos* (Matthew 9:17; Mark 2:22; and Luke 5:37) indicates fermentation, as do Ephesians 5:18; John 1:10; 1 Timothy 3:8; and Titus 2:3. Another Greek word for *wine*, *gleukos* (Acts 2:13), denotes "sweet new wine."

An authoritative Christian-Jewish scholar, Dr. Den Arend, who lived in Europe in a "traditional" Jewish community with his family until World War II and practiced all the customs, including animal sacrifices, says they regularly had "wine" which they made in the traditional way. It was a thick juice, and NEVER fermented.

So, too, it is extremely unlikely that Jesus would create 150 gallons of substance at a wedding feast which would cause drunkenness, which, along with Paul's statement to Timothy, is the only other reference found in the Bible used as an excuse for drinking wine.

It is also significant that Jesus, in establishing the Lord's Supper, was always careful to use the phrase "fruit of the vine" instead of "wine" (Matthew 26:29; Mark 14:25; Luke 22:18), lest He be misunderstood. Alcohol is a result of purification and decay, and thus a perfect symbol of death. It could not represent the life-giving quality of the blood of the Lord Jesus as a symbol of the cup at His table.

The fact that Paul permitted a medicinal use of wine for Timothy (1 Timothy 5:23) should not be taken as a biblical sanction for its use as a beverage or for social drinking.

The use of wine with meals at home or socially has led to great tragedy and heartache. In true Christian love we should consider the following admonitions:

Romans 14:13: "Let . . . no man put a stumblingblock or an occasion to fall in his brother's way." Romans 14:21; 15:1: "It is good neither

to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. . . . We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world . . ." 1 Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

We live in a "dry" home. No alcoholic beverage has ever been purchased or served by us. Our children have never seen any alcoholic beverage in our grocery cart, nor the refrigerator, the cupboard, nor under the seat of the car.

We intend to keep it that way for the sake of our influence over others, our mental health, our physical well-being, and our Christian witnessing. To take any other position would certainly negate all that we stand for in Christian conscience and Bible teaching.

The Nazarite did not partake of alcohol, nor did his parents; neither should those who call themselves "Nazarenes." □

PEN POINTS

FLY HIGH

It happened so quickly. In fact, it was probably over in less time than it has taken to read to this point.

We were driving down the highway when a young meadowlark suddenly flew uncertainly in front of the car. All would have been well and he would have made it except another car was upon us, approaching from the other direction!

I saw in a flash that the young bird could neither make it across the highway ahead of the oncoming car, nor turn back and avoid ours.

It's all over for him, I thought. He hasn't a chance.

But in an instant the bird suddenly shot *upward*. In the nick of time his wings carried him safely over both cars. It was the only maneuver that could have saved him, and he took it!

Perhaps there have been times when you have felt trapped in life's flight and thought there was no way out. But when you can turn neither to the left hand nor the right, there yet remains another way. It is *up!* Blessed is the man who has learned to "flee as a bird" into the presence of God.

"How does one so flee," you ask? By the flight of faith.

"But *how* does one take this flight?" By rising on the twin wings of *praise* and *prayer*.

Look through the psalms (how modern they are!) and note that again and again the Psalmist relied upon these two wings to escape. Is he in desperate

straits because of his enemies, or confronted by the obvious success of evil? Is his confidence in a good God shaken? Again and again you will find him escaping destruction by the faith route on the wings of prayer and praise.

A bird can't fly with just one wing; he needs two. "Spiritual wings" also are designed to be used in conjunction.

I once noted in examining a concordance that *praise* and *prayer* were listed in direct succession. So it is in alphabetical arrangement and so it is in life's arrangement. They go together, and those whom "God hath joined together, let not man put asunder."

Many a Christian has discovered if he cannot pray he can praise . . . and that prayer then follows in natural course. Or again, if he began in prayer, before he finished he usually found his heart rising in praise. It is "they that wait upon the Lord" who "mount up with wings."

Or it's like Billy Bray, who said that he named one of his feet "praise" and the other "amen." So he walked, alternately praising and praying!

Destruction stalks at the lower levels, but God has provided you wings. Safety lies in the heights. Fly high. □

—Clare St. John
Portsmouth, Ohio

Faith & Feeling

AN ENCOUNTER with Christ is a tremendous step of faith and, for many people, a great emotional experience. As faith becomes linked with this feeling, there are often hopes of a life of constant happiness—free from worry, tension, pressure, and the troublesome emotions of life.

But all Christians must face the reality that, in spite of great and growing faith, there are still times of depression, discouragement, fear, loneliness, and even anger.

At the beginning of a Christian walk, it is easy to associate a particular feeling with faith in your own salvation. As the feeling slumps, the faith vanishes like a vapor. And it seems we have failed God again.

Whenever faith is controlled by feeling, when emotions are determining the value of a Christian experience, failure is the inevitable result. But there is help.

Help is found in Hebrews 11, which contains a great list of the heroes of faith: Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses. Studying the lives of these men and women reveals that they experienced many of the same emotions we have. The Bible calls these people heroes of faith but does not try to cover the fact that these men and women still encountered all of the human emotions.

Noah was the only righteous man in the

world. He built a boat in the desert at the command of God. Yet Noah, this man of faith, became so angry over an incident with his own son that he cursed that son and every generation that followed (Genesis 9:20-29).

Abraham left his own kinsmen, country, and home to pioneer into a new land on a promise from God. Yet he became so fearful for his life that he lied about his marriage (Genesis 12:10-20).

Sarah, the only woman in this list, conceived and bore a son at the age of 90, yet became so jealous she commanded her husband to send a maidservant into the desert (Genesis 22:9-12).

And even Moses, possibly the greatest man of faith, who was saved from near death as a child, raised in the palace of the Pharaoh, freed the children of Israel, led them across the Red Sea, and received the Ten Commandments on stone tablets from the hand of God, became so disillusioned and frustrated with the people he freed that, in anguish, he broke those tablets of stone (Exodus 32:15-24).

These men and women experienced all the human emotions: anger, fear, jealousy, frustration, and disillusionment, yet they were still men and women of faith. Their faith was not dependent on a particular feeling or emotion.

The faith of the modern believer need not be dependent on emotions. It is only through this kind of stance that faith *can* be solid in spite of normal emotional fluctuations. And it is only through this kind of stance that faith, a personal experience with Christ, can begin to help us deal with emotions.

How can faith deal with feeling? Or more precisely, how does the Holy Spirit help a Christian cope with unpleasant emotions?

When faced with an unpleasant emotion, the most natural tendency is to ignore it or pretend it isn't there. This is often referred to as *repression*. The ignored emotions tend to sink into the subconscious mind. There they grow and build until one day there may be a great emotional explosion that is set off by what we refer to as "the straw that broke the camel's back."

People who use a great deal of repression tend to be argumentative, judgmental, or withdrawn, all because those ignored feelings are getting in the way. Pretending an emotion isn't there is deception, and the Holy Spirit cannot work through deception.

However, if we face our emotions, admit them, accept them, and deal with them, with honesty as our only ground-rule, the Holy Spirit can help us in four ways:

1. The Holy Spirit teaches us that normal

human feelings are not moral, good or bad. Our *response* to a feeling may be right or wrong, but not the feeling itself.

If a person receives a raise in pay, we expect some degree of happiness and excitement. However, if a person has a flat tire and is somewhat irritated, we pronounce him guilty. Emotions come from life situations and we need not feel guilty or ashamed over a particular feeling.

2. The Holy Spirit can help us refrain from turning emotions into *judgments*. It is difficult to understand all that Jesus meant when He said, "Judge not . . .," but He must have been including emotions.

It is easy to react, "He makes me angry." But it is without judgment to think, "I don't really know why, but being with that person makes me uncomfortable."

Now, there is no judgment. There could be a hundred reasons for the feeling. The Holy Spirit can help us refrain from judging another with our emotions.

3. The Holy Spirit helps us integrate our emotions into a completely Christian personality. There may be nothing wrong with emotion,

but there is something wrong with acting out of emotion only.

A complete Christian balances his feelings with good, clear thinking. He considers his goals and Christian attitudes. Then he may choose to act out of the emotion or *in spite of it*. The emotion is integrated into the whole Christian personality.

4. The Holy Spirit is always there to share our feelings with. Some of the most beautiful passages in the Gospels are those of Jesus sharing His emotions: His feelings for Jerusalem, His weeping at the death of Lazarus, His suffering in the Garden of Gethsemane, or on the Cross.

Sharing feelings in an atmosphere of acceptance is the best way to deal with them. What better way for a Christian to share his feelings than with the Holy Spirit: be it through another friend or pastor, or with a husband or wife, or alone on his knees?

The best Christian therapy is a man honestly, without fear or shame, sharing his feelings with his God. At that point, faith begins to control feeling. □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY
DON W. HALL
San Diego

PREPARATION FOR FRUIT BEARING

"I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit" (John 15:1-2, NASB).

Jesus also tells us that it is not possible to bear fruit without abiding in Him and He in us. We cannot bear fruit of ourselves, apart from Him.

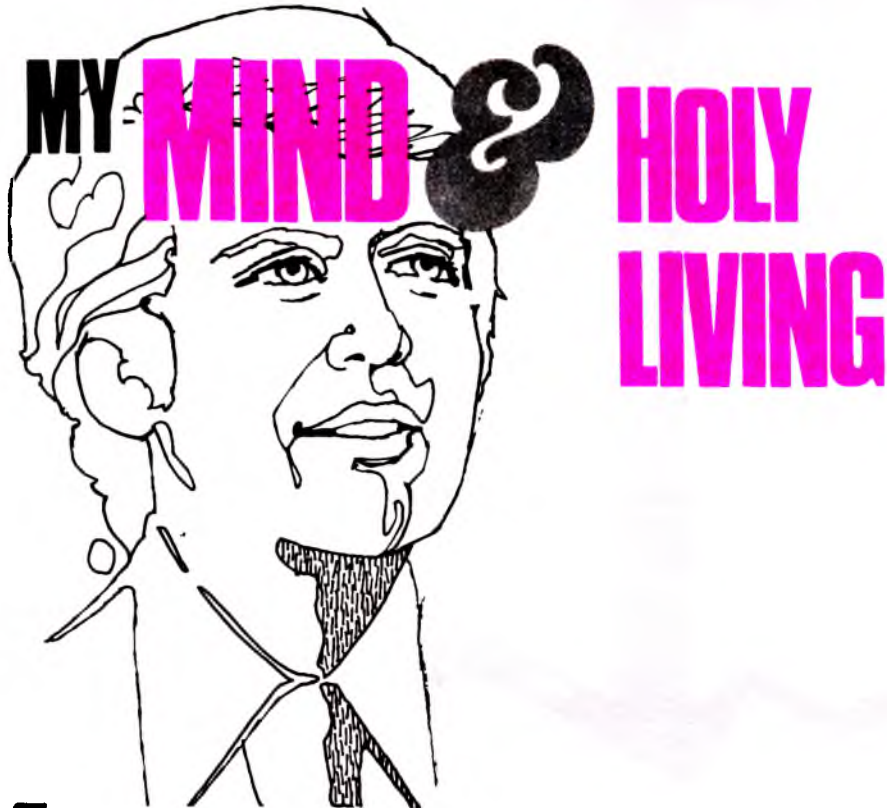
Knowing this, shouldn't we expect every Christian, new and long-standing, to stay in Him—the Way, the Truth, the Life to which He has called us? Who wants to be a dried-up, castaway branch? I suspect no one does.

It is equally true, however, that few Christians look forward initially to being "pruned," or as the marginal note indicates, "cleansed."

Do we really want to know the truth, especially about ourselves? Jesus told us that in knowing the truth we would be freed to re-

spond to God and others in the way intended by Him. He might have also added that most of us would initially be frightened by such a fantastic call to God's progressive revelation of personal truth for each of His children. Freedom takes away our excuses for not being His people in deed as well as word.

It is critical to stay in Him, that we may receive in perfect and personal sequence the next *truth to do* which He has for us. I'm glad that He doesn't, as the kids say, "lay it all on us" at once. It is beautiful the way the Holy Spirit leads us into new areas of life adventure when we surrender to His healing journey, especially planned for each believer. He knows when and how to bring the situations, people, and lessons from His Word to produce the love, joy, peace, patience, and other fruit Jesus promised would result from our abiding. It really is worth the staying in Him. □



My wife and I had spent the evening “relaxing,” watching national television. We had seen it all, at least that which we thought to be the best of it.

But as I retired, I asked myself if the evening had been a success. Perry Mason had won his court battle, for which I was relieved, but the news certainly had not been reassuring. Even “The Waltons” had brought back nostalgic memories of an age in which we had had fewer entertaining gadgets but more real recreation.

But I have not been completely candid. The question nagging me that evening was not so much a matter of psychological relaxation as one of spiritual invigoration. The issue at hand was one of stewardship—the role of the mind in holy living.

Someone asked how high a church door ought to be, to which another replied, “High enough to allow your head in.”

When asked which was the greatest commandment, our Lord replied by quoting a verse from the Old Testament, but in so doing he made a significant addition. The Old Testament passage, Deuteronomy 6:4-5, is the very heart of Judaism; but in Matthew 12:30 our Lord stated that not only must we love God with all the heart,

soul, and strength but also with the mind!

St. Paul admonishes us that we should “be not conformed to this world: but be ye transformed by the renewing of your mind” (Romans 12:2). J. B. Phillips’ translation of this passage declares that Christians ought not to allow the world to press them into its mold, but that disciplined minds should accomplish spiritual metamorphosis in their lives.

Without denying the legitimate place of recreation and relaxation, I was deeply aware that my mind’s activity with television that night had not contributed to spiritual growth.

It was a warm June afternoon when through a crack in the husk of an old dry cocoon came a beautiful, fresh butterfly. Spreading its satin-black and iridescent-blue spotted wings, it flew back and forth across the flower garden in our backyard.

A few months before, as an earthbound creature whose whole world consisted of damp earth, steep hills, and dark valleys, it had wrapped

helps to holy living

about itself the protecting fibers of an insulating cocoon.

Men of science, looking for a word to describe the transformation which took place in that creature during these cold, intervening months, choose the same Greek word Paul used to express the change effected by a "renewed mind." That insect had experienced a metamorphosis, and that, says Paul, is precisely what we should expect as we cooperate with God in disciplining our minds.

However, it should be clear that we do not *find* God through the mind, but rather through the heart's surrender. The experience of the new birth is essential to salvation; and the second work of grace, sanctification, is essential for victorious Christian living, since it is God's requirement that the heart be cleansed from the carnal Adamic nature.

Just as the wedding is the beginning of married life, so sanctification is the beginning of the life of total commitment to God. But marriage is more than the wedding, and holy living far more than the initial act of being made holy in sanctification. Subsequently, the life of holiness must be a disciplined life, and this includes a controlled mind. I must lay my mind upon the high altar of surrender to God.

Mental discipline is one of the most important factors in victorious, holy living, and only I can provide that. What Paul is actually saying is that I should not allow the sensual, materialistic thinking about me to brainwash me.

But just how can one resist such pressure? This

is the task of the mind in holy living.

I am disturbed by those who insist that a Christian must identify with and ape the world, its customs, its language, and its interests in order to communicate the uniqueness of the gospel of Christ. Could this be why so many have no gospel to communicate?

This is neither a new problem nor a rash conclusion. Alexander Maclaren wrote a century ago that a great many people who called themselves Christians thought "that the nearer they can come in life to ways of looking at things, in customs of society, in politics, in trade, and especially in amusements—the nearer they can come to the un-Christian world, the more 'broad' and 'superior' to prejudice they are."

But the world is still the world, and the committed Christian is still not of that world. No doubt there is a great deal of "Christianity" diffused through our culture—still, the "carnal mind" is basically at war with Christ and there can be no *detente*.

I dare not allow my mind to be filled with the amusing trash and worldly philosophy of Hollywood or nightclub society. I will not allow the world to press me into its mold by brainwashing my thinking with deceptive platitudes and insidious innuendoes. I will keep my mind fixed upon Jesus. I will seek His pleasure in my life.

*Since my eyes were fixed on Jesus,
I've lost sight of all beside,
So enchained my spirit's vision,
Looking at the Crucified.* □

PEN POINTS

IS IT PLASTIC?

One day last summer an 11-year-old boy from the concrete chaos of central Los Angeles began his week-long experience at camp.

On Monday afternoon, photographs were taken of each team. Located near the entrance was a perfectly formed blue spruce tree, which the director had selected as a background for the picture. It was a beautiful tree, standing about 40 feet tall, and loaded with young cones.

As the staff was trying to get the teams organized, the boy wandered over to the waiting photographer. While they were talking, the lad suddenly noticed the magnificent spruce. He traced its symmetry to the top and then slowly back to the base. In a spirit of wonder he asked, "Is it plastic?"

"No," said the photographer, "you won't find a plastic tree anywhere in the mountains."

"Wow!" responded the boy, and then quickly added, half in wonder and half in amazement, "No plastic!"

The photographer was troubled as he watched the boy turn away to share his new insight with a friend. Troubled by a faceless, often phony, metropolitan culture that had created a boy who expected all trees to be man-made.

Quietly he bowed his head and prayed, "O God, during this week, while that boy is seeing real trees, may he see no plastic people. May he meet someone who will introduce him to the One who said, 'I am . . . the Truth.'"

Camp is a memory, but the prayer lingers on. □

By Gene Van Note
Camarillo, Calif.

Christ in the White House

AN EXCITED ANNE WETZELL telephoned me the other night while I was preparing dinner. She's the Anne in the book *He Touched Her*, that Doris McDowell and I wrote a few months ago. Since her serious illness, I praise God each time I hear her happy, lilting voice.

"Eleanor, guess what! I've been asked to speak at the White House!"

I knew Anne often was asked to speak in churches and for women's groups, but the White House! I could hardly wait for her to tell me how or why she received the invitation.

"Last week a letter came from one of the girls on the staff at the White House. She and three other Christian girls there felt led by the Lord a few months ago to begin a Bible study for women who work in the offices of the East Executive Wing. They meet every Wednesday morning at 7:30, have coffee and doughnuts, and then a study from God's Word. I've been asked to speak May 22 because their regular speaker is out of town. Isn't that exciting?"

"That's great, Anne," I replied. "Will you be giving your testimony of healing?" (Anne had been miraculously healed in 1971 of a rare blood disorder, and it was this story that had been the subject of our book.)

"Yes," she replied, "but I called to ask if you would like to go along!"

"Me, to the White House?"

"Yes, they said I could bring one guest, and you will add a great deal by your presence, since you're coauthor of my story."

I was elated, and in my mind quickly calculated how I would arrange to take a day off from work in order to accept this invitation of invitations.

"Can you go?"

"I'd love to," I answered, and immediately began to think and plan. What should I wear? What would it be like? Who would attend? How would they receive Anne's testimony of God's working in her life?

I met Anne at her home at about 6:30 Wednes-

day morning. We arrived at the East Wing gate at 7:10.

Since we were special guests, Anne was allowed to park her VW near the gate. The two guards asked for our identification, phoned in to the receptionist, and told us to enter through two large glass doors where someone would meet us in the small reception hall of the East Wing.

The receptionist was Joyce Adams, who greeted us with a radiant smile, and we felt at once we were among friends. Joyce called Jan Ingersoll to come down from her upstairs office which she occupies as one of the social secretaries to the President. The warmth of our welcome, accompanied by their gracious words and spirit, convinced us both of them knew our Lord personally.

We went together from the reception hall to the Family Auditorium nearby. It was furnished with comfortable chairs, a podium and microphone at the front, a tape recorder at the rear.

Coffee and doughnuts had been placed on a small table, and as we shared with the ladies who began to drop in, a warm friendliness enveloped all of us. In a few minutes about 30 women had assembled, some bringing Bibles.

Very soon Jan went to the front, greeting everyone with well-chosen words. She prayed briefly and then introduced Anne Wetzell and mentioned our book.

As we had prayed He would, God touched Anne with His special anointing as she spoke. There was not only rapt attention but a spirit of reverence and acceptance as she told of how God had dealt with her in a salvation experience, in guiding her as a Christian, and then in that blessed, miraculous healing touch when she was threatened by death.

By 8:30 the talk was finished, but there lingered a sense of the presence of God, and Anne and I especially felt awed that in this high place of our land God would make himself known in the same simple but wonderful way He did wherever His people meet together.

We went back into the reception room with Joyce and after a few moments the guide arrived to give us a special tour of the White House with other guests.

When we were returned to the reception room, Joyce left her other official duties to escort us through the gate of the East Wing to our car. We had taken a few copies of the book *He Touched Her* with us, leaving them in the car. We felt sure Joyce and Jan would like to read the book, so we gave them two autographed copies. And then I had another thought. Wouldn't it be wonderful if we could put one in the hands of the First Lady? I reached into the backseat for a third book, and handing it to her said,

"Joyce, this copy is for Mrs. Nixon."

She assured us it would be given to her, and we were happy. The testimony of His touch was left in the White House. □

BY ELEANOR W. CUNNINGHAM

Gaithersburg, Md.



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

ON BEING ALONE

Life was good for Bea and Bob Decker. Bob enjoyed his job, and his regular promotions reflected the pride and diligence he gave it. Bea was loving her role as wife and mother. Their home was really shaping up to be just the way they wanted it—the flower beds, the new patio, the white shutters and tall pillars.

All of this prompted Bea to burst forth one spring day with "Praise God, from whom all blessings flow!"

Bob, often the pragmatist, said, "Bea, it's easy for us to be Christians now, to praise God and serve Him. What if all of this were swept away? What then, Bea? The real Christian meets the test when things go wrong, and he still maintains that God is a good and loving God."

Less than 24 hours later those words—"the real Christian . . . when things go wrong . . . still maintains that God is good . . ."—echoed in Bea's mind as she faced a whole new world . . . a world without Bob . . . the world of widowhood.

Bea has collaborated with Gladys Kooiman in writing an excellent resource book for widows and widowers, *After the Flowers Have Gone* (Zondervan, 1973).

The chapters in the book deal with fear, acceptance of death, guilt, doubt, parent-child relationships, depression, remarriage, financial planning, loneliness, and many more.

Chapter 21 is entitled "It's the Loneliness I Can't Stand!" Mrs. Decker feels that if she were to ask every widow and widower what their greatest problem was, they would more than likely say, "Loneliness."

While loneliness is natural in the face of grief, if allowed to continue it can become self-pity and dominate every other area of life.

To counteract loneliness, Mrs. Decker asserts that one must really want to escape it. For some, loneliness becomes a way of life; and even though it is not pleasant, it is an attention-getter. "The role of martyr is often appealing to the player."

To others, loneliness is a way to keep the past present, or it is perceived as a tribute to the one who was loved and lost.

If you really want to escape loneliness, then you must stop living in the past and put your accent on living today, counsels Mrs. Decker. You must be willing to accept "living alone" and consciously work at it.

"Acceptance" of living alone is more than resigning yourself to the fact. It is an active challenge to re-create, to build upon the status quo.

After her husband's death, one woman found the later afternoons, when she usually prepared dinner for him, the most difficult time of the day. Every day at four she found herself weeping uncontrollably, until one day she gave in and baked his favorite chocolate cake. On an impulse she took it to a nearby shut-in. From that day on, she began anticipating the afternoons, when she would create some kind of delicacy to give to people who not only enjoyed her food but her visit as well.

"If you truly want to find joy again, try giving yourself away," suggests the author. Begin with giving a smile. It may be hard at first, so practice on a little child, a handicapped person, a grocery clerk, or a stranger on the street. Start early in the day and look for every opportunity to smile or say, "Thank you." Then expand your giving into other areas, and you will find that there will be return far greater than you ever dreamed.

But even so, there will always be the times when you are alone. The key to fulfilling leisure is preparation. Prepare for your alone times as carefully as you plan to mix with other people. Hobbies such as painting, gardening, reading, sewing, and writing should be developed and planned for in advance.

The Apostle Paul revealed the ultimate key to overcoming, though. As a prisoner in a Roman jail he wrote, "I have learned, in whatsoever state I am, therewith to be content." He had learned the important lesson that things or people are not the keys to happiness.

For Paul to live was Christ and he could sing of God's goodness even in a rat-infested dungeon. Happiness, real happiness, is found in a life dedicated to and lived in Jesus Christ.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). □

Life: Length, Breadth and Height

Philip James Bailey was a British poet who lived through the last three-quarters of the nineteenth century. He wrote an epic poem entitled "Festus"—long since forgotten except for four famous lines:

*We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heartthrobs. He most lives
Who thinks most, feels the noblest, acts the best.*

One person lives more in one hour than some do in years, "whose fat blood sleeps as it slips along their veins," Bailey said.

Those who recall the four lines quoted above ignore two that follow shortly:

*Life's but a means unto an end; that end,
Beginning, mean, and end to all things—God.*

This is a thought for the new year. Its length will be the same for all of us—365 days. What makes the difference will be the breadth we put into it and the heights we find.

The breadth of life consists of the deeds, thoughts, and feelings with which we expand it. Animals exist through the same nights and days that humans do. But only humans, created in the image of God, can think and feel and choose.

Thinking is our capacity for weighing evidence, finding the meanings in facts, and judging true or false, right or wrong, useful or useless among the courses of action offered by circumstances.

Christian consecration calls for the right and full use of our minds. God invites us to "reason together" (Isaiah 1:18). We are to "think" about things that are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy (Philippians 4:8).

One of the mysteries of life is the way otherwise thoughtful people park their minds when they enter the presence of God. We cannot, of course, "by thinking, find out God." But clear thinking can help us over some of the stumbling stones that might block the way to God.

FEELINGS, TOO, are a major part of the breadth of life. Because God is the

God of our whole being, He is God of our emotions as well as our intellects and deeds.

Two extremes distort the place of feelings in the Christian faith. One extreme would make all religion a matter of feeling—whether feeling of dependence, or the emotional "highs" people seek in a variety of ways. If hilarity is all that matters in Christianity, then drugs will do as well as the divine.

The other extreme is to rule out all emotion, to make Christianity entirely a matter of creeds or deeds. That "fat blood sleeps as it slips along . . . [the] veins" does not indicate a very high level of reality in religion.

Others are not long in learning how we feel about Christ as well as how we think about and what we do for Him. Emotionalism is a distortion that delights the devil; but emotion is a vital part of the breadth of life.

Deeds are a third component in the breadth of life. "He most lives who thinks most, feels the noblest, acts the best."

Thinking and feeling are for the sake of doing. It is when faith and feeling issue in what James called "works"—obedient service for God—that they are alive and not "dead" (James 2:14-26).

Some live like unguided missiles, thoughtless and impassive in what they do. But true Christian service is expressed in thoughtful and loving deeds.

Length and breadth of life are important. Its height is all-important. "Life's but a means to an end; that end . . . God."

Length and breadth without height are flat. Heart, mind, and strength are not enough. Only when we hear and heed the words of Jesus to "love the Lord thy God with all thy heart, and with all thy *soul*, and with all thy mind, and with all thy strength" (Mark 12:30) do we begin to live.

Being without God is existence; it is not life. To breathing, feeling, thinking, and choosing people, Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). That life, Jesus made it unmistakably clear, is "life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

How to make the most of 1975? Put breadth of thinking, feeling, and doing into its days. Most of all, give it "the breadth, and length, and depth, and height . . . to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:18-19).

It is not that we can find meaning in all the stops and dead ends we find along the way. It is that, when our lives are committed to the keeping of an all-wise God, He adds what it takes to make a way where there is no way.

A Way Where There Is No Way

The Dead Sea in Palestine has often been used as illustration of selfishness and its resulting death. The Dead Sea receives the fresh water of the Jordan River, but it is below sea level and has no outlets.

The result is that over the centuries chemicals in the water and around the shore have become so concentrated that no life can exist. There are no fish in the water, and only an occasional patch of vegetation in the area where freshwater streams and springs may be found.

That this is a geographical parable of the deadening effects of always receiving and never giving is quite obvious. Having "freely received," only in freely giving is there life and blessing.

But a different way of looking at this body of water has been suggested. Although the lake is shut in by hills and the higher ground around, it does have an outlet. It is open to the sky.

Centuries of surrender to the sun have built up deposits of potash around the shores. The area has long been a source of essential salt. Other chemicals in the water and around the shore are of tremendous commercial value.

The potash alone—an important ingredient in agricultural fertilizer—is of value almost beyond the power of the mind to calculate. Engineers estimate that if the potash around the Dead Sea could be mixed and distributed, it would supply enough fertilizer to enrich the whole arable surface of the earth for five years.

John Claypool, who recalls this alternate way of looking at the Dead Sea, remarks: "Life never comes to a complete dead end. When no outlet is open except surrender to the sky in helplessness, even this response is not without its positive residue, for out of it can come the miracle of new life."

Few of us indeed but can testify to the way this works in the Christian life. What at the time seems a total "dead end" opens into a way to new areas of life and service.

THE CONVERSE is also true. What seems to our dim eyes a primrose path may turn out to be the kind of dead end from which there really is "no exit."

The press reported the case of a mechanic who won the Irish sweepstakes and overnight became rich. A very few years later, the follow-up ap-

peared. Instant wealth had taken his desire to work. He was separated from his wife and alienated from his children. He said, "I now look on the day I won that money as the darkest day in my life."

If we could see life as God sees it—entire and from the standpoint of eternity—we would measure events much differently. We would take much less satisfaction in the passing and incidental, and see much more value in the hard places.

The German poet Johann von Goethe said, "I never had an affliction that I didn't turn into a poem." The art of turning afflictions into poems is one we learn slowly, and one in which we need the teaching of the Holy Spirit.

We can only help others to the extent that we have ourselves needed and found help. One little boy missed two letters in the familiar beatitude. When he read it, it came out, "Blessed are they that mourn: for they shall be comforters."

The Apostle Paul wrote his Corinthian friends about "the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Corinthians 1:3-4).

It is not that we can find meaning in all the stops and dead ends we find along the way. It is that, when our lives are committed to the keeping of an all-wise God, He adds what it takes to make a way where there is no way.

Many years ago, the late Dr. Ralph Sockman and Mrs. Sockman lost a son under tragic circumstances. As he recalled the death of his son, Dr. Sockman used a helpful analogy.

The parts of a ship, he observed, when taken by themselves would certainly sink. The engine alone would plunge to the bottom. Even so important a part as the propeller would not float. The steel plates of the hull would surely go down. It is when all the parts are put together that we have a ship capable of carrying passengers and cargo.

What we well may seek is wisdom to see that God makes a way where there is no way. Even the closed-in Dead Sea can become a source of life. Though frequent quotation has worn it thin, it is still true that God works in all things for good to those who love Him and are called according to His purpose (Romans 8:28).

"One of the signs of spiritual maturity is patience," wrote Myron Augsburger, "respecting God's right to work out plans beyond our understanding and serving Him in trust." □



R.S.A. North Council



Missionary children, R.S.A. North District

REPORT—COUNCIL OF REPUBLIC OF SOUTH AFRICA NORTH

The fourth annual council of the Republic of South Africa North field was held during 1974 at Arthurseat under the chairmanship of Dr. T. H. Jones. Rev. Harold Brown ministered at the retreat just prior to the council meeting.

Gains were reported over the previous year, including 109 full members, 345 Sunday school average attendance, and \$968 in regular offerings.

The new field of Bophuthatswana in the Western Transvaal was entered during the year. This is the most densely populated part of the entire district. Reports were received of progress in Vendaleland, which was first entered last year. Exploratory trips were made into the neighboring country of Botswana and registration was obtained there for the Church of the Nazarene to operate. A committee was appointed to visit South West Africa to investigate the possibilities of establishing a work.

The Eastern District was divided into the Northeastern and Eastern districts, making a total of three districts of the church on our field. A number of excellent buildings were erected on the Northeastern District, including a district center. The council recommended that the basic ministerial course at the Bible college be increased from three to four years. □

ESSELSTYN ELECTED PRESIDENT OF SOUTH AFRICAN BIBLE COLLEGE

Rev. Ted Esselstyn has been elected college president of South African Bible College upon the nomination of Dr. George Coulter, general superintendent in jurisdiction, and with the vote of the South African College Board of Trustees.



Rev. Esselstyn

Rev. Esselstyn had been president of Acornhoek Nazarene Bible College, Republic of South Africa, North District.

Born in Manzini, Swaziland, of missionary parents, Dr. and Mrs. William Esselstyn, he grew up in Africa. He received his A.B. degree from Eastern Nazarene College, Quincy, Mass., in 1958, followed by a Th.B. degree in 1959. He attended Nazarene Theological Seminary, receiving his B.D. degree in 1961. Subsequently he earned a master's degree at Yale University.

Rev. Esselstyn was ordained in 1968 on the New England District, and was appointed to the Republic of South Africa in the same year.

Rev. Esselstyn and his wife, the former Joan Kehm, have three children: Karen Jean, 13; Barbara Louise, 8; and William Roger, 6. Mrs. Esselstyn, a teacher, received

her education at Eastern Nazarene College.

The missionary study book on Africa for 1975-76 was written by Rev. Esselstyn. □

ATLANTA FIRST IN NEW FACILITY

After two years in interim facilities, the Atlanta First Church of the Nazarene recently moved into its new home. The church is located on a 6½-acre tract on I-285 East just north of I-20. The building was designed by John Cunningham and Associates and built by M. W. Buttrill, both Atlanta firms.

The 33,000-square-foot facility is valued at \$750,000. Members of the congregation donated in excess of \$100,000 in volunteer labor. The sanctuary seats 500 and is expandable to 850. Educational and fellowship facilities for 350 are provided. The second floor was completed on the outside, and when finished in the interior the educational space will increase to 700.

Dr. V. H. Lewis brought the dedicatory address on October 6. The church is pastored by Rev. Bennett Dudney and Rev. Richard Egnor, associate. Kenneth Moore is minister of music.

During the construction the church showed good gains, receiving 125 members, many of these new to the Church of the Nazarene. Giving has more than doubled. □



Architect's sketch of the recently completed Atlanta, Ga., First Church. Because of the topography, an actual photograph of the entire plant is impossible to take.

CHURCH CELEBRATES SEVENTY-SEVENTH ANNIVERSARY

On October 20, Pittsburgh First Church celebrated its seventy-seventh anniversary. Guests of honor were Mrs. Abigail Drake and Mrs. Jean Rollins, the two remaining charter members.

Words of appreciation were extended by the pastor to Mr. Charles Newborn and Rev. Norman Schrader for their work in preach-



Pictured (l. to r.) are Pastor and Mrs. Raymond Stark; Mrs. Jean Rollins and her sister, Mrs. Abigail Drake, two charter members; and Rev. and Mrs. Paul Bambling, former pastor and speaker.

ing, visitation, and counseling during the months the church was without a pastor. The church adopted as its anniversary theme—"We've Come This Far by Faith."

A former pastor, Rev. Paul Bambling, preached during the celebration service. Under his ministry, the church sanctuary was remodeled.

Letters of greeting were read from the following former pastors: Dr. Basil Miller, now director of World-Wide Missions; Dr. and Mrs. Lyle Flinner, of Bethany Nazarene College; Dr. and Mrs. Clifford B. Strang, of Orlando, Fla.; and Rev. and Mrs. Wm. Williams, of Paragould, Ark.

Letters were also read from Dr. Robert Goslaw on behalf of Nazarenes on the Pittsburgh District; Rev. Bert L. Jones, evangelist and church member; and Rev. Ray Froehlich, pastor of St. Mary of the Mount.

On Wednesday "The Watchmen," a singing group from Clymer, Pa., presented a sacred concert to 156 people. The altar was lined with people finding spiritual help.

At the concluding service, October 27, a film entitled *The Thief in the Night* was shown.

On Thanksgiving Sunday morning, Pastor Raymond Stark received 10 new members by profession of faith. □

INDIANA CHURCH ON BIWEEKLY TELECAST

On May 1, 1974, Pastor Ronald Moss, of the Fort Wayne (Ind.) Fairfield Avenue Church, signed a contract for a biweekly 30-minute

telecast. The program, entitled "The Happy Side of Life," is shown on WANE-TV, a local CBS station.

The program is a result of a 1973 New Year's Eve telecast by the Fairfield congregation. Their 60-minute feature was viewed by a large audience and received an outstanding response.

The new biweekly telecasts began August 4. They are the only regularly scheduled evening religious telecasts in Fort Wayne. The potential viewing audience is listed at 1.25 million people.

Fairfield Avenue Church also conducts a radio program heard twice weekly on a local station. □



NYPS President Orlyn Meyer (standing left) and Youth Minister Dan Geeding watch Pastor Ronald Moss sign contract for the biweekly telecast.



With the theme "Energize Our Sunday School," Bartlesville (Okla.) First Church launched a special drive during 1974. Their people met on the large Phillips Petroleum parking lot to assemble for the march of several blocks to the church. Many of the children carried banners they had made. Mr. Jack Mendenhall, Sunday school superintendent; Mr. Bob Minor, Christian education director; and Pastor E. Keith Bottles agreed that the day of march sparked enthusiasm for the special emphasis.



Mr. Clarence Barrows (white coat—front of photo) is a public school teacher in the Los Angeles school system. He also serves as director of outreach for the Van Nuys, Calif., church. All the boys and girls in the picture are enrolled in the Sunday school. Each was personally invited by Mr. Barrows. Pastor Jack Nash stated, "I hope Mr. Barrows' example will be an inspiration to other laymen involved in the ministry of Sunday school."

During its annual bus Sunday, 1974, the Malden, Mo., church reported 396 riders on its six-bus fleet. There were 507 in Sunday school that day. Pictured are the

busses and their passengers lined up at the church. Bus transportation is provided for all services. There is a population of 6,500 in Malden. M. Ray Snow is pastor.





A group of 30 persons baptized (1974) at the Danville (Ill.) Southside Church by Pastor William S. Pirtle. Twelve others, previously scheduled for baptism in the service, were detained by conflicting schedules and sickness.



A congregation of 270 attended fortieth anniversary services observed by the Royersford, Pa., Twin-Borough Church on October 27. Rev. and Mrs. R. E. Zollinhofer of Jacksonville, Fla. (former pastor and wife, 1952-60), were among the special guests. District Superintendent Paul Mangum brought greetings from the Philadelphia District.

All the charter members present were honored and presented with flowers. Two charter members, Mrs. Anna Yost and Mr. Earl Erb, shared remembrances of the early years of the church. Special music was provided by the Sanctuary Choir, Mr. Joseph Bean, and the Maranatha Quartet. In the evening service Rev. Clair Umstead presented several instrumental selections. Philip N. Metcalfe is the pastor; Robert Young is the associate pastor.

Pictured (l. to r.) are: First row—Miss Margaret Dunlap, Mrs. Malcolm Ottinger, Mrs. Bertha Erb, Mrs. Anna Yost, Mrs. Milred Dunlap, Mrs. Emily Platt. Second row—Mr. Francis Cook, Mr. Earl Erb, Mr. George Dunlap, Mr. Joseph Bean, and Mr. Roy Platt. Not included in the picture but also present were Mr. and Mrs. Russell Cook.



Dr. William Greathouse, president of Nazarene Theological Seminary, was the speaker in a week of evangelism at Nazarene Bible College, November 18-22. NBC President L. S. Oliver reported: "This was one of the outstanding weeks in the history of the college. There was a genuine moving of the Holy Spirit upon the entire student body. Scores of persons prayed through and received assurance of the sanctifying fullness of the Spirit."

GREAT RESPONSE TO FESTIVAL OF YOUTH IN MISSION

An unprecedented number of students applied for consideration for summer ministries during Festivals of Youth in Mission held recently on Nazarene college campuses. Nearly 1,000 students expressed a willingness to dedicate their summer to serving Christ and the church in assignments that would place them around the world.

A unique approach to the college campuses was made this fall by the Departments of Youth, Home Missions, and World Missions. The three-day Festival of Youth in Mission presented chapel services each day featuring a dramatic multimedia presentation, a concert by the Lost and Found singers, and a challenging message of commitment by Rev. W. C. Dishon.

Rev. "Willie" Dishon is pastor of the Regents Park Church of the Nazarene in Johannesburg, South Africa. He is the first American to be called to pastor a Nazarene church in Africa. His message calling for involvement in the multifaceted ministry of the church found a response from his listeners.

The executive secretary from one of the three departments was present on each campus to host the Festival. Discussion meetings were held with faculty members, student groups, and area pastors.

Staff members from the three departments—Lane Zachary, Roger Bowman, and Richard Gammill—spent long hours in interviews

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with applicants for Lost and Found, Christian Action Teams, and Student Mission Corps. Students feeling called to missionary careers also were interviewed. Bruce Moore from Nampa, Ida., accompanied the team as media specialist.

Lost and Found, sponsored by the Department of Youth, will select two teams of singers and musicians who will spend the summer of 1975 in evangelistic concerts across North America. Christian Action Teams, sponsored by the Department of Home Missions, will place selected students on small teams that will engage in inner-city ministries, conduct vacation Bible schools, and assist in church construction in places of need in the United States. Student Mission Corps, sponsored by the Department of World Missions, will place students on teams that will serve next summer on 16 mission fields located around the world.

The fact that these students will be ministering at considerable financial sacrifice to themselves underscores the significance of their willingness to be of service. □

—RICHARD GAMMILL, Reporter

REGENTS PARK CHURCH REPORTS OUTREACH

Rev. W. C. Dishon, pastor of the Johannesburg Regents Park Church of the Nazarene for the past three and one-half years, has just concluded a series of speaking engagements on Nazarene college campuses for the Festivals of Youth in Mission.



Rev. Dishon

While in the United States, Rev. Dishon reported on the outreach progress being made by the Regents Park Church. The total giving of the church has increased during his ministry by 110 percent and 75 persons have been received into membership.

During a 14-month period, the Sunday school doubled in both enrollment and average attendance.

Rev. Dishon says that the people of the church are "alive with faith and optimism" as they plan for the future.

Presently, they are involved in the building of a new educational and multipurpose unit which will give the church adequate facilities for 350 in Sunday school and provide for an expanded ministry to the families of the church and the community.



Charter members of the Germiston Kloppe Park Church of the Nazarene with Rev. Dishon.

This building was made possible, in part, by the generosity of a late member, Mrs. H. E. Muir, who willed approximately \$52,000 to the church for this purpose.

The congregation also responded with a step of faith to raise an additional \$17,000. This amount is equal to the total annual giving of the church three years ago. The church is also giving over \$6,000 this year through Faith Promise for missions.

Another significant experience for the church was its involvement in the organization of a new church. Over a period of two years, an outreach program, which began as a branch Sunday school, was nurtured by lay workers from the church.

Last year a Bible college couple, Steyn and Charlotte Roets, were employed by the church to assist in the work.

The new church, the Germiston Kloppe Park Church of the Nazarene, was organized in August, 1973, with 32 charter members as a

fully self-supporting church.

Rev. Dishon attributes the growth of the Johannesburg church to the openness and responsiveness of the people in faith to the work of the Holy Spirit.

He says, "We have a tremendous group of people who are finding God is faithful to His word and to His people when they step out in faith to follow the guidance of His Spirit." □

—Home Missions Department



Regents Park Church

OF PEOPLE AND PLACES

The Twin Falls, Ida., church has found a way to assist its young people who attend Northwest Nazarene College, Nampa, Ida. Its policy is to offer a grant of \$540 for the first two years, one-half payable each year on the account of any young person from the church attending NNC.

A matching grant of \$100 from the college for the first year and \$50.00 the second year brings the total of \$690 toward assisting the student. Joe Chastain is pastor of the Twin Falls church. □

The Wichita (Kans.) Westside

Church celebrated its fiftieth anniversary last August 25. Dr. G. B. Williamson, general superintendent emeritus, was the special speaker. Charter members, former members who had moved from the area, former pastors, present members, and friends were present for the observance. E. H. Sanders is the present pastor. □

The Men for Missions chapter of the Richardson (Tex.) First Church presented a 1974 Pinto station wagon to Missionary Mark Rudeen (Peru) for use during his furlough year. The juniors and teens of the church purchased the insurance and options for the car. □

REED'S NOMINATION CONFIRMED

On December 18, the United States Senate confirmed President Ford's nomination of Dr. George J. Reed to a fourth 6-year term as a member of the United States Board of Parole. Reed is presently serving as vice-chairman of the board. He has served an unre-



Dr. Reed

cedented term as chairman or vice-chairman of the Board for 14 of the past 18 years.

President Eisenhower first appointed Reed in 1953 to the Federal Parole Board, having paroling jurisdiction over 23,000 federal prisoners and 12,000 parolees in the community. In carrying out his administrative and quasi-judicial duties, he has served under five presidents and seven United States attorney generals of the Department of Justice.

Mr. Reed is a graduate of Pasadena College, Pasadena, Calif. He completed graduate studies in criminology at the University of Southern California. In 1960, he was elected a "Fellow," American Academy of Criminology, because of outstanding research into the causes and treatment of youthful criminal offenders. He serves on numerous professional boards and commissions and has written extensively in the field of criminal justice.

Reed is a member and chairman of the Church of the Nazarene's General Board and is a member of First Church, Washington, D.C. He has served as a member of the board of trustees of three Nazarene colleges and the church's seminary. He has received three honorary doctor of laws degrees. □

—United States Board of Parole News Release.

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MAPS—GOSPEL MUSIC GOES TO SCHOOL

An idea had been born in a prayer meeting! Rising from prayer, I leaped to my feet and asked the pastor if we could go to the nearby Middle School. "When?" he asked. "Right now!" was my reply. God had opened a door and the pastor and evangelist walked through. It all began during a revival in Gloucester, Ohio, in October, 1973.

This was the beginning of a new ministry. I hadn't realized it was still constitutionally possible to take the gospel into schools. We were permitted—even warmly invited—to present a musical program for the students of grades four through six.

Later in the same week we went to another school. Doors have continued to open. I have been privileged to have sacred concerts and sing-alongs in 74 schools, in 9 states, with 16,700 students. Musical Assemblies in Public Schools (MAPS) has been effective from Michigan to Arizona.

What a thrill to hear 50 to 1,500 students singing gospel songs! They sing "He's Got the Whole World in His Hands," "Kum-ba-ya," and "Jacob's Ladder." They enjoy everything from "Swing Low" and "What the World Needs Now Is Love" to "How Great Thou Art" (with simple accordion accompaniment).

In concert, original arrangements of "The Fight Is On" and many

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others, including "If I Had a Thousand Lives to Live," are played as solos on the piano. Often there is opportunity to explain scriptural titles of songs, testify, pray, or read from the Bible. The program to be presented is cleared with school authorities before presentation.

The program isn't changed much when I go to lower grades or even kindergarten. Some other songs they enjoy include "Deep and Wide," "Hallelu," and "The Happy Day Express." In Russiaville, Ind., one teacher commented, "They sure *know* these songs. That ought to tell us something!" And it does tell us something! "Praise ye the Lord" 630 explosive voices strong!

While in revivals, several days during the week God gives the songs and opens the doors. The good news of God's love comes shining through. And now the message is clothed in song as with Moses, David, and even the Lord and His disciples. Many schools from coast to coast still have *principals* with Christian *principles*. They welcome us to come with message-filled music. Many schools *still* have devotions, prayer, and pledge of allegiance to the Stars and Stripes!

God still uses simple things to His glory. I continue to be amazed at what He can do when He has us. And the courage to begin was realized in a cottage prayer meeting.

It is now my vision that 20,000 students each year can be reached through this ministry.

Remember us in your prayers—the kids, the sponsoring churches, and me. These precious ones need direction. God is good and will not forget them. □

—Ed Irwin, Evangelist
Harrison, Tenn.

CAN TV BE USED FOR THE LORD?

Drift back in time with us for a minute. The year is A.D. 51; you are in Athens, Greece. There is the Apostle Paul talking and witnessing in the marketplace.

You walk up to him and tell him that tonight he can be speaking in almost every home in Athens simultaneously, without moving from one place. You tell him he can talk to hundreds, even thousands of people for half an hour, an hour, or more about the risen Saviour, Jesus Christ; and that it won't cost him a thing.

Once you have overcome his dis-

belief, and convinced him a device really does exist which will enable him to do this, don't you think he'd be saying, "When can we start?"

Now come back to the year 1974. Ninety-four percent of the households in America have at least one television set. An increasing number of these are hooked up to cable TV.

The average American watches 4.9 hours of television every day of the year.

Almost any cable TV company in the United States will let you do a show on the cable without charge.

It's called "Public Access" time.

With an opportunity like this at our doorsteps, you'd think every church and every Christian in the nation would be rushing down to the local cable TV station, signing up to get their own free TV show. Across the country there would be hundreds of Christian shows—talk shows, human-interest pieces, debates—going out daily. Right?

Wrong.

Except for a few programs on Sunday, Christian TV is distinguished mostly by its absence. "Gunsmoke" . . . Johnny Carson

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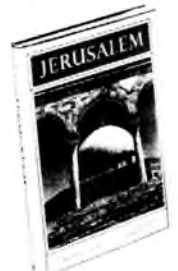
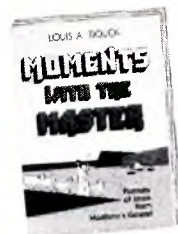
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... "Hawaii 5-0"—show after show filters across the tube, devoid of the message which can set men free. But things are changing.

Central Church of the Nazarene, in San Jose, Calif., is sponsoring six hours a week of Christian programming over GILL Cable TV, the ninth largest cable system in the U.S. The potential audience is 150,000.

The church produces its programs in its own TV studios, located in the Sunday school building. Programs include "Woman's World," a daily woman's talk show; "Mountain Moving Men," interviews with Christians who are successful in business or other fields; "Who's Running the Home?" deal-

ing with the problems of raising a family; "Inspiration Theatre," showing movies and crusades by Billy Graham and others; "Songs in the Night," presenting gospel music from classical to modern; "The Perfect Way," a Bible study; and "The Great Commission" in conjunction with Campus Crusade for Christ.

Plans for the future call for 25 hours of programming a week, with a weekly adventure serial, Spanish Bible study, a children's show, and lots more to come.

Response has been quite good. Viewers are writing and phoning in; various churches have been inquiring how they can get started in cable TV; and Central Church's programming is expanding to cover other cable systems in northern California.

The possibilities are tremendous. The time is free, and most cable stations will provide a free production studio.

Will we rise to the challenge? Can we turn TV, the one-eyed monster, into a vehicle of God's love, beaming into hearts and lives across the country?

Ask the Apostle Paul. □

BY MARK WEIMER
San Jose, Calif.

YOU GET WHAT YOU PAY FOR

All across the United States, and the world for that matter, churches are looking for competent help in many specialty areas. Recently a popular church consultant said that the most often asked question he hears is: "Where can I find an associate or religious education director or youth director?" etc.

A very important part of securing good help is related to the remuneration that the church can offer. In order to have a good staff it is important that the church be willing to pay for what it gets. There is some truth to the old adage: "You get what you pay for." As a result some churches have offered some very helpful benefits as well as starting a regular staff salary evaluation schedule.

Many local churches have, however, overlooked the area of retirement benefits for staff members. Everyone on the staff—the pastor, associate, secretary, even the janitor—needs some type of retirement benefit. In this era of increased inflation and rising costs, these servants of the Kingdom may be forced to make it only on their social security and personal assets during retirement.

If big business can take good care of the financial future of its workers, then it shouldn't be difficult for the "biggest business" (God's business) to take care of its servants, and it's not difficult! A number of churches are already taking advantage of the following special program that will provide their staff personnel an income for life upon retirement.

The Church of the Nazarene, through the Department of Pensions and Benevolence in harmony with federal regulations governing tax-sheltered annuities for non-profit organizations, has made it possible for districts, local churches, and church institutions to give their employees the privilege of having a Supplemental Retirement Program.

The Nazarene Supplemental Retirement Program is a government-approved program for setting aside a portion of the individual's income in a *tax-sheltered* annuity to provide for retirement income. With income tax deferred until retirement, the individual is assured of special savings on his deposits as well as providing himself with a *guaranteed life income* or a lump-sum payment upon retirement.

Because this is a group program the plan is the best that can be had anywhere! Currently, the annuity offers an interest rate of 7 percent compounded annually. Only a district, local church, or church-sponsored institution can enroll its employee.

Why not make this retirement program part of your ministry to your dedicated, paid staff today? For further information write to Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131. □

BY CLINT STETSON
Kansas City

COLLEGE NEWS

BETHANY NAZARENE COLLEGE, Bethany, Okla.

A celebration marking the beginning of the seventy-fifth anniversary year of BNC began with last fall's meeting of the board of trustees. A celebration banquet and special chapel service were held with Dr. L. T. Corlett as guest speaker.

Dr. Corlett also spoke before a crowd of over 400 alumni and other BNC guests at a banquet held in Oklahoma City. The anniversary year theme is "Building Our Future on the Heritage of the Past." □

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CANADIAN NAZARENE COLLEGE, Winnipeg, Manitoba, Canada

Dr. Lawrence W. A. Patterson joined the CNC faculty last September as chairman of the division of fine arts. He held that position previously at Trevecca Nazarene College, Nashville.

Patterson attended CNC for two years and completed his B.S. degree at Olivet Nazarene College, Ill. He holds the M.S. and Doctor of Education degrees from the University of Illinois. His specialization field is music education. His choir at TNC received national honors.

Dr. Patterson is the son of Rev. and Mrs. Alex Patterson. His father has served many years in pastorates, evangelism in western Canada, and in the Canadian Parliament.

Rev. Colin A. Campbell is presently serving as dean of students at CNC. He is also serving as a part-time teacher in religion. He holds the A.B. and M.A. degrees in religion from Eastern Nazarene College, Quincy, Mass., and M.Div. degree from Nazarene Theological Seminary. He pastored in northern Vermont and prior to the college assignment was pastor at Worcester, Mass.

EASTERN NAZARENE COLLEGE, Quincy, Mass.

Seven new faculty members were added to the staff at ENC for the 1974-75 year as follows: Dr. William E. McCumber, formerly a member of the faculty of Point Loma College, as professor of religion and chairman of the Department of Religion; Dr. Charles R. Gailey, former principal of the Nazarene Bible College, Siteki, Swaziland, professor of sociology and chairman of the Department of Sociology and Social Work; Mr. Carl A. Winderl of Mount Prospect, Ill., instructor in English; Mr. Donald P. Macedo of Scituate, Mass., instructor in Spanish; Mrs. Esther Truesdale, lecturer in education, teacher of children's literature, elementary social studies, and supervisor of elementary student teachers; Sheldon O. Sickler of Culver City, Calif., as mathematics teacher; and Miss Rayelenn Sparks, lecturer in freshman English.

MID-AMERICA NAZARENE COLLEGE, Olathe, Kans.

Jim Diehl, assistant to the president, reports—"Two new records mark the 1974-75 school year at MANC. The first is a record enrollment of 975, which is a gain of 123 over the previous high of 852.

The record enrollment also moved Mid-America into first place among all private colleges in Kansas in total enrollment. . . .

"The second record happened in chapel last September 12. A financial campaign under the theme 'The Spirit of '76' was launched with the Mid-America family before it was presented to any of the 500 churches on the educational zone. The campaign goal is \$600,000 to pay off the mortgage on several campus buildings. . . . Without pressure, the Mid-America family pledged a record \$74,000 to be paid over a two-year period at the close of the sermon entitled 'A Miracle.' As a result of sacrificial giving, another miracle happened."

MOUNT VERNON NAZARENE COLLEGE, Mount Vernon, Ohio

President John A. Knight appointed Dr. Stanton P. Parry to serve as executive vice-president and director of finance at MVNC. Parry succeeds Rev. C. G. Schlos-

ser, former director of finance, who moved into the area of development and is presently serving as assistant to the president.

Dr. Parry is in charge of fiscal management for the college, including broad responsibility in internal affairs with coordination of the academic and student affairs program and direct supervision over financial affairs, institutional research, and admissions.

At its annual meeting early in November, the MVNC board of trustees approved a new campus housing project, adopted a faculty pay scale, and elected an executive committee.

Dr. Knight noted the record-high enrollment of more than 600 students this year and said it is anticipated enrollment will reach as high as 720 next year when a senior class is added.


The school is presently building a physical education building. The projected student housing structure will be an apartment-type building

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NAZARENE BIBLE COLLEGE, Colorado Springs

Academic Dean A. E. Airhart reports—"Nazarene Bible College has been engaged for a number of months in a program of self-study under the direction of the Accrediting Commission of the American Association of Bible Colleges, leading toward accreditation by that body.

"At the October annual meeting of AABC in Chicago, it was announced that Nazarene Bible College has been granted the status of candidate for accreditation. This status was formerly known as associate membership and indicates the preaccreditation category. The college has two years to reach full accreditation.

"At present there are 56 accredited institutions in the United States and Canada within the AABC. Membership in the AABC takes on broader significance with an announcement that, as of January 1, AABC will become a participating member of the Council on Postsecondary Accreditation which joins together the various accrediting agencies in the nation." □

NORTHWEST NAZARENE COLLEGE, Nampa, Ida.

Dr. A. Elwood Sanner reported that over 40 of the 1974 graduating seniors were preparing for Christian service as ministers, missionaries, and directors of Christian education. The Division of Philosophy and Religion includes four full-time faculty members and seven part-time faculty who, together with all the faculty, offer one of the best programs available for undergraduate ministerial students. □

OLIVET NAZARENE COLLEGE, Kankakee, Ill.

This year, Rev. Paul E. Richardson, formerly pastor of Crestwood (Ill.) Calvary Church, is working on the staff at Olivet as development officer. He is working with the wills, trusts, estate planning, and annuities programs. □

Dr. Harold Reed, president of ONC, will complete 26 years in this post with his retirement July 31. His tenure at Olivet has been longer than that of any other college or university president in Illinois and sets a record for Nazarene colleges. Most of his life has been spent in school-related work. He has authored three books. □

Art Linkletter, well-known television and radio personality, was

recently featured by the Cultural Affairs Committee of the college as speaker for a program in Chalfant Hall. □

Members of the ONC women's Treble Clef Choir have spent the holiday season on a three-week concert tour. They left December 27 from O'Hare Airport in Chicago for a "Mediterranean Mission." This was the choir's third trip to Europe.

The choir's itinerary included Rome, a stop at the French Riviera, Germany, a brief stopover in Iceland, Switzerland, and Austria. They are expected to leave Luxembourg for Chicago on January 17. Each of the 45 students has financed her own way. □

The National Council for Accreditation of Teacher Education has again renewed the accreditation of elementary and secondary teacher education programs at ONC. The 10-year renewal of accreditation was approved at the October meeting of the Council. The next re-accreditation visit will be during the academic year 1983-84.

Dr. Lora Donoho, assistant dean, served as the chairwoman of the report committee. *Dr. Vernon Groves* served as editor, and *Dr. William Tromble* assisted as writer. *Dr. Harry Westfall* was also helpful in formulating the review toward the program's favorable evaluation. □

POINT LOMA COLLEGE, San Diego

Five PLC professors have recently earned doctorate degrees, according to *Dr. L. Paul Gresham*, dean of the college. They are *Ismael E. Amaya*, *Donald O. Martz*, *David M. McKinney*, *Dale F. Shellhamer*, and *David L. Strawn*.

Dr. Amaya, assistant professor of Spanish and religion, earned the Doctor of Theology degree from Fuller Theological Seminary in Pasadena, Calif. He has been named to the first edition of the *Marquis Who's Who in Religion*. According to the publishers, the book "will soon be the standard source for biographical information about the people who are shaping our contemporary religious heritage."

Dr. Martz, now holding a Ph.D. in elementary education from Michigan State University, is associate professor and coordinator of elementary education.

Dr. McKinney, assistant professor of German, has earned the Ph.D. degree in German from the University of Southern California.

Dr. Shellhamer, assistant profes-

sor of chemistry, earned his Ph.D. in chemistry at the University of California at Santa Barbara.

Dr. Strawn, who earned a Ph.D. in math education from the University of Minnesota, is assistant professor of mathematics. □

Professor Laura Mae Douglass, nursing head of the PLC Division of Nursing, was commissioned by Governor Ronald Reagan after appointment to the six-member State of California Board of Nursing Education and Nurse Registration. The term is for four years. The board provides control and supervision of all nursing education and nurse registration in the state.

Professor Douglass is one of six PLC faculty and staff members holding major state or national office. This year, she is writing the feature "From a Nurse's Notebook" for the *Herald*. □

TREVECCA NAZARENE COLLEGE, Nashville

Several new faculty members were added to the TNC staff last fall. The college is striving to provide a top academic program.

Dr. James R. Caldwell is serving as chairman of the Department of Education and Psychology. He holds an A.B. degree from Eastern Nazarene College, an M.A. from Boston University, and a Ph.D. from the University of Southern California. He has experience in public school teaching and administration counseling and in college teaching.

Mr. Robert J. Howard is chairman of the Fine Arts Department. He joins the staff from Asbury College. He is a graduate of Eastern Nazarene College and has an M.A. in music from Kent State University. He is directing the Trevecca Concert Band this year.

Mr. Elmore W. Vail has become the director of athletics and head basketball coach. He comes from Northwest Nazarene College, where he served as basketball and baseball coach. He is also a graduate of NNC. He has an M.S. degree in physical education from the University of Idaho.

Mr. Orton L. Mills is taking a sabbatical leave from the Bendix Corporation to teach in the Business Department and to be an advisor in coordinating computer programs and business records of the college. He is a graduate of Purdue University with a B.S. in engineering, and of Michigan State University with an M.B.A. in marketing. He is systems analyst and engineer with the Bendix Corporation in South Bend, Ind.

In addition to these full-time faculty members, several new part-time faculty joined the staff last fall. Rev. Edward Cox, pastor of Nashville's McClurkan Memorial Church, is teaching a course in evangelism. Mr. Bob Brower is serving as a teaching assistant in speech-communications. Mrs. Marvyn Bacigalupo is teaching courses in Spanish and French. Mr. Bob Johnston is teaching courses in dramatic arts and play production. Mr. Sam Trent is teaching a course in photography.

Dr. William J. Strickland is serving as dean of the college this year. He first joined the TNC staff in 1962. □

TNC was highlighted in an issue of the *Journal of Chemical Education*, a nationally recognized professional scientific journal, for its chemistry program. The article described the unique cooperative program in chemistry now in existence between Trevecca and Belmont College, a neighboring Baptist college.

For several years the chemistry faculties of the colleges have cooperated extensively for the mutual benefit of both schools. Each college has only one full-time chemistry professor. The courses beyond general chemistry usually have small enrollments and are therefore offered only in alternate years. The Belmont professor, Dr. W. E. Martindale, specializes in organic chemistry and biochemistry, while the Trevecca professor, Dr. G. A. Nyssen, specializes in inorganic, analytical, and physical chemistry.

The two professors have arranged a "swap-out" arrangement in which two-thirds of a professor's teaching load is at his own institution and one-third is off-campus at the other college. The colleges reciprocate and allow each faculty member to concentrate in his own area of specialization. Each of the cooperating professors receives a full-time salary from his own institution for teaching at both schools. □

ANNOUNCEMENT

Rev. Wally Kornegay of Palm Springs, Calif., is opening a new work in that city. Any Nazarenes living in or coming to that area may contact him by writing: P.O. Box 1686, Palm Springs, Calif. 92262.

RECOMMENDATION

I am pleased to recommend Timothy Singell, an elder on the Central Ohio District, for revivals and weekend meetings. He is a superb evangelistic-style preacher, sings, and leads singing. He has open dates in the spring and fall of 1975. Reach him at 378 E. Ridgewood Dr., Seven Hills, Ohio 44131, or phone 216-661-4424.—Don J. Gibson, Central Ohio district superintendent.



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

January 19—"Why Be a Christian?"

January 26—"Doing Your Thing—for Christ!"

MOVING MINISTERS

ROBERT A. ANDERSON to Toledo (Ohio) Oregon First

CARL W. BAKER to Pasadena (Calif.) Breessee Ave.

HOWARD BAKER from Breensburg, Ind., to College Corner, Ohio

DAVID A. DANIELS to Palatine, Ill.

LARRY DUCKWORTH from Seymour, Mo., to Clinton, Mo.

LON EDWARD ECKDAHL from North Hills (Northridge, Calif.) to Atascadero, Calif.

KENNETH FOUST from Toledo (Ohio) Oregon First to Marion (Ind.) First.

JAMES R. FOX from evangelism to North Hollywood, Calif.

DONALD RAY HARRIS to Pleasanton, Kans.

DONALD O. HARRISON to Santa Barbara (Calif.) Trinity

RAYMOND L. HINES from Hot Springs (Ark.) Richard Street to Prescott, Ark.

DAVID R. HUDSON to Kankakee (Ill.) Westbrook

ROBERT JACKSON to Napoleon, Ohio

RICHARD A. JONES from Mount Gilead, Ohio, to Limestone (Kankakee, Ill.)

J. F. McCLUNG from Weslaco, Tex., to Burlington, Kans.

HAROLD McCOMBS to DeGraff, Ohio

ORVILLE C. MASON from Fitchburg, Mass., to Jackman, Me.

JOHN D. MONROE, JR., from Lynnwood, Wash., to Coolidge, Ariz.

JOHN S. NOFTLE from Uxbridge, Mass., to Derry, N.H.

JACK PENCE to New Orleans (La.) First

GLENN R. RAW to Basin, Mont.

THOMAS E. ROWAN from Winter Haven, Fla., to Warner Robins, Ga.

JOHN H. SHANK from Campbellsville, Ky., to Waukegan (Ill.) First

RICHARD EARL SHRADER from associate, Fresno (Calif.) Grace, to North Hills (Northridge, Calif.)

ROY A. SLOAN to Regent, N.D.

DUANE E. SLOCUM from Lancaster (Calif.) Westside to New Cuyama, Calif.

ALVIN T. SMITH from North Hollywood, Calif., to Santa Paula, Calif.

GRAFTON SMITH from Atlanta (Ga.) Riverside to Jackson (Miss.) Grace

DUANE SNAVELY from Pleasanton, Kans., to Hicksville, Ohio

ALLEN SPRUNGER from Waukegan (Ill.) First to Saginaw (Mich.) Sheridan Ave.

THOMAS G. TINKER from Warsaw, Mo., to Joplin (Mo.) Calvary

JAMES H. TRIMBLE from St. Louis (Mo.) North County to Dexter (Mo.) First

ROBERT F. TURNER from Salisbury, N.C., to Plymouth, N.C.

LARRY T. VEVIG from Basin, Mont., to Ogden, Utah

BRUCE W. WASHBURN from Jackman, Me., to Oakland, Me.

CLINTON J. WICKHAM from Fairmount, Ill., to Fithian, Ill.

KENNETH ZUERCHER to Coldwater, Ohio

MOVING MISSIONARIES

REV. & MRS. THOMAS AINSCOUGH, Argentina, furlough address: Reynolds Memorial Hospital, Washim, Akola District, Maharashtra, India 44505

MR. & MRS. JACK BARNELL, Central Africa, field address: P.O. Box 1055, Salisbury, Rhodesia, Africa

MISS PATRICIA BUFFETT, Mozambique, new address: C.P. 84, Manjacaze via Lourenco Marques, Mozambique, Africa

MISS RUTH DECH, Central Latin American Seminary, furlough address: c/o Mr. Donald Sandys, 5309 N. Farna, Arcadia, Calif. 91006

REV. & MRS. JAKOB KANIS, Mozambique, new address: C.P. 84, Manjacaze via Lourenco Marques, Mozambique, Africa

MISS LORRAINE SCHULTZ, Mozambique, new address: C.P. 84, Manjacaze via Lourenco Marques, Mozambique, Africa

REV. & MRS. OSCAR STOCKWELL, Mozambique, new address: C.P. 84, Manjacaze via Lourenco Marques, Mozambique, Africa

VITAL STATISTICS

DEATHS

REV. H. J. BEAVER, 89, died Sept. 3. He is survived by two sons, Rudy and Don, and three granddaughters, and a sister.

DWIGHT BENNETT, 77, died Nov. 18 in Santa Barbara, Calif. Funeral services were conducted by Rev. D. R. Peterman, in Modesto, Calif. He is survived by his wife, Elsie; 1 son, 2 daughters, 6 grandchildren, and 16 great-grandchildren.

ORA BRINEGAR, 74, died Oct. 8 in Olive Hill, Ky. Funeral services were conducted by Rev. Everett Phillips and Rev. Walter Duncan. He is survived by his wife, Gladys; 2 sons, Ralph and Ora, Jr.; 3 daughters, Mrs. Tony (Edna) Franscone, Mrs. Bill (Jean) McCabe, and Mrs. Carl (Alice) Erwin; 11 grandchildren; a brother; and sister.

TOM L. COLLINS, 74, died Dec. 3 in Gainesville, Tex. Survivors are his wife; 3 sons, Vernon, Donald, and Royce; 3 daughters, Mrs. Juanita Kersey, Mrs. Tommy Hoffman, and Mrs. Joyce Ellison; 14 grandchildren; and 4 great-grandchildren.

DIANE NELSON GOODE, 27, died Sept. 15 in Portland, Ore. Funeral services were conducted by Rev. Lloyd Birks. She is survived by her husband, Gary A.; her parents; one brother; and two sisters.

MRS. ELLEN EMMERT GOSWICK, 72, died Nov. 30 in Wellington, Tex. Funeral services were conducted by Rev. Chalmer Wiegman. Surviving are her husband, Leborn; two brothers; and two sisters.

ARTHUR JAMES HILLS, 70, died Nov. 26 in Sioux City, Ia. Funeral services were conducted by Rev. E. J. Strong. Survivors include a son, Douglas; 7 daughters, Mrs. Betty Jean Ferdig, Mrs. Arthur (Pearl) Gould, Mrs. Evelyn Wilshire, Mrs. Jerry (Gladys) Mayberry, Mrs. Ray (Esther) Smith, Mrs. Norman (Shirley) LaFave, and Mrs. Terry (Joanne) Bentley; 33 grandchildren; 7 great-grandchildren; 1 brother; and 1 sister.

MRS. IDA W. HUBBARD, 78, died Dec. 6 in Lebanon, Tenn. Funeral services were conducted by Rev. John Bradley and Dr. Glen Jones. She is survived by one son, Rev. James B., and two grandchildren.

REV. GEORGE JACKSON, 61, died May 15 in Union, Mo. Funeral services were conducted by Rev. Robert H. Gray. Surviving are his wife, Cora; son Gordon; 2 daughters, Mrs. Dale Paulus and Mrs. Carl Williams; 14 grandchildren; 1 great-grandchild; 2 sisters; and 2 brothers.

NAOMI V. KAUFFMAN, 83, died Sept. 10 in Erie, Pa. She had served as a missionary in India and the Holy Land for 20 years. Funeral services were conducted by Rev. Glenn R. Evans. She is survived by her husband, Rev. Alvin H.; one son, Alvin H., Jr.; two daughters, Dr. Corinne E. and Mrs. E. S. (Marion) Frens; six grandchildren; and two sisters.

MRS. CLARA NEESE LOCKHART, 75, died Nov. 28 in Wellington, Tex. Funeral

NEWS

OF RELIGION

services were conducted by Rev. Ervin Emert and Rev. Chalmer Wiegman. Survivors are her husband, Edgar; 3 daughters, Mrs. Morris Brown, Mrs. Buck Judd, and Mrs. D. E. Herring; 2 sons, Eldon and Travis; 14 grandchildren; and 18 great-grandchildren.

SHARON ROMINES LYNCH, 25, died Oct. 13 in Claremore, Okla. Funeral services were conducted by Rev. Winfred Ritter and Rev. Keith Sparks. She is survived by her husband, son, parents, and brother.

BUDDIE MEADE, 46, died Oct. 18 in Cleveland. He is survived by his wife, Lavanda E. (Hall); and two sons, Lennie D. and Terry L. Funeral services were conducted by Rev. Robert S. Lecce.

MRS. JOY IONE POPE, 84, died Sept. 13 in Hemet, Calif. Funeral services were conducted by Rev. James Graves. Survivors include her husband, Emmett; two sons, Donald and Wendell; three grandchildren; six great-grandchildren; and four sisters.

LEWIS WALTERS, 61, died Oct. 25 in East Liverpool, Ohio. Funeral services were conducted by Rev. Oval Stone and Rev. James Wandling. He is survived by his wife, Marguerite; 4 children, Carol King, Sue Lee, Sandra Reed, Ray Walters; and 10 grandchildren.

BIRTHS

to RONN AND SUNNIE (SHEPPARD) JOHNSON, Gresham, Ore., a boy, Jeremiah Dale, Nov. 9

to LARRY AND CAROLYN (COLLIER) LANCASTER, Nampa, Ida., a boy, Kevin Grant, July 15

to RICHARD AND JULIE (LADEMANN) LANE, Independence, Mo., a girl, Jennifer Diane, Oct. 12

to REV. RICHARD A. AND HELEN J. (YOUNG) McLEAN, Colby, Kans., a boy, Mark Alan, Nov. 24

to MICHAEL AND SANDRA (PERKINS) McWILLIAMS, Memphis, Tenn., a girl, Jennifer Leigh, Nov. 28

to FRED AND NANCY MOONEY, San Jose, Calif., a boy, Eric Anthony, Nov. 7

to DON AND RUTH RUSHING, San Jose, Calif., twins, a boy, Eric Michael, and a girl, Nicole Lee, Nov. 2

to REV. JONATHAN AND PAULA (HICKS) SPARKS, Lincoln, Ill., a girl, Stacy Michelle, Nov. 16

to GARY AND CARMEN (SHORE) URWILLER, Bethany, Okla., a girl, Christina Louise, Oct. 6

to SAM AND KAREN (JOHNSON) WALKER, Santa Clara, Calif., a boy, Richard William, Nov. 16

ADOPTED

to TONY AND JUDITH (HODGE) WAY, Cincinnati, a girl, Heather Kathleen, born June 28, 1974

MARRIAGES

ALTA MENEFFEE AND ERNEST ENGLAND at Elkhart, Kans., Dec. 20

GRETCHEN LEE SONGER AND DANIEL L. PATRICH at Ames, Ia., Sept. 14

MELANIE JEANETTE SMITH AND HAL MELVIN MARTIN at San Jose, Calif., Nov. 16

SHERRY CAMPBELL AND JEFF FANNING at Miller, S.D., Nov. 29

LORRAINE ALICE HUNTER AND ROSS EDWARD PAINTER at North Highlands, Calif., Nov. 30

ONEIDA BALLOW AND BEN PETZOLD at Pasadena, Calif., Dec. 31

DIRECTORIES

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

METHODISTS DOMINATE SENATE, CATHOLICS TAKE HOUSE IN 94th CONGRESS. Roman Catholics will form the largest religious group in the Ninety-fourth Congress. The total was pushed to 123—an all-time high in the November elections.

Methodists continue to be most numerous in the Senate with 17 members, and have an aggregate of 85 in both houses.

Jews scored the largest percentage increase this year. They will number 24 in 1975, 10 more than in the Ninety-third Congress.

Christianity Today prepared the 1974 tabulation of religious affiliations in Congress. The list is a biennial project of the magazine published here.

Immediately after the election, C.T. researcher Deborah Miller, with the assistance of several other staffers, made hundreds of telephone calls tracking down winners and asking them their religious affiliation. In many cases, campaign leaders and press spokesmen did not know. The wife of a Florida winner huffed that she would check out the magazine with the Better Business Bureau before revealing her husband's religious affiliation.

In several instances the winning candidate seemed to need more time for a conference with others before being able to state his affiliation.

"In most cases," *Christianity Today* news editor Ed Plowman noted, "we got good response and cooperation."

Catholics in the new Congress total 8 more than two years ago. Senators increased from 14 to 15.

Episcopalians and Presbyterians in both houses number 66 each, with 16 senators each; and Baptists 57, with 9 senators. There are 6 senators among the 24 members of the United Church of Christ (including Congregationalists), 4 senators each from the Unitarians and Latter-Day Saints, and 3 among the Jewish membership.

Seventeen senators and representatives identify themselves as "Protestant" without specifying denomination, and six have no religious affiliation.

The *Christianity Today* tabulation covers 100 senators, 435 representatives, and the one nonvoting delegate from the District of Columbia.

The district delegate, Rev. Walter Fauntroy, a Baptist, is one of five known clergymen in the upcoming Congress. New in 1975 will be Father Robert J. Cornell (D-Wis.), a Catholic Norbertine priest; and Rev. Robert W. Edgar (D-Pa.), a United Methodist.

Returning clergy members are Father Robert F. Drinan, S.J. (D-Mass.); Rev. Andrew Young (D-Ga.), United Church of Christ; and Rev. John Buchanan (R-Ala.), Southern Baptist.

Rev. William H. Hudnut (R-Ind.), a United Presbyterian, lost his bid for a second term in the House.

The new Congress will contain 14 Lutherans, 13 Unitarians, 10 Latter-Day Saints, 5 Disciples of Christ, 4 members of independent Churches of Christ, 4 Eastern Orthodox, 4 Christian Scientists, and 13 persons of other religious groups. □

MOST MURDERERS, MOST VICTIMS FOUND IN 15-29 AGE-GROUP. A new study by the National Center for Health Statistics reveals that persons between the ages 15 to 29 are more likely to be murderers or murder victims than persons of any other age-group.

In 1972, some 40 percent of murder victims and 60 percent of those arrested for homicide were between 15 and 29, according to A. Joan Klebba, the center's statistician.

She said that, if this trend continues, a downward turn in the homicide rate will probably not occur until the 1980's, when the "population bulge" born in the post-World War II baby boom pass age 30. This group is now in the 15 to 29 age bracket. □

■ I would like to ask a question. The word “begotten” has been left out of all the modern translations of the Bible in John 3:16. I have not been able to find the meaning of the word, but to me it means “not made with human hands.” I imagine it has some other meaning. I’ve been told that it is now an obsolete word.

“Only begotten” in the King James Version is a translation of *monogenes*, a term that literally means “only offspring.” It is used nine times in the Greek NT, and is translated in the KJV “only child” once (Luke 9:38), “only” twice (Luke 7:12; 8:42), and “only begotten” six times (John 1:14, 18; 3:16, 18; 1 John 4:9; and Hebrews 11:17).

You are correct in indicating that the majority of the recent translations (except the *New American Standard Bible*) translate *monogenes* simply with the word “only.”

There is little doubt that New Testament writers used the term to mean “special,” “unique,” or “most highly regarded.” This is seen in Hebrews 11:17, which reports that “by faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son.”

Isaac was obviously not the only son Abraham fathered (cf. Genesis 16:15; 25:1-2). But Isaac was Abraham’s “special” son, since through him the promise of blessing to all

nations was to come.

John uses *monogenes* only of Jesus. In spite of the trend in modern translations, I believe “only begotten” or “special,” “unique,” “essentially different” is indicated.

I certainly wouldn’t judge the motives of modern translators, but it does seem that John at least has the Virgin Birth in mind when he used this distinctive term. The only thing, Hebrews 11:17 should keep us from getting too dogmatic at this point. □

■ Would you please comment on Philippians 2:3 in relation to self-respect and loving our neighbors as ourselves?

Philippians 2:3 says, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.”

I think if you take the whole verse and not just the last clause there is no problem.

“Vainglory” is defined as “ambition for position and following.” The caution in the verse is against contending with others for office or position.

What follows is Paul’s reference to the example of Jesus. Certainly Jesus never depreciated himself or failed in loving His neighbors as himself. Yet He was “meek and lowly in heart” (Matthew 11:29) and totally free from any sort of striving for position or power.

It was because of this, Paul said, “God also hath highly exalted him” (Philippians 2:9).

The simple truth of the matter is that everything conspires to “put

down” the person who exalts himself.

Proper self-esteem is important to emotional and spiritual health, and nothing is worse than bogus humility and insincere self-depreciation. Paul enjoins us not to think of ourselves more highly than we ought to think, but to think soberly—accurately and correctly—as God has given us the measure of faith (Romans 12:3). □

■ If sanctification is really “entire,” how would there be any room for growth?

Entire sanctification has to do with the quality of our relationship to God, and not to a quantity of something incapable of development.

My wife and I were entirely married in 1930 when Dr. D. I. Vanderpool, then our pastor, said, “I pronounce that you are husband and wife together.” But marriage 44 years later is much more than it

was then.

We must never think of holiness as an end or a goal. It is a beginning, a gateway.

The blood of Jesus Christ cleanses from all sin, not as we stop, stay, stand, or sleep in the light, but as we walk in the light (1 John 1:7).

There is a reason Isaiah called

“the way of holiness” a highway. Highways are not for parking but for travelling.

This the old distinction we miss at our peril between purity and maturity. You can be cleansed from all filthiness of the flesh and spirit and still have the lifelong job of perfecting holiness in the fear of God (2 Corinthians 7:1). □

■ Jesus once said, “Watch ye and pray, lest ye enter into temptation.” To what does the term “watch” refer, since we have always reverently closed our eyes when we pray?

“Watch” is our English translation for a Greek word that means not only “to look with one’s eyes,” but “to be awake, to be alive, attentive, vigilant.”

You can be awake, alive, attentive, and vigilant with your eyes shut tight.

On the other hand, you can be reverent with your eyes wide open.

If you pray while you drive an automobile, as most of us do, you’d better “watch” in the most literal visual meaning of the English word. □

TWENTIETH-CENTURY CHRISTIANS—FIRST-CENTURY SPIRIT

They came, dungaree-clad and barefoot; long-haired, bearded, and wearing beads; some quite obviously under the influence of drugs—but they came. Singly, by twos, and in groups; Jews, Protestants, Catholics, and some who had never before been in a church.

They filled the sanctuary, stood in the aisles, filled the lobby, spilled out over the steps and onto the lawn, but they were there.

How did it happen? That day, in response to a request from Rev. Neil McLain, pastor of the Dover (N.J.) church, local high school authorities had given permission for Maranatha, a singing group

from the New Milford church, to present a program of gospel rock in the assembly.

What had been expected to be a 30-minute presentation had continued all day with the group testifying in classrooms, counseling in halls, and in every corner of the gym.

At the close of the school day, an announcement went over the intercom system that anyone interested could attend another concert that evening in the local church. This, then, was the result.

A traditional churchgoer would have been hard put to understand the rather unorthodox procedures. The kids had the disconcerting habit of meandering in and out of the services. For all that, at the

close of the service some knelt at the altar and gave their hearts to the Lord.

They were invited back the following Friday evening, and some returned and brought others with them.

Two years have passed. With careful shepherding by the pastor, the sincere help of local youth workers, the counselling of other good men like Paul Miller, there has developed, from that first effort, a solid core of born-again, witnessing, first-century-type Christians.

Some of the kids returned to their own churches to work with the youth there. A musical group developed that spends a great deal of time traveling and ministering to the youth of this area.

Other young men have been able to help in summer camps, teach in the Sunday school, and some have been working with a most difficult group of "off-the-street" children.

One young man has discovered the joy of ministering in a large nursing home, and a new group expects to go to the local amusement park to witness to kids who congregate there.

It is not unusual on a Sunday evening to have about one-half of the church auditorium filled with young people. They support the whole church program. They know how to pray effectively and they also know how to pay, giving tithes and offerings. Giving, until one treasurer was overheard saying, "Why doesn't someone tell those kids they don't have to give to everything?"

The pastor has received into membership 43 new members as a result of that first venture of faith in the high school auditorium.

They make good Nazarenes. □

—Clara B. Preston
Dover, N.J.

Something *Special* for **EASTER** Easter Sunday—March 30



THE STORY OF JESUS

By *Doris Graf*. This cantata for children's choir tells Christ's story from birth through His triumphant death, in original and traditional music. Narration with violin or flute obbligato and two trumpets. Approximately 20 minutes.

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NEW!

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Selections NOW!
It's Time to
Start Rehearsals!*



HOME MISSIONS

—WHERE

THE ACTION IS!

AFTER NEARLY FIVE YEARS pastoring in a small community and then completing three exciting years of further training at Nazarene Bible College in Colorado Springs, with two boys, one nearly a teen-ager, I wasn't prepared for my preacher husband to comment, "Do you know what I'd really like to do? If the Lord allowed me to have the real desire of my heart, we'd go and start a new Nazarene church from scratch!"

Available from your **NAZARENE PUBLISHING HOUSE**

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My immediate reaction was "You've got to be kidding! From scratch—you mean just the four of us?"

Little did I dream that was the introduction to what was to be the beginning of one and one-half years of the most exciting, challenging, frustrating, rewarding, and thrilling period in our lives!

We were soon called to start that church from scratch, but I had been so wrong about "just the four of us." I had momentarily forgotten that God makes a majority in any community. I had also forgotten that this great denomination believes that home missions become "Mission Possible."

From the beginning days we were not alone. Starting in August of 1972, the entire zone turned out to "launch us" in our rented American Legion Bingo Hall. The presence, prayers, and words of encouragement of those present, and especially the unusual presence of the Holy Spirit, gave the real assurance—this was no mistake.

Our first real service saw 12 people for a start—the old hall had to be cleaned and aired because our little group could nearly become intoxicated on leftover aroma while singing hymns.

Mice visited our service, and our front entrance was covered with a 20-foot bingo sign—but we were not alone. The Holy Spirit came faithfully week after week. The district young people raised that year's pastor's salary, and neighboring pastors encouraged in every way.

Several dedicated laymen left comfortable, established churches to give support. One young couple rented out their lovely home and moved to a smaller rented home to be near to help, and we were on our way.

How much to share! Two men in a trucking business together who have found Christ and given their home and business to the Lord—our lovely airline stewardess who now leads a Bible study group of stewardesses—our alcoholic the Lord has cleaned up and made into an outstanding leader—our airline pilot God furloughed in Chicago to move him across the United States to help—our Sunday school superintendent, just a short time ago in a godless business—our newlywed couple who came across the United States in response to our call for lay missionaries on a poster hanging in Olivet College—our beautiful four-acre plot of ground the Lord picked out where we will soon be building a new church—the loving gifts from

other churches—our ladies' Bible study group who believe the sky is the limit—our swing-shift-ers' men's Bible study—our adult Sunday school class of over 50—our great social times. And over and above and under and around, the sweet presence of the Holy Spirit permeating hearts, lives, and services, causing a contagious atmosphere of love!

A recent Sunday was a landmark—18 months from that starting day—145 community people were in Sunday service!

There were flowers and an atmosphere of celebration as 15 men, 17 ladies, and 4 young people became the brand-new Redmond Church of the Nazarene—17 by profession of faith!!

What a day! There was special music and testimony of lives and homes dramatically changed because the Church of the Nazarene reached out.

They are a warm, wonderful group of laymen. There was a carload of food for the parsonage. There was an envelope of money designated to pay for food, gas, and a hotel room which was already reserved for a special day off!

But this is just the beginning! Our district superintendent, Rev. Bert Daniels, challenged us from Deuteronomy 1:21: "Behold, the Lord thy God hath set the land before thee: go up and possess it."

This community has hardly been touched. No longer am I saying, "You've got to be kidding." Now the heart response is "Thank You, Lord, for an opportunity to help bring this blessed message of holiness to a people who long for a way to be victorious Christians.

"Thank You for Your commission to spread the gospel to every creature, at home as well as abroad.

"Thank You for a church that believes in home missions.

"Thank You for a district and a district superintendent who stand behind in loving support.

"Thank You for an opportunity to have our two boys feel that being home mission preacher's kids is top experience in the church.

"Thank You for the continued knowledge that You told us that it becomes 'Mission Possible'—'not by might, nor by power, but by my spirit, saith the Lord.' Amen." □

BY MONA VAN BRENK

Redmond, Wash.

Evangelist Barry Dutton reports that his briefcase containing correspondence and records of his 1975 slate was recently stolen at an airport. He would appreciate the assistance of his correspondents in sending either duplicate copies of their letters or if they would write again. Direct correspondence to Evangelist Dutton at 1925 Willow Drive, Olathe, Kans. 66061.

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

JUST IN TIME!

My first contact with Floyd came through his two daughters. They were passengers on a school bus I was driving. Alice was in high school and Sue in grade school. Both were friendly, happy girls. The town in which we all lived was a small one in a western state.

Ellen, Floyd's wife, was more reserved. Floyd was "preacher shy." Gradually this attitude was broken down as we met on the street and elsewhere. He then became much more friendly. Alice and Sue began attending Sunday school and were quite regular. Often they were accompanied by their mother.

One day Floyd stopped me on the street to inform me that he was going to enter a hospital in a large city about 65 miles distant. He was concerned about the outcome. I assured him that I would be praying for him and that I would be coming to visit him as soon as I could.

The tests conducted in the hospital indicated that surgery was necessary. Following his surgery I felt a strong impression that I should go to see him.

As I entered his room in the Catholic hospital, he greeted me warmly. I had said only a few words of greeting when he requested that I pray for him.

That Floyd was hungry for salvation there could be no doubt. I had prayed only a moment or two when a light broke out on his face. Immediately he began to testify to his wife, who was by his bed-

side.

"Ellen," he said, "when I get out of here we're going to start going to church. More than that, we are going to tithe to the church."

About that time he had a visitor, a woman whose husband was also in the hospital. Apparently she had often come in to visit with Floyd.

Floyd began to testify to her. Though his terminology was all wrong, I knew what he meant. Pointing to me he told her, "This man saved me."

As he continued to testify it was more than his visitor could take. Abruptly she left the room.

A week or so later I returned to the hospital. Floyd's bed was empty. I was informed that he had left this world the night before. That evening the family returned home by bus. As I met the bus, they were sorrowful, but they sorrowed not as others which had no hope (1 Thessalonians 4:13).

At the funeral services I was able to use as text the words of Jesus, "Thy brother shall rise again" (John 11:23). These words could not have been used if Floyd had not been hungry for salvation. It was a hunger brought on by the Holy Spirit. Nor would they have been accurate if he had not opened his heart to the Spirit of God. □

By Arthur J. Stott
Goldendale, Wash.

GARY MORSCH IN HOSPITAL

Gary Morsch, a member of the General NYPS Council, narrowly escaped tragedy in a serious mishap on Tuesday, December 17. He drives a school bus in the Oklahoma City area and had completed his route and returned to the garage. While he was putting air in the rear tire, it exploded and Gary was struck by the rim.

Gary suffered a shattered bone above the knee on his left leg, a dislocated kneecap and cut on his right leg. He was in surgery three and one-half hours in Baptist Hospital in Oklahoma City. He is reported to be in good spirits. □

FORMER NWMS PRESIDENT UNDERGOES SURGERY

Mrs. Rhoda (Gordon T.) Olsen had a radical mastectomy in Sacred Heart Hospital, Eugene, Ore., Thursday, December 12. Her husband reports the operation took about three and one-half hours but that she came through "very well." The doctors are hopeful they removed all the malignancy.



Mrs. Olsen

The operation made it necessary for Mr. Olsen, chairman of the finance committee of the General Board, to cancel plans to attend the December meetings of his committee in Kansas City.

Mrs. Olsen served as general president of the Nazarene World Missionary Society for eight years, 1964-72. □

FIRST HAITIAN DISTRICT SUPERINTENDENTS APPOINTED

General Superintendent Eugene L. Stowe during his visit to Haiti, November 26 to December 5, 1974, appointed the first Haitian district superintendents, Rev. Delano Pierre of the Haiti North District, and Rev. Florentin Alvarez of the Haiti South District.

The two Haitian districts now move from the status of pioneer districts to national-mission districts at the beginning of the twenty-fifth anniversary year of the founding of the Church of the Naz-

arene in Haiti. The two districts have set a joint membership goal of 25,000 Nazarenes in Haiti by the end of the anniversary year. The present combined membership is just over 21,000.

The two district assemblies also voted a national board into existence, which will serve as a unified body for representation, coordination, and taking care of legal matters for the Haitian districts. □

—NIS

HANCOCK RESIGNS SUPERINTENDENCY

Rev. Boyd C. Hancock, superintendent of the North Arkansas District, announced his intention to resign as of March 15. He has served the district for 12 years. He is planning to slate revival meetings as a full-time evangelist. The appointment of a new superintendent will be announced by Dr. Charles H. Strickland, presiding general superintendent, after he has conferred with district leaders. □



Rev. Hancock

DR. WIDMEYER DEAD AT 90

Dr. C. B. Widmeyer, who had celebrated his ninetieth birthday, July 19, died Saturday, December 14, in Pasadena, Calif. Funeral services were held in the Bresee Church on Tuesday, December 17.

Dr. Widmeyer had a long and active life in the ministry and in Christian education. He was an ordained minister in the Church of the Nazarene for 70 years.

Teaching was a major activity in Dr. Widmeyer's ministry. He taught in holiness schools for 40 years. He served as president of Bethany Nazarene College, Bethany, Okla., from 1915 to 1920; and as president of Pasadena College from 1923 to 1926.

Widmeyer spent 9 years in mission schools in the Orient. He was a member of the General Board for 24 years. He has written more than 400 gospel songs, best known of which are "In the New Jerusalem" and "Come and Dine."

Dr. Widmeyer is survived by his second wife, Rev. Dorothy Wid-

meyer, of Pasadena. His first wife, Maude Logue Widmeyer, had traveled and worked with him for 57 years preceding her death. He was the father of two children, four grandchildren, and seven great-grandchildren. □

LUTHER TO DETROIT FIRST

Rev. Darrell Luther has accepted the call to pastor Detroit First Church. He has resigned from the leadership of Lansing (Mich.) First Church, where he has pastored for the past four years. He is a graduate of Olivet Nazarene College, at Kankakee, Ill., and of Nazarene Theological Seminary. He was ordained in 1955.



Rev. Luther began his ministry in East Gary, Ind. He held pastorates at Crawfordsville, Ind., and Collingwood, Pa., before going to Lansing. In 1971, Luther wrote a feature column for the *Herald* entitled "DIMENSION, Adventures in Self-discovery."

Rev. Luther follows Rev. A. Eugene Hudgens, who resigned this fall to complete work on his doctoral degree. □

The East China Sea off Okinawa was the baptismal font for Rev. J. George Taylorson (left), who baptized eight new Christians, assisted by Rev. Richard Flach, a Methodist missionary (right). Rev. Taylorson has been pastor of the Keystone Church of the Nazarene on Okinawa since 1970, ministering chiefly to American service personnel stationed there. Eighty Keystone Nazarenes attended the baptismal service. Dr. and Mrs. Taylorson plan to return to the States in June.





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

A  Text

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