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HERALD OF HOLINESS

CHURCH OF THE NAZARENE

NOVEMBER 1, 1976



by General Superintendent George Coulter

“I . . . Will Heal Their Land”

HEALING IS our greatest need. Healing is God’s promise and God’s will. We are bombarded by the voices and claims of men and institutions who promise healing but who cannot deliver. But God is ready and able to fulfill His promise.

Isn’t this an appropriate time for God’s people to lay hold of God’s mighty promise “I . . . will heal their land”? His Word clearly outlines the conditions which must be met: “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear . . . forgive . . . and will heal their land” (2 Chronicles 7:14).

Humility, prayer, seeking His face, and turning from our wicked ways are the means by which spiritual healing comes. But humility is in short supply today.

Haven’t we sent men to the moon? Are we not the best educated, the most wealthy, and the most accomplished generation that has ever lived? But when we see ourselves as poor, wretched, and needy, we put ourselves in the place where heaven’s bounties may be appropriated.

In spite of all our teaching, preaching, conferences, and publications on prayer, we still

live in the shallows of this great spiritual exercise. Yet every great revival has been preceded by powerful seasons of personal and collective prayer.

“Seeking His face” goes beyond church attendance, respectability, and perfunctory service. It involves a passion to know Him, to fellowship with Him, and to surrender all to His control.

True revival always requires renunciation. “Turn from their wicked ways” is God’s prescription. It is time to renounce our coldness, our lethargy, our shallowness, our lack of love. It is time to be reconciled to our brother as Jesus commanded in Matthew 5:24. It is time to devote ourselves to “the apostles’ doctrine and fellowship, and . . . breaking of bread, and . . . prayers” as practiced by the Early Church following Pentecost (Acts 2:42).

A new quadrennium stretches out before us. There is no doubt about our ability to organize, to plan, and to promote. But do we have the willingness to humble ourselves, to pray, to seek His face, and to turn from our wicked ways?

These are God’s requirements for the healing of our land. □



WHAT DID YOU THINK OF IT?" This is the usual query after a first brief visit to a unique geological wonder. But it was an unexpected one for an overseas minister publicly placed on the spot before a large congregation the same evening.

"Think of it?" How does a mind reeling from immensity, recalling a kaleidoscope of form and colour and registering "What is man?" in comparison with an Atlas of the ages. "Think?"—as ordered thinking is overwhelmed by a giant rocky gash of shadow and sunlight, making mules and men as crawling ants in its depths.

Such a phenomenon was beyond thinking, needing a new facility of wonder and words to describe so great a marvel.

Questioner and audience awaited reply from a hesitant visitor. En route to and from the Canyon, conversation had been ceaseless and stimulating in the ministerial car. The familiar tools of "words and phrases" were wholly inadequate now.

Slowly, as if from a deep personal canyon of hesitation and embarrassment, the answer was given to an amused, and then appreciative, congregation.

I have *seen* the majesty of God, for the strength of the everlasting hills is His. Strength in repose, shielding, shading, inviting the soul to lift its gaze beyond serried slopes and sheer surfaces to a mightier strength, beyond the hills.

I have *felt* the silence of God. A profound stillness as if all human noise and activity had come to rest in tranquil infinity. Waves of light and sound held in abeyance and counselling, "Be still, and know that I

am God." "In quietness and confidence shall be your strength."

I have *trembled* neath the law of God. Those sentinel ranges were as the towering commandments of God to my soul. They captivate, check, and constrain a human pigmy to ascend in awe and vision from deepest depths to a clear heaven. "A Titanic Ten," they could crush, but mysteriously console, leading from legality to love.

I have *heard* the music of God. Those lofty peaks appeared before my eyes as assembled organ pipes suspended from heaven by a Master Hand. Bathed in changing natural colours by sun and cloud, their slopes were as a console awaiting the fingers of wind and rain. "How great Thou art, how great Thou art" sprang from my singing soul.

I have *worshipped* the wisdom of God. "Oh the depth of the riches"—an unsearchable canyon—"of the wisdom and knowledge of God," wrote Paul. And a childhood song of church and Sunday school linked with his doxology:

*His wisdom's vast and knows no bound,
A deep where all our thoughts are drowned.*

It was a three-hour visit to the Grand Canyon through the typical, abounding kindness of American friends. But we have an eternity to view the grandeur of God through His grace in Christ—"Lost in wonder, love, and praise." □

by ALBERT J. LOWN
Keighley, Yorkshire, England



HERALD OF HOLINESS

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Bible quotations in this issue:

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Volume 65, Number 21

November 1, 1976

Whole Number 3217

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

AUTUMN LEAVES

No artist can paint with colors bright—
Brown and green and red and gold—
The picture displayed before our sight—
Autumn leaves, number untold.

Only God can give such beauty,
Only God mingles colors rare;
Only God can lighten our darkness,
Change to glory dark despair.

Only God can transform the ugly,
Blot out lines sin pencilled there,
Restore to man a visage lovely,
Masterpiece beyond compare.

—LILY S. THOMAS
Horseheads, N. Y.

PEN POINTS

TEACH ME TENDERNESS

Wrenching handful after handful of crabgrass from my garden, I vented pent-up emotions. How I hated that troublesome green tangle.

My last counselling session with a neighbor had been just this difficult. She didn't seem to understand that as a new Christian she must now change her way of life. I wanted to wrench those old habits from her the same way I tackled this crabgrass.

Suddenly my hand froze in midair; dirt clung to my fingers. Slowly I lifted up a tender, young shoot of my favorite flower. Hidden beneath the encroaching crabgrass, this new little growth had escaped my attention. Now it lay dying, roots torn by my own haste.

Gently feeling through the taller weeds, I searched for the outlines of the delicate green stems. One by one I traced to the roots each blade of grass that threatened to choke it completely, carefully exposing to the warmth of the sun what would someday be a healthy, blooming plant.

With each tug of those tangled roots, I seemed to see my neighbor. The bad habits would have to be handled gently in order that her new life in Christ might be preserved.

"Lord," I prayed with my fingers deep in the living soil, "teach me tenderness in cultivating Your new plants." □

—Marcia L. Mitchell
Walla Walla, Wash.

Witnessing for CHRIST in the Home

by E. E. WORDSWORTH
Seattle, Wash.



WHEN JESUS and His disciples came into the country of the Gadarenes from a tempest-tossed sea, they were immediately in the presence of a storm-tossed demoniac. His dwelling was "among the tombs" in the shelter of caves. Chains had been broken; fetters could not control him. He was crying as he hurt himself with stones, cutting his flesh in his raging insanity. This is a picture of sin's awful, destructive power. But Jesus, who commanded the sea to be still, also commanded the unclean spirit to leave this afflicted man who, being delivered, asked his Healer if "he might be with him."

Jesus answered: "Return to thine house, and shew what great things God hath done unto thee" (Luke 8:39). Our Saviour would have us to witness *first* in the home.

Billy Sunday, the famous evangelist of several decades ago, was presenting the gospel to an unsaved young man. He asked, "Is your father a Christian?"

"Well, I think so—he's active in the church."

"Is your mother a true believer?"

"I guess so—she's been the superintendent of the Sunday school for some time."

"Do your folks ever mention the Lord in the home?"

"No, sir," was the reply.

Then Sunday asked, "Hasn't your father or mother ever asked you to become a Christian?"

"Mr. Sunday, as long as I can remember, they've never said a word to me about my soul!"

How it must grieve the Lord when professed Christian believers fail to speak to loved ones about their Saviour. Witnessing should begin at home.

Home religion! Of course parents must live righteously or the witness will be very ineffective and worthless.

Andrew Murray, author of *With Christ in the School of Prayer*, evidently lived a holy life before his children. Eleven grew to adult life. Five of the 6 sons became ministers of the gospel, and 4 of his daughters became minister's wives. Even in the second generation 10 grandchildren were ministers and 13 missionaries. *Fervent prayer power* characterized them all.

In a humble Scottish home of three rooms John G. Paton was born. His godly father regularly went to one room, closed the door, and prayed. John often saw him as he came out of the room with moist eyes, and he knew his godly father had been in sweet communion with his Lord. In time this made him a mis-

sionary to the New Hebrides.

William and Catherine Booth had eight children. Each child had a personal Bible given by the parents. Every morning eight of them with Dad and Mom met together for family worship. Sacred moments of sweet fellowship with God!

The history of the Booth family is well known. The Salvation Army was born. William, the father, became the first general. Bramwell followed him. Evangeline came to America and served with distinction. Others served and followed in the footsteps of their godly parents.

Joshua said, "As for me, *and my house*, we will serve the Lord." Moses commanded: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. . . . And thou shalt *teach* them *diligently* unto thy children, and shalt *talk* of them [the Word of God] when thou *sittest in thine house*, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:5, 7).

The light that shines the farthest shines most brilliantly at home. "Take time to be holy. Speak oft with thy Lord."

Paul gave wise counsel: "Fathers, do not exasperate your children; instead bring them up in the training and instruction of the Lord" (Ephesians 6:4, NIV).

John Wesley commented: "Mothers are included; but fathers are named as being more apt to be stern and severe; provoke not your children to wrath—do not needlessly fret or exasperate them: but bring them up with all tenderness and mildness, in the instruction and discipline of the Lord—both in Christian knowledge and practice."

Our general church has suggested that during 1976, Nazarene families observe Monday evenings as a suitable time to be together. We will do well to implement the plan and use available helps.

There may be games, laughter, social fellowship, and enjoyment—and not too much TV, if any. Light refreshments can add to the pleasure of the evenings.

But above all, there should be a time for worship and fellowship with God. A beautiful, sweet, and godly atmosphere in the home pays big dividends.

*Home is where the heart is,
In dwellings great or small;
And a home lighted by love
Is the dearest home of all.*

—Mabel Beams



MUSIC MEMOETTE:

“A Mighty Fortress Is Our God”

by OVELLA SATRE SHAFER

Gaylord, Kans.

THE WHOLE PROTESTANT CHURCH celebrates the Reformation festival. It speaks a universal language through the hymn “A Mighty Fortress Is Our God” (“Ein Feste Burg Ist Unser Gott”). This masterpiece stirs to holy living and challenges to service. The melody, as well as the words, voice dedication. For all ages!

To Martin Luther belongs the honor of having produced perhaps the greatest battle hymn of the Christian Church. Heinrich Heine called it the “Marsellaise of the Reformation.”

The author of the hymn, born in Germany, November 10, 1483, the son of a poor miner, educated himself by dint of perseverance and hardship. He was taught by his pious Roman Catholic parents that he must lead a holy life to escape the wrath of a righteous God.

Luther was disappointed with his sinful life. He lived in the fear that God would punish his sin. A bolt of lightning hitting close to him felled young Martin to the ground and enlarged his fear that God was ready to destroy him.

He entered a monastery to find holiness. His tasks were scrubbing and sweeping floors. He rang bells and begged for food from door to door in the village. He hoped he was pleasing to God. He prayed and fasted. His nights were spent on the cold stone floor of his room. He stretched out himself and spread his arms in the shape of a cross. Once he almost lost consciousness and had to be helped to bed.

In the monastery of Erhurt, Germany, Martin Luther began a constant reading of the Bible. His sins plagued him. He read Paul’s words over and over: “The wrath of God is revealed from heaven against all ungodliness and unrighteousness . . .” (Romans 1:18).

One day, Dr. Johann Von Staupitz, superintendent of Luther’s order of monks, came to the monastery.

Luther confessed to him his fear of God’s anger. After hearing his superior speak, the revelation began to break upon the monk Martin that God is not only a Judge, but also a loving Saviour. Though he was a sinner, God loved him. Luther’s faith started to take hold as he read, “The just shall live by faith.”

At 24, Luther became a professor at the University of Wittenberg. In time he was given orders to take a message to the pope in Rome. Luther was not aware there was anything wrong with the pope or the Catholic church. As a professor he prayed and read masses. He crawled on his hands and knees up “Pilate’s spiral stairs” to work out his salvation and to be saved from the sufferings of purgatory.

After his return to Wittenberg, Luther began to doubt what he had seen in Rome. He could no longer believe that saying masses, kissing crosses, and buying items made holy by priests, were means of salvation. He began to see in the Word of God that a person is saved, forgiven, through faith. Martin, the monk, was arriving.

The Doctor of Theology was conferred upon Luther by Dr. Staupitz of the university. He was now Dr. Martin Luther. In receiving this degree as a title, he had to swear to preach the Word of God truthfully.

Luther’s lectures were popular at the university. Increasingly he taught that one is not saved by works! Good works follow salvation. “By faith in the finished work of Christ we are Christians” was his cry.

One day a pastor of a large church in Wittenberg became ill. Dr. Luther was called to pastor. His congregation grew—eager to learn about a personal Saviour. The people had lived in darkness too long. Trouble started when the doctor taught it was wrong for his parishioners to worship saints or to expect forgiveness of sins through so-called holy objects. He wanted no commercialism of sacred things.

Martin Luther began teaching what he found in the Bible—that God gives complete forgiveness of sins to those who believe in Christ, that grace is love—unearned and undeserved. He rejected the idea that suffering in purgatory can be avoided by buying

slips of paper called “indulgences,” even though they are signed by the pope.

On October 31, 1517, Martin Luther nailed a piece of paper on the front door of Castle Church in Wittenberg. The paper presented 95 theses, including: “The forgiveness of sins cannot be bought for money!” The Reformer stated: “Every Christian who truly repents has full forgiveness of sins, even without letters of pardon.”

The day following, November 1, was All Saints’ Day. The theses were copied, printed, distributed all over Germany and to other countries of Europe.

Many persons were agreeing with Luther. Something must be done! The pope wanted Luther to be brought to Rome for a trial. Prince Frederick, ruler where the pastor lived, would not allow this. He was aware the doctor would be called a heretic, and heretics were either burned alive or put in dungeons. So the prince arranged for a meeting in Germany.

At Augsburg, Cardinal Cajetan, the pope’s representative, ordered Martin Luther to take back what he had said and written. Luther tried to show the church leader the Bible teachings. The cardinal would not listen and threatened to put Luther out of the church. The pope signed a paper the next summer which stated if Martin Luther did not change his ideas within 60 days, he would be excommunicated.

But Luther, believing his Bible, would not recant! Instead he called a large number of professors and students. They built a bonfire and threw the pope’s letter into it. The pope, enraged, told the emperor, Charles V, to have Luther put to death if he continued to refuse to agree with papal teaching.

Luther’s views brought him fierce persecution, so he sought seclusion in a castle for a year, during which time he translated parts of the Bible into German and wrote hymns.

The Reformer encouraged his followers to sing and stimulated the writing of numerous hymns. His own best known are “Away in a Manger” and “A Mighty Fortress Is Our God.” He declared: “Music is a gift of God. It will drive the devil out and make men forget all wrath.”

Luther’s biographer, Julius Kostlin, suggests October, 1527, as the correct date when Luther composed his “Battle Hymn.” It was for the Diet of Speyer when the German princes made their formal protest against the revocation of their liberties and became known as “Protestants.” The sixteenth-century Reformation marked a new era in Christian hymnody.

Luther was ordered to the city of Worms to appear before the emperor and his princes. In a large hall, during the trial, someone pointed to a pile of books and asked if he would take back what he had written in them. The next day Martin Luther gave his answer: “Unless I am convinced I am wrong, by the words of the Holy Scriptures, I cannot and will not recant. It is neither safe nor right to act against one’s conscience.” He then supposedly shouted the well-known words attributed to him: “Here I stand; I can do no other. God help me! Amen!”

Luther would not compromise. His books were burned. Persons were forbidden to print, sell, buy, or read them. Anyone was allowed to kill him without

being punished. But his teachings, founded on the Bible, spread.

Others have reinforced Luther’s beliefs: John Calvin, John Knox, Jeremy Taylor, George Fox, John Wesley, and Phineas F. Bresee.

The teachings of Protestantism still stand: justification by faith, the final authority of Scriptures above the authority of the church, Jesus Christ as the sole Head of the Church, and the universal priesthood of all believers.

Luther sang to his lute’s accompaniment daily and almost always included his “battle hymn.” When Melancthon and his friends, after Luther’s death, were sent into banishment, they were marvelously cheered as they entered Weimar on hearing a girl sing it in the street.

This majestic, meaningful, rugged hymn braces and sustains faith. It contains a quality of inspiration which makes it an “imperishable hymn.” Its first line is engraved on the base of Luther’s monument in Wittenberg: “*A mighty Fortress is our God.*” □

PEN POINTS

WHERE DO HYPOCRITES BELONG?

We’ve always had a hard time finding a place for hypocrites. And, true, they don’t fit very well anywhere. But Leonard Griffith, in his fine book *We Have This Ministry*, reminds us that they belong—of all places—in the church. He reasons: “They are not welcome anywhere else; and if the Church doesn’t heal them, nobody will.” He further states that hypocrites are “sick people who can never be made well except by a complete change of character which they have not the power within themselves to effect” (p. 105).

Probably most of us have never looked at hypocrites in this compassionate light. And, being people who need change, but powerless (like we all are) to effect it themselves, they need the message and the love that only the Church can give.

When you and I see the Church as the redemptive agent of God, it broadens our welcome to include all men who are searching for healing and help. Griffith reminds us that the Church should be “. . . a caring, healing fellowship of Christians where sin-sick men and women, confessing their helplessness before God, can be cured of their moral sickness and made completely well by the redemptive power of Jesus Christ” (*ibid.*).

So, the next time someone says to you, “There are too many hypocrites in the church,” maybe you can remind them that that’s where they belong. For only there will they receive the help they really need. And maybe the one with whom you speak needs to join them—for help—too. □

—C. NEIL STRAIT
Racine, Wis.

Principles That Operate in the Spirit-led Life

by AL TRUESDALE

Quincy, Mass.

SANCTIFICATION involves both a crisis experience and a lifelong process. The two aspects complement each other. The crucial event of grace whereby the believer is cleansed of the unwanted and yet present obstacle to God's reigning love is the heritage of every Christian. It is distinctly provided by Christ's atonement and is faith's proper pursuit.

The life that proceeds from entire sanctification is an unfolding of the cleansing and filling work of the Holy Spirit. Life in the Spirit is the broad context in which the potential blessings of God's redeeming love become real.

In addition, the horizons of Christian maturity are constantly expanding. The gracious presence of the Holy Spirit makes life dynamic and creative.

At least four principles operate in the Spirit-led life. They are: (1) Increasing Sensitivity; (2) Increasing Freedom; (3) Increasing Community Consciousness; and (4) Increasing Openness to God's Activity.

Increasing Sensitivity. Although their attacks are based on misconception, critics of the Christian faith often question whether a religion that turns away from the real world is worthwhile.

Christians are partly responsible for this misconception. Too often we interpret the gospel as an escape from life and thereby abandon the world to the "powers of darkness." This idea fails to under-

stand our Lord's conquest over the forces of evil and fails to grasp the extent of the Father's redemptive purposes.

Properly understood, life in the Spirit is not escape from the world, but a redemptive return to it. Rather than turn us away from participating in life's problems, the Holy Spirit leads us confidently back to the complexities of life in the power of redemptive and recreative love. Knowledge of what the gospel is comes to us through everyday encounters between real-life situations and the transforming power of God's love.

Life after the flesh carries with it a death which is insensitive to the possibilities of authentic life in Christ. The Spirit-led life, on the other hand, is increasingly sensitive to the possibilities of grace as they relate to all aspects of life.

Under the Spirit's leadership the Christian is encouraged and enabled to deal honestly and creatively with negative and retarding influences that are a part of his past. They are confidently submitted to the Spirit's healing and corrective ministry.

Elements in one's life that have frustrated full human potential are increasingly brought to light and transformed. Prejudices, crippling fears, psychological scars, or physical disabilities—that till now have seemed adequate reason for despair—all become objects of the Spirit's activity.

With the increasing sensitivity to one's own needs comes an expanding awareness of the needs of others. The Spirit-led life becomes an instrument through which God's re-creating love reaches the other person in his unique situation. Patiently and confidently the gospel's word of hope and reconciliation is spoken to those who would otherwise live without hope.

Increasing Freedom. Paul the Apostle struggled against some who insisted that although his Gentile converts had believed on Jesus as God's Christ, their conversion could be made complete only by strict obedience to the Mosaic Law and its interpretation by the elders.

He did battle with others who maintained that salvation allows abandonment of the Law's moral and ethical demands. Neither of these groups understood the meaning of Christian freedom.

Through Christ, Paul argued, right relationship with God, which the Law could command but not provide, has now become a distinct and gracious reality for those who are in Christ. Freedom from the Law, in the sense that it no longer condemns us, is achieved through grace.

Freedom *through* Christ is freedom to live out the life of holiness because God's righteousness has now

GOD'S MUSIC

*There's a different kind of music
Unheard by human ears,
It's a harmony of the Spirit
Transcending styles and years.*

*It flows through mind and body
But is centered in the soul,
Subduing troubled spirit,
It heals and makes one whole.*

*When all things else have passed away,
Its rhythms will remain,
For it is a sacred melody,
And blest is each refrain.*

—THOMAS R. COUCH
Memphis, Tenn.

helps to holy living

been established in our hearts by faith in Christ. No longer does a chasm between God's will and our waywardness describe our existence. The righteousness of Christ, filling our lives, now becomes what is most true for us.

Life in the Spirit means increasing freedom, freedom to become what God's love and grace make possible. This is the freedom to realize one's true self.

Increasing Community Consciousness. But increased freedom does not result in isolation from others. Rather, the Christian becomes an instrument through which God repairs the broken relationships in the human community caused by sin. He who is led by the Spirit freely turns to his neighbor in the power of love that creates communion.

The Holy Spirit helps us overcome self-destructive isolation in ourselves and enables us to reach out to the neighbor to help free him from equally destructive loneliness. True religion strives to overcome the alienations that separate people from themselves and from one another.

The Spirit-led person cares for the wounds inflicted upon the neighbor by "robbers" such as fear, hostility, self-contempt, and enslaving lusts. Upon his wounds is poured the oil of hope and personal commitment, the purpose being to bring the neighbor into healing communion with the Father and with others.

Increasing Openness to God's Activity. This principle involves an expanding openness to the range of God's activity in the world. The Holy Spirit leads us away from thinking of God's involvement with men as limited to areas of life traditionally held to be specifically "religious" in nature.

Whereas the old life was lived apart from God's presence and meaning, the Holy Spirit increasingly teaches us how God's activity relates to all of life. He helps us to learn that God's involvement with His creation can never be compartmentalized.

Rather, through the Spirit's leadership we learn that wherever life is lived and tasks performed in faith, there God is present, giving life the value of worship to God as well as Christlike service to others. Through His leadership all of life becomes a sacrament.

The Christian's vocation is never mundane, never simply "secular" in the sense that it lacks religious significance. Under the impact of the Spirit we advance in the knowledge of how God makes all voices to sing His praise—even the voice of a factory whistle or a straining tractor. □

eternal." In the great prayer of our Lord in the seventeenth of John, He prayed that through sanctification, *all* God's people may be *one*.

Our local congregation is one with our district church, with its many facets, facilities, and institutions. We are one with our general church, including its headquarters, publishing house, Bible schools, colleges, and missionary program that is endeavoring to "girdle the globe with salvation." We are one with Christ's larger body of believers.

While I view our local church with appreciation and rejoice in what God has helped us to accomplish, I say, "Thank God that my church is bigger than can be housed in any building." I am a part of a *big* church. I feel like Solomon must have felt when he declared, "Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! . . . who am I then, that I should build him an house, save only to burn sacrifice before him?" (2 Chronicles 6:18; 2:6).

Let's continue to build beautiful though simple buildings and houses of worship for our great God and King. Let's build them around the world, remembering that while we are many members, we are *one* body.

There are more than one-half million members in the Church of the Nazarene, and scores of other groups that make up the Church Militant against which the gates of hell cannot prevail. And we are all *one!* □



One Church — One Body

by THEO CARTER
Atlanta, Ga.

WALKING THROUGH our sanctuary and church edifice today, I considered their material value. My heart rejoiced with praise to God for the lovely physical property in which we can worship.

But soon I was reminded, "This isn't the church. It is a house for our church. Our church today is out there in the office, on the construction job, in the classroom, the business establishment, and factory. This building could be destroyed by winds, flood, or fire. The real Church, however, is indestructible and

THE SHEEN of those patent leather shoes! The coal-black suit fit for ceremonies. And the Afro atop a handsome head sporting the smile of victory. I hardly could believe it was the same man I had picked up at the prison moments before, then dressed in the “basement outfit” provided conveniently by the facility.

The Christmas Sunday snow had crunched under our feet as we had practically dashed for the car at 3:25 a.m. Having passed through the security of those heavy iron gates, the two of us could not get out of the parking lot soon enough to head for the church.

Green Haven Correctional Facility, Stormville, N.Y.! James J. Perry looked back quickly as we turned the bend in the drive onto Route 52. Green Haven was “home.” Number 9092 was just as much his name as “Perry”—even more so.

“Can you help me with this tie?” He had been fumbling with it for a while, yet I hadn’t noticed. Then it dawned on me that it had been some 14 years since he had tied a tie. So I stood on the second step of the staircase in our hallway—he is taller than I—and proceeded to reach around his neck from the back to knot a contrary tie.

“How do I look?”

“Fit for a wedding!” Indeed, in a short time he would stand with Migdalia Santiago from the Bronx, the two of them in front of God’s altar to exchange vows. A loving congregation of 300 would look on with prayers.

December 21, 1975—snow banks decorating the church’s outside, poinsettias gracing the sanctuary, a cantata-singing choir filling the loft, two ministers (one Spanish-speaking and the other English-speaking) ready for the proceedings. The two dozen relatives from the City had just spilled into the church 10 minutes late, but no cause for alarm. The rest of us simply geared up our excitement all the more by the delay.

“Will you have this woman to be your wedded wife . . . to have and to hold . . .?”

“I will.”

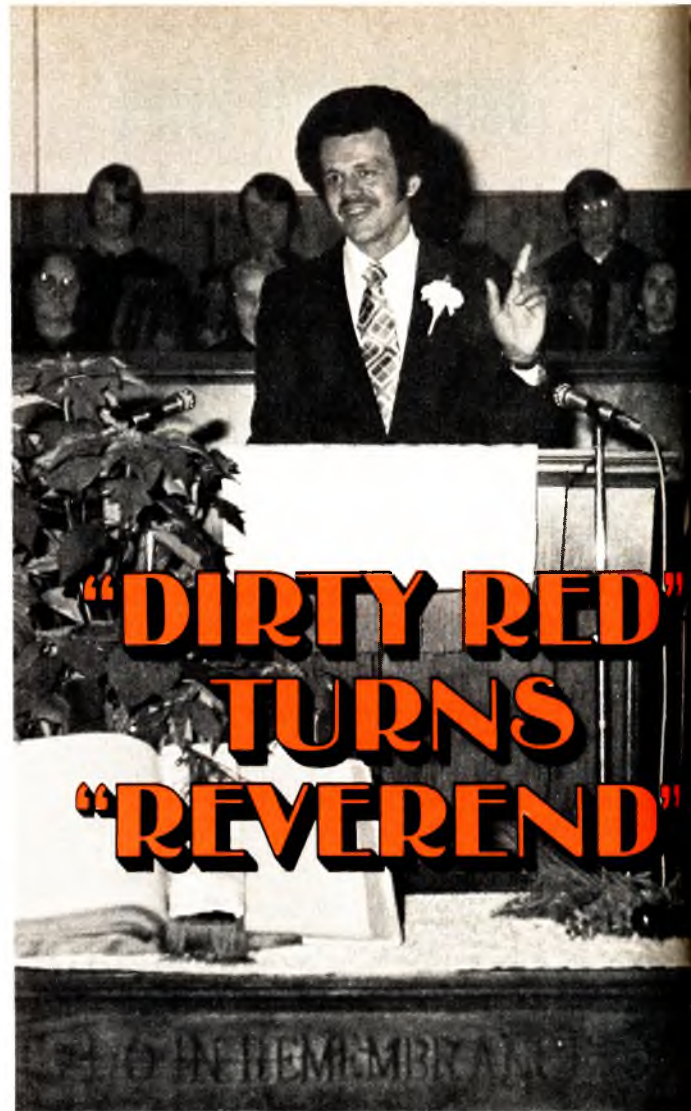
“. . . for better or worse, for richer or for poorer, in sickness or in health, so long as you both shall live . . .”

The murderer stood there in front of us all. Open eyes of warm sincerity struck a like gaze from the Puerto Rican pronounced his wife. A convict once: At 17 Jim had killed a man. That sentence to the “pen” wrought dark seeds. It was not long until the roots of a young plant were stinking; the leaves never turned green and there had been no blossom.

“Dirty Red” was his only color; that’s what inmates and facility staff alike tagged him. He had earned his name well. It took hard work to earn that label; yet it could honestly be said that Perry had worked at it—strenuously.

The couple knelt at the altar in front of me. The soloist sang “Saviour, like a Shepherd Lead Us.” I did not hear many of the words, for memories were blurring in my mind. Grace. Mercy. Forgiveness. Salvation. How powerful these words, how revolutionary when set loose in a person’s life.

Could this be the same man who had struck out at the prison chaplain, Robert Martin? In May of 1975, Jim had made it his point to attack the minister with darts of cheap fun in ridicule. On that Sunday



by J. GRANT SWANK, JR.

Fishkill, N. Y.

morning in summer his target was to “unglue” the man with the white collar and to win his fight in front of the fellows in green. It would be during the worship service itself, when everyone was seated in rows. The scowl would be the signal.

Yet it never came off. Instead, Jim returned to his cell under a spell of the Spirit that would not let go. Rather than making his strike, Jim wrote a note to the chaplain asking to make an appointment to talk out matters of the soul. He wanted to search out the reason for a change he was experiencing—quietly but surely—in the caverns of his spirit.

The soloist was finished. “You may rise,” I whispered gently to the couple. And this was the moment I had been waiting for—that chance to offer the sacrifice of praise to Almighty God for the miracle we were witnessing before our eyes.

“Let us all bow our heads in prayer before the Saviour . . .”

“Lord God, today we find it difficult to find the words to express our appreciation to You for the miracle of the changed life in Christ. Yet we break our hearts before You in thanksgiving. You *have* come in mighty power. You *have* spoken peace to the storm. You *have* reached down with a love from without us to pick up pieces of ruin in order to build a life anew, afresh . . .”

That “May experience” led to deeper currents of the soul in Jim’s life. In June, while in prayer with some Christian friends in the facility’s Protestant Center, Jim made his complete consecration to his Lord. In response, God flooded his spirit with a peace that to this day Jim says covered him from “the top of my Afro to the bottom of my soles.”

In August he indicated that God was calling him into the ministry. Within a few weeks he had received acceptance into the Nazarene Bible College in Colorado Springs, Colo.—with full three-year academic scholarship!

“Jim, our local congregation would like to invite you to become a member of our church. And, in addition to that, we would like to confer upon you a local preacher’s license in preparation for your ministerial training.” I said one day after a Bible class with a couple dozen inmates.

In November Jim stated to me: “You know what is my most prized possession other than my Bible?”

I gave a few limp guesses but was wrong on all counts.

“It is that local preacher’s license. Would you make a copy for me to send to my mother? She has prayed so many years for a day like this. I want her to see with her own eyes that her son is making good.”

So in December in our church, Mom Perry took a good look at her boy. He held a new Bible in his hand that I had just given to him and Migdalia, reminding them that their new life together would have to be founded upon that Book. Jim nodded with a smile. He knew that; he knew that for sure. Without a doubt I could read it in his eyes.

When Jim and Migdalia left the altar, I thought to myself, No wonder they now call him “The Reverend.” “Dirty Red” was dead, long dead, buried underneath grace, mercy, forgiveness, salvation.

The choir sang as it has never sung before. Voices lifted out of hearts overcome with a new wind of the Spirit. The portion of the Christmas cantata was fitting, in place. It meant so much to Jim that when he went back to the facility on the next Tuesday noon, he asked to have that choir recording for his own hearing in his cell. He got it and almost wore out the tape, playing it over and over again.

Reporters from the news media flashed scores of photos of the wedding-worship. Stories in the papers brought phone calls of excitement to the church office. However, the real news was made in heaven. For following the brief marriage ceremony, Jim walked behind the pulpit to address the congregation with his testimony.

He told it all—the unsettled teen years, the murder, the time spent in 14 years of spite, the scheme to undo the chaplain, and then the encounter with the risen Christ.

It was a sweet encounter, as quiet as a whisper, yet as dynamic as a coup. In fact, that is what it really was: the overthrowing of one government for

another. The change of rule was undeniable. And that’s what caught hold of the hearts of his relatives seated in the pews, right down front.

When the testimony-sermon was completed, “Just as I Am” was sung by a standing congregation. The wedding altar was opened into a mourners’ bench for seekers. One by one, those from the Bronx knelt before the Lord to meet Jim’s Friend, Jesus. Then others from our own community followed. Within a few minutes, the altar was filled, and so the two front rows were opened as a place to pray.

The Fishkill, N.Y., Church of the Nazarene has never been the same. God visited with us in holy splendor that Christmas month and on into the New Year. We served as witness to the burial of “Dirty Red” and the resurrection of “The Reverend” as God took control in a blaze of glory. □

An Inverted Heart

by SHIRLEY POPE WAITE

Walla Walla, Wash.

WOULD YOU TRY to pour cooking oil back into the bottle through an inverted funnel? Can you imagine how little would find its way into the intended receptacle? This analogy came to mind when I read these words from John Bunyan: “Some men’s hearts are narrow upwards and wide downwards—narrow as to God, but wide for the world.”

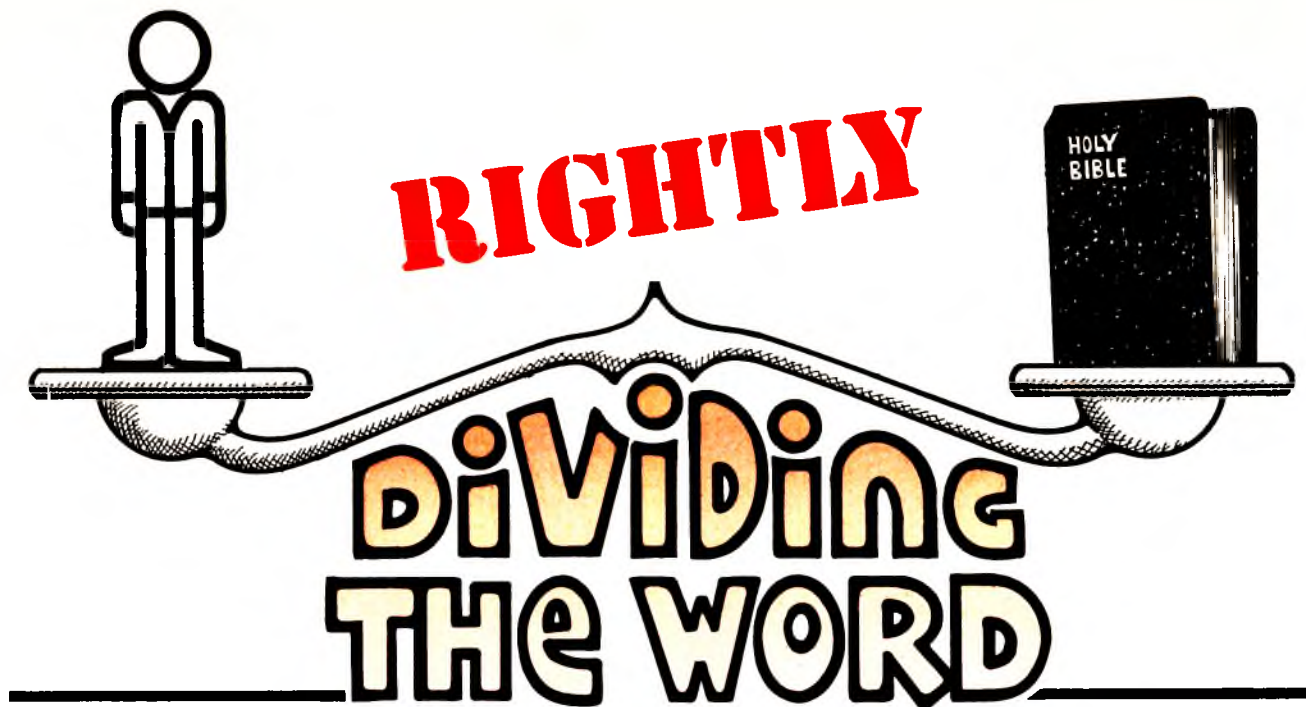
We often yearn for a fresh infilling of God’s Spirit. We hold up our lives like an inverted funnel. Then we’re disappointed that we receive so little—that we remain “dry.” Occasionally enough spills into our inverted lives that we *know* of the Spirit’s existence, but it’s a little like oil spilling over the side of the bottle.

Our funnels, our hearts, are directed to materialistic things. But Paul admonished: “Set your minds on things above, not on things that are on earth” (Colossians 3:2, RSV).

We must turn the funnels rightside up and have them ready to receive the outpouring of God’s marvelous Spirit!

The promise is, “I will pour out my spirit on all flesh; your sons and your daughters will prophesy, your old men shall dream dreams, and your young men shall see visions.”

Pour out Your Spirit upon us, O Lord! □



THE PENITENCE OF THE SANCTIFIED: THE PLACE OF CONTRITION IN THE LIFE OF HOLINESS

FORGIVE US OUR DEBTS, as we forgive our debtors" (Matthew 6:12). "Forgive us our sins; for we also forgive every one that is indebted us" (Luke 11:4, NIV). Is this prayer appropriate on the lips of the entirely sanctified?

John Wesley answered the question as follows: "(1) Every one may mistake as long as he lives. (2) A mistake in *opinion* may occasion a mistake in *practice*. (3) Every such mistake is a transgression of the perfect law. Therefore (4) Every such mistake, were it not for the blood of atonement, would expose to eternal damnation. (5) It follows that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say, for themselves, as well as for their brethren, 'Forgive us our trespasses.'"

Wesley has been criticized for his answer, by both his followers and detractors, some of whom have accused him of self-contradiction. On the one hand, Wesley distinguishes sharply between sins and mistakes, thereby enabling him to teach the possibility of full salvation from sin, without and within. On the other hand, as in the passage above, he claims that mistakes require confession and forgiveness. Can he have it both ways?

Our concern here is not with the justification of Wesley but with the exposition of Scripture. But, as the relevant passages show, Wesley had grasped two important truths of the life of holiness: (1) that while the sanctified Christian is delivered from willful, culpable sin, yet the effects of his sinful heredity involve him in actions whose consequences are the same as if they were the result of deliberate sin. Wesley writes: "Through unavoidable defect of understanding, we cannot but mistake in many things. And these mistakes will frequently occasion something wrong, both in our temper, and words, and

actions. From mistaking his character, we may love a person less than he really deserves. And by the same mistake, we are unavoidably led to speak or act, with regard to that person, in such a manner as is contrary to the law of love." (2) While such actions and attitudes do not have the moral quality of sin, since they do not spring from wrong motive, yet as the product of the after-effects of sin, which have damaging effects on others, they evoke in the soul of the Christian the same sense of sorrow that characterizes repentance. They do not bring condemnation but they do bring contrition; they do not require repentance but they do occasion regret. And—as Wesley argued further—as breaches of the absolute perfection which alone satisfies God, they need "the blood of atonement, so that we may say

*Every moment, Lord, I need
The merit of Thy death."*

The testimony of Paul, given in various of his Epistles, is a good New Testament example of what Wesley had in mind. Writing to the Thessalonians, Paul says: "You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers" (1 Thessalonians 2:10, NIV).

And earlier in the same Epistle, Paul implies that to follow his example is to follow the example of Christ (1:6). He repeats this point in Philippians 3:17, while two verses earlier he has numbered himself among those who are perfect (3:15).

At the same time Paul was never able to recall

By A. R. G. DEASLEY
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his past career as a persecutor of the Church without being rocked by waves of shame and remorse. "For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God" (1 Corinthians 15:9, NIV). "Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on Him and receive eternal life" (1 Timothy 1:15-16; cf. vv. 12-14, NIV).

Charles Wesley's prayer, penned 17 centuries later, might have well been based on Paul's experience:

*Show me how foul my heart hath been,
When all renewed by grace I am;
When Thou hast emptied me of sin,
Show me the fulness of my shame.*

*Now let me gain perfection's height,
Now let me into nothing fall!
Be less than nothing in my sight,
And feel that Christ is all in all.*

J. Baines Atkinson quotes I. E. Page, a holiness preacher of an earlier generation, as saying of the entirely sanctified man: "He goes down into the open

fountain, and is sanctified wholly; now he is sinner pardoned and sanctified; but if you could hear him as he prays in secret to his God, his language would show that he feels himself a sinner still. He cries with Job as times: 'Mine eye seeth thee. Wherefore I abhor myself' (Job 42:5-6). Fully saved, rejoicing with an unspeakable joy, yet he knows what it is to sink low in what has been called 'the penitence of the sanctified.' Can the reader understand that? Can he understand that the holier a man grows, the deeper he sinks in 'guiltless shame?'"

There is a kind of penitence, just as there is a kind of recollection, that paralyzes. There is also a kind of penitence that, while it subdues the soul, also stimulates to holy aspiration. There is a brokenness of spirit that follows upon disobedience; there is also a brokenness of spirit that follows obedience. In this sense one may say the spirit of penitence is always appropriate in the soul of the sanctified.

As Samuel Chadwick expressed it: "Sanctification reduces liability to error to a minimum, but it does not guarantee infallibility; and while we have an adversary so subtle and a nature so liable to sin, we shall never rise above the need to pray: 'Forgive us our trespasses.' The vision of the pure heart is always discovering new demands of grace and a new sensibility of sin." □

Benediction

by EVELYN GRAY
Winnipeg, Manitoba

"And the great Church
victorious
Shall be the Church
at rest."

—Samuel J. Stone

*When shadows gently gather in the closing of the day,
And mem'ry silhouettes itself against a sky of grey,
God's Word becomes a lamp;
The hours, mere swaddling rings;*

*Bent low, He is my extra Day
Whose inner measure sings:*

*"My presence shall go with thee, and I will give thee rest—
My presence shall go with thee, and I will give thee rest—
Fear not, O troubled soul; fear not, nor be dismayed,
For My presence shall go with thee, and I will give thee rest.*

*"Stretch forth thy hand, Go find My sheep, Be fishermen of men;
Break bread and feed the multitude; Fear not thy earthy den;*

*And for the broken heart
My Spirit I impart;
Empowered by the love of God,
Bring back the lost again.*

*My presence shall go with thee, and I will give thee rest—
My presence shall go with thee, and I will give thee rest—
Fear not, O weary soul; fret not, nor be distressed,
For My presence shall go with thee, for I am still thy God.*

*"Be chaste—'tis My transparency; Enjoin My trust—Obey.
I'll strengthen thee abundantly; I'll teach thee what to say.*

*When tenderness has fled,
And harsh words have been said,
I'll bridge—with thee—the chasm deep—
There is no other way:*

*My presence shall go with thee, and I will be thy Rest—
My presence shall go with thee, and I will be thy Rest—
Fret not, My little child; Fear not, nor be dismayed,
For My presence shall abide in thee; even now I am thy Rest."*



Focus on the Family

By JAMES C. DOBSON
USC School of Medicine



The article which follows is one of a series, abstracted from Dr. James Dobson's most recent best-selling book, *What Wives Wish Their Husbands Knew About Women* (Tyndale, 1975). The theme of this series focuses on the emotional needs of Christian wives and mothers amidst society's rapidly changing values and attitudes.

A MATTER OF PERSPECTIVE

THIS ARTICLE is the tenth and final statement to be abstracted from the book *What Wives Wish Their Husbands Knew About Women*. In it, I want to offer a word of advice directly to women about how to maintain a healthy emotional balance in the face of depressing circumstances.

When I first began driving to my hospital office in 1966, I noticed a nice-looking man who invariably stood at the window of an old apartment house which is located across the street from the doctor's parking lot. Morning after morning this man, whom I would judge to have been in his middle forties, appeared at that same open window as I drove past. He was always there when I went home at the end of the day, as well. I began to wave or smile to the man in the window, and he would return my greeting with a similar gesture. Though it seems unlikely, we developed a friendship in the absence of any personal knowledge of one another, or without a single conversation between us.

My curiosity finally compelled me to get better acquainted with the man behind the smile. One noontime I walked from my office to the building where my congenial friend lived, and climbed a dark stairway to the second floor. I knocked on the door and it was opened by "the man in the window." He introduced himself as Tommy and invited me to come into his two-room apartment. During the next hour he told me his story.

He had been a successful executive until devastated by a massive coronary thrombosis about six years earlier. His heart ailments were compounded by emphysema and other physical disorders which prevented his engaging in any form of work. I also noticed that his right arm was deformed, being much smaller than his left. Tommy, I learned, was rarely

able to leave his tiny apartment. He was not married and seemed to have no relatives or close friends. His situation was not unlike being sentenced to virtual solitary confinement in a two-room cell.

The beautiful part of Tommy's story is how he chose to cope with his personal tragedy. . . . He had every reason in the world to be depressed and despondent, but he exuded confidence and optimism. He had decided that he would make friends with as many people as possible among those driving to and from their work, and that comprised his entire social life.

I said, "Tommy, what can I do for you? Do you need anything? Can I help in any way?"

He said, "Thank you, sir, and I appreciate your offer. But I'm doing all right. I really don't need anything."

There was not one ounce of self-pity apparent anywhere in our conversation, and he steadfastly refused to let me treat him as an invalid. His only acknowledgement that life was difficult came in response to my question "Do you ever become discouraged with your situation here?"

Tommy replied, "Well, in the morning when everyone is coming to work, I enjoy greeting the people at the start of a new day. But when they are heading for their homes at night and I'm saying good-bye, I sometimes feel a little blue." That was the only negative statement I ever heard him utter. Tommy had obviously made up his mind to accept life as it was.

For something more than 15 years, Tommy stood his watch above the noise and traffic of the street, and we remained good friends. I stopped my car beneath his window to greet him after I had been gone for a brief Christmas vacation. Without think-

ing, I asked him the traditional question which friends exchange following New Year's Eve: "Did you have a good holiday?"

Tommy replied, "It was great."

I later learned that he had spent the entire Christmas season in the solitude of his room, watching the harassed shoppers and commuters below him.

A few weeks later, Tommy failed to appear at his usual place at the window. The second morning he was absent again, and both his shades were drawn. I learned from the parking lot attendant that Tommy had collapsed and died during the previous weekend. My friend was gone. His funeral had already been held, though I doubt if anyone attended it. Now as I drive past the apartment building each morning, I can hear Tommy saying the last words he ever spoke to me, "It was great."

My point in telling you about Tommy is to illustrate the fact that depression is usually a matter of perspective. Everything depends on how you look at a given situation. I saw a couple win \$3,000 cash on the television program "Let's Make a Deal," but they went home literally sick because they barely missed winning a \$12,000 automobile. If Monty Hall had met them on the street and handed them \$3,000, they would have been overjoyed. But they were dismayed by the knowledge that they could have won more. It was all a matter of perspective.

I know life can bite and cut, and I don't mean to sound unsympathetic regarding the circumstances which adversely affect one's mood. But it will help some readers to recognize that we often *permit* routine things to depress us.

Let's consider the example of in-law conflict. A wife can decide how she will react to an overpossessive or irritating mother-in-law; she can cry and gnash her teeth and let the conflict drill little holes in the lining of her stomach—or she can view it from a less agitated perspective.

Though it sounds a bit silly, my point will be made by imagining that such a woman had loving, respectful, supportive in-laws, but she also had a child in the leukemia ward of our hospital. Let's suppose that by some stroke of magic I could offer her a healthy child if she would also accept a hostile mother-in-law. She would grab the exchange and be forever thankful for the miracle. It is, as I said, simply a matter of perspective—determined entirely by how one looks at a problem.

Some of the women who have read this series of articles are married to men who will never be able to understand the feminine needs I have described. Their emotional structure makes it impossible for them to comprehend the feelings and frustrations of another—particularly those occurring in the opposite sex. These men will not read a book on marriage and would probably resent it if they did. They have never been required to "give," and have no idea how it is done. What, then, is to be the reaction of their wives? What would you do if your husband lacked the insight to be what you need him to be?

My advice is that you change that which can be altered, explain that which can be understood, teach that which can be learned, revise that which can be

improved, resolve that which can be settled, and negotiate that which is open to compromise. Create the best marriage possible from the raw materials brought by two imperfect human beings with two distinctly unique personalities. *But for all the rough edges which can never be smoothed and the faults which can never be eradicated, try to develop the best possible perspective and determine in your mind to accept reality exactly as it is.*

The first principle of mental health is to accept that which cannot be changed. You could easily go to pieces over the adverse circumstances beyond your control, but like my friend Tommy, you can also resolve to withstand them. You can *will* to hang tough, or you can yield to cowardice. Depression is often evidence of emotional surrender.

Someone wrote:

*Life can't give me joy and peace;
it's up to me to will it.
Life just gives me time and space;
it's up to me to fill it.*

Can you accept the fact that your husband will *never* be able to meet all of your needs and aspirations? Seldom does one human being satisfy every longing and hope in the breast of another.

Obviously, this coin has two sides: You can't be his perfect woman, either. He is no more equipped to resolve your entire package of emotional needs than you are to become his sexual dream machine every 24 hours. Both partners have to settle for human foibles and faults and irritability and fatigue and occasional nighttime "headaches."

A good marriage is not one where perfection reigns; it is a relationship where a healthy perspective overlooks a multitude of "unresolvables." Thank goodness my wife, Shirley, has adopted that attitude toward me! □

THE TRUE LIGHT

*The tawdry glitter of the world
Beckons me to pleasure.
The dazzle and enticement there
Would seem a lasting treasure.*

*But as I look on time's debris
And see the scars of life,
My heart is saddened by the grief,
I'm wearied at the strife.*

*I seek a purer, clearer light,
Then, looking up, I know—
The brightness of the world grows dim,
Outshone by Calvary's glow.*

—CHRISTINA GRAUMAN
Smithfield, Ill.

Editorially Speaking . . .

by W. E. McCUMBER

EDITORIAL POLICY

As the new editor of the *Herald of Holiness* my first job was to formulate some principles to work by. Let me share with you my 10 commandments. They were not graven on stone and handed me by angels, but I think they are wise and good.

1. BE BRIEF. Short editorials have a better chance of getting read. Writing for myself, like talking to myself, is futile. Though the audience would be a quality one, whatever is worth hearing or reading deserves larger circulation.

2. BE CLEAR. Like John Wesley, "I intend plain truth for plain people." As Sam Jones said of his preaching, "I aim to spread my fodder out on the ground, where anything from a giraffe to a jackass can get at it."

3. BE POSITIVE. The editorial page is not a gripe sheet. We want to be helpful and negativism isn't. These columns aim at helping people with the on-going task of being Christians, of living straight lives in a crooked world, of doing God's work in man's society.

4. BE YOURSELF. No one has to remind me of the stature of those men who have served before in this office. I can't fill their shoes and don't intend to try. But I can keep moving in the right direction which they have set by their labors. I can no more do my work by copying their styles than I could eat my meals with their teeth. My own best self, constantly being improved by the continuing grace of God, will be poured into the work of editor.

5. DON'T DODGE ISSUES. The grass-roots Church has to cope with many serious and difficult issues. For some of them a clear word sounds from Scripture. For others the answers are not readily discerned and are hotly debated. Ignoring the issues is cowardice. Pretending to know all the answers is arrogance. Facing the issues with the best wisdom we have from God and men is service.

6. DON'T ATTACK PERSONS. Where opinion varies, it is easy to oppose persons rather than notions. To disagree without rancor, and to agree

without pride, is the goal set before us. No one will be ridiculed in these pages, not even the editor!

7. DON'T RESENT CRITICISM. Any editor should expect criticism. At times he will invite it. A friend of mine, upon learning that I had been elected editor, said, "They have painted a bull's-eye on your back." Well, "the fleas come with the dog," and criticism comes as a built-in feature of any public task. The thing is to profit by it when it's fair, and to accept it without resentment or retaliation when it seems unfair.

8. DON'T SACRIFICE QUALITY. The pressure of deadlines and the burden of other tasks can tempt one to do less than his best. "Yield Not to Temptation" will be the editor's hymn. Of course, quality is, to some degree, a matter of personal taste and individual judgment, so there is no agreement on the matter of quality. Quality, as the editor perceives it, will not be violated.

9. REMEMBER THE WHOLE CHURCH. Preachers are tempted to write for preachers, professors for professors, even when their hearers or readers will be neither. This magazine is the official organ of the whole church, not of its clergy or educators. This fact will not be overlooked.

10. FORGET THE PREVIOUS RECORD. I do not intend to play "Can You Top This?" with previous editorials, either mine or others'. A fellow would only crack up under that kind of strain, and a cracked editor we don't need. Each new assignment will be approached for its own sake and value.

To these should be added the injunction "Pray without ceasing." Anyone who takes the above guidelines seriously will need all the help God can give him in carrying out his work.

Well, there you have my 10 commandments for editorializing. They are not "revelations," just common sense. They are not "thunder from Mount Sinai," but hopefully they will prevent blunder from Kansas City. Your prayers are sincerely solicited. Your suggestions are welcome. Your patience is needed. □

Because sin could not quench His love, because He freely and finally saves those who trust in Him, Jesus welcomes us to an eternal home filled with boundless joy.

HOME COMING

Have you ever attended a college "homecoming"? We just celebrated our annual homecoming weekend at the college where I am teaching. Former students and parents of present students visited the campus. Special social activities and athletic events were scheduled, all of them designed to say "welcome" in a loud and clear manner. The red carpet was rolled out from the president's office to make our visitors feel anew how important they are to the ongoing life of the college.

In the midst of our preparations for homecoming I thought about one attended by Jesus. John describes it in these words: "He came to his own home, and his own people received him not" (John 1:11, RSV). The welcome mat was not out for Jesus! Instead of the red-carpet treatment He got the cold-shoulder treatment. He was rejected by the very ones who should have been the most eager to receive Him. Someone has defined home as the place where, when you go there, they have to take you in. The definition didn't fit the case with Jesus.

But in His patient and forgiving love He bore that rejection. He bore it all the way to His death on the

Cross. He did this in order that we might experience the grandest homecoming of all. When facing the Crucifixion, but thinking beyond it to His resurrection and ascension, Jesus said, "I go to prepare a place for you. . . . I will receive you unto myself" (John 14:2-3). For centuries, therefore, death has been called "homegoing" by believers. Because sin could not quench His love, because He freely and finally saves those who trust in Him, Jesus welcomes us to an eternal home filled with boundless joy.

Of course, not many of us are eagerly counting the days until we attend that homecoming! Most of us are like the fellow who said, "I'm ready to die, but I'm not raring to die." When the time comes, however, we can make the transition in peace, knowing that "to be absent from the body is to be at home with the Lord."

Every college homecoming is diminished by those who will never see the campus again, those who died before the date of the annual celebration. How comforting it is to know that the annual homecoming has been superseded by the eternal homecoming in God's "better country." □

ELECTION

Election year in our nation stirs up a lot of political dust. In noisy and fussy conventions each major party nominates a man for the highest office of the land. A strenuous campaign follows, and the fear, pride, hysteria, and presumption of each party and each candidate comes to expression, along with their genuine concern for the national welfare. Now the time has arrived when the strength or weakness of each side's propaganda will be tested at the polls. The voters will decide which man goes to the White House and which one goes to the house of mourning.

The election which has the most far-reaching effect upon our nation and its people, however, is not a product of conventions and campaigns among men. It is not a climax to the furor, schemes, and oratory of an election year. It is described, not in the political archives of America, but in the Word of God. "God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame

before him" (Ephesians 1:4). The sovereign and gracious election of God has created a new nation, a redeemed humanity, comprised of all who believe on Jesus Christ as their Lord and Saviour. This election does not determine affairs for a brief four-year term. It settles destiny for all ages to come! This election is from eternity, unto eternity, throughout eternity.

And God elects men to be holy. His election is at once redemptive and transforming. He chooses men and women, and in choosing them He changes them, converting and cleansing them for new life. The most important label one can wear in this election year is neither Democrat nor Republican but Christian. The most significant symbol is neither a donkey nor an elephant but the Lamb. The major issue in 1976 is "holiness unto the Lord." Whatever happens to Mr. Carter or Mr. Ford, let us "give diligence to make our calling and election sure" (2 Peter 1:10)! □



By AARLIE J. HULL
Centralia, Wash.

A Christian Woman's World

This morning at 8 a.m. my baby marched out of the house and climbed on a big, yellow school bus not to return until 3 p.m. Now it's 8:30 a.m. and I'm at my typewriter ready to write an article.

But somehow I can't keep my mind off an article I wrote for this column almost five years ago. At that time my children were ages six, four, and two. Believe me, 8:30 a.m. at our house then wasn't the quiet tomb it is today. Here's that article in honor of Amy's first full day in school.

May 10, 1972 issue

FULFILLMENT, MOTHERHOOD, AND ME

She was blunt, to the point, and very emphatic. "I hate to clean windows, fold clothes, and dust furniture. I feel guilty about it, but I don't like being a housewife. I love being a mother, but I hate to do what mothers have to do."

I secretly cheered.

Another in the group added, "I definitely feel unfulfilled. I am not happy at home. I love my kids, too, but I sure don't like their grass-stained jeans and messy bedrooms."

I cheered again, silently adding soiled diapers and spilled milk to the list.

We were a group of Christian women meeting together to discuss "fulfillment." Several of us had enjoyed satisfying careers before we had children, and others openly dreamed of pursuing interesting occupations. Though we were not overjoyed with the fact we were home, neither did we want anyone else raising our children. So here we were, caught in

a dilemma of diapers, vacuum cleaners, Tonka trucks, and Barbie dolls—clinging to the belief that we were important to our children.

The discussion began with a definition of *fulfillment*. Webster said it was: "Accomplishment; completion; execution; performance."

We shared ideas, references, and opinions about what fulfillment meant. Then a lady who had been almost conspicuous in her silence, suggested that "none of the definitions or references to fulfillment had mentioned happiness or enjoyment."

The discussion was essentially over right then even though we sat around and talked some more. Somewhere along the line we had gotten the false impression that enjoyment is a necessary ingredient of fulfillment.

I went home that night happy to be unhappy. For the first time in months I was content to be a housewife. I had made the liberating realization that fulfillment is doing the most important thing to do at that time whether it is enjoyable or not.

Right now, when my children are young, impressionable, searching for identity and meaning, it's being available to help them. When I was in college, it was completing my courses. When I was working, it was being a speech therapist of competence and integrity. When the house is a mess and there are dishes in the sink, it's cleaning the house and washing the dishes.

A few days later, I read a newspaper account of an interview with Dr. Natalie Shainess, woman psychiatrist. She was talking about the women's liberation movement. "I think one little success is better than a lot of screaming; one decent child does more to help the world . . ."

"Believe me," she said, "as a woman in a man's profession, I've suffered a lot. But despite the times I've been left out and, because I was a mother with a mother's obligations, been set back to where I could not get back—despite that, there is just something so wonderful about having a child. Love is nurtured."

"All our work, including that of the animal psychologists, show that children need a mother—one person."

Now that I realize how "fulfilled" I really am, I have tried honestly to enjoy dusting, dirty diapers, and Dr. Seuss. But frankly, I still abhor domestic chores, and Dr. Seuss's unintelligible jibber-jabber makes me babble in my sleep.

Yesterday my three-year-old daughter came up to me dragging a dilapidated doll by the hair, gave my leg a hug, pulled herself up straight, and said, "I'm a mommy!"

Her blue eyes were clearly determined . . . her posture resolute . . . her meaning beautiful.

Looking at her, I thought, No, Mommy, you're a mommy! Be happy. In just a few years you'll have hours free to do whatever you want. Little "blue eyes" will really mean it when she says, "I'm a mommy!" And you'll be so glad you knew what fulfillment really was. Perhaps then you'll enjoy the complete happiness of the fulfillment you're experiencing now. A happiness that comes after an accomplishment, after the completion of a task. □

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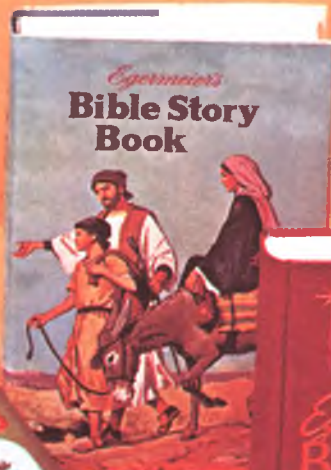
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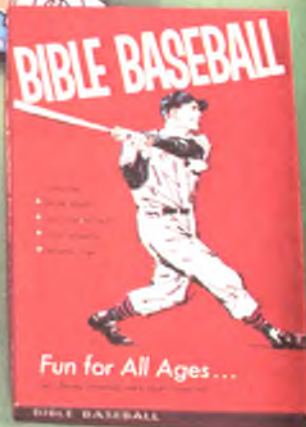
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MONTREAL—Host to the world during the 1976 Summer Olympics. Nazarene young people were there also—to share Christ.

MONTREAL MANDATE

(Photos by Mickey Cox)



OLYMPIC FLAGS—The eyes of the world were turned to Montreal and the Olympics.



TRAINING—Rev. Ernie McNaught, director of Campus Ministries, gives guidance to Montreal Mandate team.



SHARING CHRIST—Rev. Bob Boden of the Canada Central District and Louis Chuquimia, Nazarene marathon runner from Bolivia, share their testimony.

DONALD W. HALL APPOINTED PLC CHAPLAIN

Dr. Donald W. Hall has been appointed Point Loma College chaplain for 1976-77 by Point Loma College President W. Shelburne Brown. He will replace Reuben R. Welch, who is returning to full-time teaching after serving the college for eight years as a chaplain.

Dr. Hall comes to the chaplaincy from the pastorate of the Point Loma, Calif., Community Church which was organized just over a year ago. Prior to that he had taught in the PLC Psychology Department since 1974. In addition to serving as a pastor in Kansas and a counseling associate



OLYMPIC VILLAGE—Where the athletes lived.

pastor in Colorado, Dr. Hall has an extensive background in psychology and education.

Studying in the field of psychology, Dr. Hall earned the A.B. from Point Loma College and the M.A. and Ph.D. from the State University of Iowa. He has taught at PLC, the State University of Iowa, the University of Colorado, the Graduate School of Psychology at Fuller Theological Seminary, and the University of Redlands.

Prof. Welch will again be assuming a position he occupied from 1960 to 1968—full-time teacher. While chaplain he had continued to teach some courses in biblical literature and the-



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church schools

By Melton Wienecke

HAPPENINGS

MONDAY NIGHT IS FAMILY NIGHT

What are some values I would receive by the emphasis on "Monday Night Is Family Night"?



1. This emphasis will provide another time setting in which constructive guidance and meaningful family relationship may take place; and,

2. It will say to my family that the church recognizes the supreme importance of the home and encourages the development of mutual understanding and respect.

Pastor Milton E. Poole
First Church
Oakland, Calif.

For several years my work has entailed interviewing prospective adoptive couples. As part of the process, I ask them about their homelife during their "growing up" days. What do they remember most from their childhood? They remember homelife, whether "good or bad." If the atmosphere of the home was positive and wholesome, emphasizing togetherness, memories are pleasant and warmly nostalgic. Otherwise, a difficult home environment usually leaves indelible lasting scars.



Jack Jamison, MSW
Executive Director
Christian Counseling Services
Professor, TNC, Nashville

Your family, my family—still the very basic God-ordained unit of our society—yet how little we nurture these relationships. God gave us each other and we sure do need each other. The warmth, the openness, the caring, the strain, the sharing, the sacrifice, the love of a family unit makes us the individuals



that we are. I sincerely pray that these Monday nights together will be a time divinely guided into all that they can be.

We will all be richer because of what God's love can do in our lives as He works through our wives or husbands, our moms and dads, our sons and daughters.

Michael Malloy
Director of Social Services
Christian Counseling Services
Nashville

Monday night at home with the family is an outstanding idea. Saving our family is primary in God's plan. Success here will enhance the total church program. People at peace, because they have been faithful to their families, can reach others.



Pastor J. Mark Barnes
First Church
Bloomington, Ind.

Who makes the plans in your family? In any family living clinic one of the areas of study and consideration is the need for long-range and short-range family planning. The setting of goals, mapping out the future, and finding a beginning place and time are essential.

When the whole family has part in planning the day, week, year, vacation, or move, then there is a cohesiveness that gives security and meets the need factor of belonging.

The Nazarene plan for making "Monday Night Is Family Night" opens the way for families to plan their lives. Monday night should be dedicated to something constructive for the whole family to do at home together.

Planning is a possibility. Goals,

dreams, ideas for the entire family or for single members should be shared. These goals may never be realized, nor the dreams ever come true, but planning them will bring the family nearer to doing something to build cohesiveness than will just being home and letting everyone do their own things.

Pastor R. E. Zollinhofer
University Blvd. Church
Jacksonville, Fla.

Blest be the tie that binds our homes in Christian love. The "tie that binds" families together is a faithful commitment to frequent fellowship. A family that is not bound together by such a commitment will eventually fall apart.

The blessing of a weekly family night at home will keep us from getting so tied down with other commitments that our family bonds are broken.

Pastor David Bowen
Grace Church
Capitol Heights, Md.

EVANGELIST TO CNC

Dr. Ronald F. Gray, president of Canadian Nazarene College, announced the appointment of John David Hicks as director of public relations and assistant professor of speech communications.



Hicks

As resident evangelist, he will be holding weekend revivals with Saturday spiritual life clinics in addition to his other responsibilities.

A commissioned evangelist, Rev. Hicks also pastored in California for nine years. He is a graduate of Pasadena College, and he received the M.A. degree from California State University, Sacramento, Calif.



The Colorado District Children's Choir presented the musical *I Like the Sound of America* on July 13, the first service of the Colorado District Camp Meeting at Denver First Church. This program was planned by the Colorado District NJF Standing Committee which consists of District Director Mrs. Janice Jeffords, Mrs. Linda Unseth, Mr. George Zickefoose, and Rev. Jack Fasig. The 215-voice choir was directed by Rev. Ray Carpenter, youth pastor at Colorado Springs Trinity Church.



A Personal Evangelism Clinic was recently held on the Central California District. Trainers were: Dr. and Mrs. Don Gibson, Rev. and Mrs. James Blankenship, Rev. Don Ball, Rev. L. Dale Horton, Rev. James B. Jones, Rev. Harold O. Parry, Rev. Paul Slater, Rev. Leroy Tipton, Rev. R. V. Schultz. Dr. W. H. Dietz, district superintendent, took the training with other pastors and laymen.

CHURCH BUSINESS ADMINISTRATOR HONORED

Mr. R. Neil Rimington, business administrator at Bethany, Okla., First Church, was recently installed as president of the National Association of Church Business Administrators at its twentieth annual conference in Colorado Springs.



The National Association of Church Business Administrators is an ecumenical association of administrators in local churches, military chapels, higher judicatories, or church-operated schools, hospitals, or homes. More than 20 denominations and 41 states

are represented in its membership.

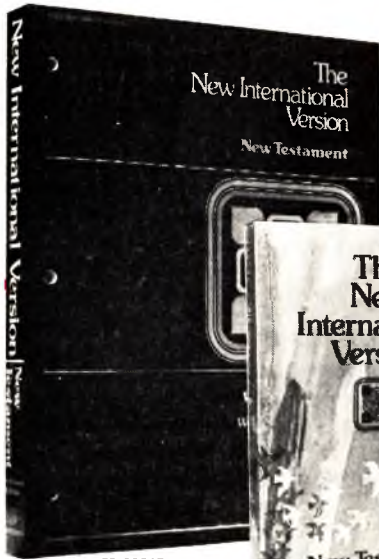
Mr. Rimington has served as church business administrator at Bethany, Okla., First Church since September 1, 1966, where he pioneered the work of church business administration in the Church of the Nazarene. Born in Edmonton, Alberta, Canada, he played professional hockey in Canada and earned his Th.B. degree from Canadian Nazarene College, Winnipeg, Manitoba, Canada. He completed his M.Div. degree at Nazarene Theological Seminary, Kansas City, and his B.S. in Business Administration at Bethany Nazarene College, Bethany, Okla.

Mr. Rimington and his wife, Elva,

have four daughters: Janet, Karen, Susan, and Nancy. He is a member of Kiwanis, American Management Association, National Institute for Housing Management, and Nazarene Multiple Staff Fellowship. He served as president of the Bethany Chamber of Commerce in 1973. □



Elzada White, a charter member of the Scottsbluff, Neb., church was the surprise guest of honor for Mother's Day. The church was organized in the home of Miss White's parents, in 1930, with seven members. In recognition of her faithful service, "Elzada White Day" was proclaimed by Pastor and Mrs. Bob Carpenter. Pictured (l. to r.) are: Mrs. Bob Carpenter, Elzada White, and Pastor Carpenter.



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THE HOUR IS NOW

For 6 million French-speaking Canadians, the hour of need is now.

Already the process of reaching French Canada has started. For nearly two years, the Church of the Nazarene has been proclaiming the gospel on L'Heure du Nazaréen, Nazarene radio broadcast now carried on five stations reaching an estimated 4 million potential audience.

Response to the 15-minute broadcast has been life-changing. Nazarene Christians are needed on the scene to respond to the needs uncovered by L'Heure du Nazaréen.

Adrien-David Robichaud, writer and one of the speakers for L'Heure du Nazaréen, desires to return in person to his native land to minister to his people in the name of Jesus.

A native French Canadian, he attended Canadian Nazarene College and is now a Nazarene seminarian. He understands the mind of the French Canadian and where he is in relation to God and to the institutional church.

It has taken many years to bring the French-speaking citizens of Canada to this point of readiness. Those who aspire to minister there must have or acquire an understanding of the language and culture that frames the French Canadian experience.

"The French Canadian," says Robichaud, "displays a complex mentality with his background rooted in France and his culture knitted in religion."

So intimate is the "knitting" of religion and culture that it becomes a central key to reaching the French Canadian for Christ.

Robichaud notes that the early French settlers in New France were Huguenots, French Protestants seeking freedom of worship.

But when major colonization began, the French government with its close ties to the Catholic church drove the Huguenots away, and from then onward the French Canadians were known by a rigid and pervasive Roman Catholicism.

Today 86 percent of Quebec's 6 million people are nominally Roman Catholic. What opened the field for new growth in Christian belief and commitment? A complex interaction of religious, cultural, and political forces provides the answer.

While New France, or Quebec, has held to the French language and culture and the Roman Catholic religion, the rest of Canada became predominantly English Protestant.

The English-speaking majority also came to wield a major share of the economic power. Conversely, the French-speaking areas were on the poverty rung of the economic ladder.



Adrien-David Robichaud with his wife, Priscilla, and their daughter, Denise.

They felt threatened in the areas of faith, culture, and economics by an alien majority.

This has led to political unrest as French Canadian leaders sought to protect their heritage and improve their economic condition.

The school system, built and maintained by the Catholic church, was replaced with "neutral" schools in the hope they would better prepare the students for economic survival.

Anticlericalism became a major theme in French discontent along with the closing of the schools and the rising of political ferment.

Changes in Catholic attitudes introduced by Pope John also contributed to a sense of disassociation with the institutional church.

All of this left a spiritual vacuum among a people with an intense religious heritage.

This is the opportunity for Christian believers to reach French Canada with the full gospel of Christian holiness.

The French language broadcast, L'Heure du Nazaréen, is opening doors, but someone needs to be there to go through those doors. A recent experience of Adrien-David Robichaud illustrates the point.

In his office in Kansas City, Robichaud received a letter from Yolande Casseau of Quebec City. Yolande was blind. One day while turning the dial on her radio, she happened to hear L'Heure du Nazaréen and paused to listen. Soon she formed a group of three ladies to listen to the broadcast.

"This has been the only source of spiritual renewal in my life," she wrote.

Moved by her letter, Robichaud called her on the telephone. When he spoke to her, she immediately replied, "I know who you are; I recognize your voice from the radio!"

She told him of visiting a shrine some months ago to pray for healing of her sight. "I asked God to heal me," she said, "but He did not want to heal my eyes, for He had healing for my spirit."

Then she asked, "When can you come to Quebec City and meet us? I have a friend I want you to meet."

Shortly thereafter, Robichaud and his wife did go to Quebec City and visited with Yolande. Together they went calling on other believers and friends. They prayed and testified. God's Holy Spirit was so close. "Jesus has touched me now," exclaimed Yolande. "I feel stronger."

Too soon it was time for Robichaud to return to Kansas City.

"Fifteen minutes a week on the radio is not enough spiritual nurture," says Robichaud. "This concerns me greatly. There is no one to help them."

From his experience witnessing in Quebec City and Montreal, Robichaud believes the French people are open to the gospel as it is lived and explained in their presence.

While in Montreal, Adrien and his wife visited a famous shrine on Mount Royal. There they observed as pilgrims bowed low at the shriveled heart of a man dead since the 1930s in the hope that they could be restored to health.

While the faithful were seeking help at the shrine, children were playing in the streets, ignoring the large cathedrals, empty and gloomy on a Sunday morning, flaunting their Bingo signs.

This evidence of spiritual hunger and bankruptcy generated for both the Robichauds a genuine call of God to minister in French Canada.

The Department of Home Missions will soon launch work in French Canada.

Persons fluent in the French language, with vital relationship with God, who would be willing to move to French Canada and support themselves at secular work while helping to begin this missionary outreach, should contact the Department of Home Missions.

Jesus' image is carved on stone in the cathedrals of Montreal, but for the people, the need is in their hearts. Now is the hour of their need. Is this your hour to serve? □



The Kahului, Hawaii, church dedicated a new educational building Sunday, September 12. It is 52 feet by 26 feet, with an estimated value of \$16,000. Pictured (l. to r.): Don Markus, local NWMS president, presents the key of the building to District Superintendent Virgil K. Grover, while Mrs. Grover and Pastor Samuel Chiang look on.

THE "CAT" GRADUATES!

The five-year success story written by Christian Action Team members in summer ministries across North America reached a climax this fall with the "graduation" of the CAT program to one- and two-year postgraduate terms.

Along with the transition, Christian Action Team Director Roger Bowman assumed expanded duties as director of Cross-cultural Ministries for the Department of Home Missions.

He will guide a number of postgraduates task force teams in one- and two-year commitments designed to multiply Nazarene Christian outreach across cultural barriers.

Specific task force assignments will be announced early in 1977. Graduating will be announced early in 1977. Graduating seniors are urged to contact him then regarding possible inclusion on one of the Christian Action Task Force teams.

For five summers the Christian Action Teams, known as "CAT," have been fanning out across North America to pioneer new models of volunteer ministry in small town, suburban, urban, and inner-city locations.

Volunteers from Nazarene college campuses in greater numbers than ever before were sent on "invasions of love" in 1976 to serve Christ on mission fields at home.

In 17 locations, ranging from Cal-

gary, Alberta, to Orlando, Fla., and Washington, D.C., to Huntington Park, Calif., they accomplished what Rev. Bowman calls the "best summer yet" for Christian Action Teams.

Now the expertise in training, organization, and field ministry acquired over these pioneering years will be applied with greater intensity for the longer term task forces.

A brief glance at what the 250 Nazarene collegiate volunteers were able to accomplish during brief periods of summer ministry provides ample evidence of its success.

The Christian Action Team program has:

—Focused attention on the mission fields of North America.

—Established a new climate for home mission work.

—Mobilized college talent for inner-city mission.

—Furnished a laboratory in cross-cultural training, drawing together competencies from many related fields such as theology, sociology, history, Christian ethics, evangelism, education, and music to provide in-depth training for volunteer mission service.

—Demonstrated that racial as well as cultural barriers can be broken with the gospel, thus opening vast opportunities of evangelism for inner-city and cross-cultural churches.

—Assisted many collegians to increase their understanding of themselves and their religious experiences as related to other kinds of people and to their own career plans.

—Injected new life into countless local church situations.

—Assisted in the birth of new churches.

—Put home missions as a valid option for mission service.

Dr. Raymond Hurn, executive director of Home Missions, summarized the CAT experience this way:

What we have done is to generate a growing enthusiasm for mission fields at home. The force of applicants has gotten larger and larger each year. So many want to be involved that there is no way we can involve everybody who wants to be involved.

We need to expand, for example, our task force concept of volunteer service for two-year commitments designed to help us launch 444 new congregations this quadrennium and strengthen our work among the American Spanish districts, the North American Indian, the French Canadians, and Asiatics, as well as other ethnic minorities in North America and Britain. □

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The home mission church in Toms River, N.J., was destroyed by fire September 6. It had found a wide ministry through cable TV. Pictured (r.) is Pastor Arthur A. Moore, standing in the charred remains, accepting a \$1,000 check from Mr. Harvey Brown (l.), of the Brown Funeral Home, Lakehurst, N.J. Al Stanzone (center), legal assistant for the fund-raising program, has donated his services to establish a trust fund for the rebuilding effort.

GRANDMOTHER, DAUGHTER, BABY "ALL DOING FINE"

Grandmother, daughter, and baby churches are all doing fine. That is the report of District Superintendent Thomas M. Hermon of the North Arkansas District. He sent the following mailgram to the Department of Home Missions.

"We have a grandmother. January, 1976, Art Payne, Texarkana First, sent Bob Richburg to start the church at Stamps. August, 1976, Bob Richburg licensed Jerry Palmer from the Stamps Church and sent him to Sutton. The first Sunday the grandbaby had 28 present."

Three generations of churches involved in reproduction all within 1976—the Year of the New Church—make convincing proof that where there is a will to reach new communities for Christ, God and the church will find a way. □

OF PEOPLE AND PLACES

Rev. Harold Latham, director of church relations and recruitment at Trevecca Nazarene College, has received the M.A. degree from Scarritt College.



Latham pastored church in four states—Arkansas, California, Illinois, and Indiana—over a period of 20 years. He taught in two secondary schools; served as chaplain at a Gary, Ind., hospital and in the United States Marines; worked with Eskimos in Alaska, where he helped organize an elementary school and day-care center; and repeated this work in Mexico.

Rev. Latham holds the A.A. degree from Sanoma Valley State College, the B.A. from San Francisco State University, and has completed all but the residency requirements for another M.A. as S.F.S.U. He travels about 50,000 miles each year for TNC, preaches approximately 250 times, and has a record of recruiting 250 to 275 students for the college year. □

In 1942, **Mrs. Lora Yarbrough** took over the responsibilities of treasurer of the radio program "Jesus Never Fails" from the sanctuary of Sacramento, Calif., North Church. She served in this capacity until 1954. During this time she also served as Sunday school treasurer. She dropped this position to become treasurer of the church in 1953 and served until her retirement in July, 1976.

As a token of appreciation, the church presented her with two beautiful pieces of silver. □

Howard Hendrick, son of Mr. and Mrs. Robert A. Hendrick of Bethany, Okla., has been elected president of the Circle K International Organization, the largest college service organization in the world, sponsored by the Kiwanis.



At the twenty-first annual convention in Washington, D.C., Hendrick was chosen from among 850 participants, representing the 12,000 members from 700 chapters.

Hendrick, a senior at Bethany Nazarene College, outlasted runoff bids from four nationally known candidates. □

Rev. and Mrs. Harry E. Cantrell celebrated their fiftieth wedding anniversary recently with a reception at Azalea Park United Methodist Church.

They were married May 30, 1926, in Bloomington, Ind. Rev. Cantrell served as pastor in five churches in Indiana

before moving to Orlando, Fla., in 1952. They are active members of Orlando Union Park Church.

The Cantrells have three daughters, Mrs. Colleen R. Headley, Mrs. Barbara A. Ruble, and Mrs. Jewel F. Purkey; and a son, Robert Cantrell; eight grandchildren and four great-grandchildren; all of Orlando. □

John H. Teter, assistant professor in the Department of Business at Trevecca, has been chosen for a second time as one of the *Outstanding Young Men of America*. He was previously selected for this honor in 1973. Teter is a Sunday school teacher and member of the board of trustees at Nashville Grace Church. □

Jack C. Stepp, associate pastor of Shawnee, Kans., church, graduated with the Doctor of Ministry degree from Midwestern Baptist Theological Seminary on May 29.



Dr. Stepp received the M.Div. degree from Nazarene Theological Seminary, magna cum laude, in 1974. The area of his project at Midwestern was youth ministries. □

Rev. Dale McClafin, pastor of the Lincoln, Neb., First Church, was elected to serve as president of the Board of Trustees of the Nebraska Council on Alcohol (and Drug) Education, Inc. He was presented the gavel during the NCAE annual meeting by the retiring president, Rev. Robert O. McLeod, pastor of the Avery United Presbyterian Church, Bellevue, Neb. □

The Mineral City, Ohio, church honored **Mrs. Rose Westbrook**, only living charter member, at a "This Is Your Life" dinner on June 5. The dinner was sponsored by the young adult class taught by Dave Oliver. Mrs. Westbrook joined the church in September of 1927, when the church was organized. A dozen red roses and other gifts were presented during the evening. Rev. James M. Hall is the pastor. □

Mrs. Rosa Allen of Columbia, S.C., First Church has had 30 years of service in the Sunday school. She took some scattered courses in the CST Teacher Training program until in the 1960s the CST director helped her plan for achieving credits toward certificates and diplomas. She is now a Certified Teacher and has a 4-Star Achievement Certifi-



cate, a Churchmanship Diploma, and is certified in Church School Work Administration.

In a sense she is a "self-made teacher." Realizing that her work in the church necessitated knowledge she did not have, she took the Home Study courses and earned the credits required. □

Rev. Stewart Johnson was awarded the Doctor of Ministry degree on June 5 during commencement activities at the American Baptist Seminary of the West, a member school of the Graduate Union of the University of California at Berkeley.



Dr. Johnson has served for five years as senior pastor of Ventura, Calif., First Church. A 1967 graduate of Nazarene Theological Seminary, he holds two master's degrees in counseling. He has completed a year's training at the American Institute of Family Relations in Hollywood, Calif. He is a certified instructor in parent effectiveness training. □

Mrs. Dorie Barker, nursery and kindergarten teacher for 20 years in the Crestline, Ohio, church, was honored in a special service on August 22. Rev. Dempsey George is the pastor. □

LIFT UP CHRIST-

PLANT CHURCHES

In the first year we must begin by "Lifting Up Christ—in the Next Cities and Countries." Let us go from this assembly to make the next 12 months the most productive period of church planting in our history. On every continent—Asia, Europe, Africa, Australia, and the Americas—in every country and on every district let us establish new churches which will in turn become agencies for "Lifting Up Christ."



Dr. Eugene L. Stowe
General Superintendent

From the Quadrennial Address delivered at the Nineteenth General Assembly, Dallas, Tex., June 20, 1976.



Bill Young (l.), general director of Camp and Caravans, and Ernie Wilson, director of Protestant Relationship Division, at the meeting of Church Commission on Scouting (National) in Philmont, N.M.

YOUNG ATTENDS COMMISSION ON SCOUTING

Bill Young, general director of Caravans, recently returned from a week in Philmont, N.M., at the Boy Scout Camp as a member of the Church Commission on Scouting (National).

The Commission has been involved in the last two years on a complete revision of the *God and Country* program for Boy Scouts. It has been expanded to include all youth serving agencies that want to adopt the program, including Camp Fire Girls, 4-H, and others. The new revised program is in three categories:

God and Family—9-10 years old

This "home-centered" program, under the supervision of the pastor, involves parents or guardians in projects with the child. The basic thrust is to give the youth a deeper understanding of their faith as it relates to their home and parents and the family relationship to the church.

God and Church—11-14 years old

This experience would provide young persons an opportunity to know their pastor or counselor more intimately, understand their church, its structure and objectives, participate in service and projects that would give them a better understanding of the mission of their church, resulting in a deeper commitment to their faith.

God and Life—15-20 years old

Young adults, working with their pastor or counselor, would concern themselves with their faith and how they relate it to their church, their family, their community, and their country.

The Church Commission on Scouting (National) is a group of men and women appointed by their respective church bodies. The Commission is charged with responsibility for expressing the concerns of the church bodies they represent as they relate to the needs of youth who participate in the programs of civic-youth-serving agencies such as the Boy Scouts of America, Camp Fire Girls, and such other groups as choose to use the Commission as a religious advisory group. □

NEWS OF CHURCHES

Knoxville, Tenn., First Church dedicated their new facilities on August 1 with Dr. Charles Strickland preaching the dedicatory message. Building and property are valued at \$230,000. The building includes a fellowship hall with a fireplace, a courtyard, 13 Sunday school rooms, and a sanctuary that will seat over 300. The indebtedness is \$70,000. Rev. Charles Patton is the pastor. □



June 13 the new facilities of the Mount Pleasant, Tex., church were dedicated. Dr. Eugene L. Stowe preached the dedicatory sermon in an afternoon service. Also participating in the service were Dr. W. M. Lynch, superintendent of the Dallas District; Pastor David E. Wilson; Mr. Howard Pulliam, chairman of the board of trustees; and Rev. John E. Abla, building contractor. The building is located on a two-and-one-half acre plot which was donated to the church by Dr. Lee D. McKellar, a local physician. The building contains 7,336 square feet and is fully carpeted. It was constructed at a cost of \$80,000 and valued at \$150,000. Total indebtedness is \$40,000. Since the dedication of the new facilities, Dr. McKellar has donated an additional acre of ground adjoining the present church property.



The Bolingbrook, Ill., church, on the Chicago Central District, had a double celebration Sunday, July 18. It was Dedication Sunday for a new sanctuary complete with baptistry, pastor's study, nursery, and a full basement for Sunday school rooms. The old sanctuary and former Sunday school annex are attached to the new building and are used for a day-care and nursery school facility. The property is appraised at over half a million dollars. District Superintendent Forrest Nash preached the dedicatory message. Other participating ministers were Rev. Ray Gibson, Rev. John Swarengen, Rev. Paul Richardson, Rev. Robert Wolfgang, and Rev. Joseph Bright. The Leichty Singers of Kankakee, Ill., presented the music during the day. The day also marked a celebration for Pastor Merle M. Bright's twenty-fifth anniversary in the ministry. A treasure chest of silver was presented to him with \$290.

Pastor Carl D. Smith of the Charleston, W. Va., Campbells Creek Church reports a groundbreaking service held on July 18 for a new educational annex. Also participating were the building committee members: Keith Richard, Pete Hanson, Jack Totten, Bill Seabolt, and Barry Hunter. □

The Atoka, Okla., church held a mortgage-burning ceremony Sunday, August 22. The mortgage had been on the church parsonage built in 1967. The parsonage is red brick, three bedroom, and total electric.

Participating in the ceremony were Pastor Robert Amburn; District Superintendent Wendell Paris; Rev. John Lambert, a former pastor; and Rev. Charles Jenson, pastor who helped build the parsonage. □



The enlarged, newly furnished and decorated sanctuary of the Fort Mill, S.C., church now seats approximately 700 (including balcony). The sanctuary was completed the week preceding Easter Sunday, and a new record Sunday school attendance of 814 was reached. The congregation, guided by Rev. Jesse D. Parker, building superintendent, has completed two major building programs in a two-year period. The additions are valued at \$330,000, and present indebtedness is only \$65,000. Mickey G. Smith has served as pastor since December, 1972.



The new Muncie, Ind., North Walnut Church was dedicated May 4. District Superintendent Bruce Taylor dedicated the church, assisted by several former pastors. The building is the first of a three-unit building, to be built over the next 10 years. It is located on the same property as the old church building, which is used for Sunday school rooms and fellowship hall. The new building is an air-conditioned sanctuary, seating 186, and several classrooms, and pastor's study. Pastor Walter Williams also served as general contractor.

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Educational and entertaining, these afford hours of pleasure. Assortment of six different puzzles, each puzzle consisting of nine pieces. Large pieces form lovely full-color pictures. You can give as a complete set of six or give individual puzzles as gifts. (PAP)

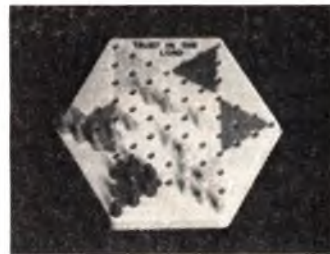
GA-5619 Set of 6 50c



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AW-1 \$1.15; 12 for \$1.65



CHINESE CHECKERS

In plastic. Sufficient pegs for several players. In plicoilm bag. Text in gold: Trust in the Lord. (CS)

AW-2020 25c



CHRISTMAS ACTIVITIES NATIVITY SCENE

Crib 4" tall. Interesting crib with full dimensional figures. (MW)

AW-209 80c

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the Holy Land to
your Christmas
giving



HOLY LAND BOOKMARK

Look carefully at this unique bookmark. The cross is made of olive wood from the Holy Land. The flowers are real, gathered from the hills of Judea. An appropriate enclosure for your Christmas cards or to give as a remembrance of the season. Made in Bethlehem, Jordan. Size, 2 x 4 1/2". Package of 10.

BM-777 1 pkg. 75c



PSALMS GAME

"A Fun Way to Learn God's Word." Psalms is great entertainment that helps players memorize some of the most helpful and beautiful passages in the Bible. Players fill in Psalms scripture cards as leader calls out columns and categories. Two or more players. age 10 through adult.

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Colorful stained-glass, 2" angels which can be attached to your holiday tree as the finishing touches. Eight angels per package. (MCB)

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Everyone looks forward to candy on Christmas. Your people will be happy when they receive these attractive candy boxes in holiday colors. Easily assembled and made of sturdy material. Will hold a half pound of candy. Size, 3 x 4 1/4 x 1 3/4" ... with handle. Packaged in fifties.

CH-8 Ornament Design 1 pkg. \$1.75

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ADVENT CALENDAR

This beautifully colored calendar from West Germany will make a lovely wall hanging for the Advent season. Behind each of their windows is an appropriate scripture verse and an illustration from the Nativity story. Comes in its own mailing envelope for convenient gift giving.

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A Child's Way to Christmas



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Advent
Memorable

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AW-100



CH-8

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Pictured are five generations of Nazarenes on the Washington Pacific District, and each is the first child of her mother. In the front row are Karyn Loree Dunn and her great-great-grandmother, Mrs. Lee (Della) Johnson. Back row, (from l.) are Karyn's mother, Mrs. Bob (Connie) Dunn; her great-grandmother, Mrs. Con (Juanita) Butkus; and her grandmother, Mrs. Don (Barbara) Castle. Karyn's daddy is minister of youth and evangelism at the Pleasant View Church, located north of Vancouver, Wash., and her grandfather is pastor of the Hoquiam, Wash., church. Mrs. Butkus and Mrs. Johnson are both members of the Centralia, Wash., church.



Present and former Choraliers of the San Luis Obispo, Calif., church recently met with their families in a twentieth reunion and farewell for Marge Fisher and Harriet Smee. Tribute was given in honor of their 20 years of dedicated service among teens. Pictured (l. to r.) are Marge, the director, and Harriet, the pianist. There were 200 in attendance. The Choraliers started in 1956 with 12 members. At the present, there is a membership of 55. Practice is every Sunday afternoon, and then they sing in the evening service. Also, an annual concert is given locally in the fall. Marge Fisher graduated from Bethany Nazarene College in Oklahoma with a degree in music for teaching choral groups in the secondary level, and a Bachelor of Fine Arts Degree. She is married to C. William Fisher and has two sons, Byron and Bill. Harriet Smee graduated from Pasadena Nazarene College with a Bachelor of Arts Degree in Music. While at PNC she accompanied for voice teachers and the Treble Choir. Harriet has given private piano lessons, is the local church pianist, and has been the Choraliers' pianist for 20 years. She is married to Don Smee and has two sons, David and Doug.

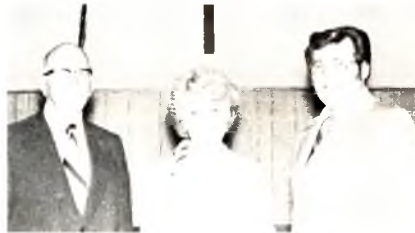
DIEHL TO ATLANTA

Rev. Jim Diehl, assistant to the president at Mid-America Nazarene College, has accepted the pastorate at Atlanta First Church, effective September 1.

Rev. Diehl is married and has four children. He formerly pastored at Oskaloosa, Ia., before assuming his duties at Mid-America Nazarene College. □



—NIS



May 8 was a "concert approach" to presenting the gospel of Jesus Christ and the Church of the Nazarene in the Spokane, Wash., area. Under the name of "Saturday Nights in Spokane," the Shadle Park Church sponsored a concert with Norma Zimmer at the Spokane Opera House. Two of Shadle Park's singing groups—The Bright Tomorrow Trio, and The Sonlife Singers—were featured in the concert as well. Over 1,200 people were present to hear the testimonies in music and word of God's saving grace. The following morning Norma Zimmer presented more of her testimony in the morning service of Shadle Park Church. Pictured are: Norma Zimmer; Dr. Raymond Kratzer, district superintendent of the Northwest District; and (r.) Pastor Mike Grimshaw.



Howard Norton, author of the recently published book *The Miracle of Jimmy Carter—His Faith and Politics*, is the son of Mrs. Grace Murphey of Ocala, Fla., First Church; grandson of the late Rev. Howard Eckel; and nephew of Dr. William A. Eckel, former missionary to Japan. The book deals with Gov. Carter's religious faith and aspirations; it was released the first week of July with a first printing of 600,000 copies. Mr. Norton is a Pulitzer prize winner, former White House editor for *U.S. News and World Report*, and now is a news correspondent with the *National Courier*.



When the Alaska District NWMS president, Mrs. Dean Wolsteholm (l.), asked district study chairman, Mrs. Denny Moores (r.), to have something special in presenting the missionary reading books for the coming year she really took her job seriously. At the district assembly she displayed a quilt made up with the "covers" of the new books. The other quilt blocks were of Bicentennial design and color with one large block in the center with our theme for the coming year "Go Ye in the Spirit in '76."



CHAPLAIN RECEIVES COMMENDATION

Chaplain (Capt.) Eugene King received the Army Commendation Medal August 30, in the office of Col. Joseph J. Leszcznski, commander of the 2nd Division Artillery, Camp Stanley, South Korea.

The Nazarene chaplain was cited for outstanding performance to an achievement of writing and working in the Industrial Workforce Chaplain Program while assigned at Fort Monmouth, N.J. He was instrumental in initiating Bible study groups, supervisory training and counseling, and regular daily devotions for employees.

Melvin McCullough, executive secretary of the Department of Youth, indicated that Chaplain King's assignment in Korea began June 24, with responsibility for coordinating the retreat for Nazarene military personnel this fall in Seoul, Korea. His work also involves hours of field exercises and training, including the recent incident at the Panmunjom armistice area. Invasion from the North is a real threat to the security of South Korea, and the 2nd U.S. Infantry Division is the first line of defense. Prayer is requested to support the worldwide ministry of Nazarene chaplains. □

NEWS OF CHURCHES

The Easter presentation of "No Greater Love" at **Minneapolis First Church**, under the leadership of Mrs. David Strawn, director, and Mrs. Frances Watkin, choral director, broke all records with an attendance of over 2,000 people witnessing four performances. The Easter missionary offering of nearly \$5,000 was also an all-time high. Rev. Frank W. Watkin is the pastor and Rev. Dana M. Walling is the associate. □

On Saturday, July 17, the **Cuba and Ellisville, Ill., churches** celebrated a joint homecoming and reunion held at the Cuba church in honor of their thirty-fifth and forty-first anniversaries respectively.

The program consisted of musical numbers, testimonies, and times of remembrance shared by former pastors and members. Distinguished guests present were Dr. and Mrs. Donald Gibson from Kansas City, retired missionary Mary Cooper, and Evangelist and Mrs. W. C. Baker.

A dinner was held in the church fellowship hall. Approximately 150 persons were in attendance during the day. □

Adrian, Ga., Emanuel Church held their first vacation Bible school in the history of the church. Director Mrs. Warren Killingsworth reports that it was a good success. During the week of June 14-18, there was an enrollment of 91 with an average attendance of 71. Rev. Warren Killingsworth is the pastor. □

On May 16, **Lubbock, Tex., First Church** expanded its television ministry from a 30-minute program. It is now telecasting "The Hour of Triumph" service by delayed telecast every Sunday from 8:30 a.m. to 9:30 a.m. It has a broad coverage across the Texas and New Mexico plains. Charles L. Kirby is pastor. □

With the unanimous endorsement of the Board of General Superintendents and in consultation with the district advisory board, I have appointed Dr. Kenneth Vogt (presently district superintendent of the Sacramento District) superintendent of the Washington Pacific District. This is effective November 10, 1976. □

—EUGENE L. STOWE
General Superintendent

BERT DANIELS ELECTED IN SOUTHWEST OKLAHOMA

Rev. Bert Daniels, district superintendent of the Washington Pacific District, was elected district superintendent of the Southwest Oklahoma District September 11. Previously, the district assembly had voted 18 times, September 9 and 10, but were unable to elect a successor to Dr. W. T. Johnson, who retired after 28 years as the only district superintendent they have had. (He was elected when the district was formed in 1948.)

When it appeared no election was likely, the district assembly voted to request nominations from the presiding general superintendent, Dr. George Coulter, and the district advisory board. Three nominations were presented and Rev. Daniels was elected on the second ballot. Dr. Coulter announced Rev. Daniels' acceptance Saturday, September 18. He will assume responsibility on the Southwest Oklahoma District November 1.

Rev. Daniels began his ministry in 1938 in the pastorate in Broken Bow.



Harvest means SOULS too.

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

"All out for souls . . . Souls! Souls that are lost! Souls for whom Christ died! Souls which are near and dear to us! Souls for whom we care and for whom we pray! Souls for whom no one cares and for whom no one prays! All out for souls!" (James B. Chapman).

"We are debtors to every man to give him the gospel in the same measure as we have received it" (Phineas F. Bresee).

**Thanksgiving
Offering for World Evangelism**



Neb., and was ordained on the Idaho-Oregon District in 1942. He pastored churches in Idaho, Oregon, Oklahoma, and Florida, and served as evangelist on the Idaho-Oregon and Southwest Oklahoma districts. In 1956 he became district superintendent of the Canada Pacific and Alaska District and served until 1962. For the past 13 years he has been superintendent of the Washington Pacific District.

Dr. W. T. Johnson, ordained on the Idaho-Oregon District in 1932, pastored in Idaho, Texas, Louisiana, Alabama, and Oklahoma until 1946. He then served as district superintendent of the Western Oklahoma District for two years until its division into the Southwest and Northwest Oklahoma districts, at which time he began his tenure in the superintendency of the Southwest Oklahoma District. □



Recently the sixteenth annual assembly of the Brazil field was held. It was the first since the Southeast Brazil District became a mission district. Rev. Joaquim Lima reported on his first year of leadership as the first district superintendent, and was reelected with a near unanimous vote. Pictured are a group of pastors and missionaries who attended the assembly.



District Superintendent Joaquim Lima (l.) is shown with Missionary Elton Wood. Rev. Elton Wood conducted the assembly.

Reelected to their posts were Mrs. John W. May, NWMS president; and NYI president, Rev. Mike Adams; Rev. David Prater was elected church schools board chairman. □

MOVING MINISTERS

VANE ANDERSON from Cabot (Ark.) Russell Chapel to Fairfax, Okla.
 J. C. ANDREW to Haysville, Kans.
 CARLTON F. BELLAMY from South Pasadena, Calif., to Ojai, Calif.
 GLENN BOYCE from Meaford, Ontario, Canada, to Newmarket, Ontario, Canada
 BOB BROADBOOKS from Nazarene Theological Seminary, Kansas City, to Montrose, Colo.
 MICHAEL BROWN from associate, Joliet (Ill.) First, to associate, Lansing (Ill.) First
 JOHN BURGE from Greenville, Miss., to Cleveland, Okla.
 MARK A. CRUMMI to Barberton (Ohio) Mt. Summit
 OREN DEBOARD from Carpinteria, Calif., to Lancaster (Calif.) Westside
 CARL V. DENNIS to Smyrna, Tenn.
 DAVID J. ECKENBOY to Weaverville, Calif.
 WAYNE FERGUSON from Garnett, Kans., to Galena (Kans.) Parkhill
 BYRON C. FORD from Conejo Valley, Calif., to Willows, Calif.
 H. M. FOSTER from Caseyville (Ill.) Fairview Heights Crestview to Monticello, Ill.
 ROSCOE FRYE from Fox Lake, Ill., to Tilden, Ill.
 BOBBY W. GRANT from Albany (Ky.) First to Nancy (Ky.) Delmer
 PAUL W. HARRIS from Hayward, Calif., to Casper, Wyo.
 JIMMY L. HODGE from Fayetteville (Tenn.) First to Tullahoma (Tenn.) First
 MARSHALL LAMBERT to Clermont, Ind.
 M. WAYNE MCGUIRE from Ferndale, Mich., to Newbury Park (Calif.) Conejo Valley
 AUDRY W. MILLER from Fulton, Ohio, to Gibsonburg, Ohio
 FRANK E. MILLER from Anthony, Kans., to Hutchinson (Kans.) Peniel
 DAVID W. MOORE from Springfield (Mo.) First to Bay City (Mich.) First
 ED MORSE to Odessa (Tex.) Golder Ave.
 SAMUEL N. MYERS from Kingwood, W.Va., to Lenoir City, Tenn.

NORMAN PAYNE from Chattanooga (Tenn.) Lookout Valley to Nazarene Bible College, Colorado Springs, Colo.
 ROBERT PRENTICE from Springfield (Mo.) Scenic Dr. to Shreveport (La.) Huntington Park
 TIMOTHY J. PRUETT from Hughson, Calif., to Gilroy, Calif.
 OSCAR L. PULLUM from evangelism to Cynthiana, Ind.
 EDGAR RAY from Nancy (Ky.) Delmer to Glasgow (Ky.) First
 DALE C. ROSS from Nazarene Bible College, Colorado Springs, Colo., to St. Louis (Mo.) Central
 GEORGE A. SMALL from Easton, Mass. to Barberton, Ohio
 ARTHUR SMALL, JR., to West Covina, Calif.
 PATRICK SMITH from Cookeville, Tenn., to Chattanooga (Tenn.) Lookout Valley
 STEPHEN L. SMITLEY from associate, St. Louis (Mo.) Bridgeton, to Conway (Ark.) College Ave.
 KEITH A. SPARKS from Duncan (Okla.) First to Stringtown, Ind.
 JAMES I. TRIP from Leesburg (Fla.) First to Sarasota (Fla.) First
 LELAND WATKINS to Shawnee, Okla.
 JOHN J. WATSON from Lawrenceburg (Tenn.) Grace to Lebanon (Tenn.) West View
 ROBERT C. WELLMON from Marseilles, Ill., to missionary, El Salvador, Central America
 EUGENE R. WHITMER from Lexington, Ohio, to Fulton, Ohio
 DONALD W. WILLIAMS to Colonial Heights, Va.
 RAYMOND L. WISNER from Ukiah, Calif., to San Jose (Calif.) Cambrian Park
 ERNEST WOOD from Lebanon (Tenn.) West View to Nazarene Theological Seminary, Kansas City, Mo.
 GORDON V. WOODS from Tullahoma (Tenn.) First to Trevecca Nazarene College, Nashville, Tenn.

CORRECTION

Rev. Bernard Boyers has not accepted the pastorate at the Mannington, W.Va., Church of the Nazarene. Rev. Robert Green remains the pastor at Mannington, W.Va.

RECOMMENDATION

I recommend REV. EARL McCOOL, evangelist. He has been in pastoral work and now is entering the full-time field of evangelism. He may be contacted through the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141. —Jerald R. Locke, Northwest Oklahoma district superintendent.

VITAL STATISTICS

DEATHS

STANLEY W. DEALE, 58, died Aug. 31 at Kirkland, Wash. Funeral services were conducted by Rev. Thomas Campbell, assisted by Rev. Paul Anderson. Survivors include his wife, Irma; four children, Mrs. Ann Giacomazza, Mrs. Connie Ashworth, William Deale, and Jocque Deale; five grandchildren; stepmother, Florence Deale; one brother, Chauncy; two sisters, Mrs. Virginia Irwin and Mrs. Evangeline Tentori; two stepchildren, Ronald and Ralph Adcock; and one stepson, Thomas Adcock.

REV. LOUIS E. METHER, 88, died Sept. 18 at LaPorte City, Ia. Funeral services were conducted by Revs. Gary Brewster, Gerald Dunlap, and Forrest E. Whitlatch. He is survived by three sons: Lawrence of LaPorte City, Ia.; Venice of Waterloo, Ia.; and Loyd of Clinton, Ia.; and a number of grandchildren and great-grandchildren.

BIRTHS

to DAN AND LYDIA (SHERIDAN) BENSON, Mt. Juliet, Tenn., a girl, Dana Ruth, Aug. 24
 to JOHN AND DREMA (ROBISON) BRAZELTON, West Palm Beach, Fla., a boy, Jason Andrew, Aug. 12

DISTRICT ASSEMBLY REPORTS

SOUTHEAST OKLAHOMA

The twenty-fifth annual assembly of the Southeast Oklahoma District was held at Henryetta, Okla., First Church. District Superintendent Wendell O. Paris, serving the third year of an extended term, reported the organization of two new churches in Wilburton, Okla., and Twin Lakes, Okla.

General Superintendent Charles Strickland ordained Paul V. Dowty, Charles R. Ferguson, and Michael R. Gentry. The credentials of Ron Newton were recognized.

Elected to the advisory board were (elders) Harold C. Harcourt and Emmett E. Taylor; and (laymen) Lenard Stubbs and Ernest Wilson.

Reelected to their posts were Mrs. Wendell O. Paris, NWMS president; and Rev. James W. Daniel, church schools board chairman; and Rev. Leland Watkins was elected NYI president. □

EASTERN KENTUCKY DISTRICT

The twenty-fifth annual assembly of the Eastern Kentucky District was held at Ashland First Church, Ashland, Ky. District Superintendent John W. May, reelected to a four-year term, reported.

General Superintendent Charles H. Strickland ordained Donald R. Bellomy and Garrett Mills.

Elected to the advisory board were (elders) James Bearden and Clifton DeBord; and (laymen) Audra Abney and Lewis K. Edwards.

NEWS

OF RELIGION

to RANDY AND KATHY BYNUM, Kansas City, a girl, Angela Maria, Sept. 12
to BRETT AND MIMI ESHELMAN, Anchorage, Alaska, a girl, Joy Akiko Dawn, Sept. 17
to DAN J. AND DIANNE E. (YOCHIM) FERRIS, Hastings, Mich., a girl, Dana Renee, July 28
to PAUL AND SHELLY (FOXWORTHY) GRAY, Louisville, Ky., a boy, Paul Edward, Jr., Apr. 24
to ERIC AND JULIE HANSON, Paris, Ontario, Canada, a girl, Kira Lee, Sept. 6
to CARL AND GAIL (LYONS) HERBERT, Rockford, Ill., a boy, Ryan Daniel, Aug. 24
to REV. JAMES AND MARY (PATTERSON) JOHNSON, Austin, Tex., a girl, Carrie Lynn, May 13
to REV. RANDY R. AND MARY J. KELLEY, Stockdale, Pa., a girl, Heidi Louis, Sept. 12
to JOHN DAVID AND KATHY (SORROW) LIGHTY, Avon Park, Fla., a boy, Paul David, Aug. 31
to KELLY AND MARY (FORSMAN) MITCHELL, Fruitland, Ida., a girl, Rhonda Kay, Sept. 13
to PATRICK AND JUDY (GORDON) MORROW, Burbank, Calif., a boy, Travis Lee, Aug. 3
to GARRY AND JAN (TANNER) MORTON, St. Anne, Ill., a boy, Clint Garrett, Aug. 24
to RICHARD AND LYNENE (LESTER) SANDBLOOM, Olathe, Kans., a boy, Jamison Alan, Sept. 1
to JACKY AND KATHY (RAY) STEED, Monohans, Tex., a girl, Misty Marie, Apr. 20
to MIKE AND CONNIE JO VAIL, Madison, Wis., a girl, Leslie Rebecca, Sept. 16
to REV. GARLAND AND PAT (KEETON) WALLACE, Elk City, Okla., a boy, Garland Brent, Apr. 24

MARRIAGES

JONDA L. DEMENT and LARRY E. BRINKMAN at Lexington, Ky., Sept. 18
LINDA SPEECE and TOM SWINDERMAN at Greensboro, Pa., Aug. 7
PAMELA S. ROBINSON and TIM A. HUFFMAN on Aug. 7
CATHY WEST and WENDELL BROWNING at Indianapolis, Ind., Oct. 16
PHYLLIS HORAN and RON LINDNER at Pendleton, Ore., Sept. 4
MRS. MYRTLE HAIR and MR. LUTHER HARRIS at Denison, Tex., June 18
ESTHER JEAN SCHLOSSER and REV. KEITH E. MARTIN at Mount Vernon, Ohio, Sept. 10

ANNIVERSARIES

MR. AND MRS. ROY W. DUKE of Hammond, Ind., recently marked their fiftieth wedding anniversary. They have been regular members of the Hammond, Ind., First Church for 48 years. They have four daughters.
MR. AND MRS. W. E. HALL, of Duncan, Okla., recently celebrated their golden wedding anniversary at a reception given in their honor by their children. They were married September 8, 1926, and joined Duncan First Church in 1928. They have four children: Don Hall of Beaumont, Tex.; Mrs. Marie Ray of Whitney, Tex.; Arnold Hall of Richmond, Calif.; and Kelton Hall of Houston. They have seven grandchildren and three great-grandchildren.

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin



"Unfounded Suppositions"
November 7
"The Mind of Christ"
November 14

U.S. RELIGIOUS BELIEFS STRONGEST AMONG NATIONS SURVEYED FOR POLL. The United States rated the highest in religious beliefs among non-Communist nations of the Western world, according to a 60-nation survey conducted by Gallup International.

"While religion continues to play as important a role in the lives of Americans today as it did 25 years ago, Christianity appears to be in trouble in the Western European nations," George Gallup said.

However, he found that "nearly all people in the nations surveyed report being identified with some church or faith, and throughout the non-Communist world there is widespread belief in the existence of God or a universal spirit. A majority of the free world believes in life after death."

The new survey showed religious beliefs were considered "very important" by 56 percent of persons polled in the U.S., 36 percent in Italy and Canada, 26 percent of people in Benelux (Belgium, Netherlands, Luxemburg), 25 percent in Australia, 23 percent in United Kingdom, 22 percent in France, and 17 percent in West Germany and Scandinavian nations.

Professing belief in "God or a universal spirit" were 94 percent in the U.S., 89 percent in Canada, 88 percent in Italy, 80 percent in Australia, 78 percent in Benelux, 76 percent in United Kingdom, 72 percent in France and West Germany, and 65 percent in Scandinavian nations.

Belief in "life after death" was affirmed by 69 percent in the U.S., 54 percent in Canada, 48 percent in Australia and Benelux, 46 percent in Italy, 43 percent in United Kingdom, 39 percent in France, 35 percent in Scandinavia, and 33 percent in West Germany.

India topped all the nations polled with 98 percent of its people expressing belief in God or a universal spirit, 81 percent holding religious belief to be "very important," and 72 percent believing in life after death.

Japan rated the lowest among the developed nations with 38 percent expressing belief in God or a universal spirit, 12 percent asserting that religious belief is very important, and 18 percent believing in life after death. □

PRESIDENT URGES OBSERVANCE OF NATIONAL BIBLE WEEK. President Ford has encouraged all Americans to observe the annual National Bible Week, November 21-28 this year, "to renew our commitment to the principles that are manifested in the scriptures that have become 'Freedom's Holy Light.'"

"The Bible provides a new inspiration to new generations," said Mr. Ford, an Episcopalian and honorary chairman for National Bible Week. "The Word of God continues to ennoble our thoughts and deeds and enlarge our vision." □

MORMON FOUNDER POOR TRANSLATOR. Mormon officials in Salt Lake City are busy trying to explain why a recently deciphered Egyptian manuscript, which was "translated" by Joseph Smith, founder of the cult, and made a part of Mormon scripture, turns out to be nothing more than the record of an Egyptian burial service. The manuscript had lain unnoticed for years in the New York Metropolitan Museum. The translator who made the discovery has resigned from the church. The passages in question are used by Mormons to deprive the blacks of offices in the church. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ Are you, as the new editor of the "Herald of Holiness," going to continue the Answer Corner?

Reluctantly, yes. I would have preferred to discontinue this feature, but it seems that many of our readers enjoy it and want it continued. We are here to serve their needs and wishes in the matter.

The "changing of the guard" in the editor's office, however, permits me an opportunity to make a few policy statements regarding the question and answer column.

(1) I do not promise to answer all the questions submitted. Some questions anticipate their own answers, answers so obvious that to print them would waste time and space. Some are so badly written that, try as I may, I cannot read them. Some repeat questions that are frequently asked and have already been answered. For these and other reasons not all the questions received in our mail will be answered

in the *Herald*.

(2) I reserve the right to edit the questions in the interests of length, clarity, grammar, etc.

(3) I do not regard my answers as infallible pronouncements. This column really represents dialogue. And while I value my own opinion highly, I know that I have no final answers to questions calling for biblical and theological interpretation. In fact, while our church has an official creed, it has no official theology to explicate that creed. Our best and wisest scholars have never fully agreed on all points of doctrinal and ethical understanding.

(4) As time from other responsibilities permits, questions not answered in this column will be answered in correspondence with the questioners. □

■ Do you condone the prevalent references to historical accounts in the Bible as "stories"? I have noticed such references in the "Herald," the "Beacon Bible Commentary," and much more frequently from the pulpit. I should feel that the Bible is God's Word, not a storybook, and should be treated with more respect. Or, perhaps I am needlessly disturbed. Your comments will be appreciated.

The Bible is God's Word. It should be treated with respect. To recognize parts of the Bible as stories is neither inaccurate nor disrespectful. There are many stories in the Bible. Some of them are historical, that is, they relate actual events and often interpret the events. Some of them are fictional, that is, they are invented and used to make a point, to set forth and to enforce some important truth. A few of them have defied the efforts of scholars to determine whether they are historical or fictional.

I suspect that part of your objection lies in equating *story* with *fiction* and *fiction* with *untruth*. Neither equation is valid.

The story of the crucifixion of Jesus is historical; it recounts an event that happened at a specific time and place in history. It is true.

The story of the Good Samaritan is fictional; it was created by Jesus, a master storyteller, to answer the questions Who is my neighbor? and What does it mean to love my neighbor? It conveys, therefore, some very vital truth for discipleship!

Let me commend you for your own devotion to the Bible as the Word of God, and let me urge you to consider terms used to discuss the Bible's content and meaning without emotional prejudice. And let me further say, with respect to the *Beacon Bible Commentary*, that I know personally most of its authors, and they are men who sincerely love Jesus Christ and profoundly respect Holy Scripture. I do not doubt that this is true, also, of those whom I do not know personally. □

MR. AND MRS. JESS HAMILTON of Springfield, Mo., celebrated their sixtieth wedding anniversary June 13, at a reception given in their honor by their children. They were married June 21, 1916, at Electra, Tex. They have four sons: Ramon of Duncan, Okla.; Jack of St. Louis; Boyd of Farmington, N.M.; and James D. of Kansas City. There are eight grandchildren and two great-grandchildren. They are active members of the Springfield Crestview Church.

MR. AND MRS. HOMER HETSLER of Elyria, Ohio, recently celebrated their fiftieth anniversary. The children and grandchildren were the hosts of a buffet supper. The children are: Mrs. Robert (Viola) Huffman of North Riderville; Mrs. Ben (Patsy) Lester of New Plymouth, Ida.; Norman and Paul Hetsler of Elyria; and Jerry Hetsler of Grafton. There are 18 grandchildren and 3 great-grandchildren.

MR. AND MRS. PAUL HOWARD of Sylvia, Kans., celebrated their sixtieth wedding anniversary Sept. 6. They were honored at a dinner by their children: Mrs. Pauline Huffman, Wichita, Kans.; Keith Howard, Sylvia; and Mrs. Fred Yoder, Hutchinson, Kans. They have eight grandchildren, and two great-grandchildren. The Howards have been members of the Sylvia, Kans., Pleasant Hill Church for over 60 years, joining in August of 1916.

MR. AND MRS. ARTHUR E. JOHNSON of Milwaukie, Ore., were honored at a fiftieth wedding anniversary reception at Milwaukie First Church, hosted by their children: Mr. and Mrs. Ed Johnson, Milwaukie; Mr. and Mrs. Fred (Jeanne) Chirico, San Jose, Calif.; Mr. and Mrs. Clarence (Phyllis) Shafer, Olympia, Wash.; and Mr. and Mrs. Bob Johnson, Fort Collins, Colo. The Johnsons' 10 grandchildren were also present. Mr. and Mrs. Johnson were married August 25, 1926, in New Rockford, N.D. They joined the Church of the Nazarene in 1938.

MR. AND MRS. FOREST LOUTZENHISER of Iowa Falls, Ia., had a fiftieth anniversary open house Sept. 4. It was hosted by the couple's children, Mrs. Melvin (Barbara) Arnold of Des Moines and Mrs. Paul (Joann) Reynolds of Washington, Ia. Rev. Mrs. Kathryn Loutzenhiser is an ordained minister of the Church of the Nazarene, having served 25 years in pastorates, with the last 8 years having been at the Iowa Falls church. She retired due to health.

MR. AND MRS. H. H. MCKINLEY celebrated their sixtieth wedding anniversary Sept. 14. They have 1 son, Richard McKinley; 8 grandchildren; and 10 great-grandchildren. They are charter members of the Hebron, Ohio, church.

MR. AND MRS. VERNAL RALSTON of Trenton, Mo., recently celebrated their sixty-third wedding anniversary. They have two sons, Gerald and Charles; two grandchildren, and three great-grandchildren. Mr. and Mrs. Ralston are charter members of the Trenton, Mo., church, which was organized in the Ralstons' home on August 16, 1929. Mr. Ralston was pastor of the church from 1934 to 1943.

MR. AND MRS. BAXTER REED were honored with a fiftieth wedding anniversary reception at the Atlanta Brookhaven church June 13. Mrs. Reed joined the Church of the Nazarene as a charter member in Burns, Ore., in 1914. Mr. Reed joined a few years later. The Reeds have two sons and five grandchildren.

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An Instrument of Praise

THE VOICE, though cracking and weak, began to sing:

Friendship with Jesus!

Fellowship divine!

Oh, what blessed, sweet communion!

Jesus is a friend of mine.

Thus did 103-year-old, blind, and nearly deaf Miss Sarah Page minister to me and my family that July afternoon at the rest home in my West Virginia hometown.

As she continued singing, the voice grew stronger and hinted at some past excellence. The gentle simplicity of those familiar words hushed our conversation as the dear presence of the Holy Spirit came near. A holy quietness enveloped the sunny room Miss Sarah shared with my mother.

As I stood by my mother's bedside, a quick glance toward my unsaved father confirmed that he, too, heard a message in Miss Sarah's sweet song of praise. And he hastily brushed away a tear.

A telephone call in the middle of our summer vacation had brought the news that my mother had suffered a stroke. Although her vital signs were stable, she seemed unable to recognize anyone more than a few seconds. As I packed to go to her, I tried mentally to prepare for what-

ever lay ahead. My prayer was that God would somehow find a way to reach my parents, even in this situation.

I think Miss Sarah would be pleased, but perhaps not too surprised, to know the God she serves and loves still uses her voice and spirit as an instrument of His perfect praise! It was so in spite of the fact that time has left her bedfast and largely unaware of the world about her.

A quiet talk with one of the nurses revealed that Miss Sarah was one of the first Black women to teach music at the college level in the state. After a life of service to her people, the infirmities of age brought her to the rest home where her cheerfulness and sense of dignity made her a favorite.

To date, my mother's situation remains about the same and my parents are still unsaved. However, my faith has been increased. My mother is not left without a witness.

The nurses tell how Miss Sarah Page sings hymns in the night and talks with God about when she is going home. As she sings and prays, my mother perhaps hears, and so do various members of my family who come and go.

So it is—"They will be still praising thee" (Psalm 84:4). □

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

ARMAND DOLL "THANKSGIVING" RALLIES

Dr. Jerald Johnson, executive secretary of the Department of World Mission, announced that a series of area-wide pre-Thanksgiving rallies are being sponsored by the Department of World Mission, featuring Rev. Armand Doll. Mrs. Doll is accompanying her husband. Dr. and Mrs. Wm. Vaughters are representing the department.

The 29 rallies began Friday, October 15, and will conclude November 23. The rallies will give Nazarenes in the U.S. and Canada an opportunity to see and hear firsthand the one they have prayed for earnestly during the year he was imprisoned in Mozambique. Following is the list of scheduled rallies:

College Church of the Nazarene

Olathe, Kans.
October 15, 7:30 p.m.

First Church of the Nazarene

Des Moines, Ia.
October 16, 7:30 p.m.

First Church of the Nazarene

Minneapolis, Minn.
October 17, 6 p.m.

Jamestown College Chapel

Jamestown, N.D.
October 18, 7:30 p.m.

Fort Garry Church of the Nazarene

Winnipeg, Manitoba
October 19, 7:30 p.m.

First Church of the Nazarene

Calgary, Alberta
October 21, 7:30 p.m.

First Church of the Nazarene

Spokane, Wash.
October 22, 7 p.m.

Ingram High School Auditorium

Seattle, Wash.
October 24, 6 p.m.

First Church of the Nazarene

Salem, Ore.
October 26, 7:30 p.m.

College Church of the Nazarene

Nampa, Ida.
October 27, 7:30 p.m.

First Church of the Nazarene

Sacramento, Calif.
October 29, 7:30 p.m.

Pasadena Civic Auditorium

Pasadena, Calif.
October 31, 4:30 p.m.

Gymnasium, Point Loma College

San Diego, Calif.
November 1, 7:30 p.m.

Biltmore Church of the Nazarene

Phoenix, Ariz.
November 2, 7:30 p.m.

Trinity Church of the Nazarene

Colorado Springs, Colo.
November 4, 7:30 p.m.

Nazarene Bible College

Colorado Springs, Colo.
November 5, 9:20 a.m.

First Church of the Nazarene

Bethany, Okla.
November 7, 8 p.m.

First Church of the Nazarene

Little Rock, Ark.
November 9, 7:30 p.m.

Opera House, Opry Land

Nashville, Tenn.
November 10, 7:30 p.m.

First Church of the Nazarene

Atlanta, Ga.
November 11, 7:30 p.m.

Civic Auditorium

Lakeland, Fla.
November 12, 8 p.m.

Calvary Church of the Nazarene

Arlington, Va.
November 14, 8 p.m.

S.D.A. Auditorium, Wooster Road

Mount Vernon, Ohio
November 16, 7:30 p.m.

Chalfant Aud., Olivet Nazarene College

Kankakee, Ill.
November 17, 7:30 p.m.

IMA Auditorium

Flint, Mich.
November 18, 7:30 p.m.

Toronto Emmanuel Church of the Nazarene

Downsview, Ontario
November 19, 7:30 p.m.

Gymnasium, Eastern Nazarene College

Wollaston, Mass.
November 21, 7 p.m.

First Church of the Nazarene

New Castle, Pa.
November 23, 7:30 p.m.

—NIS

YOUNG NAZARENE PASTOR DIES SUDDENLY

Rev. Suresh Borde, pastor of the Church of the Nazarene in Nagpur, India, died suddenly October 11 at 2 p.m. His condition was diagnosed as one in which the white blood cell count drops rapidly to an extremely low level.

He was having a successful ministry in the new church which he was pastoring. He had received an M.A. degree from Nagpur University and the M.Div. degree from Nazarene Theological Seminary, Kansas City, in 1970, and had been ordained in Buldana, India, in March, 1974.

He is survived by his wife, Saroj, and two sons: Jonathan, 5, and Ralph, 3.

—NIS

CHURCH LEADER HONORED ON 90TH BIRTHDAY

On October 5, the Board of General Superintendents and the Executive Fellowship joined in a luncheon meeting to honor Dr. M. Lunn on the occasion of his 90th birthday.

The master of ceremonies for the occasion was Dr. Dean Wessels, who spoke words of tribute and presented a gift in honor of the many years of service that Dr. Lunn had given to the church.

The invocation was given by Dr. John Stockton, former general church treasurer.

Dr. Norman O. Miller paid tribute to Dr. M. Lunn for 47 years of service



Shown in the photo of the presentation are Dr. M. Lunn (L.), and Dr. Dean Wessels.

through the Nazarene Publishing House. Thirty-eight and one-half of these years Dr. Lunn was manager of this institution of the church. Dr. Miller also called attention to Dr. Lunn's 19 years of service as general treasurer of the denomination.

Two additional major contributions by Dr. Lunn to the work of his church were highlighted by Dr. Earl C. Wolf. Dr. M. Lunn served on the General Stewardship Commission from its beginning in 1929 to his retirement in 1960. Dr. Lunn also served as the executive secretary of the Nazarene Ministers' Benevolent Fund (forerunner of the Department of Pensions and Benevolence) for 16 years (1940-56).

After a word of thanks and testimony by the honored church leader, Dr. T. W. Willingham concluded the occasion with prayer for Dr. and Mrs. M. Lunn.



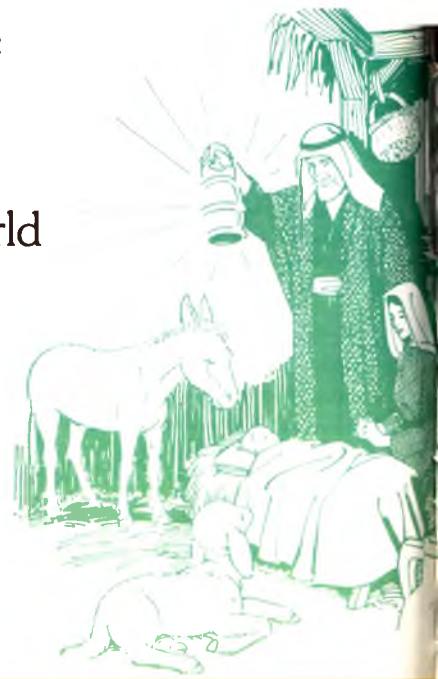
Dr. Eugene Stowe, chairman of the Board of General Superintendents, expressed words of gratitude for the contribution of Dr. M. Lunn to the cause of Christ and the church.

GUATEMALA OFFERING PASSES \$300,000 MARK

The Department of World Mission announced October 12 that the "Guatemala Earthquake Reconstruction Fund" had passed the \$300,000 mark. Crews of volunteers are now in that country making cement blocks and assisting in the rebuilding of churches and parsonages. Dr. Jerald Johnson, executive secretary of the Department of World Mission, expressed gratitude for the sacrificial way in which Nazarenes have responded to the Guatemala crisis and the appeal for help in rebuilding.

—NIS

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