

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 1 '76



—General Superintendent George Coulter



Greet the New Year

IT IS CUSTOMARY to greet the New Year with bells tolling, horns blowing, and skyrockets dancing in the sky. Once again as the New Year dawns, the streets will be filled with revelers, and the beat of rock music will accompany the abandon of those who "dance the Old Year out and the New Year in."

However, in the midst of mounting world crises a more sober welcome would seem appropriate. The five major causes for the decline and fall of Rome, as listed by Edward Gibbon, somehow seem to be duplicated in our own day:

1. The breakdown of the family and the rapid increase of divorce
2. The spiraling rise of taxes and extravagant spending
3. The mounting craze for pleasure and the brutalizing of sports
4. The expanding production of armaments to fight ever increasing threats of enemy attacks when the real enemy is the decay of society from within

5. The decay of religion into myriad and confusing forms, leaving the people without a uniform guide

Several years ago Roger Babson gave this powerful warning: "Only a sane, spiritual revival which changes the desires of our people will save us! We must be filled with the desire to render service, to seek strength rather than security, to put character ahead of profit."

God's prescription for the moral and spiritual sickness of the world is found in 2 Chronicles 7:14: "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 from heaven, and will forgive their sin, and will heal their land."

How shall we greet the New Year? On our knees! Confessing and forsaking our sins! Seeking God's mercy! Putting ourselves at His disposal! The year 1976 could be the year of great revivals, outpourings of the Holy Spirit, and spiritual renewal throughout the world.

"Come, Holy Spirit, we need Thee." □

Choosing Our Anticipations

TO BE HUMAN is to anticipate.

Anticipation begins with the start of each day, at which time members of the human family fall into two distinct categories: (1) Those who get up on the right side of the mind—the hopeful, cheerful ones—begin anticipating a beautiful day. (2) Those who get up on the wrong side of the mind—the negative, cheerless ones—begin anticipating their worst day yet.

Some develop the habit of thanking God, when they awake each morning, for the new day's wonderful possibilities. Others cultivate the opposite routine: "Lord, into what kind of Daniel's den of lions are You going to put me today?"

Anticipators are picturizers. We flash onto the screen of the mind highly imaginative, full-color scenes of what the day is likely to bring. The astonishing thing, as psychologists agree, is that these

close-ups on the mental screen have an uncanny way of becoming realities. Expect a good day and it will probably be such. Look for a bad day and something is almost bound to go wrong between dawn and dusk.

We dishonor the land and desecrate a beautiful morning when we allow negative thoughts to ramble hither and yon into unpleasant channels. How pathetic to run disheartening scenes on our mental screen when with the same effort (and with much more personal contentment) we could visualize a series of happy experiences. To do the latter is biblical: "Whatsoever things are lovely . . . think on these things" (Philippians 4:8).

The expectation of the worst depletes our strength, creates inner turmoil, darkens our little world, and distorts our perspective. One can be so intent on expecting trouble that good fortune won't be recognized when it puts in an appearance.

Christ is the model Anticipator. When He chose to insert himself into the mainstream of human history, His days began like ours—getting up in the morning to face varied circumstances. We can safely surmise that His first thoughts were habitually concerning His Heavenly Father.

If to be human is to anticipate—and it is; if Jesus took upon himself our humanity—and He did; then He became an Anticipator. But He never allowed himself to become negative. He had the happy faculty of looking at both sides of every situation. We see this strikingly demonstrated in His predictions of His sufferings and death. Each time He reminded His disciples that He must undergo a passion of pain, He added a triumphant postscript: ". . . and the third day he shall be raised again" (Matthew 17:23).

Our Christian discipleship will encompass both moments of anguish and moments of joy. The woman who anticipates childbirth with misgivings knows exultant joy when her newborn child is placed in her arms. The Christian who anticipates the heavenly inheritance may "for a season, if need be," experience "heaviness through manifold temptations" (1 Peter 1:6). But the beacon of faith and hope and joy will not be extinguished.

Christianity has been called the religion of Great Expectations. By the grace and goodness of God, we have the happy possibilities of today and the glorious certainties of tomorrow, the day of eternity.

A good way to take the days—and the New Year of 1976—is "sunny-side up." Christ is our Sun of Righteousness, and He will never go into eclipse! □



By FLORENCE WEDGE
Victoria, British Columbia



HERALD OF HOLINESS

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Cover photo: **Fred Sieb**

DID YOU MISS CHRISTMAS?

In the bustle of the holidays
Did you miss Christmas?
You wrapped the gifts, trimmed the tree,
and sang the carols.
But, did you miss Christmas?
The people of Bethlehem missed Christmas.
They had no room for Christ in their inn.
Herod missed Christmas.
He regarded Christ's birth only
as a threat to his throne.
Did you experience the peace and joy
of Christmas?
Did you sense the true meaning
of Christ's birth?
Did you acknowledge His holy presence?
If not, you missed Christmas.
Christ's birth was a turning point
in history,
Something all people should know;
Yet, most people
missed Christmas this year.
Were you one of them?

—VERNA J. HEAVNER
Kansas City

THE NEW YEAR

As I step o'er the threshold
From Nineteen seventy-five,
I am safe in God's keeping;
He lives! He is alive!
Wherever He may lead, I will
Follow all the way;
Whatever life may bring,
He will be my stay.
He giveth grace and glory,
He satisfieth me;
Beyond the span of every day
The hills of home I see.
His mansions are eternal;
In Him I shall be blest.
My heart shall not be troubled,
Nor shall I be distressed.
He tells me to put on
The whole armor of God,
To withstand life's conflicts
And better serve my Lord.
Thus I shall press forward,
Courageous in His love,
Leaning on my Saviour,
Gaining strength from above.

—TRESSA TERRY
Vallejo, Calif.

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A NEW YEAR'S PROMISE AND PROJECT

By HOWARD CULBERTSON
Florence, Italy



JESUS GAVE His followers some pretty big commands. Like "Love your enemies." "Forgive men their trespasses." "Judge not." "Deny yourself." "Seek ye first the kingdom of God, and his righteousness." In His missionary address to His followers He said, "He that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:38).

Discipleship does have a high cost. In 1945 a German pastor and theologian named Dietrich Bonhoeffer was hanged by the Nazis. In his well-known book, *The Cost of Discipleship* (published in 1937), the modern martyr wrote, "When Christ calls a man, he bids him come and die."

However, during the short years of Jesus' earthly ministry, He did more than give commands. He also made some promises. Big promises. And those promises speak not only of life in heaven someday, but of life here and now.

Jesus talked of giving "abundant" life. Referring primarily to the work He would leave His chosen associates to do, He said, "If you ask anything in my name, I will do it." His last words spoken just before His ascension to heaven were words of promise: "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8, RSV).

Perhaps as 1975 ended, we looked back over the crumpled shells of our hopes and dreams for those 12

months. It may be that we didn't experience or utilize all the resources that Christ promised for us.

In looking ahead to 1976, we should accept the assurance of God's inexhaustible power and appropriate His strength available to

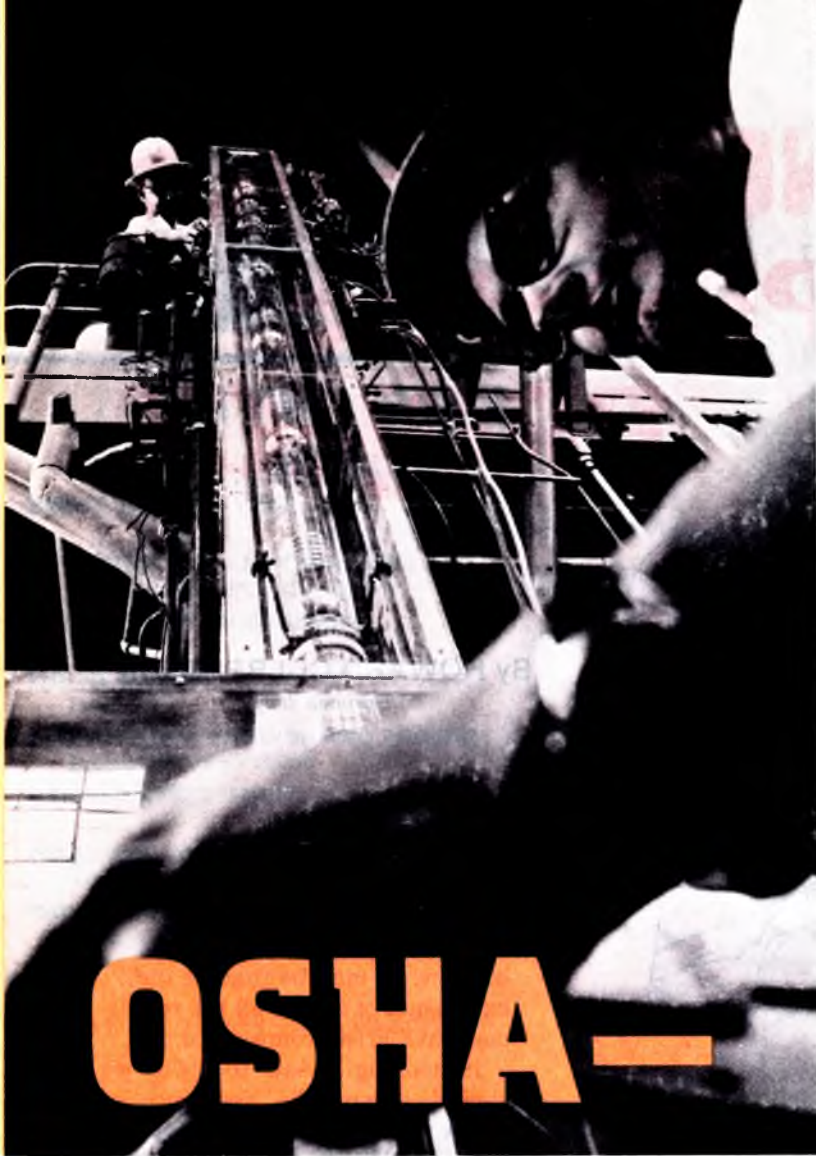
us. Christ offers everything we need to obey His commands and to live holy, Spirit-filled, world-changing lives. That kind of life must be lived by the power of His Spirit—or it cannot be lived at all.

All who are part of His Church Christ promises to fill to overflowing with His presence and power. However, too often we have failed to make ourselves available to Him. Instead of being mountain-movers, instruments of divine miracles, we have been content to kick pebbles in the gutter.

Paul highlighted two very different life-styles with his dual imperative, "Do not get drunk with wine . . . but be filled with the Spirit" (Ephesians 5:18, RSV). Materialism would say, "Gorge yourself on the things of this world. Grab all you can." But the challenge of God in His Word is clear: "Live the great adventure for which you were created."

And that should be Project Number One in 1976 for all Christians—allowing the power of the living Lord to control us and to be exhibited for His glory through us.

If, during the next 12 months, we live with the Spirit as a dimly realized fact—our souls bleached and anemic—it is because we are content to live this way. The beginning of a New Year is a good time to yield fully to the unrestrained, unhindered, controlling presence of the Holy Spirit in our lives. □



OSHA—

Safety First

By JACK CONN
Knoxville, Tenn.

ACCIDENTS have long plagued many sectors of American industry. Concern for the health and safety of its citizens led to legislation by the U.S. Congress.

The Occupational Safety and Health Act (OSHA) of 1970 is meant to "assure so far as possible every working man and woman in the nation safe and healthful working conditions and to preserve our human resources."

The act is far-reaching. Compliance may cost some employers dearly, but the results should be fewer accidents and health impairments from the working environment.

OSHA recognizes that man is subject to all the physical laws . . . that's why the employer must provide protection from hazardous chemicals, gases,

liquids, dusts, and forces such as noise, light, heat, cold, and electricity.

Man is a fragile creature in an industrialized world where physical forces are manipulated. He must be protected from being cut, crushed, shot through with electricity, scalded by steam, or allowed to fall. OSHA is a dramatic step to legislate safety by enforcing conformity to standards established for the environment.

Accident-free employment, however, hinges on more than industrial environment. The employee in the environment, running equipment or doing the job, bears the brunt of working safely. An employee using the safest equipment with the best surroundings can still have an accident if he is not properly trained or constantly aware of the changing physical forces with which he is dealing.

Inherent in the Occupational Safety and Health Act is the understanding that the employer must provide safe work and a safe working place while the employee is responsible for working safely. OSHA, combined with compliance by employees, hopefully will provide an era of fewer accidents and a diminishing of occupational health hazards.

It is hard to legislate safety because of the overriding factor of individual choice and reaction. But it's needed. Neither can morality be legislated, but it too is needed desperately in America.

What OSHA provides for industrial safety, the Bible provides for moral living—a Guide. OSHA is being enforced by government inspection, and offenders are subject to fines or imprisonment, or both. The biblical penalty for sinful living also will be enforced.

Individual and collective rejection, depreciation, or calloused incredulity in respect to the Word of God has brought our society to the abyss. The clarion call of the Psalmist, "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17), has been substantiated by the course of all

history.

Legalized sin is as devastating, or more so, as any other prohibition of God. We dare not continue to violate the Guide and hope for national security and safety from perils from either within or without. To do so is utter folly.

It is often spoken truly, "A man who has made a mistake and doesn't correct it is making another one." That applies equally well to working safely or living righteously. That's why Jesus spoke to the woman taken in adultery, "Neither do I condemn thee: go, and *sin no more*" (John 8:11)."

Is there hope for America in this, her Bicentennial year? Yes! Yes! There is hope in Jesus Christ, expressed in His simple parable of the two builders:

Therefore whosoever heareth these sayings of

mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods

What Are Your Goals?

By RANDAL E. DENNY
Modesto, Calif.

BACK IN THE DAYS of the wild West, a marksman who was a real sharpshooter came passing through the countryside near a quaint little village. Everywhere he looked he saw the evidence of someone who was an amazing shooter. On trees, on walls, on fences, and on barns were many targets carved with a bullet hole in the exact center of the bull's-eye. So the man went looking for the person who apparently was an expert with a gun. He found the man responsible for all the targets, and he said, "This is the most wonderful shooting I have ever seen. How in the world did you do it?"

"Easy," replied the man. "I shot first and drew the circles afterward."

There are many good folk who live like that! They have no targets or goals for which to shoot. They are satisfied just to look good!

One must have long-range goals to keep from being frustrated by short-range failures! It may seem a long way toward one's goal, but it is never far to the next step toward that goal.

Oliver Wendell Holmes said, "The great thing in this world is not so much where we stand as in what direction we are moving." I'm convinced that men are like thumbtacks—they are useful if they have good heads and are pointed in the right direction.

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). With such a high goal, disciples of Jesus should serve the Master with singleness of purpose.

The cheetah is the swiftest of all running animals. It has been clocked running at speeds of 70 miles an hour. One of the most interesting things about the cheetah is its perseverance. At mealtime, the cheetah will single out one animal in the herd. Then the chase

came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (Matthew 7:24-27).

Safety? OSHA sets the rules and the penalties, but safety ultimately is people—individuals thinking and acting. The destiny of all nations resides in the actions of individual citizens. Hopefully, our course, individually and collectively, will be to follow the time-proven Guide. □

begins! During the chase, other animals may get in the way or get so close that he could easily kill them and eat them. But nothing can detract or turn the cheetah from his one fixed purpose—catching the selected victim he has singled out for his meal.

Unswerving spirit concerning our goals and directions is needed. Jesus said, "No man can serve two masters" (Matthew 6:24). He demands one's allegiance and undivided loyalty. One must determine to live with a contagious faith.

A schoolmaster gave three of his pupils a difficult problem. "You will find it very hard to solve," he said, "but there is a way."

After several attempts, one boy gave up in despair. He declared, "There is no way!"

The second pupil had not succeeded, yet he was smiling and unconcerned: "I know it can be explained, because I have seen it done."

The third worked on, long after the other had given up. His head ached and his brain was in a whirl. Yet, as he went over it again and again, he said without faltering, "I know there is a way, because the master has said it."

Yes, that's real faith. It is confidence that rests not upon what it has seen, but upon the promises of God. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22).

Here is strength for a New Year! □



"I just don't never miss!"

"Mr. and Mrs. Job"

By A. ELWOOD SANNER

Nampa, Ida.

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9).

ONE OF THE LESSONS the years bring is that God often wraps up His blessings in suffering.

A moving example of this truth is evident to the friends of a couple in our fellowship whom we might call "Mr. and Mrs. Job." It seems that almost every possible distress and disaster has struck them and their home: several life-threatening experiences, numerous trips to the hospital for major surgery, a business bombing, bruising personal disappointments.

Notwithstanding, you would find this couple vital, vigorous, outgoing, dedicated, victorious. In particu-

lar, several qualities characterize "Mr. and Mrs. Job" which fill the observer with a sense of admiration.

UNFEIGNED COMPASSION

They *care*. They *really* care—not only about parents and children, relatives far and near, but also about neighbors on either side and across the street. Someone in trouble, in personal need or sorrow, the wayward, even the person almost casually met in the throng of the city, becomes an object of their compassion and, where possible or feasible, the recipient of their love and kindness.

The young people of the neighborhood beat a path to their door. When they travel, the neighbors all around report receiving cards from afar. The sick and infirm find them at the bedside and in the home. Their table is often the gathering place of appreciative guests. As one looks on, year after year, it comes over him with persuasion: *These people really care.*

helps to holy living

THE CLOCK OF TIME



John N. White

*The clock of time is ticking on—
Close to disaster's edge!
Will no one slow its steady pace,
Or seek our Maker's pledge
To give us just a few more hours
To rectify our sin—
The reckless wasting of His time,
And worse—rejecting Him?
The clock of time is ticking on—
O sinner, listen! Stop!
God has a message just for you;
He's speaking through that clock!
"Come unto Me, for though your sins
Be scarlet, I'll forgive.
Before the hands of time have stopped,
Oh, come to Me and live!"*

—ALICE HANSCH MORTENSON
Racine, Wis.

UNFAILING CHEERFULNESS

We are accustomed to smiles, lots of them—the hollow smiles of TV and of business concerns, so often motivated by hope of commercial gain. But smiles which spring from faith and undiscourageable goodwill are another matter, and not so often in evidence.

It is not unusual to hear a flow of amusing stories—not always wholesome—from some raconteur who has a store of them. But a stream of anecdotes, allusions, hyperboles, and the like, which are the expression of a determined purpose to stress the positive, optimistic side of life, as the believer sees it, again is another matter.

But, whether by smiles, a cheery greeting, or a humorous parable, “Mr. and Mrs. Job” show their unflinching cheerfulness and lift the spirits of all who are near.

IRREPRESSIBLE HOPE

As children of the Reformation, we have heard the doctrine of justification by faith and have probably learned that “we walk by faith, not by sight” (2 Corinthians 5:7). But hope is also an ingredient of the Christian life: “For we are saved by hope” (Romans

8:24). “And now abideth . . . *hope* . . .” as well as faith and love (1 Corinthians 13:13).

From “an horrible pit” of crushing and repeated personal grief and shattered hopes, our friends have climbed again and again to new levels of hope. “I am a dope with hope” is the reply when the suggestion has come to abandon hope. That hope appears to be irrepressible. And why not? If even in the heart of the natural man “hope springs eternal,” how much more in the heart of the believer? “Love . . . hopes all things” (1 Corinthians 13:7, RSV).

This couple would be the first to say that such qualities have come to them as gold refined in the fire. Sorrow and distress have provided the crucible from which God has brought forth such a spirit.

The world is flooded with suffering. The newspapers report it. The Scriptures promise that believers are not exempt. The hymns of the Church voice the experience of both tribulation and conquest:

*I only design
Thy dross to consume
and thy gold to refine.*

It is a mature believer who can join the apostle in the great affirmation: “Most gladly therefore will I rather glory in my infirmities.” □

Power for Today— and Tomorrow

THE CARTOON showed a grandfather with his grandson on his knee.

“Remember this,” the grandfather said, “the world is always in the worst mess it’s ever been in.”

Headlines in the newspaper, “Man Murdered in Belfast,” “Slayer Seeks Third Trial,” “Energy Crisis Expected to Continue,” tend to support the claim of the grandfather’s words.

We live in a changing world, different than it was 10 years or even 5 years ago. Divorces are on the increase, many are in a state of unrest, juvenile and parental delinquency are everywhere—riots, violence, murder. Little wars constantly threaten to break out into larger ones which could trigger a nuclear holocaust.

One day, discouraged by events seemingly beyond anyone’s control, I asked myself what I might do to bolster my wavering faith. I confronted myself with several questions.

Am I on praying ground? Do I think only of self, or do I pray for others, both in private and public? Am I availing myself of the power and strength that come only by communion with God through prayer?

I asked myself if I was wholly committed to God. Am I willing to give everything and anything He might ask in the future? My home, my job, my possessions?

I asked myself if I was living in the consciousness

of God’s presence. Then I remembered the sense of peace and rightness I feel when I enter church to worship. I recalled the response in my soul when I join in singing a hymn, when I testify, or listen to others proclaim their faith in God.

I inquired about my relationship with others. Do I get along with people, both Christian and those who do not profess to know Christ? I remembered Paul writing to Timothy that the “servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient.” Do I give myself in specific and positive acts of service to others?

I asked myself if I am a good ambassador for Christ. I determined to be alert to every opportunity to present Christ, both by example and oral testimony.

Then I really put myself to the test—what about my outlook for the future? In a world which seems to be increasingly wicked, am I pessimistic about tomorrow? I need not be, for God’s hand is on His world. In spite of external evidence to the contrary, He still has control—and I’m on His side!

When Esther’s world appeared to be falling to pieces around her, when her family and friends were threatened with annihilation, Mordecai counseled her: “Who knoweth whether thou art come to the kingdom for such a time as this?” (Esther 4:14).

If I will let Him, God will make me adequate for these times. Christ’s mighty Resurrection power is in me by His indwelling Spirit. This power appropriated by faith and exercised for God’s glory can enable me to live triumphantly and victoriously! □

By CRANE DELBERT BENNETT

Norman, Okla.

I HAD READ of babies being left on doorsteps, but one day it happened to us. The county children's services called and asked us to be foster parents for a three-day-old baby girl. As a mother of two small boys, I was delighted at the prospect of having a girl in the house. Feeling that two children should be our limit, we had long since given away all our baby furniture and tiny clothes. Within an hour, I had borrowed a crib and some tiny, ruffled, girl things.

Then she arrived—the tiniest, most beautiful baby girl I'd ever seen. It was love at first sight. A warning bell rang within me as I looked at her, knowing full well she'd leave again nearly as quickly as she had come. Not heeding the inner warning, I plunged joyfully into the next few weeks.

What fun it was to see the puzzled, surprised expressions on our friends' faces when we entered church on Sunday morning carrying our new baby. I sensed the same feelings of pride and joy that I had experienced after the birth of my sons. My husband proudly showed her at his office, and it wasn't hard to tell that he also was in love with this small fair lady.

Somehow, unfortunately for us, our little girl was not assigned a caseworker, so no one counselled us as new foster parents. As the weeks passed, I felt I could not give her up. My heart pounded with fear whenever the phone rang. One morning the feared call came. "We'll pick her up Monday morning at ten." I heard snatches of "adopted—wonderful family—out of the county." When I heard "out of the county," my heart fell even further, because that meant it was unlikely I'd ever see her again.

With aching heart I went through the routine of the next three days. The dreaded day arrived on schedule. I carefully bathed and dressed her in her delicate, yellow, going-away outfit. Then we shared our final few minutes together. I rocked her, held her close, and sang her one last lullaby.

*"Be near me, Lord Jesus; I ask Thee to stay
Close by me forever, And love me, I pray."*

I prayed, "Dear Jesus, take care of this baby I can no longer care for."

Then the doorbell rang. Oh, the anguish of those last moments! I zipped up the fuzzy pink bunting for the last time while she kicked and smiled, seemingly trying to cheer me. Was it only eight weeks? It seemed like a lifetime love. We had shared secret quiet times in the middle of the night while the rest of the world slept; had morning bathtime, lullabys, quiet afternoons. So much we'd shared, and now it was over. I squeezed her to me one last time while scalding tears coursed down my cheeks. Then I gave her to the social worker who spoke kind words and closed the door.

As I cried out to God from my bed that night, these words from the Psalmist came clearly to me: "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

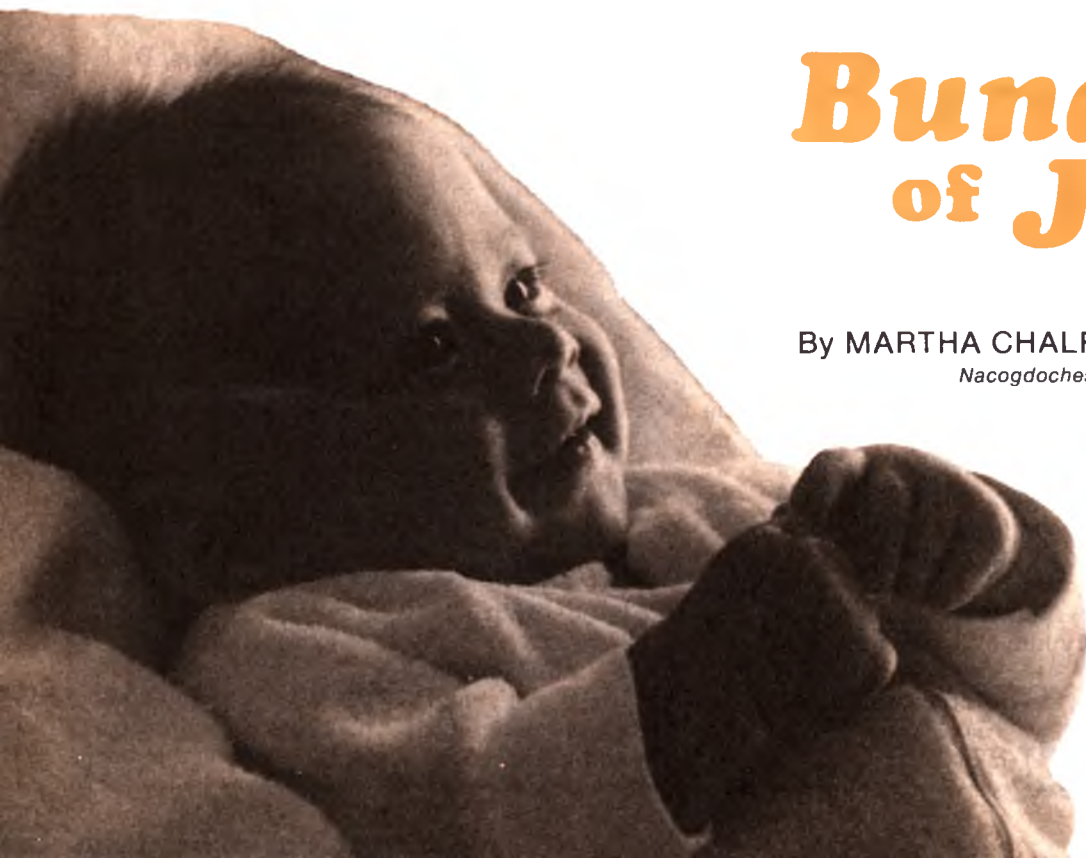
In the morning a welcomed phone call came—again from the children's services, wanting my husband and me to take a 17-month-old girl. This was God's promised "joy in the morning"!

Other foster children have come and gone from our home, but this one came and stayed. We legally adopted her 14 months later, and she has brought continuing happiness and joy to our family. □

Bundle of Joy

By MARTHA CHALFANT JENKINS

Nacogdoches, Tex.



Parents Under God

THERE IS A SENSE in which parents are God's representatives on earth. The privileges of parenthood are tied inseparably to the responsibilities of child rearing under divine guidance. Parents have been entrusted with the procreation, care, and supervision of their own children, who are also to be children of God.

This heavy responsibility to God of a mother and father likewise concerns the children. Since parents are under the authority of God, children are thus to respect their father and mother. No one on earth has a prior claim to a child's consideration.

The fifth commandment is sometimes called the commandment with promise. It declares: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12).

Despite the widespread trends of disrespect, it is still wise for children to honor their parents. Just as man is the special creation of God, each child is a special creation of his mother and father together. No man has come into existence by his own choice. Thus, all men must realize their origins and obligations.

Yet, how easy it seems for children to disregard their accountability to their parents. Sometimes it is because they are judged to be unworthy of such honor. We recognize that there are too many prodigal parents who in turn are careless with their own responsibility to God and to their children.

All of this is indicative of one of the basic and insidious ills of the world, which is the general disregard for properly constituted authority. The current corruption in many local, state, and national government agencies indicates the serious loss of self-respect.

Clearly, when people have lost their own self-respect, they will have little regard for anyone or anything else. Thus, each of God's commandments, in its own way, prompts the individual to the kind of response and reaction

to God and his world that will propagate self-respect.

Up to this point, the commandments have been dealing primarily with a person and his God, nationally. Now parents are included in the divine order of things. Obviously, the family unit is viewed as a fundamental relationship in producing a right relationship with God.

It seems a foregone conclusion that those children who have respect for the authority of their parents will also find it easier to acknowledge their duty and privilege to do the will of God. To give honor due one's earthly parents will prepare the way for a right relationship with the Heavenly Father. This is as God intended from the beginning.

How great is the responsibility of parents! They are to so live under God as to elicit honor from their children. We must admit that some of the children's disrespect for their parents is understandable. But this does not deliver them from their responsibility under God.

Since we have been given earthly life by the union of our mothers and fathers, we also have the priceless accompaniment of the possibility of everlasting life. This life consists of time that God has entrusted to each of us. We may say that our days were given to us as a trust for many different purposes, but the primary one is that we might choose God's eternal salvation. This is the greatest decision we have to make in our lifetimes.

Whatever length of days is entrusted to us by God is an extended opportunity to do His will and receive His life. We may wonder about those who are abruptly cut off in spite of their respect for parents and God. Also, we may wonder about the longevity of life with some who manifest little or no respect at all.

However, one thing is sure: No person who fails to honor his father and mother will honor God, and he will not enjoy the promise of life. Whenever one responds to God, he will also honor his parents. And whenever children wisely respect their parents, they prepare their lives to choose the eternal life divinely promised. □

By **IVAN A. BEALS**
Kansas City

Some Holiness Essentials

By JOHN W. MAY

Ashland, Ky.

IS THE LIFE OF HOLINESS stressed by the early Christian writers of the Scriptures still essential for the Church—for its distinctiveness, its witness, its stability and strength? As we read the New Testament, purity, power, and permanence come through as vital concerns.

Purity

The New Testament Church emphasized a pure heart. The Book of Acts is a clear testimony to the ability of God to purify the heart by faith (Acts 15: 8-9). Since this cleansing is not a result of works or mere growth—but comes by faith—it occurs instantaneously. Therefore the Church of the Nazarene teaches the necessity and possibility of a crisis experience which brings deliverance from defilement in the life of the believer.

Purity of heart was never more needful than today, and the ability of God to make the heart pure has not diminished. The command to tarry for the Pentecostal purging has not been invalidated or repealed (Acts 1:4-5). Sanctification, cleansing of the heart, is still the will of God for believers.

Though much of contemporary society is characterized by a desecration of and contempt for the clean and holy, God is still purifying hearts by faith. It is His divine operation on the soul.

If the work of heart cleansing was important to the Early Church, so was its outworking in life. Growth in grace is stressed throughout the New Testament. And this too is as much needed today as in the first century. To emphasize the crisis experience to the neglect of spiritual growth is to generate confusion, disappointment, and disillusionment.

Nowhere in the Scriptures is purity made to mean maturity. We become spiritually mature only as we exercise ourselves according to the principles and within the boundaries of heart holiness.

The crisis of entire sanctification must be related and applied to life. We must prove our profession by our possession. Purity must show in thought, word, and deed.

Power

Special emphasis was also placed on power in the New Testament Church. Jesus promised a spiritual dynamic with the coming of the Holy Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

Irrefutable evidence of the fulfillment of this divine promise is in the Book of Acts. It is the story of the Church witnessing, working, and winning.

If we place the story of the disciples before Pentecost alongside the story after Pentecost, the difference is startling. Though their human frailties and eccentricities remained, the disciples after Pentecost exhibited courage instead of cowardice, dynamic faith instead of discouragement, and well-defined goals instead of confused values.

While it is true that the New Testament speaks of a dramatic transformation in the disciples, it also has much to say about the disciples' effect on the world. Inward assurance, as vital as it is, does not complete the picture. True, the baptism with the Holy Spirit brings an internal renovation, but it also points outward to witnessing and evangelizing. The world could not see inside the hearts of the members of the Early Church, but they could see them in action turning the world upside down.

Power to swim against the stream, to realize one's full potential in Christ, to love the unloveable, distinguishes the holy in heart. The world is looking today for these evidences in those who would be Christ-like. Nietzsche has been quoted as saying, "These Christians must show me that they are redeemed before I will believe in their Redeemer." The world will not be convinced by a cold treatise on holiness; they must see holiness in action.

Permanence

Paul once voiced a desire that God "may stablish your hearts unblameable in holiness" (1 Thessalonians 3:13). The work of entire sanctification is recognized among holiness people as the establishing grace to which he referred.

New Testament writers placed emphasis on a lasting relationship with Christ. They saw the need for a continuing input of power and a deepening dependence upon the Divine.

Our Heavenly Father does not sanctify His children and leave them to their own strength and wisdom in living the holy life. The Holy Spirit daily enables and establishes all who submit to Christ's lordship. His abiding presence is necessary if we would live successful Christian lives, demonstrating the Spirit of Christ. People of God in the New Testament found this to be so, and we do also.

Holiness is Stephen praying as the stones pelted him, "Lord, lay not this sin to their charge." Holiness

is Paul saying, "I believe God," when about to be shipwrecked. Holiness is the New Testament Church scattering under persecution, not to hide but to spread the gospel.

Purity, power, and permanence are as necessary today as they were for the New Testament Church.

GOD— Life's Plus Factor

By C. NEIL STRAIT

Racine, Wis.

THE LATE STEWART ALSOP, noted columnist, wrote a book he titled *Stay of Execution*. The book grew out of his experience with slow death due to leukemia. In the book there is an interesting discussion that takes place between Alsop and his doctor.

At a point in Alsop's illness, he spoke of the "variables" in life, and especially the variables that attended his illness. He discussed, with frankness, the things which might affect his disease positively and those that would affect it negatively. The doctor then cautioned the columnist that none of them would have any affect on the outcome.

"There's one variable you keep leaving out," Alsop says to his doctor.

"What's that?"

"God," answers the diseased Alsop.

"That's right," replied the man of medicine.

The doctor and the patient smile at each other; the conversation ends.

But then Stewart Alsop adds this postscript to the conversation: "I don't really believe in God, or at least I don't think I do, and I doubt if my doctor does, but I think we both had at the back of our minds the irrational notion that God might have something to do with what happened all the same."*

The phrase that caught my attention as I read the account were these words by Alsop—"There's one variable you keep leaving out . . . God."

And it is a summary of so much of life. The variable—the positive, hopeful variable—is so many times missing in life. And when it is, life is left to the decaying circumstances of sin and death.

The variable of which Alsop wrote was the unknown plus factor that might make a difference in his physical life. The variable, for him, was God. And God is the Plus Factor, whatever the circumstances.

The demonstration that is convincing and powerful in our day is a divine-human relation which provides a Christlike forthrightness so that we do not shrink when put to the test or when put on exhibition. "Greater is he that is in you, than he that is in the world" (1 John 4:4). □



But, as Alsop writes in the postscript to his conversation with his doctor, his disbelief shows how inoperative God has been in his life. Yet there is sensed a wish in his thoughts that it had been otherwise. He is a reminder of the man about whom Carlyle Marney wrote when he said, "God . . . is no longer standard equipment. He has become the great accessory to whom there is little occasion to turn save as one wants to get or forget something."**

But there is a better way to endure the "stay of execution." Where man includes God in the experiences of his life, he finds, maybe not the solutions and answers he longs for, but at least a strength to live with the alternatives. And, that, many times, is about all any of us can hope for. But the man who leaves God out does not even have that.

The words of Thomas R. Kelley, from his *Testament of Devotion*, are worth remembering: "The deepest need of man is not food and clothing and shelter, important as they are. It is God." □

*"God's Investment in Us," by Craig Biddle III, *Pulpit Digest*, May/June, 1975, p. 68.

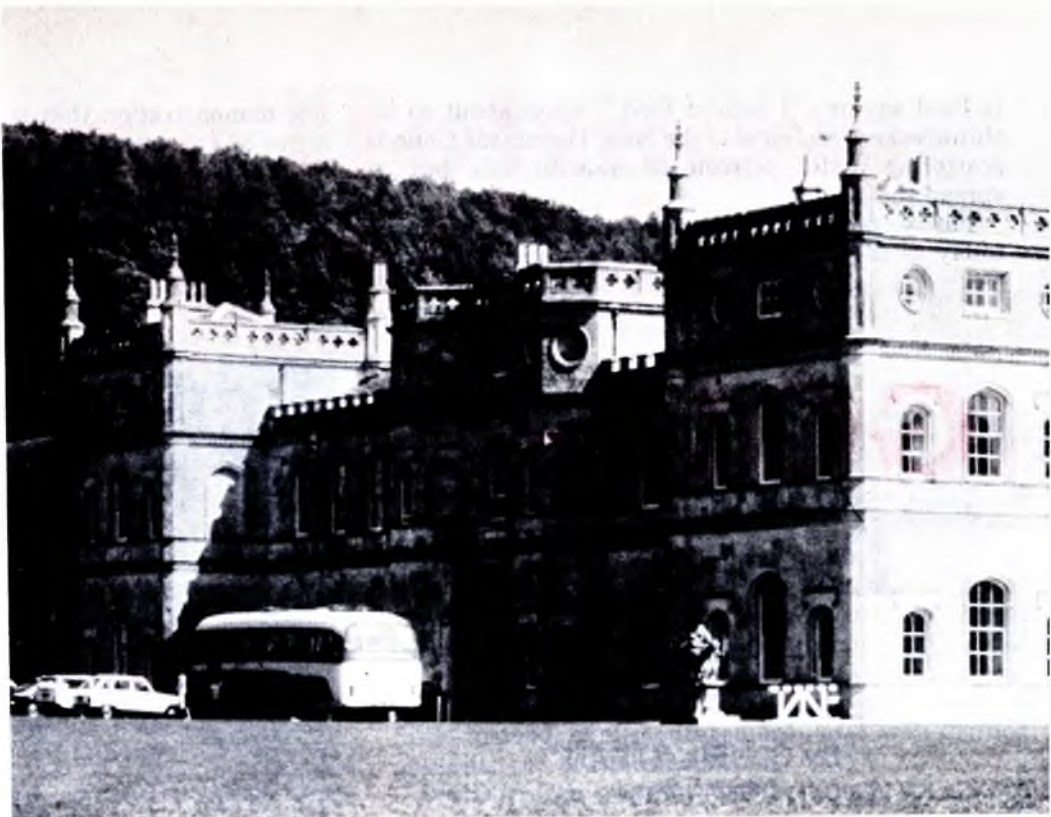
***Structures of Prejudice*, by Carlyle Marney, quoted in *The Speaker's Book of Inspiration*, ed. C. Neil Strait, Droke House/Hallux, 1972, p. 80.

The conference setting: a 300-year-old palace and a 500-year-old Anglican Abbey.

By PAUL MILLER

They Called It

BREAKAWAY



Diane Norman of Norwich and Policeman Martin Vernon of Somerset were among the 600 Breakawayers. Martin has accepted a call to Christian service.

Canadian Nazarene College professor Dr. Alex Deasley, Breakaway Bible teacher and co-preacher.



THEY called it a **BREAKAWAY** from the routine, but I thought it was more of a coming together, a uniting not only of NYPS members of the sponsoring British Isles South District, but of young Nazarenes and other Christians from all over Britain.

Where does one start in sharing all the sights, sounds, and emotions that bombarded more than 600 British young people and 1 middle-aged American for four weeks in southwest England?

The setting was an important part of the event. Situated in the rolling pastures and thatched villages of author Thomas Hardy country, **BREAKAWAY '75** took over a 200-year-old, fortresslike structure that had once been the palatial residence of the Earl of Dorchester. Today the palace is an exclusive boys' boarding school, the setting for the recent British TV series "Tom Brown's School Days."

On the same estate is breathtaking Milton Abbey, an imposing 500-year-old Anglican church with Norman-built foundations that are 900 years old. Here amid stone buttresses, vaulted arches, and ancient art, we worshipped on Sundays, celebrated Communion, and studied 1 John or portions of Romans.

The setting, as overwhelming as it was, could only be a background for what happened to lives. The program, devised by District NYPS President Warren Tranter and his working committee—Peter Worman, Trevor Overton, Geoff Austin, and Mike Hulme—provided opportunity for nearly every kind of

physical, intellectual, and spiritual activity.

Martin Vernan, a bachelor policeman from Somerset, put it this way: "This has been a holiday where almost every conceivable opportunity has been provided. For me, I broke away from a mere Christian belief into a real-life adventure with Christ."

In a poetic mood, Diane Norman of Norwich mused:

*Every need is catered for.
We really couldn't ask for more.
We feel God's presence everywhere,
From playing golf to daily prayer.*

To everyone present each week came the clear-cut message of full salvation. In the daily Bible seminars on 1 John or Romans 1—8, Dr. Alex Deasley (a Cambridge-educated Englishman teaching at Canadian Nazarene College and the University of Manitoba) presented the Spirit-filled life as the normal Christian experience. Working with 40 or so teens each day, I covered the same biblical material from the young person's perspective.

These Bible studies, coupled with the Sunday services and daily prayer meetings, became channels by which God's Spirit brought a realization of spiritual needs. These needs found solutions in informal settings, like on a midnight hike, or in a coach on one of the daily sight-seeing trips, as well as in counselling sessions.

Brethren, Baptists, Anglicans, and Methodists shared teatime scones and jam with Nazarenes and Wesleyans. The squash courts were no respecters of denominational differences as daily tournament scores were posted. There was a common denom-

inator sensed throughout the four weeks, though: "The Holy Spirit is at work."

Abbey groundsman Len Hawkins of Blandford Forum expressed it this way: "I've worked at this place for a long time, but evidently God was preparing me for you Nazarenes and the rest to come here. I have finally found what I've been looking for."

A tall, serious medical lab technician from Nottingham came to me one evening with a question: "Isn't there something more God has for me?" Andrew continued by describing his powerless relationship with God. What a pleasure it was to describe the work of the Holy Spirit and to later meet him in the inquiry room for prayer.

Again, Martin Vernan sums up the success of **BREAKAWAY '75** from his perspective: "Before **BREAKAWAY** I acknowledged Christ's power to change my life, but I was not putting into practice what I believed. I wanted to run my life my way—a sad, unfulfilling situation for a Christian.

"But during **BREAKAWAY**, God gave me the opportunity to break away from this sad state of affairs. He invited me to hand myself over to Him totally. This I did."

I believe that Martin expresses for all participants in saying: "God did not recharge my spiritual batteries—He gave me brand-new ones, fully charged with His power."

Plans are already being laid for next August's **BREAKAWAY 1976**. Nazarenes across the church should feel a part of this British event. It deserves our prayer support.

Thanks, British Isles South, for allowing all of us to be a part. □

PEN POINTS

FIRST IMPRESSIONS

Recently I resigned the pastorate of the Yakima, Wash., First Church of the Nazarene, and moved to Buesingen, West Germany, to serve as professor of religion at European Nazarene Bible College.

On the jet from the United States, my wife and I asked ourselves, "What is the European Nazarene Bible College? What will it be in our lives as we become a part of its life and ministry?"

It was but a few hours after our arrival that we discovered the Bible college has wide windows on the needs of the continent of Europe and the world beyond. We soon felt the pulse of concern for unevangelized millions, accompanied by a sense of urgency. And now, in a deeply spiritual climate, we were to become a part of this vibrant ministry.

The Nazarene Bible College in Buesingen is . . . students from many countries of the world . . . serious . . . dedicated . . . openhearted . . . sacrificial young people whose lives are already being interwoven with ours.

The Bible college is . . . administration, faculty, and staff . . . committed to the service of Christ in Europe. It is a close-knit fellowship of mutual concern and love.

This college in Europe is a little Nazarene world apart . . . tied together as a family with cords of Christian fellowship. Our first worship service in Europe found us blending our voices with people of many nations, fervently singing "Blest Be the Tie That Binds" . . . an unforgettable experience!

The Nazarene college on the Rhine River in beautiful Switzerland, nestled in the quaint little village of Buesingen, is a place where a God-directed staff is engaged in training lives for sharing the gospel of full salvation with 300 million people of Western Europe.

These are some of the first impressions of our European Nazarene Bible College. □

—Duane E. Muth
Buesingen, West Germany

CONCERN ABOUT CRIME is increasing in America and other parts of the world as more people become victims. From the president of the United States to the elderly entrapped in poor housing in the inner city, we hear cries of fear and pleas for somebody to do something about crime.

Someone ought to do something about it! But who? And what will he do? The chief of police of Kansas City, Mo., commented on the reason for the astronomical increase in crime in his city: "... failure in the homes, schools, and churches."

One cartoon commentary shows a New York mayor lying on the sidewalk after being mugged, with a television news interviewer shoving the mike into his face and asking, "Mr. Mayor, how do you feel about getting mugged?"

The mayor replied, "Of course, I'm not happy about it, but on the other hand, I fully understand the socioeconomic condition of my adversary, which from childhood must have shaped his life and led to this unfortunate happening."

Cities have become places of mugging, corruption, crime, fear. In America the government has tried to alter the situation with model cities programs, poverty and welfare programs, housing programs, ethnic education programs, and ethnic paraprofessional programs. In effect, we have governmental programs which pay people to stay out of trouble. But it is erroneous to conclude that "poverty is the cause of all crime."

The attitude of sizeable segments of the public seems to be to establish detente with crime. "Maybe if I ignore it, it won't bother me." Many persons take the option that we can coexist with crime (evil): "If I don't bother them, they won't bother me."

By remaining silent about crime at all levels, even the churches tacitly accept peaceful coexistence with evil. The church too often is silent about white-collar crime and blue-collar crime, about judges turning criminals free on technicalities, about freeing criminals on lesser charges, about intolerable working conditions for police officers, about disrespect for the law, about lawbreakers portrayed as heroes.

For church people to believe they can coexist with evil is ludicrous and foolish. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

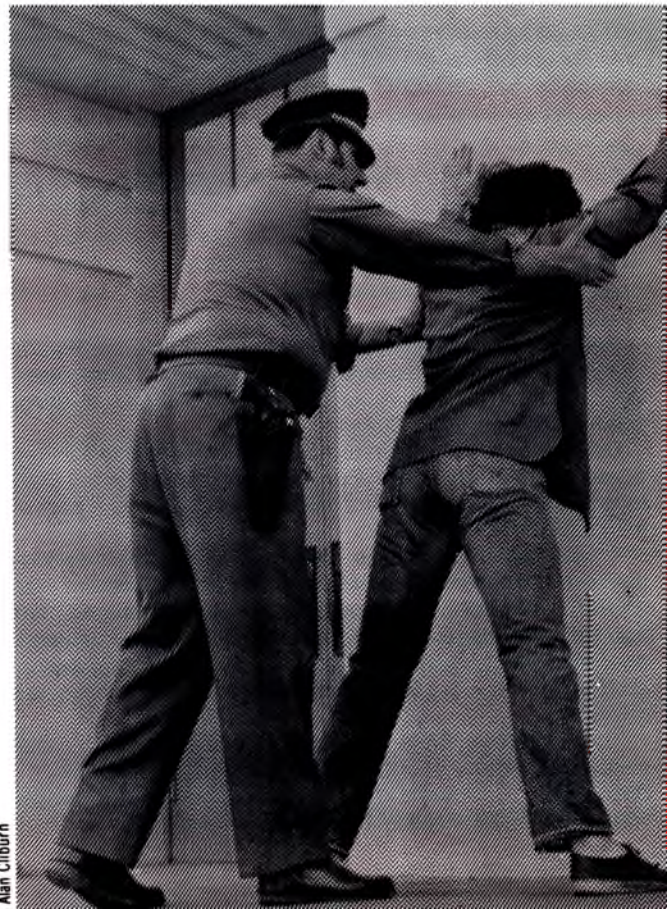
Crime in society is caused by men who are dedicated to evil persuasion, aggressive to win. Evil has not agreed to coexist with righteousness. Evil is determined to have it all. Law-abiding people and God's people need to believe firmly that they are in an all-out physical and spiritual struggle against evil.

The only way to begin to reduce crime is for the righteous to end detente with evil, to quit being duped into trying to coexist with crime, to oppose evil in every way possible.

When an 86-year-old lady is raped, robbed, and beaten to death as a common occurrence in society, it is time for those in the church to become vocal and forceful and call upon governmental officials to enforce stringent justice and discipline at all levels of society. This can be done while at the same time proclaiming the power of Christ's gospel to transform the criminal into a saint. □

Detente With Evil

By WILLIAM GOODMAN
Kansas City



Alan Ciburn



By AARLIE J. HULL
Centralia, Wash.

A Christian Woman's World

A HEROINE OF THE FAITH

"Joshua fought the battle of Jericho . . . and the walls came tumbling down." And all of Jericho was destroyed . . . except for Rahab and her family.

You will recall Rahab was the prostitute who harbored the two spies Joshua had sent to size up the situation in Jericho. She helped them escape because she believed God would help the Israelites destroy Jericho, and she wanted to save herself and her family from the certain death awaiting them.

So why talk about Rahab the harlot? Maybe because she is listed along with Abraham, Noah, Joshua, and other distinguished characters as one of the "heroes of the faith" in the eleventh chapter of Hebrews. And also because she is kind of a prototype of Christians everywhere and in every time.

Rahab was sinful and heading for a sure death. But faith in God changed all of that. Faith in God's power, and the acting on that faith, gave her not only life but a meaningful role in the kingdom of God.

James (2:25) cites her as a great example of the good works which demonstrate faith. The Rabbis, who could do so, were proud to trace their descent to her. And, amazingly, she is one of the names which appear in the genealogy of Jesus himself (Matthew 1:5). Notice she married Salmon, who may have been one of the spies whose life she saved.

We tend to categorize sin. It seems almost inconceivable to us that God would use and then bless for generations a former prostitute! Prostitution is in the *very, very bad* column of our sin chart. It bothers us to realize that God doesn't categorize sin. To Him

sin is sin, and it's all in the same category: *very, very bad*.

But in the same manner, faith is faith and when it is genuine it is in the *very, very good (with blessings to follow)* category.

Rahab's faith was pretty impressive. She said, "I know that the Lord hath given you the land . . . for the Lord your God, he is God in heaven above, and in earth beneath" (Joshua 2:9-11).

At the moment she was speaking, there didn't seem to be much of a chance the children of Israel would actually capture Jericho. They had no artillery or other battle instruments. It must have seemed totally improbable they could ever breach the walls of Jericho and storm the city.

"Yet," writes William Barclay, "Rahab believed—and staked her whole future on the belief—that God would make the impossible possible. She believed in God against the evidence of the facts. When common sense pronounced the situation hopeless she had the uncommon sense to see beyond the situation. She had the adventurous courage to fling in her lot with God, when it seemed to do so was to back the losing side. The real faith and the real courage are the faith and courage which can take God's side when that side seems doomed to defeat."

The Christian, the one whose sins are forgiven and forgotten by God through Jesus Christ our Lord, believes with Rahab that no man who takes the side of God can ever ultimately be on the losing side. Even if he experiences life's defeats, there is a victory whose trophies are in heaven. □



We have just finished reading with our children (ages 10, 8, and 5½) Ethel Barrett's wonderful children's book, *God and a Boy Named Joe* (Regal Books, 1971).

Joe's whole name was Joseph-Simon-Bar Jason. It was much quicker to call him Joe. He lived long ago in Jerusalem with his grandmother.

When Joe's grandmother got the feeling that something special was going to happen, her bones twanged and she said, "I feel it in my bones." And when Grandmother's bones twanged, something always happened. Joe could count on it.

Six days before Passover, Grandmother's bones began twanging. "Something's going to happen this week," she said. "I just feel it in my bones."

Joe and his friend Andy rushed out into the crowded streets to find out what had set Grandmother's bones twanging. Something special happened, all right! It changed Joe's life and all of history.

And reading the account of it changed many a cold winter evening at our house into a warm, cozy time of family fellowship. □

By JOHN A. KNIGHT

The Old Faith for a New Year

"There is no new thing under the sun" often is parroted by the thoughtless believer, but it is the claim of the skeptic (Ecclesiastes 1:9).

What a delusion! There is novelty and "newness" all around us because the world was created "out of nothing" by the living God, who continuously sustains "all things by his powerful word" (Hebrews 1:3, NIV).

God is not an abstract principle, an unrelated formula, or even a retired and absentee Creator. He is the Father of our Lord Jesus Christ, "through whom he made the universe" (Hebrews 1:2, NIV). He is a personal God, a God of relationships. As such He is the God of "newness."

The *eternal* God has created time. Time and history are not meaningless, swirling in never-ending, ever-repetitive cycles. Rather, they are headed toward a goal, under the all-sovereign direction of a purposive God. This is why John the Revelator, who was granted a glimpse of this cosmic drama, recorded, "He who was seated upon the throne said, 'I am making everything new!'" (Revelation 21:5, NIV).

This was the purpose of Christ's coming. Through Him "the old order of things has passed away" (Revelation 21:4, NIV). In Him a new age has dawned—the possibility of a new birth, a new power to break sin's bondage, a new commandment of love, a new Spirit-fullness for daily victorious living.

Paul experienced this divine creativity and declared, "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17, NIV). Thus for the Christian the mercies of God are new every morning, and 1976 is filled with new possibilities—for God is making all things new.

1976 is new in its crises. History, valuable as it is, cannot teach me lessons that will prepare fully for today and tomorrow. Crises—personal, national, and international—will confront me this year. I cannot meet these crises alone. Their very novelty may take me off guard or find me in some ways unprepared. But the God of Christian faith cannot be surprised and will not allow me to be overwhelmed from with-

out. His promise to me is "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Corinthians 12:9).

1976 is new in its considerations. Decisions momentous and destiny-laden must be made. Some may involve my family, my future, my job—all reflecting and impinging upon my relationship to God. I cannot trust myself for the decisions of this New Year. My judgment is partial and inadequate. But the God who has designed the ultimate goal also sees the falling sparrow and knows the way that I take. He will guide me with his eye. And if I can learn the secret of acknowledging Him in all my ways, He will direct my paths.

1976 is new in its companionships. In their earthly setting the ties of friendship are not eternal. This year may bring separation from those close to me—through distance, death, or even misunderstanding. If my life is jostled this year by the unexpected severance from companions whom I have loved and trusted, then I will lean the harder on Him who "sticketh closer than a brother." And if "my father and my mother forsake me, then the Lord will take me up."

1976 is new in its challenges. This is my day! All about me is distress, sorrow, frustration, a sense of meaninglessness, and sin. The needs are great; the challenges are to service, sacrifice, and witnessing. Without divine help, I cannot meet them. But with God "all things are possible." If I will accept my set of circumstances, He will make me a blessing. The command "Go ye into all the world, and preach the gospel" is accompanied by the promise "And, lo, I am with you always, even unto the end of the world."

This is my faith! It is an old faith, but full of new resources. The God who is known in Jesus—my God—is the God of eternal love. He is the *unchanging* One, who will "be there" in the changing moments of my time and history. He will be with me in the crises, considerations, companionships, and challenges of 1976. Therefore, I will not fear change. He will transform it into *new* opportunities for knowing and sharing His love.

*When darkness seems to hide His face,
I rest on His unchanging grace.
In every high and stormy gale,
My anchor holds within the veil.*

I cannot trust myself for the decisions of this New Year. My judgment is partial and inadequate. But the God who has designed the ultimate goal also sees the falling sparrow and knows the way that I take. He will guide me with His eye. And if I can learn the secret of acknowledging Him in all my ways, He will direct my paths.

*On Christ, the solid Rock, I stand;
All other ground is sinking sand.*

—Edward Mote

It is an old faith—but proven and adequate for a New Year. □

“The Holiday Paradox”

This is the name given by psychologists to the post-Christmas depression which takes hold of many persons during this time of the year.

The number of suicides rises sharply following Christmas Day and New Year's. Some psychologists say that the “worst week of the year” includes January 2, 3, and 4.

Tim LaHaye, popular Christian counsellor, cites several reasons for this phenomenon in his book *How to Win over Depression*. At the holiday season deep-seated childhood and family associations and traumas surface, resentments are stirred by the exchange of gifts, reassessments for the New Year bring to mind failures of the past.

Whatever explanations may be given, they seem inadequate in light of Immanuel—“God with us”—whose coming into our history we celebrate at Christmas. Even after we admit that the hectic pace of these days leaves many weary and entraps some who are prone to discouragement or depression, it still seems strange that the angel song fades so quickly.

To be sure, not everybody is told the Christmas story, and many who are told refuse to believe it. We know, too, that there are emotional cycles in all of life. These are manifest even in religious work. The Bible is replete with examples of those who after some great victory or mountaintop experience entered a period of inner turmoil and despondency. Elijah, for example, was dejected after his remarkable triumph over the prophets of Baal.

And yet for those who have *heard* and accepted the Good News, there are resources to carry them through the low times. Children have a short “attention” span. Could it be that too many Christians have a short “hearing” span? Perhaps we need to “listen louder” and “hear longer.”

Sure, the human feelings we experience at this time of year may fluctuate even more than usual, but the message of God's love continues. Besides, we live by faith and not merely by feelings. The “holiday paradox” can be replaced by giving *everyday praise* to God for His grace and gifts. □

1976 HERALD Feature Writers

During the past year, readers of the *Herald* have profited from the materials of our selected writers. Mrs. Aarlie Hull will be continuing her popular column, “A Christian Woman's World.” Miss Laura Douglass has prepared “From a Nurse's Notebook;” Dr. Don Hall, “Abiding in Christ;” and Rev. Albert Lown, “The Expositor's Corner.”

Each of these has made a significant contribution to the *Herald*, for which we express genuine appreciation.

Beginning with the next two issues, we are pleased to introduce several writers who will prepare features for the New Year. One of the denominational emphases for the next 12 months will be the Christian family. Dr. James Dobson, associate clinical professor of pediatrics at USC School of Medicine, a Christian psychologist and author of the widely read book *Dare to Discipline*, will be writing a column called “Focus on the Family.”

Dr. Alex Deasley, professor of Bible and theology at Canadian Nazarene College, will continue our emphasis on biblical exposition and understanding. Dr. Deasley is a capable scholar and author in biblical studies. He will be dealing with commonly misunderstood passages under the heading “Rightly Dividing the Word.”

Mrs. Pauline Spray, who has written extensively on problems of emotional and spiritual adjustment, will contribute “Rx for Happiness.” Her book *Rx for Nerves* was published by Beacon Hill Press in 1975.

Desiring to assist our readers in knowing and selecting the best in popular Christian literature, we are adding for at least a part of the year a feature called “In the Bookstall.” This will be done by C. Neil Strait, a successful pastor who finds time to read almost 100 books annually. He has published over 500 articles in many Nazarene and evangelical magazines and has edited *The Speaker's Book of Inspiration* (1972).

Dr. Harold W. Reed, president emeritus of Olivet Nazarene College, will be sharing in six articles fundamental affirmations which have enlarged his service across the years, using the title “This I Believe.”

To these feature writers we extend a hearty welcome and commend them to our readers with the prayer that the Lord will bless their ministry through the pages of the *Herald*. □



"REMEMBER YOUR CREATOR"

"Remember Your Creator" was the theme of the eighteenth annual Nazarene Servicemen's Retreat, November 10-14. Once again the retreat was held at the General Walker Hotel up from the beautiful Bavarian town of Berchtesgaden in the Ober-Salzburg Mountains.

It has been said that "the world does not require so much to be informed, as reminded." This year's theme became a living reality not only through the grandeur which surrounded us but also by the expectations brought with the more than 180 present.

Beginning on Sunday, November 9, and continuing until evening on November 10, Nazarenes and friends journeyed to the annual spot of fellowship and spiritual refreshment. For some, the trip was only a couple of hours; for others, a journey of many miles.

Our missionaries this year as in the past contributed vitally to the retreat. Joining us from Denmark were the Murray Palletts and the John Nielsons; from Italy, the Roy Fullers and Howard Culbertsons; and from our Bible College in Büsingen, the Bill Princes, the George Piersons, and the Muths.

This year's retreat held a special note—a quartet of Nazarene chaplains. Although they didn't provide the special music, they worked in harmony in planning one of the finest retreats to date. Our church can be proud of Chaplains Ken Clements, Jim Thompson, Jerry Earles, and Chuck Moreland as they serve in God's outreach to the military community.

A vital part of the retreat which

was conducted by these chaplains were the morning workshops. These included: Christian Parenthood; Serendipity—A Way of Life; Christians and the Problems of Military Living; and a special workshop for teens.

General Superintendent Edward Lawlor, the retreat speaker, was God's man for the time. He spoke from the Word with clarity and with authority. His morning Bible studies were a source of richness that gave preparation for meaningful evangelistic services in the evening.

Mrs. Lawlor also attended the retreat. She provided a special song Tuesday evening which touched the hearts of many. Her warm and enthusiastic spirit was a blessing throughout the retreat.

New appreciation arose for the bond we have with one another as members of God's family as we returned to our widely scattered homes. Our thanks go to all who had a part in making the retreat a reality and thereby fulfilling a real need in our lives here in Europe. □

—Capt. Wilford Wooten, reporter



The Winamac, Ind., church has three generations of one family participating as members of the local church board. Pictured are Mrs. Lillian Smith, steward; Harold Smith, trustee (Mrs. Smith's son); and Steve Smith, NYPS president (Mrs. Smith's grandson).

NAZARENE GIRL TO MEXICO

Deanne King, age 14, was recently chosen from the Stockton, Calif., Unified School District to be an exchange student to Mexico. She was the youngest of five exchange students and the only junior high student chosen.



Deanne's name was submitted to the school board and her recommendation made by Mrs. Sylvia Bello, her Spanish teacher, who recognized her unusual ability. Deanne is currently spending one school semester (September 21—January 23) in Empalma, Mexico.

Deanne has attended Sunday school at the Stockton, Calif., Fremont Church most of her life. She is the daughter of Alva and Joanne King. □



Miss Fern Ritter, a member of Ottumwa, Ia., First Church, is responsible for making doll clothes for over 500 dolls which have been contributed by her during the past 10 years. These dolls have been given to various mission fields through the local missionary society. Miss Ritter is pictured with the last group of dolls she contributed.



Eugene Olsen, First Church presented a "This Is Your Life—Gordon T. Olsen" program on Sunday, October 12. Over 600 friends and relatives were present for this special program. Gordon Olsen has served and is serving in various offices of the local, district, and general church. He is presently secretary of the Oregon-Pacific District Advisory Board, a member of the General Board, serving on several committees. He is also chairman of the Finance Committee for the general church. He is president of Gordon Olsen Investments of Eugene, Ore. Pictured (l. to r.) are Bill Manley, Mr. and Mrs. Gordon T. Olsen, and Pastor Walter E. Lanman.

OF PEOPLE AND PLACES

After eight years in the field of evangelism, Rev. and Mrs. J. C. Wallace have returned to the pastorate in Madison, Tenn. They report, "God was good to us and allowed us to work with pastors and people in churches large and small all over our great denomination. We witnessed some tremendous revivals during these eight years. We would like to express our deep appreciation to all the wonderful pastors and churches who were kind enough to keep us busy." □



Glen Stover, South Carolina Caravan district director, announces that Debbie Crawford is the first girl on the district to receive the Esther Carson Winans award. Debbie is a member of Charleston Calvary Church; her pastor is Rev. John Powell. Caravan is the weekday ministry of the Sunday school and helps young people develop mentally, socially, physically, and spiritually.



Miss Shelia Arthalony, age 12, earned the Esther Carson Winans medal, the highest award given in Pathfinders. It was presented to her at the Renton, Wash., First Church by Vivian Cannon, Caravan director. Pictured (l. to r.) are Pastor Al Woods; her parents, Mr. and Mrs. Stephen Arthalony; Vivian Cannon, Caravan director; Shelia; and her grandparents, Mr. and Mrs. Oscar Hickerson. Sheila has earned 44 awards and 5 stars. This is the first such award earned in the history of this local church.



Bill Costillo, of Marion, Ohio, First Church, received his Trailblazer Award on May 18. He is also president of the student council of his school at Morral, Ohio.



On Sunday evening of May 18, the Moore, Okla., church held its award service for their Caravan group this assembly year. Pastor Jack D. Driscoll congratulates Trailblazer Roger Oehler on earning the Phineas Bresee badge and pin. (l. to r.) Tami Keel and Sherry Klea received the Esther Carson Winans badge and pin. Front row (l. to r.) Keith Klea and Duane Beck completed all requirements for the Indian Brave program. Mrs. Dorothy Keel is the director of the Caravan program. This group is the first to receive these high awards in the local church. This is the third year for the Caravans in the Moore church.



The Worth, Ill., church recently had five Esther Carson Winans Award winners. Pictured (l. to r.) are: Violet O'Donnell; Becky Ackermann; Debbie Ackermann, Pathfinder Guide; Kathy O'Conner; Julie Larsen; Tammy Skoaglund; and Pastor Earl M. Crane. Bob Roberts is the Caravan director.



Michael Scott Berger, son of Pastor and Mrs. Paul M. Berger, of the Columbus, Ohio, Wilson Ave. Church, was presented the Phineas F. Bresee Award in a special ceremony, November 16. Berger, 12 years old, earned the award in less than a year after Caravan was organized in his local church. In the ceremony, letters were read which Mike received from Dr. T. C. Sanders, district superintendent of the Central Ohio District; Rev. Bill Young, general director of Caravan; and from the White House. President Ford sent his congratulations along with an autographed picture. Pictured in the presentation (l. to r.) are: James L. Stewart, associate pastor; Dennis Berger, Caravan director; Michael Scott Berger, and Charles Shirley, Trailblazer guide.

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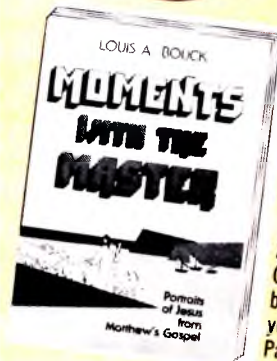
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EVANGELISM CLINIC IN WISCONSIN

Nineteen persons received Christ in the Personal Evangelism Clinic in Wisconsin. Twenty trainees, along with 10 trainers, presented the gospel to 41 persons in Eau Claire, Wis. The clinic was sponsored by the District Board of Evangelism—Rev. R. J. Clack, superintendent. Here is the story in picture:

(1) Mrs. Ruth DeLong, of Columbus, Ohio, one of the trainers for the clinic, tells of an experience of her group in a house visit. (2) Dr. Don J. Gibson, executive secretary of the Department of Evangelism of the Church of the Nazarene, conducts the classes. (3) Clinic members await the Thursday evening testimonial banquet. Pictured (l. to r.) are: Marvin Hendrickson, Dan Rushing, David Austin, John Bennett, Clark Campbell, Ruth DeLong, Peggy Sorrel, Jerry Street, C. Neil Strait, Wayne Sharpes (trainer from Kansas City), Dr. Don J. Gibson, Charles Crow (Department of Evangelism office manager), David MacDonald, Don Blodgett, Bridgette Maitland, Thomas Maitland, Miles Finley, Claudine Finley, Gerri DeLong, Gwen and Al Pemble. Clinic members not in photo included: Rob-

ert Peeples, Elmer Pannier, Kenneth Crow (trainer from St. Paul), Valerie Pemble, District Superintendent R. J. Clack, and David Sorrel, host pastor. The Eau Claire church furnished meals and lodging. (4) Gerri DeLong, of Columbus, Ohio, makes an exciting report of five people being saved in one home. (5) Dr. Gibson challenges the pastors to develop a local clinic and train their laymen to be soul winners. □



Dr. Hugh Rae (r.), principal of British Isles Nazarene College, officially accepted one of the hymnals, *Worship in Song*, supplied by the Nazarene Publishing House for the college chapel services. Dr. Harvey Blaney, academic dean, represented the NPH in the presentation.

CROW ON EVANGELIZATION FORUM STEERING COMMITTEE

Rev. Charles Crow, assistant to the executive secretary of the Department of Evangelism, Dr. Donald Gibson, has been notified of his appointment as a member of the Steering Committee of the Evangelization Forum.



Dr. Victor B. Nelson, convener of the Steering Committee, said in a letter of notification that Crow's part in making the meeting of the Forum in Kansas City last September such a success has made members feel he would be a valuable addition to the committee.

The Evangelization Forum is a professional group of denominational directors and secretaries of evangelism boards in the United States. Crow's appointment is a tribute to the contribution being made by the Church of the Nazarene to evangelism in current church life. □

—NIS.

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Mount Vernon Nazarene College is one of the newest members of the American Association of Colleges in Teacher Education, an organization which recently voted unanimously to accept the college into membership. Dr. Clifford Anderson, (l.), chairman of the Education Department at MVNC, holds a membership plaque, while Dr. Keith Clinker, an education instructor at MVNC, looks on. The association membership totals approximately 1,000 across the nation.

NEWS OF CHURCHES

Ava, Mo., Highway Church held their second annual "Old-fashioned Day" Sunday, October 26, with 300 in attendance. Several wagons drawn by mules left the public square in Ava and transported a large number of children to the church. The program for the day included old-fashioned

singing; old-fashioned hand shaking; old-fashioned preaching; and the morning service climaxed with an old-fashioned dinner on the grounds. The church was in revival with Rev. Bill Draper, pastor of College Church, Kankakee, Ill. Pastor John Moles reports a successful revival with old-fashioned altar services in most every service. □

Pictured is the dedication service of the Corning, N.Y., church, October 12. The speaker was Rev. J. Wilmer Lambert, district superintendent of the Upstate New York District. The former building was destroyed by flood in 1972. The Methodist church arranged the use of their sanctuary for a year. And the apartment living room of Pastor Robert Noah housed the congregation for two years.



April 20, the Tuscola, Ill., church was dedicated, with District Superintendent James Hunton delivering the message. Pastor Glenn E. Eades and members of congregation erected the \$150,000 building on a new four-acre location with an indebtedness of only \$19,000. The sanctuary seats 300, counting overflow. The present pastor has served the church for the past nine years.



The Broce Memorial Chapel was dedicated by Rev. A. Maenetsha, district superintendent of the Northeastern District, Republic of South Africa North Field. Mrs. Edwin Broce provided funds to erect the chapel as a memorial to her husband, Edwin L. Broce, for many years a faithful member and Sunday school worker at St. Joseph, Mo., First Church. Jack L. Riley, missionary serving that area, was in charge of the construction of the building.

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Vermillion, S.D., Grace Church was dedicated October 26, by Rev. Phil Riley, district superintendent of the Dakota District. Bill and Terri Cobb, song evangelists, were the special singers for the program. Grace Church was formed July 23, 1972, with the first service held in the parsonage. A semipermanent location was found in December, 1972, when a basement sanctuary was rented. Formal organization of the church was held on Easter Sunday, 1973, by Rev. J. Wilmer Lambert, former superintendent of the Dakota District. Rev. Larry Powell has served as pastor from the beginning. Last summer, a Catholic church was purchased for \$24,000 and remodeled. Sunday school attendance is now averaging 35, with the morning worship average of 65.



Dedication services for the Gallipolis, Ohio, First Church were held on October 5. Guest speaker in the morning service was Dr. Terrell C. (Jack) Sanders, Jr., district superintendent, Central Ohio. Special music was presented by the Way Marks Quartet of Ona, W.Va. An afternoon open house was attended by more than 200 persons. Former pastors, including Rev. Carl Clendenen, Sr.; Rev. Eddie Burnem; Rev. Ronald Justice; and Rev. Ralph Scott, were the special speakers for the evening service. Special music was presented by Mrs. Ann Burnem and the Way Marks Quartet. Work on the new \$330,000 sanctuary began September 1, 1974. Maximum seating capacity is 715 persons, including the balcony. Rev. John E. Utterback is the present pastor.



Pictured (l. to r.) are Dr. Greathouse; Dr. Mann; Dr. Nees; Dr. Halverson; Rev. Floyd Flemming, Akron District superintendent; and Dr. S. P. Parry.

Dr. L. GUY NEES INAUGURATED

The pomp and pageantry of a presidential inauguration set the mood for the November 5 ceremony when Dr. Lawrence Guy Nees officially became the third president of the Mount Vernon Nazarene College.

Dr. Nees follows Dr. John A. Knight, who left the college July 1 to become the editor of the *Herald of Holiness*.

First on the inaugural agenda was the rite of investiture, conducted by Dr. Edward S. Mann, executive secretary of the Department of Education and the Ministry of the Church of the Nazarene.

He said, "L. Guy Nees—in the providence of God our lives have been interrelated for many years. I am both delighted and honored to share in your installation today. It has been said that the college president is one of the most harassed, put-upon people in modern life. He must be a hewer of wood, a drawer of water, a dray horse, a galley slave, a bellhop, a nursemaid all wrapped up in one. It is true that the presidents of most colleges live in a continual nutcracker. There are pressures on every side, and I suppose you might add to the list of pressures that of the secretary of Education and the Ministry."

In a more serious note, Dr. Mann said, "You, Dr. Nees, are no stranger to Nazarene higher education, as is indicated by your service as president of Canadian Nazarene College and as chairman of the board of trustees at both Nazarene Theological Seminary and Point Loma College. I want to congratulate you for having both the courage and the wisdom to accept this assignment."

Following the acceptance of the gavel from Dr. Mann and the presidential medallion from Dr. M. E. Clay, MVNC board president, the new president responded:

"It is my solemn privilege and duty this day to accept the highest honor and greatest responsibility of my life. I do not take it lightly. It is an enormous task, and I am well aware of the implications of it.

"So without hesitation, but not superficially, I accept this assignment today. Knowing somewhat already of the issues involved, I ask for your prayers, your support and cooperation in serving, under God, in the most exciting arena of the Christian ministry possible. I pledge you my best—of time, abilities, and commitment."

Dr. William M. Greathouse, president of the Nazarene Theological Seminary, Kansas City, brought the address to the MVNC faculty, staff, guests, and representatives from 32 colleges.

Dr. Greathouse began, "On this auspicious occasion, as we gather to install Dr. Nees as the third president of MVNC, and as we consider the fact that the college will this year graduate its first four-year class; it would seem appropriate that we reflect upon the meaning of Christian liberal arts education as it is conceived within the Church of the Nazarene.

"All at MVNC must be encouraged to become more useful and intelligent churchmen. Youth should learn during their years at the college what it means to be a good citizen, how to use their leisure time creatively, how to play, how to pray, and above all how to live as human beings."

In closing, Dr. Greathouse said, "To be truly educated, when all else has been said, is to become the human persons God created you and me to be: free, responsible, loving, growing, Christlike. To the developing of such persons this college is dedicated. And it is the guidance of this institution to these ends which is the privilege and responsibility of Dr. L. Guy Nees, who today we install as president of the

Mount Vernon Nazarene College."

Dr. David Halverson, music department head, directed the choir in appropriate selections for the ceremony. □

NEWS OF REVIVAL

The Charlottesville, Va., church reports an exceptional "Reach Out Crusade" with Evangelist William Erickson and Song Evangelists Larry and Pat Neff. Pastor S. Oren Woodward wrote that there were a number of seekers, both children and adults, with many finding God for the first time. □

The Brentwood, N.Y., church reports an outstanding revival in October with Rev. Dorothy Chamberlain and her husband Edward, as preacher and musicians. Pastor Oliver Wirth said, "We anticipate lasting results from the outpouring of the Holy Spirit on many lives." □

Pastor Douglas Clem reports Kansas City, Kans., Victory Hills Church witnessed revival October 21-26, with Dr. Russell V. DeLong, evangelist, educator, and churchman. "His preaching ministry was unusually blessed by God. Attendance was excellent. Spiritual victories included approximately 90 persons receiving definite spiritual help." □

The Waco, Tex., South Manor Church recently had a revival with Jimmy Dell, lay evangelist of Phoenix. One hundred seekers found spiritual help in the five services of the meeting. Pastor Charles Lambert reports, "There was a restoration of faith and renewal of joy throughout the church. . . . The church has started to build a new sanctuary which will seat twice as many as their present facilities." □



Rev. Frank Ferguson, retired missionary, celebrated his ninety-fifth birthday, November 12. Rev. Ferguson went to the mission field first in 1903. He served as missionary in Cuba, Peru, and Argentina. After returning to the States, he helped in mission work among the Mexican people in the Southwest. He has now lived at Casa Robles for more than 20 years. The Temple City, Calif., church prepared a cake for him in the shape of a Bible.



Shown at the celebration (l. to r.) are: President Mark R. Moore, Stuco president Bill Boggs, and Sen. "Bill" Brock of Tennessee.

TREVECCA CELEBRATES SEVENTY-FIFTH BIRTHDAY

Sen. Bill Brock, Tennessee, and Encounters headlined a birthday dinner celebrating Trevecca's seventy-fifth anniversary on November 7.

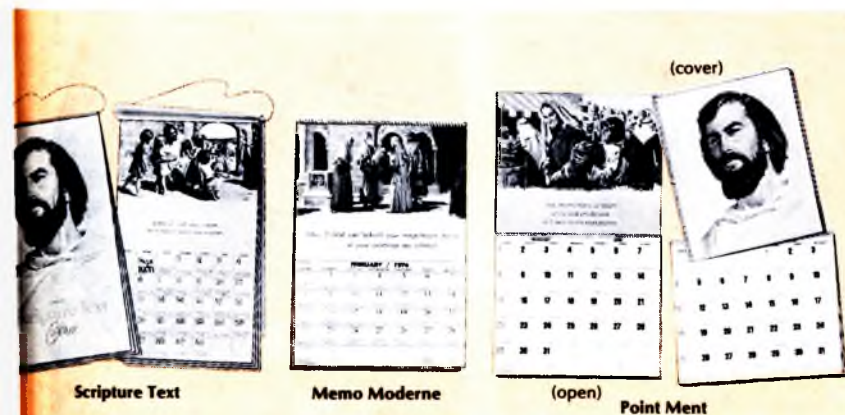
Live TV and radio coverage in Nashville were provided because of the newsworthy event. "Pek" Gunn, poet laureate of Tennessee, composed and read a special tribute to the college. Encounters presented a special musical feature. Student Council officers, led by the president of Stuco, Bill Boggs, were hosts and hostesses of the event.

Over 600 heard Senator Brock say,

"The thing that has built and preserves America are hundreds of Treveccas across this country, where people are real and moral values are important."

President Mark R. Moore presided over the event and was himself honored as "Mr. Tornado" with a standing ovation. Mr. John T. Benson of the Benson Publishing family—a former General Board member—pronounced the benediction.

This gala occasion is one of a long series of happenings on the Trevecca campus to celebrate 76 years of struggle and achievement. □



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A mortgage-burning ceremony at the Ebensburg, Pa., church celebrated the end of indebtedness on its parsonage 10 years and 8 months ahead of schedule. Participating are: (l. to r.) Pastor Ramon E. Street; Edward Summerson and Clifford Paul, trustees; and Dr. Robert F. Goslaw, district superintendent of the Pittsburgh District.

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REVIVAL SWEEPS OVER SAMOAN NAZARENE COLLEGE

A spirit of revival has taken over Samoan Nazarene Bible College, according to Rev. Jerry L. Appleby, president.

Rev. Appleby told how it happened in a letter to Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, received in Kansas City November 28.

"Tuesday morning during regular prayer in Rev. Filipino Robertson's class, the Holy Spirit really swept through the classroom. In wave after wave that lasted all day, the Holy Spirit put heavy conviction on the heart of every student.

"Many were saved and eight were sanctified wholly. This represents one-third of our student body.

"In our weekly missionary prayer meeting we all felt sure that this is what we have been praying for—a district-wide holiness revival. This is something we have not seen, but both Polly and I felt sure we would see before we ended our service in Samoa. Praise the Lord, it is coming."

Rev. Robertson, the newest addition to the Samoan Nazarene Bible College faculty, is dean of religious life and teaches church administration. □

—Department of Home Missions

NEWS OF CHURCHES

The Little Rock, Ark., Central Church observed Pastor Appreciation Day, Sunday, September 7. Rev. Dallas T. Hudspeth has been pastor for the past 15 years. During his pastorate, the church has relocated twice and gone through two complete building programs, valued at over \$400,000. The giving of the church has quadrupled, and 380 persons have been received into church membership. In appreciation the church gave the Hudspeths a new Ford Granada, fully equipped. □

The Mannington, W. Va., Church celebrated its sixtieth anniversary, October 31. Former Pastor Wilbur Beaver, now from Warsaw, Ohio, preached the anniversary sermon. The Hennimen family from Ohio provided special music. (Mrs. Beatrice Armstrong, the only living active charter member, gave the history of the church.) Rev. Robert Green presently serves as the eighteenth pastor. □

September 14, the **Lynn, Ind., church** presented to Pastor and Mrs. C. P. Hurry a new 1975 Buick, fully equipped, for their 18 years of service. Under Pastor Hurry the church has relocated on five acres; attendance has been as high as 641; finances have increased to nearly \$100,000; and during his tenure, he has received 192 members into the church. □

The Cedar Rapids, Ia., Oakland Church recently had a groundbreaking service. District Superintendent Forrest Whitlatch; Pastor Crawford Howe; Rev. H. E. Hegstrom, builder and pastor of congregation's first church; Mr. Joe Shaffer, general contractor and designer; and Mr. Marvin McKain, church business manager, were the participants. The church is relocating to an eight-and-one-half-acre tract of land in a developing section of Cedar Rapids, Ia. A first unit of approximately 10,000 square feet is being constructed now. □

The St. Louis Ferguson Church recently celebrated both the twenty-fifth anniversary of its beginning and also the twenty-fifth anniversary of Rev. Udell G. Moss coming as pastor of the church. Speakers for the anniversary service included the Hon. Charles Grimm, mayor of Ferguson; Dr. Don J. Gibson, executive secretary of the Department of Evangelism and former superintendent of the Missouri District; and Rev. Arthur E. Mottram, present superintendent. Concluding the celebration was the presentation of a 1976 Mercury Marquis sedan to Pastor and Mrs. Moss. □

District Superintendent Gene Fuller of the Virginia District, with Pastor J. Ted Holstein of **Roanoke, Va., First Church**, and Leigh Elder, Sunday school superintendent, participated in a groundbreaking for a new 50 x 90-foot educational building. This new three-story unit is to house all ages up through teens, a fellowship hall, pastor's study, secretary's office, church library, choir room, and Sunday school superintendent's office. Dr. Ken Rice drew the suggested floor



plan. Estimated cost is \$225,000. Sixty-five thousand dollars in cash has already been raised. It will take 10 to 12 months for completion. Also, on this same day a new home mission church was organized out of First Church as the result of a bus ministry. It will be called Boones Mill Church, located 15 miles south of Roanoke. This is the fifth church to be spawned by First Church in its nearly 50 year history. □

Mr. and Mrs. Lawrence A. King celebrated their golden wedding anniversary at a reception given in their honor by their children, September 21. The reception was held at the Norwood, Ohio, First Church. The former Mary Lou Woods and Lawrence King were united in marriage on September 16, 1925, in Cincinnati. Since then, they have lived mostly in the Cincinnati area. They are both active members of the Norwood First Church. The Kings are parents of three sons: Edward M. of Spencerville, Ohio; William J. of Cincinnati; and Robert D. of Fort Wayne, Ind. They also have nine grandchildren.



Mr. and Mrs. Clifford Ballou of Phoenix celebrated their fiftieth wedding anniversary August 8. They were married in Vernon, Mich., where Mrs. Ballou was a member of the Salvation Army Band. For the past 20 years they have been active members of the Phoenix Emmanuel Church. Both have served in a variety of capacities, including driving bus, teaching Sunday school, Sunday school superintendent, and board members. A reception was hosted by their daughters.



On November 14, Rev. and Mrs. G. M. Pace observed their fiftieth wedding anniversary. Mr. Pace was ordained in the Church of the Nazarene by Dr. R. T. Williams and served in the pastorate for 38 years, pastoring the St. Louis Golden Gate Church; the Eldon, Mo., church; St. Louis North Side Church; Dexter, Mo., First Church; and Granite City, Ill., St. Paul's Church. The Paces retired from active pastoral work in 1971. They now reside in Wood River, Ill., and are members of the Roxana, Ill., church. On October 26, a reception was given in their honor at the Rox-Arena by their children and grandchildren. Their children are: Mrs. Allen (Virginia) Dace of Colorado Springs; Mrs. Robert (Jo Ann) Cox of Overland Park, Kans.; and Jerry Pace of Wood River, Ill.



Mr. and Mrs. R. M. Norsworthy of Meade, Kans., were honored at a reception given by their children in the fellowship hall of the Meade church on October 5, in honor of their sixtieth wedding anniversary. The Norsworthys have three children: Mrs. Phill (Dorothy) Conway and Robert Norsworthy of Meade, Kans., and Mrs. John (Audrey) Overman of Amarillo, Tex. There are eight grandchildren and three great-grandchildren.



On August 24, Omaha, Neb., First Church celebrated "Emma Hammerstrom Day." It was the week of her ninetieth birthday, and her family gathered from several states to help her celebrate. The church hosted "dinner on the grounds" for the event. Sister Hammerstrom testifies of "the goodness of God" in her life, and she is a continual inspiration to many. She has committed whole chapters of the Bible to memory, and still recites them publicly on different occasions. She has been a faithful member of the church for over 49 years. One son, Milton, works for Nazarene Publishing House in Kansas City. A daughter, Myrtle De Vore, is married to a retired Nazarene minister, living in St. Paul. Two sons, Art and Bud, and one daughter, Lillie, live in Omaha and are members of First Church.



The Sunday school junior class at the Doyle, Tenn., church took on a "Music South of the Border" project. This was to raise \$25.00 to pay for a guitar to be sent to Latin America for missionary use. Participants are shown with the pastor and teacher. Front row (l. to r.): Cheryl Earles, Greg Phifer, Connie Simmons. Second row: Pastor Raymond Jones, Bobby Brock, Jeff Smith, and Teacher Miss Jessie Ruth Swoape.



Magnus Nordentoft, 85, has served on a church board for nearly 65 years—53 of them at the Racine, Wis., Taylor Avenue Church. He is now an ex officio member. He is shown being presented a Bible by Pastor C. Neil Strait when the church honored him on a Magnus Nordentoft Day.

NAZARENE MINISTER ELECTED MAYOR

Rev. Claude G. Schlosser was the successful candidate for mayor of Mount Vernon, Ohio, November 4. Schlosser is a Republican. His four-year term began January 1, 1976. He won a close race with a majority of 70 votes. He had been director of finance of Mount Vernon Nazarene College for eight years. He retired in June and was pressed by local Republicans to make the race.

This will be the third career for



Rev. Schlosser. A graduate of Eastern Nazarene College, he spent 17 years in pastoral ministry before being called by his alma mater to be the first full-time business manager in 1950. In 1955, he returned to the pastoral ministry for another 12 years. He became associated with Mount Vernon Nazarene College in 1967.

When asked why he sought the mayoralty, Schlosser said, "My whole life has been service oriented. I would like to write one more chapter to my life. This would complement those years spent in the parish ministry and in college administration." □



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On August 3, over 250 relatives and friends shared in the retirement service of Rev. J. A. Biggs, of Lewisburg, Tenn. Rev. Biggs has been a pastor in the Church of the Nazarene for 33 years. Three of those years were spent as a pastor in Nashville, Tenn., area. Rev. Biggs has been pastor of the Lewisburg church for 30 years. He has also been a civic leader in his community, serving as mayor of Lewisburg. Rev. and Mrs. Biggs were honored in the



service by telegrams from the president of the United States, the governor of the state of Tennessee, congressmen, and the general superintendents. Their 10 children were present to share in this occasion. Various musical numbers were presented by their children, and the service was highlighted by the message of District Superintendent Harvey Hendershot entitled "The Man of God." Following the morning service in the town Civic Center, there was a fellowship meal. Although retired from the active pastoral duties, Rev. Biggs will continue to supply and preach.

SEMINARY MISSIONS PROFESSOR RECEIVES PH.D.

Donald D. Owens was granted the Ph.D. degree by the University of Oklahoma on December 13. His doctoral studies were in the areas of cultural anthropology and East Asian history.



His dissertation on Korean shamanism is the first book-length treatment of this animistic religion and is likely to be published in the near future. Shamanism is second in importance only to Christianity in Korea and is much more widely practiced than either Confucianism or Buddhism.

Dr. Owens came to the faculty of Nazarene Theological Seminary as associate professor of missions last year, after teaching nine years at Bethany Nazarene College. Previous to this, he and his wife, Adeline, were our first Nazarene missionaries to Korea (1954-66).

Dr. Owens is the author of two books on Korea and China, and many articles. He is a member of the Royal Asiatic Society—Korea Branch; the Association of Evangelical Professors of Missions; and the American Society of Missiology. □

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BLANCHARD RECEIVES DOCTORATE

George E. Blanchard, Jr., Sunday school superintendent at Chattanooga, Tenn., First Church, has been awarded a doctoral degree in education from the University of Tennessee at Knoxville.



Dr. Blanchard has been an employee of the Chattanooga Public School System since 1956, and currently serves as principal of the Elbert S. Long School in Chattanooga, a position he has held since 1964.

In addition to his leadership in the Church School Department of First Church, Blanchard is a member of the sanctuary choir and the church board. He is married to the former Mary Jane Forbes, and they are the parents of one daughter, Mrs. Jane Walters. Both Mrs. Blanchard and Mrs. Walters are also teachers. □

NEWS OF CHURCHES

The congregation of the Denver Lakewood Church presented Pastor and Mrs. Robert G. Snodgrass a "check" representing a trip for them to the Holy Land. This is the beginning of their fifth year of ministry at the Lakewood Church. □

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Part of the congregation from a newly organized church in Yates Center, Kans., visited the Nazarene world headquarters in Kansas City to become better acquainted with the workings of the general church. They are shown at the Nazarene Publishing House with their pastor, Rev. Leon Hendrix (r.), after the completion of a tour.



Pastor Michael B. Ross, of Miami, Fla., First Church, presents a plaque to Mr. and Mrs. Dan Eby. The presentation represents the Pastor's Award, which is given annually to the laity he feels best represents ideal service. The award was presented on Laymen's Sunday to Mr. and Mrs. Eby for a combined service of over 120 years to Miami First Church. Between the two, they have served in virtually all the offices and positions of the church.

NEWS OF REVIVAL

Pastor Derl Keefer of the Peter's Switch Church, Seymour, Inc., reports "a tremendous movement of God's Spirit" during revival services held October 6-12, with Dr. C. E. Shumake of Nashville, as the evangelist. Many were converted during this time of spiritual awakening. □

Pastor Dennis Burton of the Sandusky, Mich., church reports a good revival with Rev. and Mrs. Harold Smith. He is the former pastor of the Battle Creek, Mich., West Church. He ministers to children with his gospel magic. Around 20 people found help during the revival. □

An outstanding revival was reported from the Columbus, Ohio, Whitehall Church. Pat Duncan was the song evangelist and Rev. Clayton Bailey was the evangelist. There were 67 seekers at the altar during the meeting. Pastor J. Donald Carrico said, "This revival has brought to us new people, and the spiritual condition of the church has deepened, for which we give God praise." □

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin

"People of Whom God Is Proud"

January 4

"God Has Better Things for Us"

January 11

MOVING MINISTERS

ALLEN A. ADAMS from Vevay, Ind., to Roachdale, Ind.
 MICHAEL D. ADAMS from Cumberland, Ky., to Richmond (Ky.) Rosemont
 DON N. BAKER from Scottsboro, Ala., to Carrollton, Mo.
 PAUL A. BASS from Norwalk, Ohio, to Upper Sandusky, Ohio
 SARA BOGGS to Booneville, Ark.
 WILLIAM C. BRABSON from Loudon, Tenn., to Boswell, Okla.
 GILBERT BREWER from Sistersville, W.Va., to Leipsic, Ohio
 ROBERT C. BREWER, JR., to Sanford (N.C.) Beacon
 DANNY BRUMMETT from New Richmond, Ohio, to Frankfort (Ky.) Capital
 GALE D. CALVERT from Medina, Ohio, to Willoughby, Ohio
 L. V. DAVIS from evangelism to Aiken, S.C.
 JOHN DAY to Rock Hill (S.C.) Grace
 TOM DEATON to Hot Springs (Ark.) Grace
 HAROLD DERRYBERRY from Louisville (Ky.) Hikes Point to Trenton, Ohio
 T. H. ELDER to Louisville (Ky.) Penile
 RONALD EMPTAGE from associate, Bedford, Ohio, to Mansfield (Ohio) First
 WILLIAM EVERLY to Lucasville, Ohio
 RUSSELL D. FETTY from Follansbee (W.Va.) First to Wheeling (W.Va.) First
 EDISON M. GRANT from Newport, R.I., to Bermuda
 DAVID GREEN to St. Joseph, Mich.
 LEROY D. GUYETT to Denver Green Mountain
 MARTIN HIGLEY to Glenwood, Ark.
 LAWRENCE HUDDLESTON to Cleveland Bethel
 LLOYD JENKINS to Pleasant Grove (Cove, Ark.)
 BILL J. LAKEY to Sedalia, Mo.
 GARY LEONARD from Nazarene Theological Seminary, Kansas City, to Havelock, N.C.
 DALE W. LIVINGSTON from Kellogg, Idaho, to Fairbanks (Alaska) Totem Park
 GARRETT MILLS to Turkey Creek (Inez, Ky.)
 AUSTIN T. MOORE to Little Rock (Ark.) Forrest Heights
 JERRY R. MORRIS to Statesville, N.C.
 STEVE POWERS to Asheboro (N.C.) First
 JOSEPH L. PREDAINA from Nazarene Bible College, Colorado Springs, to minister of visitation, Pueblo (Colo.) First
 FLOYD M. PURSER to Orangeburg (S.C.) Highland Park
 GEORGE RIGGS to Oakcliffe (Oklahoma City)
 M. BRYAN RUSSELL from Myrtle Beach, S.C., to Dover, Tenn.
 KENNETH SALZWIMMER to Rittman, Ohio
 W. E. SARGENT to Orangeburg (S.C.) Memorial
 WILLIAM E. SAUNDERS, JR., From Ravenswood, W.Va., to Enon (Springfield, Ohio)
 ROBERT SCHMIDT from Charleston (W.Va.) Loudendale to Ravenswood, W.Va.
 JOHN SEXTON to West Palm Beach, Fla.
 CHARLES SHEEFEL to Wellington, Ohio
 BEULAH LYNN COOK SMITH to Magnolia, Ark.
 ROBERT C. SMITH to Midview (Grafton, Ohio)
 C. KENNETH SPARKS from Lansing (Mich.) North Street to Buchanan, Mich.
 MARSHALL TAYLOR to Norwood, N.C.
 PAUL J. TRISSELL from West Palm Beach, Fla., to Delta, Colo.

ELDRED VAN PELT to Canon City (Colo.) Lincoln Park
 EUGENE R. VERBECK to Denver East Side
 FRANK C. WATKINS from Indio, Calif., to San Jacinto, Calif.
 BARTLETT J. WHEELER to Norwalk, Ohio
 FRED L. WILSON to Camden (S.C.) Emmanuel
 GARY WILSON to Cardington, Ohio
 S. OREN WOODWARD to Charlottesville, Va.
 IRA T. WRIGHT to Swayzee, Ind.

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 REV. & Mrs. CHARLES GATES, Brazil, field address: Caixa Postal 07-0535, 70,000 Brasilia, D.F., Brazil
 DR. SAMUEL HYND, Swaziland, furlough address: 504 Concord Circle, Independence, Mo. 64056
 REV. & MRS. ALVIN ORCHARD, Samoa, correct field address: P.O. Box 1025, Apia, Western Samoa

VITAL STATISTICS

CLYDE P. FISHER DIES

Funeral services for Dr. Clyde P. Fisher were held in the San Luis Obispo, Calif., church on October 28, with Pastor Mel Rich officiating. Fisher, 55, suffered a heart attack September 30, and died October 25.

Dr. Fisher was a native of Blackwell, Okla., and a graduate of the University of Oklahoma in Norman. After earning master's and doctor's degrees from the University of Southern California, Fisher taught mathematics in California Polytechnic State University in San Luis Obispo until 1959, when he assumed full-time administrative duties.

Participating in the funeral service, Dr. Robert E. Kennedy, president of the university, said, "As much as anyone I've ever met, Clyde Fisher was a man of great integrity who deserved the full confidence of his associates. He was always prepared. I have no doubt that even now, in the Spirit of Christ, he was prepared to die."

Dr. Fisher is survived by his widow, Helen; a son, Clyde P. Fisher, Jr., of Redlands, Calif.; a daughter, Margret Johnson, of Mobile, Ala.; a brother, C. William, of San Luis Obispo; a sister, Hazel Lawhead, of Dallas; and one granddaughter. □

DEATHS

ROSS G. FLANAGAN, 69, of Toronto, Ohio, died Nov. 9. Funeral services were conducted by Rev. Norman Rose. Surviving are his wife, Grace Wilson Flanagan; two daughters, Mrs. Charles (Doris) Breen and Miss Charlotte Flanagan; a son, Ross L. (Bud); seven grandchildren; and three great-grandchildren.

C. RAYMOND FOSTER, 82, died Oct. 27 in Bethany, Okla. Survivors include his wife, Mary; daughter, Virginia Nell Crosslin; his son, James R.; two grandchildren; three sisters; and one brother. Funeral services were held in Bethany, Okla., with interment in Ashland, Ore.

CLYDE HALTOM, 73, died Nov. 5 in Jonesboro, Ark. Funeral services were conducted by Rev. Claude Pittenger and Rev. Eudell Stroud. He is survived by his wife, Jessie; 3 daughters, Mrs. Roberta Stallings, Mrs. Ginny Griffin, and Mrs. Martha Heady; 1 son, Rev. Dick Haltom; and 10 grandchildren.

STELLA C. LITTREL, 82, died in Baxter Springs, Kans., Oct. 31. Funeral services were conducted by Rev. C. L. Armstrong. Survivors include her husband, Elmer; two daughters, Phyllis and Arlene; eight grandchildren; one great-grandchild; and two brothers.

NEWS

OF RELIGION

GEORGE T. McELROY, 86, died Nov. 10 in Paradise, Calif. Funeral services were conducted by Dr. Kenneth Vogt, Rev. H. H. Goudy, and Pastor Earl Keena. He is survived by his wife, Martha; three sons; and two daughters. He was the founder and pastor of the Live Oak church on the Sacramento District from 1946 to 1952.

MARY B. ROEDEL, 80, died in Boonville, Ind., on Oct. 7. Funeral services were conducted by Rev. Leo T. Reed. She is survived by two daughters, Rev. Miss Bernice Roedel and Hazel Barnhill; two sons, Nolan and Norman Roedel.

REV. GEORGE R. SARBER, retired elder from the Pittsburgh District, died Nov. 1 in Orlando, Fla. Funeral services were conducted by Revs. Paul Bickes, J. V. Morsch, and Robert I. Goslaw. He is survived by his wife, Irene, and daughter, Donna.

MARY N. TALBERT, 78, wife of Evangelist George H. Talbert, went to her eternal reward on Nov. 19. She served with her husband as preacher, soloist, and music director in the work of the Lord for 42 years. She is survived by her husband, two daughters, and four sons. Funeral services were conducted by District Superintendent Marselle Knight, Pastor Jack Abbott, and Revs. C. P. Hurry, Ronald Featherstone, D. J. Snyder, and Charles Norman, in Salina, Kans.

REV. ROGER WINANS, 88, died Nov. 26 in Casa Robles, Calif. Funeral services were conducted by Rev. R. Nelman Gunstream. He served as missionary for many years among the Aguaruna Indians of Peru.

BIRTHS

to MR. AND MRS. BRUCE COLLINS at Champaign, Ill., a boy, Brock Matthew, Nov. 15

to REV. BOB AND CONNIE (CASTLE) DUNN at Auburn, Wash., a girl, Karyn Loree, Nov. 6

to DAN AND CAROL (SMITH) KETCHUM at Shawnee, Kans., a boy, Ryan Daniel, Sept. 5

to MARK AND KATHY (ROBINSON) LATHAM at Broken Arrow, Okla., a boy, Aaron Daniel, Nov. 13

to REV. RUSS AND SHERRI (MARTINEZ) MARTIN at Buhl, Ida., a girl, Jennifer Noel, Oct. 8

to ORLYN AND MARILYN (SMITH) MEYER at Fort Wayne, Ind., a girl, Anne Rochelle, Nov. 15

to MR. AND MRS. GORDON A. PATTERSON at Pleasantville, Pa., a girl, Heather Marie, Nov. 6

to GARY AND CATHY (MORRIS) PEEPLES at Nashville, a boy, Daniel Morris, July 2

to DR. HAROLD AND BRENDA (ALLEN) PEEPLES at Memphis, a boy, Nick Alan, Oct. 15

to DAVE AND LESTIE PENNELL at Urbana, Ohio, a girl, Bethany Kay, June 26

to WALT AND BEVA RIGGLE at Urbana, Ohio, a girl, Tameila Jane, Nov. 10

to REV. MEL AND NANCY SKEEN at Troy, Ida., a boy, Jeremy Ryan, Nov. 13

to JOHN AND PAULA (SODOWSKY) THOMPSON at Oklahoma City, a girl, Amy René, Oct. 10

to MORRIS AND LINDA WEST at Conyers, Ga., a boy, Derric James, Nov. 14

to REV. DAN AND GLORIA (METS) WHITE at Jamestown, N.D., a boy, Jeremy Paul, Nov. 3

ADOPTED

by FLOYD AND DOROTHY WHITTENBERG, Albuquerque, N.M., on Aug. 14, a boy, Thomas Wayne, born Oct. 6, 1969.

MARRIAGE

FRANCES ELAINE PEEPLES and STEVE GREEN at Nashville, Aug. 2

DIRECTORIES

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U.N. BRANDING OF ZIONISM AS "RACISM" HIT BY U.S. AS FALSE, BASED ON HATRED. On the thirty-seventh anniversary of Hitler's infamous "Night of the Crystals," the U.N. General Assembly delivered a blow to Israel and Zionism by branding Zionism a form of "racism."

This action—plus the Assembly's action in speeding up the approaching confrontation on "the State of Palestine"—seemed to be a likely indicator of that body's direction in the immediate future.

First indications are that the resolution on the Palesine Liberation Organization (PLO) and the one on Zionism will further exacerbate the already tense confrontation in the United Nations.

The resolution declaring Zionism "a form of racism and racial discrimination" was adopted by a vote of 72 to 35, with 32 abstentions. □

KOREA'S "FIRST LADY" DECLARES FAITH IN JESUS CHRIST. In her first interview ever granted a foreign reporter, Park Kuen Hye, daughter of Korea's President Park Chung Hee, stated that she is a Christian.

"I made my decision during my second year at middle school," said the girl who is serving as first lady after the death of her mother, August 15, 1974.

Miss Park told Missionary Carroll Hunt, a reporter for *OMS Outreach* magazine, "When I asked Mother for permission to receive Christian baptism, she agreed and attended my baptism."

Asked if her early decision affected her daily life, Miss Park replied, "My faith in Jesus Christ is the whole meaning of life. In it I find value for myself." □

BILL WOULD PERMIT U.S. VOTING BY MISSIONERS SERVING OVERSEAS. A bill which would enable American missionaries and other citizens living and working abroad to register and vote absentee in presidential and congressional elections has been approved, 14-5, by the House Administration Committee.

An identical bill was unanimously approved by the Senate last May. The measure now goes to the full House for a final vote.

The legislation would affect nearly 750,000 private American citizens who live and work in other countries, a substantial number being missionaries and others working for religious and other charitable organizations. They would be able to vote in the elections in the state in which they last lived. □

WYCLIFFE TRANSLATORS' MANUSCRIPTS TAKEN BY VIETNAM GOVERNMENT. Two Wycliffe Bible translators, recently released by the new Vietnamese government, are attempting to retrieve valuable manuscripts taken from them by their captors.

During their eight months' detention in North Vietnam, Wycliffe translators John and Carol Miller carried their recently completed translation of the New Testament in the Bru language. The Millers, assisted by Bru speakers in South Vietnam's Central Highlands, had been working on the translation since 1961.

A week before the Millers and a group of Christian and Missionary Alliance missionaries were released, officials of the Liberation Forces took the manuscripts and other written materials. Mrs. Miller told officials at Wycliffe headquarters here that the Vietnamese provisional government retained "all books, papers, diaries—everything written."

However, drafts of the earlier manuscripts of the Bru New Testament are available, and the Millers are expected to resume translation. The Millers are temporarily settled in Houghton, N.Y. □

the answer corner

Conducted by John A. Knight, Editor

■ Please comment on Luke 21:29-33, especially as it relates to time. To which "generation" was Jesus referring in His statement "This generation shall not pass away, till all be fulfilled" (verse 33)?

"Generation" refers primarily to that of the persons to whom Jesus was speaking, although we cannot say absolutely that it does not have a dual meaning.

Verse 20 begins Jesus' response to the questions of the disciples: When will the Temple be overthrown? and, What will be the sign? He does not give exact time. But He does give the sign—the capture of Jerusalem by the Gentiles.

The agony and suffering would be great, particularly for those who do not flee the city. We know that the Christian congregations fled to Pella beyond Jordan. Yet Jesus gives a ray of hope. The "treading down of Jerusalem" will be only "till the times of the Gentiles be fulfilled" (verse 24).

This expression seems to denote considerable duration. The word "times" often carries the idea of opportunity. Applying this usage, Jesus' words suggest that the breakup of the Jewish national existence would begin an era in which the Gentiles would be offered the Kingdom. The history of the Christian Church evidently is this period.

Verse 24 separates the statements of Jesus concerning the fall of Jerusalem and the destruction of the Temple from the eschatological or "end-times" portion of the prophecy. The disciples were particularly interested in the latter, although they wrongly anticipated an immediate earthly kingdom in which they would serve as rulers.

The next three verses (25-27) refer to Christ's last coming to judgment, and several signs are mentioned. The fall of Jerusalem, then, begins a period which would be consummated by the personal coming of Christ. Verse 28 supports this conclusion.

Then Jesus gives the parable about which you have raised the question. It is one of hope for Christ's followers. The parable implies stages, for Jesus states that "summer is nigh," not that summer has come.

Verse 32 at first seems to suggest that the *final* judgment would occur within the lifetime of the hearers—"this generation." But the expression "till all be fulfilled" is virtually identical with that in verse 22 which refers *only* to the destruction of Jerusalem.

We may conclude that this verse refers to that also, at least primarily. Thus many of Jesus' hearers would live to witness the fall of the holy city.

Some think the budding of the fig tree refers to the return of the Jews to their native land, and specifically to the establishment of Israel as a nation—which occurred in 1947-48. While this cannot be ruled out completely perhaps, this would seem at least to be the secondary reference, rather than the primary one.

The remaining verses of the passage (verses 34-36) are exhortations to watchfulness, which are appropriate whether "that day" refers to the fall of Jerusalem or to the final coming of the Lord.

Jesus' bringing together a nearer event and a future one is not unlike the practice of the Old Testament prophets. His purpose obviously was not to give an exact chronology—since the "Father only" knows the time of the coming of the Son of Man (Matthew 24:36), but to exhort to faithfulness and consistency in Christian living. □

■ 1 Samuel 28:8-9 refers to Samuel's being brought back from the dead. How is this to be understood? Is this "appearance" different from the resurrection?

Many explanations have been given of this strange incident. It has been held that there was a *real* apparition of Samuel, evoked either by the woman or by divine power; an *illusory* appearance produced by demonic powers; a superstitious self-deception on the part of the woman who claimed to have seen Samuel; a conscious deception effected on the sick mind and heart of Saul; a mental impression or dream of Saul.

There seems to be no moral principle violated if we assume that God actually allowed a being from the invisible world to become visible. There is nothing incredible in the existence of departed spirits, nor in their employment when God has a fit purpose to accomplish through them.

The spirit-appearance of Samuel—however it is interpreted—was not a resurrection. Jesus' resurrection, and that of His followers, involves a "body"—albeit a glorified one. Resurrection is the conquest of death.

There is no sanction here of witchcraft, nor even admission of its powers—assuming Saul's sad moral state. In going to the witch, Saul clearly was violating Deuteronomy 18:10-12, which forbade any traffic with divination, enchanters, witches, charmers, necromancers, or with those of "familiar" spirits.

The purpose of the account is to illustrate Saul's moral debasement. Heavily endowed with gifts of genius, Saul was smitten by his own con-

science, and consumed by jealousy over the successes of others. In his fear that David would be crowned as his successor, Saul disregarded God's clear injunction in the hope of prying into the future and learning his own fate.

Unwilling to submit to God, lacking in penitence for his disobedience, and evidencing no desire to change, he went to unholy arts for guidance. Having rejected God, he became the victim of abject superstition, if not outright demonism.

When God is not found or accepted, men will find a substitute. Even the current growing involvement with the occult is an indication of the spiritual thirst of mankind. □



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THE CHURCH AT WORK/General Statistics for 1975

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|--|-------|-------|
| United States | 4,733 | |
| British Commonwealth | 261 | |
| Overseas Home Mission* | 47 | |
| Total | | 5,041 |
| Net Gain | 7 | |
| Churches on World Mission Fields | | 1,695 |
| Main Stations and Outstations on World Mission Fields | | 1,371 |

CHURCH MEMBERS

| | | |
|---|---------|---------|
| United States | 441,093 | |
| British Commonwealth | 12,426 | |
| Overseas Home Mission* | 2,121 | |
| Subtotal | | 455,640 |
| Net Gain (2.54%) | 11,279 | |
| World Mission Fields (Full and Probationary) | | 130,892 |
| Total World Membership | | 586,532 |
| Net Gain (3.46%) | 19,628 | |

MINISTERS

| | |
|--|-------|
| Ordained Ministers | 7,575 |
| Licensed Ministers | 2,558 |
| Missionaries (Under Department of World Missions) | 516 |
| National Workers on World Mission Fields** | 2,819 |

CHURCH PROPERTY

| | |
|--|---------------|
| Value of Church Property (Local) | \$562,040,025 |
| Value of Parsonages (Local) | 101,322,761 |
| Total (Local) | \$663,362,786 |
| Value of Parsonages (District) | 3,375,330 |
| Value of District Centers | 10,855,043 |
| Value of Other District Property | 9,409,472 |
| Total (District) | \$ 23,639,845 |
| Value of International Center Property | 2,406,274 |
| Value of Nazarene Publishing House Total (General) | \$ 4,947,814 |
| Value of Educational Institutions | 102,808,139 |
| Value of Property on World Mission Fields | 33,482,507 |
| Grand Total (All Property) | \$828,241,091 |
| Indebtedness on Church and Parsonage Property (Local) | 153,611,919 |
| Indebtedness on All Property (District) | 4,874,279 |
| Indebtedness on Educational Institutions | 51,857,213 |
| Total Indebtedness on All Property | \$210,343,411 |

CHURCH FINANCES

| | |
|--------------------------------|---------------|
| Paid Local Interests | \$118,730,632 |
| Increase | \$11,098,684 |
| Paid District Interests | 8,336,587 |
| Increase | 681,720 |
| Paid Educational Interests | 4,421,951 |
| Increase | 479,563 |
| Paid General Interests | 17,236,975 |
| Increase | 1,877,028 |
| Total Paid All Purposes | \$148,726,145 |
| Increase | \$14,136,995 |

ANALYSTS OF GRAND TOTAL

| | |
|---------------------------|---------------|
| Paid by the Church | \$128,395,480 |
| Paid by the Church School | 6,132,320 |
| Paid by the NYPS | 1,014,035 |
| Paid by the NWMS | 11,787,796 |
| Paid by Supplemental | 1,396,514 |

*Middle European, Northwest European, Samoa, and South African.
**30 North American Indian workers formerly listed as Missionaries, now listed as National Workers.

PER CAPITA GIVING

| | |
|-----------------------|-----------|
| Local Interests | \$ 260.58 |
| District Interests | 18.30 |
| Educational Interests | 9.70 |
| General Interests | 37.83 |
| All Purposes | \$ 326.41 |
| Net Gain | \$ 23.53 |

SUNDAY SCHOOL*

| | | |
|--------------------------------------|---------|-----------|
| Number of Sunday Schools: | | |
| World Mission Fields | 2,580 | |
| Total | | 7,486 |
| Decrease | -57 | |
| Number of Outreach Sunday Schools | | 1,135 |
| Increase | 143 | |
| Enrollment: | | |
| Active Members | 832,086 | |
| Officers and Teachers | 72,073 | |
| Cradle Roll Members | 20,954 | |
| Home Department Members | 17,285 | |
| Outreach Members | 47,671 | |
| World Mission Field Members | 223,809 | |
| Total | | 1,213,878 |
| Increase | 38,666 | |
| Average Weekly Attendance: | | |
| World Mission Fields | 140,598 | |
| Total (Including Outreach) | | 636,971 |
| Increase | 24,177 | |

VACATION BIBLE SCHOOL

| | | |
|----------------------|--------|---------|
| Number of VBSs: | | |
| World Mission Fields | 1,168 | |
| Total | | 4,297 |
| Increase | 168 | |
| Enrollment: | | |
| World Mission Fields | 88,495 | |
| Total | | 413,935 |
| Decrease | -6,452 | |

CHRISTIAN SERVICE TRAINING

| | |
|---------------------------|--------|
| Number of Churches | 2,246 |
| Increase | 45 |
| Number of Credits Awarded | 69,025 |
| Increase | 4,344 |

NAZARENE YOUNG PEOPLE'S SOCIETY:

| | | |
|------------------------|--------|---------|
| Number of Societies: | | |
| World Mission Fields | 1,093 | |
| Total | | 5,089 |
| Increase | 68 | |
| Membership: | | |
| Junior Fellowship | 56,971 | |
| Teen Fellowship | 69,043 | |
| Young Adult Fellowship | 66,260 | |
| World Mission Fields | 46,829 | |
| Total | | 239,103 |
| Increase | 9,103 | |

NAZARENE WORLD MISSIONARY SOCIETY

| | | |
|---------------------------------|---------|---------|
| Number of Societies: | | |
| World Mission Fields | 1,553 | |
| Total | | 6,292 |
| Increase | 35 | |
| Membership: | | |
| Junior Members | 60,258 | |
| Active Members | 236,464 | |
| Associate Members | 32,563 | |
| World Mission Fields | 56,615 | |
| Total | | 385,900 |
| Increase | 8,336 | |
| Members Prayer and Self-denial: | | |
| World Mission Fields | 21,405 | |
| Total | | 255,282 |
| Increase | 3,836 | |

B. EDGAR JOHNSON
General Secretary



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

Hanau Church Takes Christ to Their Neighbors

AT THE BEGINNING of this year, nine of our members, including the pastor, attended a training course in personal evangelism conducted by Campus Crusade for Christ. We learned how to present the scriptural way of salvation, using the Four Spiritual Laws.

The training period was rigid, but one of the most blessed times in my spiritual life. We all saw that we cannot claim Christ's promise, "Lo, I am with you alway," if we neglect to be obedient to the first part of His missionary command, "Go."

In May, the Hanau, Germany, church rented a large trailer for 10 days. It was used as an information booth, located in the center of town at the marketplace. We invited people to attend the coming campaign in our church and gave them tracts. Many of those who accepted the invitation were also willing to speak with us and ask questions. This was an opportunity to witness and present to them the gospel.

I had a fear of speaking to strange people on the street. I could not imagine that people would listen to such a simple message. My friends felt the same way. I prayed, "Lord, I cannot do it." But then I realized I was not being honest with Him. How can I say, "I cannot do it," if I have not tried? I committed my fear to the Lord and began to speak to people. As soon as I had uttered the first sentence, my fear disappeared.

It is impossible to describe our experiences. People on the street stopped, listened, asked, and some within a short time were willing to accept Christ as personal

Saviour. Many more in our city heard a definite witness of Jesus Christ during these days.

We had hoped in faith to reach 50 people for Christ, but God's blessing enabled us to exceed this. We had many definite decisions and 67 names and addresses for follow-up work. But more than this, members in our church who were not able to attend the course in evangelism, but who went with us these 10 days, received the same blessing and joy in leading people to Christ.

It is not possible to give a full report of all that happened. We have the satisfaction of knowing that in the measure we were obedient to the command of Christ and went, we lost the fear of man. Now God has placed a new responsibility upon us for strengthening those who have put their trust in Christ. We saw that many more people could be reached in our day if we were willing to equip ourselves to introduce Jesus.

We are planning in our own church a school to train for personal evangelism, and we expect at least 30 people. So our original number of 9 will soon be increased to 40. Then we will be able to work more extensively for the Lord.

In our witnessing we found that many hearts were already prepared by the Holy Spirit and were waiting for help. But only when we ourselves were prepared spiritually were we able to help others. The joy of telling men of Christ is unmatched. □

—MRS. H. SCHAEFER
Hanau, Germany

THE YEAR-END STORY

The year 1975 closed with the Church of the Nazarene both heartened and challenged.

Reports to the office of the general secretary, Dr. B. Edgar Johnson, show a net gain in membership of 19,628, or 3.46 percent. The largest percentage of gain was in world mission areas where a gain of 8,349, or 6.5 percent, was reported. There are now 586,532 Nazarenes throughout the world.

Per capita giving increased by 7 percent to a new high of \$326.41. The total raised for all purposes was \$148,726,145, an increase of \$14,136,995, which is 9.5 percent.

The value of church property including parsonages was increased by \$65 million, while the debt on that property increased by only \$8 million.

Sunday school continues to be a thriving auxiliary of the denomination's outreach program. A total of 1,213,878 are now enrolled in Sunday school classes around the world, with an average attendance of 636,971.

This is an increase of 38,666 in enrollment over the 1,175,212 reported last year. Average attendance in these schools increased by 24,177, or 3.7 percent, over the 612,794 reported last year.

Nazarene Young People's Society reports 5,089 societies. World membership in NYPS is now 244,547, with 21.3 percent of these on world mission fields.

The number of Nazarene World Missionary Societies totals 6,292. The membership stands at 388,953, with 15.3 percent of these members being on world mission fields. □

WASHINGTON INNER-CITY MISSION INITIATES WORK-STUDY PROGRAM

Rev. Tom Nees, recently appointed pastor of the Washington inner-city mission, a project sponsored by the Washington District, announced that the beginning ministry of the mission is a work-study program for Nazarene students interested in urban ministries.

A curriculum has been developed and approved by Nazarene Theological Seminary. Currently 12 students from Trevecca Nazarene College are engaged in this program; a possible 50 students from Mount Vernon Nazarene College are scheduled for two weeks in January.

The work-study program will include assigned readings and lectures by resource people in the Washington area. Students will spend half of their time working on one of the inner-city projects of the mission. □



ALL NAZARENE MISSIONARIES NOW OUT OF BEIRUT

Rev. and Mrs. Gordon Johnston, the last of the Nazarene missionaries left in Lebanon, are now safely out of the strife-torn city of Beirut and are at European Nazarene Bible College in Switzerland.

All other missionaries were evacuated previously in October but the Johnstons remained, on advice of their doctor.

However, the situation worsened in the near civil war which has engulfed the city of Beirut and it became imperative for the Johnstons to leave. □

NAZARENE COLLEGES ALIVE AND WELL

Nazarene colleges in the U.S., Canada, and Britain enjoyed marked growth in 1975, according to Dr. Edward S. Mann, executive secretary of the Department of Education and the Ministry.

Enrollment in the 10 colleges, Bible college, and theological seminary totaled 10,789 students. This is a gain of 979, or 10 percent, over the previous year's record total of 9,810.

Reports of revival services have been received from all of the colleges. Dr. Eugene L. Stowe, general superintendent, says there is a spirit of dedication, service, and learning among Nazarene college students. □



1976 GENERAL ASSEMBLY YEAR

1975 completes another quadrennium in the church's history. During the four years, 156,152 new Nazarenes were received into membership.

Total membership rose from 505,310 in 1971 to 586,532 in 1975, or a net gain of 81,222. This is a gain of 16 percent for the quadrennium.

Plans are rapidly being completed for the Nineteenth General Assembly to be held in Dallas, June 17-25. This is the highest legislative body of the church, which meets every four years.

Several important commissions are slated to report. Such items as the restructuring of the General Board departments, the division of the church dollar, and an adequate statement of the "holiness ethic" by the church are being considered by these commissions. One of the six general superintendents, Dr. Edward Lawlor, will retire. Thus at least one new general superintendent will be elected and installed at Dallas in June. □



HOPE GROWS FOR ACTION ON IMPRISONED MISSIONARIES

The State Department has been in contact with Dr. Jerald Johnson, executive secretary of the Department of World Missions. It has been keeping the church informed as to the progress of the negotiations to free the Nazarene missionaries, Rev. Armand Doll and Rev. Hugh Friberg, who have been imprisoned by the new government of Mozambique.

On November 25 the State Department said they were continuing a policy of "quiet diplomacy" in their efforts to obtain the agreement of the Mozambique authorities for the release of the missionaries.

Friday, December 5, the State Department called to say they had been informed by the Foreign Ministry of the People's Republic of Mozambique that they were looking into the case. This brief response offers hope that movement by the new government has begun towards solution of the matter. □

PAUL SPEAR ELECTED EXECUTIVE ADMINISTRATOR OF HEADQUARTERS OPERATIONS

In a move to coordinate duties at an organizational level between headquarters executives and the Board of General Superintendents and the General Board, the position of Executive Administrator of Headquarters Operations has been established by the General Board.

Mr. Paul Spear, at present manager of headquarters services, has been elected to this position by mail vote of the General Board, upon nomination of the Board of General Superintendents. His term is for one year to begin January 1, 1976.

The administrator is charged with the responsibility to make executive decisions as necessary to insure the most economical and efficient use of headquarters property, equipment, and personnel.

He will control purchasing, leasing, and acquisition of equipment and supplies; resolve interdepartmental duplications and conflicts in consultation with the Board of General Superintendents; implement policies adopted by the Board of General Superintendents and the General Board which assure control, greater efficiency, and efforts for expanded productivity for headquarters in the areas of use of equipment and personnel, establishment of new positions, creation of program priority, and travel. He will work closely with the finance committee and assist the executives in the preparation of their office budgets. □



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