



# **HERALD** OF HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 15, 1977



General Superintendent V. H. Lewis

## Brotherhood, A Fraternal Relation

**A**S THIS GENERATION drifts further from the basic beliefs in Christianity and, consequently, from its ethical principles, the great essentials of social conduct wither and fade away.

The interrelation of people on this earth is an essential. We all use the same earth, drive its roads, eat from its harvests, shop in the same markets, cooperate in legal structure, share in its cost of operation. In fact, most of life requires a recognition of another person interacting in our lives.

Christ recognized this fact. He brought it into the warm, personal, and enjoyable relation of brotherhood. Brotherhood is a gracious fact of existence that carries unlimited possibilities of personal enjoyment. It is without doubt the high state in which human relations can operate at their best for everyone.

So let's try practicing the art of brotherhood. February 20 is Brotherhood Sunday. That will be a good day and the church a good place to start. The words *Brother* and *Sister* are used a lot in the church, but if we are not careful, they sink into the meaning of title only and lose their personal value. To call someone "Brother" or "Sister" is to imply a two-way relationship. If he is your brother, then you are his brother. Are you?

*Brotherhood* is a word that exists in its meaning only. It is one of those useless

terms—a ghost, a wasted breath, an illusion—unless it is alive with meaning. And that meaning is a spiritual thing. It is the willingness on our part to accept the personhood, the value, and the possible returns of comradeship.

Sunday, what great personal spiritual things can happen in the church services if "Brother" and "Sister" live again? But let's extend it into next week also. We recognize the fact that not everyone is ready suddenly to make the word live again. There is a lot of selfishness and hate and loneliness in the way.

One good thing about this word is that you and I can have it live in our hearts and lives. And furthermore, we can profit from it. I am not suggesting that we speak it only but live and practice it. Let's try it in traffic; at least we will drive better and ride easier. At business and in all meetings with people let's keep it alive in our hearts and minds and apply it in our actions and reactions. What recompense we will enjoy! Then too there is the need of the neighbors and others. A little "brotherhood" activity does wonders for us as well as them.

Say, what will happen if all of us who read this article go forth on brotherhood level to practice the excellent art of real living? Let's try it and see! □



# A WORLD WITHIN A WORLD

by BETTY DANIEL  
North Little Rock, Ark.

**M**Y WORLD is a world within a world. Jesus said we are to "go . . . therefore, and teach [disciple] all nations" (Matthew 28:19). That includes my world within a world.

As a young person growing up in the Church of the Nazarene, I had the chance to hear many of our missionaries tell the thrilling stories of the mission field. I always felt excitement running through me as I would listen to the stories and see the strange artifacts they had brought with them.

As I grew, the romance of the mission field grew with me. I dreamed of going to that mystical land of Taiwan, but I found that God had a different mission field for me. The people had dark skin like those in Africa, but this mission station was just a few blocks away on the "inner" side of town.

Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The inner-city mission field is not Jerusalem or Judea or even Samaria; it has become the remotest part of the earth. It is so close that it has become the farthest field away. In sending missionaries to Taiwan, Africa, South America, and Europe, we must not turn our backs on one of the largest mission fields in the world.

When I left my middle-class environment to go to the inner city, I found a world I didn't know could ever exist in these "good old United States." It is a world of fatback, chitlins, neckbones, and greens. The talk was so different it was almost learning a different language.

It is a world of poverty, hate, bitterness, and mistrust. The crime rate is high. My church was broken into about 20 times last year. There is not a day that goes by that there isn't a stabbing or a shooting. Children wander the streets day and night while their parents sit around drinking and fighting.

It isn't a very pretty world, but it is my world. I

praise God He has placed me in a world within a world.

My world needs Jesus Christ. He is the only One who can meet these needs. "The harvest . . . is plenteous, but the labourers are few." Won't you pray that the Lord of harvest will send us some workers? □

## EPHPHATHA: ON HEARING (Mark 7:31-37)

*Hard silence crashed and broke  
upon the pavement.*

*Rocks rang above the hushed voices  
As one newborn cried out a word  
Once heard to stop deep heaven's groans.*

*Malleus, incus, stapes—  
Shall these bones live?*

*Cadence of speech sang in the new creation.  
He heard the trees laughing,  
The grass cheering.  
He heard the feet running,  
The tongues dancing.  
He sang the celebration which perceives.*

*Be opened.*

*His own hands wakened,  
Calling the crowds to come and listen,  
Diverted from the passing caravans  
The dust of all the silent years.*

*Be opened: today in your ears  
My Word is fulfilled.*

—ANNIE STEVENS  
Rochester, N. Y.



# HERALD OF HOLINESS

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by CHARLES GOODMAN  
Memphis, Tenn.

**L**AVERNE LIVED in the little white house on the corner. "You couldn't call it a home," she said. "There was no water in it. No lights. No gas."

When her mother ran off with another man, LaVerne and her twin sister, Wanda, went to stay in that little house with their aunt.

"My aunt bought candles and whiskey with money the men gave her," said LaVerne. "She used to bring her boy-friends in. They'd come and go. She spent her government check all on whiskey.

"When she bought groceries, she'd put it in her room and lock it up. She'd tell us, 'You get groceries the best way you can.' I didn't know what she meant at first."

Looking back, LaVerne, now 18, remembers it as an unreal part of her life. For her, life really began when she was found and "salvaged from the ghetto" by a young couple named Jo Ann and Monroe Ballard. The couple had joined hands in a passionate search for such lost children as LaVerne when they married 10 years ago. But the Ballards came later—almost too late for LaVerne.

At school she and her twin sister often had to stand by the open window because there was no water at their house, and so they never took a bath.

"Other children ran from us when they saw us coming," said LaVerne. "I'd watch them run off and I'd say, 'Well, that's all right.'"

The hunger pangs finally made LaVerne take her aunt's advice of getting food any way she could.

"Men liked me," she said. "The night before my aunt died, I was staying with a man, and a cousin came over and

# SALVATION

## Changes Ghetto Life

said something was wrong with my aunt and wanted me to come look.

"She was in bed. She felt cold. I tried to bend her arms, and I put my finger on her jugular vein, and I couldn't feel any heartbeat. Then I put a little mirror in front of her mouth, and no steam or anything came out.

"I came out and said, 'Well, it looks like she's dead.' Everybody was lying around the house drunk and they paid no attention to me."

Her twin sister, Wanda, got pregnant from one of the men who came to the house. Wanda still went to church and even tried to get LaVerne to go with her.

A young couple at the church, Monroe Ballard and his wife, worried about Wanda, and they began taking her to the hospital for pregnancy checkups and looking after her.

"When Wanda came home to the little white house," said LaVerne, "she started to change. Her heart turned hard. She said she wasn't ready to give her life to the Lord after all. She began falling away and living with men. The social worker came around and said she could get a check if she moved out and had her own apartment—and that she could get a bigger check if I depended on her. And both of us were teenagers."

LaVerne was already depending on someone else.

"He was pushing drugs and he said he'd give me anything I wanted from his drug bag if I came and lived with him," she said.

She had started going to church with Wanda, who once "stood up for the Lord," and continued to go even as Wanda began to fall away and feel bad toward the church.

"I liked to sing with the church group, and I always thought of one day me being a missionary somewhere. Maybe South America.

"But there was no way for me to go to college and study for it. And the life was easy with the dude pushing drugs. My dream seemed to drift away—and I was sinking.

"My man was nice to me. Took care of me. But when I would start singing hymns around the house, he'd get mad. He would drop me off at church but he wouldn't go in with me. He'd say, 'Meet me later.'"

One Sunday night at church she was ready to give up.

She told the Lord, "It's in Your hands now," and got up, slipped a pill out of her purse, swallowed it, and went to meet her man.

"I knew he would be at the cafe," she said. "After all, I felt like I was alone—so what difference did it make to anyone what I did?"

Walking along, she noticed the car following alongside her at the curb with two men in it.

"One of them got out and asked me to go for a ride with them," she said. "I told him I didn't want to.

"He said, 'Are you trying to be rude?'"

"I said, 'My feet take me anywhere I want to go.' He grabbed me and shoved me in the car, then they took me out to a park and raped me twice and let me go.

"The police drove right by us, but the men turned the music up loud and the police never did see me."

When the men in the car showed up at the house the

next night, asking for LaVerne, she began to get scared. She thought of just running away. Far away.

She went back to church, and the young Ballard couple at the church invited her into their home to join a Christmas party.

"For the first time in my life," she said, "somebody gave me a Christmas present. Nobody had ever been that kind to me."

She felt good and warm at the Ballard home. They said she could come and live with them if she wanted to.

Monroe Ballard was an elementary teacher at Douglas, and his wife was a Sears cashier in Raleigh. They had three children of their own, the youngest eight months old. They had met at Memphis South Church of the Nazarene where both worked with youngsters and married 10 years ago.

Together, through the years, they have gathered clothing, shoes, and food and found jobs and services for hundreds of unfortunate youths. They have kept some of them in their homes for the weekend or for months at a time. Outside, at the curb, is a camper they bought to take them on trips. Three of them, including Ruby and Ester Townsend who live with them now, they put in college.

The couple added three rooms downstairs and have framed out five rooms and a bath upstairs so they can take care of even more youngsters.

"We don't depend on others to help them," said Ballard. "We just go ahead and do it. Sometimes people say, 'You're doing a good thing, and they'll give us a little help. We're enlarging our home because we know the children will be coming.'"

LaVerne stayed on with the Ballards for three months. Then her dream began to come true.

"We knew she was drifting away, and there was not much time left to salvage her," said Mrs. Ballard. "I knew something about how she felt from my own childhood down in Mississippi."

They had the money—so they made LaVerne's dream of being a missionary come closer. They bought her some new clothes for college, got her enrolled, and bought her a plane ticket out to the Nazarene Bible College at Colorado Springs.

"I'd be a prostitute now if it hadn't been for them," said LaVerne in her student's room in Colorado Springs. "That dream of mine is really coming true."

"If you try hard enough, it will," said Mrs. Ballard. "We hope other people will begin helping the young ones, not for money but for love. That's the main thing.

"There are lots of good children in the ghetto—lots of good children in the ghetto. Maybe now, with Christmas, other people will catch the spirit of it—and do something for them."

The Ballards planned a Christmas dinner for all the youngsters they have worked with during the years.

"We do it every year," said Mrs. Ballard. "We just get together with them again and give them some good, encouraging words." □

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# A DOORKEEPER OR SOMETHING

by PAUL MARTIN  
Kansas City, Mo.

**EDITOR'S NOTE:** This was the last item submitted to the "Herald" by evangelist Paul Martin before his death on January 13. We felt that the thousands of our readers who knew and loved Paul would appreciate this article. —W. E. McCumber

**F**OR A DAY in thy courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness" (Psalm 84:10, RSV).

There is a lot of spiritual fun in saying, "I'd rather be a doorkeeper, a beginner, an apprentice, a starter, a novice, a little one in the house of the Lord, than to be Mr. Big elsewhere." Feels good to say it, and mean it.

And it is true. One day with the Lord is better than 1,000 without Him. One day of forgiveness is better than months of bitterness. One day of sharing is more than days of resentment.

For the Lord God is a sun . . . of warmth, . . . a sun

of light . . . the Source of strength. There is no energy shortage here. No good thing will He withhold from those who walk uprightly. So the job of doorkeeper in the Lord's house is so much better than being manager anywhere else.

Now stay with me as I do some meddling. It is fun to say, "I'd rather be a doorkeeper" . . . except that we've never had any real good offer to be anything bigger. What would we do if we suddenly fell heir to \$10 million from Howard Hughes? . . . What if suddenly we came into power . . . as D.S. or treasurer of the NWMS . . . or member of the city council . . . or just won \$12,000 on a TV quiz program . . . ? Would I be my same, sweet, lovable self? (Sarcasm!)

## WHAT IS FAITH?

*Is it something too frail to lean on  
Whenever the spirit sags?  
Something too fragile to cling to,  
With the tensile of rotten rags?  
A vaporlike something that wafts off  
Just when it's needed most?  
Something unreal or imagined,  
Not unlike some childhood ghost?  
Oh, no! It's the flashing steel  
Of a shield in the face of that foe  
Which thought to ambush your spirit,  
Leaving you no place to go!*

*It's faint hope taking on "substance,"  
Hard "evidence" that you can fling  
In the face of demon jurors,  
With an incontrovertible ring!  
It's a door in the seemingly blank wall,  
It is putting your name on the line  
In the promises "All things . . ." or "God  
shall supply."  
It's the secret weapon divine.  
It's using "the pow'r of his might"  
When hell's fury at you is hurled.  
This is faith! "This is the vict'ry  
That overcomes the world"!*

—MARIANNE E. FLETCHER  
Largo, Fla.

Listen to the true-life story of Horace and Hannah. Their names have been changed just in case they read the *Herald*. They seem to have been a pretty stable Christian family until a neighbor left a fair-sized package of money to Hannah. She had cared for him in his dying days. Whoops . . . a peck of trouble came to that home. . . . After that they were not just doorkeepers. They split . . . fussed . . . Horace and Hannah . . . divorced . . . suffered . . . the whole family.

The Bible tells about a servant named Gehazi traveling with Elisha. Gehazi saw Naaman healed of leprosy and heard him offer Elisha a load of money and a couple of suits of clothes. He had never even imagined an offer like that! After Elisha refused, Gehazi slipped back to Naaman and said Elisha had changed his mind and so Gehazi would accept the gift. Big deal . . . it was the first time he had a chance to be more than a doorkeeper . . . and the leprosy of Naaman came upon Gehazi.

I don't think this lesson is too helpful, but perhaps someone will try being more careful . . . someone else like Paul Martin will be content with their lot. Perhaps a fresh appreciation for the fact that stewardship . . . love-sharing, love-giving, soul winning, obedience makes us all only door-openers for the Spirit.

Since you took that stiff stuff . . . how about this?

Are you still praising, rejoicing, and loving when you find yourself back as a "doorkeeper" again? You've been pretty busy . . . crowds, decisions, calls . . . not enough days or hours . . . your name and picture in a lot of places. You said, "How good the Lord has been . . . I don't deserve it." You said, "When I got saved years ago, who would have ever thought I would be doing this?"

But either by age, or vote, or otherwise, you are just a doorkeeper again . . . plenty of time now . . . Just opening and closing doors . . . (You do have your uniform!)

Another modern story I got from a reliable source: Brother Soandso was pretty big in the house of the Lord (a local house of the Lord, for sure) . . . chairman of the building committee, teen counselor, pastor's pal and confidant.

But would you believe . . . the church grew, new members didn't know how big Brother Soandso was . . . He was left off the official board . . . So when he found himself just a doorkeeper, he went on strike. What a mess . . . on strike before the house of the Lord!

I had a good time writing this article. Hope you smiled as you read it—if you did.

All of us are doorkeepers . . . opening, closing, looking for Him . . . opening for Him, closing for Him. No big, big ones here . . . Only He is big . . . □

# discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON  
Nazarene Theological Seminary  
Kansas City



## THE TIME TO QUIT

A public school teacher who took early retirement explained why she did so. She said, "I could have stayed longer, but when I ceased loving kids, I could not teach them anymore." For her the time to quit teaching was when she quit loving.

Doubtless, she could have continued doing the same things—lecturing, giving exams, assigning homework, but all of these activities would not make her a teacher. She could have *called* herself a teacher, but she would not have *been* a teacher. The personal, caring dimension would not have been there and that, for her, was the essential ingredient in teaching.

Do we have the right to call ourselves good spouses, parents, or children if we have ceased to love? Indeed, can we call ourselves Christians if we do not love?

We must not play games with the word *love*. It can be said easily, but loving does not necessarily come easily. Love demands the best there is *in* us and *of* us. Love is care, concern, commitment. It dares to do its work without regard to the cost involved. All other "loves" are counterfeit.

The Bible says that there is one unmistakable sign of being a Christian. That sign is love (John 13:35). Francis Schaeffer calls it "The Mark of the Christian." If that is so, we know when to stop calling ourselves Christians. It is when we stop loving.

Implied in the teacher's statement is that once love ceases, it is gone forever. That, of course, is not true. Love can be rekindled and reactivated. When love for others grows cold, the flame of the Holy Spirit can reignite our hearts, setting them ablaze again.

If we have ceased loving, we should cease calling ourselves Christians. But there is a better alternative: to pray for a return of Christian love. With its return we will be Christian in both name and fact.

*Breathe on me, Breath of God;  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.*

—Edwin Hatch □



# A Long Dry Spell

**E**LIAS [Elijah] was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months" (James 5:17).

This reference goes back many centuries into Israel's history. The events referred to had occurred when Ahab was king of Israel. Because of his sinful life and evil practices God withheld the rain for that period of time.

In our day we hear of periods of drought. The devastation it causes is appalling. Cattle die, crops are ruined, and the land is unproductive. The people are forced to move to places where they can exist. The countryside is dotted with abandoned homes. All this creates a picture of desolation.

What must it have been for a period of 42 months! What suffering was brought by it! That water was scarce is evidenced by the fact that God sent Elijah to a brook. There he was also fed by the ravens. How well God cares for His own!

As frightful as that period of time must have been, there is another "drought" that is much worse. It has much more far-reaching consequences. It is the absence of the Holy Spirit in life, He who refreshes with His presence, who makes life worth living.

When He is not present in one's life, there is a bleak barrenness. Life has no real meaning. It is just an existence. Others are not blessed by it. We honor those who have made worthwhile contributions to us in the past. This is especially true of those who, through the centuries, have preserved the rich spiritual heritage that is ours. Preserving that heritage cost some of them their lives. They held life not dear unto themselves.

A life devoid of the Holy Spirit cannot, and does not, produce the fruit of the Spirit. It is only with His presence that these are manifest. And Paul in Galatians 5:22-23, points out that they are "manifest." In other words they are seen in the individual's life. He also makes it clear that they are there solely when He is in the heart and life.

This lack is not only a loss to the individual involved, but others receive no blessing. The fruit that affects our relationship with those about us are not present—love, longsuffering, gentleness, and goodness. Many times the opposite is very much in evidence.

Such a person should make the prayer in Psalm 85:6 his or her own personal prayer. "Wilt thou not revive *me* again that *I and* thy people may rejoice in thee?" (The italics and paraphrasing are mine.)

What refreshing must have taken place when the rain came after Elijah had prayed again! The air cooled and felt fresh and invigorating. Grass and

by JEANNE MILLHUFF  
Kansas City, Mo.

## BOOK BRIEFS FOR YOU



### THE HABIT OF HAPPINESS

Randal Denny takes you on a fascinating journey of exploration through the Beatitudes.

To write or teach a lesson or preach a sermon on any familiar subject is a formidable challenge. Devotional comments need not be trite and extreme in pietistic principles and attitudes. The writing of a Kempis, Brother Lawrence, and Augustine have survived the centuries because they speak to man's search for communion with God.

But how delightful it is to recommend a book that speaks to every sincere Christian concerning godliness, commitment, and faithfulness in terms that are contemporary and written in a most captivating style.

The 102 pages are loaded with illustrations that point up the unchanging imperatives of day-by-day Christian living. □

Reviewed by Jeanne Millhuff

by RANDAL DENNY

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plants began to grow again. And man felt renewed. According to the account James has given us in 5:8, it came about as a result of Elijah's prayer. That is the only way it can, or will, come about.

Isaiah 35 gives us a picture of the refreshing that

follows. Note a few statements he made. "The desert shall rejoice and blossom as the rose" (v. 1). "The parched ground shall become a pool, and the thirsty land springs of water . . . there shall be reeds and rushes" (v. 7).

This is climaxed in verse 8: "An highway shall be there and it shall be called the way of holiness." A highway indicates life and activity, people. They are blessed by all of this. □

**A**BSOLUTE PROOF of femininity requires that a girl not only marry to prove that she is attractive to men but also that she conceive and bear a child. If she cannot perform both of these functions, she is thought to be an incomplete person."

These words, taken from a popular book on premarital counseling, reflect a very common attitude in our society.

Does the church feel the same way about single young adults? Sometimes it would seem that way.

Christian leaders advise young people that they will be faced with three major decisions in their lives: (1) about God, (2) about a career, (3) about a mate.

What if the third choice is "still pending"? What if by choice, or the lack of it, a person has answered only the first two questions?

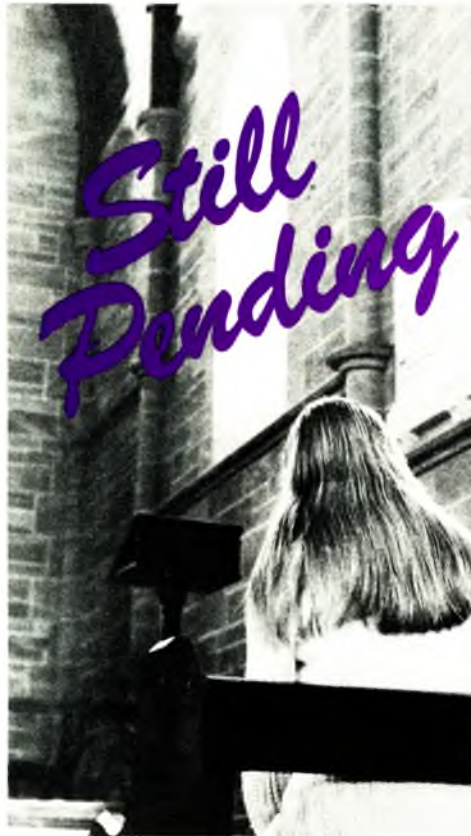
One young lady, a college graduate actively involved in the happy beginning of her professional career, observed, "I keep waiting for my knight in shining armor. Somewhere in our economy crunch there has developed a shortage of knights. Perhaps we've had to melt down shining armors. Maybe I cannot recognize knights without their armor."

Or, what if their "knight" or "princess" has come and gone by death or, what may be even more difficult, divorce? What then? How can these people be a meaningful part of the Body of Christ?

Is it an important question?

One way to find an answer to that question is to sit on a bench in a shopping mall and watch the people walk by. Count the number of adults that pass in 30 minutes. Divide by three. That is the number of single adults you have seen. One out of every three adults in our society is single. A rapidly increasing percentage of them are under the age of 35. This means that if we are to minister to our generation, we will have to see the church as "two-thirds." Two two-parent family units to each one-parent

John N. White



by GENE VAN NOTE

Kansas City, Mo.

family.

When we catch the impact of that fact, it will begin to change our traditional attitudes toward single adults. It will prompt us to develop a sensitivity to their needs and enable us to discover ways to include them as "full citizens" in the Kingdom. It will help us guard against downgrading them because the third choice is "still pending."

Has this ever happened in your church, as it did at the Christmas banquet in one congregation? A single young adult arrived, alone, for the banquet. He looked around to find another single, for the tables were set for four. Finding one, they sat down and were soon joined by a third. That created a major problem for the hostess, for there were just enough places set for the number who would be in attendance.

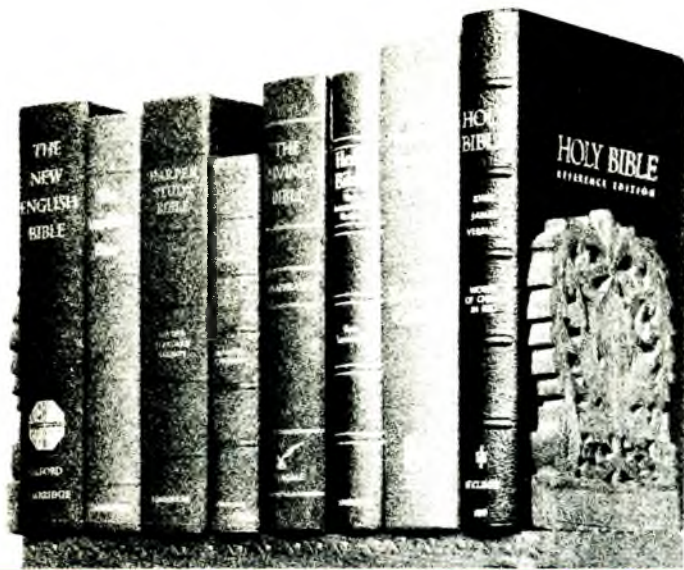
In the hush that signalled the beginning of the banquet, the hostess came to the three singles and said, "We have two couples who have just arrived. I'm sure you won't mind moving so they can sit together."

They moved to different tables, but if they had had their choice, they would have continued out the door and headed for home. They felt that they had

been given "second-class" status because they had come alone. They felt that their "rights of companionship" were as great as the couples who arrived late.

Nancy Hardesty notes, "If the Catholic heresy is to say that celibacy is a more Christian life-style, then the Protestant heresy is to say that marriage is the only, or the better life-style, or the only way one can be complete."

That one-third of our adult society that walks alone needs a family. Out of their loneliness they cry for a church that understands, for Christians who really care. Did not Jesus say, "Inasmuch as ye had done it unto the least of these . . . ye have done it unto me"? □



by ROBERT BRANSON

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# The BIBLE In English

## AN OLD FRIEND

For over three centuries the King James Version has been the Bible of the English-speaking world. Other translations have appeared from time to time, but none have been able to take its place as the Bible of the common man. It has a beauty of expression that appeals to the reader. And yet, its directness and simplicity makes for easy understanding.

The man who was most responsible for the literary style of the KJV, however, was never a member of the team of scholars who made the translation. William Tyndale dedicated his life to the translation of the Bible into English. He completed the New Testament and up to Chronicles of the Old before he was apprehended by the authorities and executed. Translating scriptures was a dangerous business in the early part of the sixteenth century. Yet it was his work, more than any other, that influenced the style, vocabulary, and phrasing of all the translations from that of Coverdale's in 1537 to the KJV of 1611 and even to those of recent years such as the Revised Version of 1881 and the *Revised Standard Version*.<sup>1</sup>

In 1557 a translation had been produced by Protestants who were in exile in Geneva during the reign of Queen Mary, a Roman Catholic. The Geneva Bible, as it was known, was the best translation available until the appearance of the KJV. The Bible of the Puritans, it also won ready acceptance with many of the rest of the people of England.

Unfortunately, it contained notes in the margin which King James took to be directed against the throne. Thus, when it was suggested that a new version be made, authorized by the king and appointed to be read in the churches, James agreed. He thus placed his royal approval upon the project.

However, when the KJV first appeared, it did not win immediate acceptance. For nearly 50 years the Geneva Bible and the KJV competed for the right to be the Bible of the common man. The Puritans

brought to America the Geneva Bible, refusing to accept the KJV. But in the end it was the version authorized by the crown that won out.

The wording of the KJV has not been changed for over three centuries. However, the spelling of the words has been altered by the printers to reflect the changes that have occurred since it first appeared.

The version has also suffered at the hands of the printers. The printers of the 1631 edition, called the Wicked Bible, were fined 300 pounds by Archbishop Laud for omitting the word "not" in the seventh commandment. In 1795 was published the so-called Murderer's Bible which read at Mark 7:27: "Let the children first be killed" (instead of "filled"). One careless typesetter may have aptly captured the situation when he set Psalm 119:161 to read: "Printers have persecuted me without a cause."<sup>2</sup>

But the KJV has been the only Bible many of us have ever used. We have grown up hearing it read in church worship and family devotions. It is the Scripture we have studied and memorized, hidden in our hearts that we might not sin against God. When we were teens, we were in quiz teams which memorized whole books for competition. It is difficult for us to listen to another version even though its meaning may be clearer at places, for we are unfamiliar with its style. The rhythm of its words is harsh. No version yet produced can match the KJV in beauty of language.

Like an old friend we can turn to the KJV and be comforted by its words. We know them and distrust those that would offer us something new. As Jesus says concerning wine: "No man also having drunk old wine straightway desireth new: for he saith, The old is better" (Luke 5:39); thus it is for us when we read a new translation.

It is the version which God has used to speak to us. We have heard the Word of God through it. Through the preaching of its texts we have been

convicted by the Holy Spirit, saved, and sanctified. Through its words God has called our young people into the ministry and has comforted them in distant lands around the globe.

Why then do we need new versions? Why have so many new ones been made in these last 30 years, each one claiming to be better than the last?

Although we have grown accustomed to its words through constant use, many who are new to God and the church have difficulty understanding what is being said. Its language is that of Elizabethan England, and although it is beautiful, we just do not speak, write, or think in the same way as Englishmen did three centuries ago. Our language has changed.

2 Thessalonians 2:7 reads, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The word "letteth" has changed its meaning so much since 1611 until it now means the opposite of what it did then. The Greek word means "to restrain," not "to let."

J. Paterson Smyth notes that over 200 words have changed their meaning, though maybe not so dramatically. Some common ones are: "carriages," "comfort," "conversation," "damnation," "malice," "mortify," "prevent."<sup>3</sup>

If the Bible is to tell the way to salvation, holiness, and heaven so that he for whom Christ died can understand, then it must speak clearly. The Bible and its message has not changed, but our language has.

Perhaps more important than the changes in

language has been the advances in scholarship and knowledge of the Bible since 1611. Today we know more about the biblical languages themselves and how to translate them. The texts of the Greek and Hebrew which underlie translations have been improved so that we know more accurately what was originally written. When John Wesley published his *Notes upon the New Testament* in 1768, after a careful study of the Greek, he made 12,000 alterations.<sup>4</sup>

Let me hasten to add, that though even more advances since Wesley have been made in establishing more accurately the Hebrew and Greek texts, no doctrine of evangelical faith has ever been threatened to be overturned. Most of the corrections are quite minor, some just in the spelling of the names of towns. However, we who believe in the plenary inspiration of the Scriptures should be interested in securing as accurate a text as possible.

For these reasons new translations have appeared. Some will be with us a few years and will pass away. Others may eventually replace the beloved KJV as the Bible of the common man. In the next few months a series of articles on the new translations will appear in the *Herald*. It is our purpose to review their strengths and weaknesses so that we might more intelligibly understand how to use them. □

1. F. F. Bruce, *The English Bible* (1970), 44.

2. Bruce, 108 f.

3. *How We Got Our Bible*, (1931), 134. Dr. Ralph Earle has a book by the same title which also calls attention to a number of words whose meanings have changed.

4. Bruce, 129 f.

## PEN POINTS

### TITHES ARE INFLATION PROOF

Recently I drove into the service station. The sign on the pump read 60.9 cents per gallon. What! Not again, I thought. I remembered the good old days when gasoline was 29.9 cents a gallon. Later at the supermarket I noticed bread had jumped 2 cents per loaf. Meat had gone up again although the price had already been raised twice.

I found myself complaining, "Where is all this going to end? There is not a segment of our society not affected by this terrible inflation." I thought of retired persons who live on fixed incomes and what trying days these must be for them.

Back home, I noticed the electric company had passed on a fuel adjustment charge. "To whom can we pass on our increases? Everything is costing more," I grumbled. "They just pour it on unmercifully."

Then a still, small voice seemed to say, "Your tithes have not increased."

"That's right," I mused. I smiled at the thought of God sending down an angel with an amendment to the law—

*To whom it may concern:*

*Due to the high costs caused by the present inflationary spiral, effective immediately tithes will be 20 percent. All*

*previous instructions are to be disregarded.*

*(Signed) Michael*

*Chief Angel in Charge of Finance*

Almost dramatically I realized that in supporting Christ's kingdom, the tithe is the fairest of all methods. God in His wisdom knows all about inflation, and this is not the first time those in the church have had to deal with shrinking financial values. Kingdoms have come and gone, forms of money are endless, yet the tithe has remained the same.

In our day of "yo-yo" interest rates, when the value of gold varies from one day till the next, the constancy of the tithe helps me to see that God's values are the same yesterday, today, and forever.

Why not? God gave His best to redeem us. Since He has given all to purchase the object of His love, inflation is irrelevant.

The Lord's tithe is still one-tenth of the increase. It is fair for every Christian. And it is inflation proof. □

—ADRIAN R. KEETON  
Frostburg, Md.

# holy Men of Old

## OUR HERITAGE MAKERS



by JOHN CHILTON

Trevecca Nazarene College  
Nashville, Tenn.



### JOHN FLETCHER OF MADELEY

"Mark the perfect man and behold the upright: for the end of that man is peace." With this verse from the Psalms, John Wesley began his memorial sermon for one of his dearest friends and most faithful advisors. That man was John Fletcher, the theologian of the eighteenth-century Wesleyan Revival and possibly the best example of the holy life which early Methodists proclaimed as the glorious birthright of the redeemed Christian.

John Wesley only offered his mantle of leadership over the societies to one man; he took time to write the biography of only one man; of only one person he said:

*Many exemplary men have I known, holy in heart and life within fourscore years. But one equal to him I have not known: one so inwardly and outwardly devoted to God. So unblameable a character in every respect, I have not found either in Europe or America. And I scarce expect to find another such, on this side eternity.*

Jean Guillaume de la Fléchère was born in Nyon, Switzerland, in 1729, the son of a retired soldier, then a well-to-do municipal judge. From his youth, Jean exhibited a sensitivity to religious instruction and aspired to enter the ministry of the Reformed Protestant faith of his family.

After graduating from the University of Geneva, where he majored in classical and divinity studies, he decided he was unfit for the Christian ministry, both because of his feelings of spiritual inadequacy and his strong disagreement with his church concerning its stand on predestination. As did so many Swiss of his day, he decided for adventure and sought a commission in a foreign army.

A strong athlete and a superb long-distance swimmer, he would probably have made a successful soldier; but Providence led otherwise, and a series of accidents and changes in Europe's political climate closed the doors for foreign service. He found himself in London at 20 years of age, looking for adventure and an opportunity to learn the English language.

After a few months spent studying in a private school, young Jean was hired as tutor to the sons of an aristocratic English family, and it was during this time that he first encountered the Methodists. Immediately attracted by the deep piety and enthu-

siastic witness of these people, he soon joined himself to one of their societies and began to attend the meetings regularly.

Although he had been known for his own piety and faithful adherence to religious exercises, he later recalled that he soon came to see himself as inwardly "... sinful beyond expression . . .," a self-righteous unbeliever. His penitent heart soon found forgiveness, and he was converted in 1755, at the age of 26.

Thus began a 30-year walk with God. He assumed the English form of his name, John William Fletcher, and he began to witness to everyone about his newfound faith; he even preached on occasion. He began to change his attitude toward the ministry, and, although he still judged himself unworthy of such service, he offered himself for ordination and became an Anglican priest in 1757. While awaiting a permanent assignment, he continued to preach at every opportunity, and frequently held services for the Wesleys.

In 1760 he was assigned to the parish of Madeley, a large and populous district of coal mines and iron foundries. The people were ignorant, rough, and brutal, uninterested in religion and often abusive to their new pastor. For the rest of his life, Fletcher labored among these poor people, and when he died, he left a community transformed by the gospel.

John Fletcher's unique contribution to the modern holiness movement was not, however, in the area of preaching. Although a persuasive speaker, his immediate influence was limited to his parish, a fact which grieved John Wesley, who had wanted him to share the itinerant ministry of all England.

Fletcher's talent lay in his pen, and in his ability to explain and defend the doctrines of free will and holiness which formed the foundations of the Wesleyan Revival. As the Methodists grew in number, differences arose among them and with other groups concerning matters of doctrine and practice, and Fletcher became the spokesman for the Wesleys. A prolific writer, he sometimes published three books a year, in addition to large numbers of tracts and letters.

His best-known work, *Checks to Antinomianism*, was written to defend the doctrines of free will and the moral demands of grace against the Calvinist influence of strict predestination and ethical neglect.

It was this dispute that brought his resignation from the presidency of Lady Huntington's Trevecca College, where he had served with distinction and without pay for three years.

Although he hated strife, Fletcher felt that his role as a defender of doctrine was beneficial because it sharpened and defined truth, and truth was his passion. It may be, however, that his Christlike demeanor and lack of vindictiveness in the midst of the disputes had as great an impact as his writings.

One of his opponents in the Calvinist controversy later said: "I have known all the great men for

these 50 years, but I have known none like him. . . . All his conversation tended to excite to greater love and thankfulness for the benefits of redemption; while his whole deportment breathed humility and love."

John Fletcher, Wesley's theologian, died at 56, his health broken by years of self-denial. He profoundly influenced the theology and character of the modern holiness revival, and he was probably its most transparent example. He was preeminently "a good man, and full of the Holy Ghost and of faith." □



# FORGIVE

by ROSS W. HAYSLIP  
*Tucson, Ariz.*

**I**T SEEMS quite fitting that this word would be used in one of the final prayers in the life of our Lord. He had taught His followers to pray in such manner. In Matthew 6:14 He said, "If ye forgive men their trespasses, your Heavenly Father will also forgive you."

As to the limits of our forgiveness, He said that 70 times 7 would not be too much. He made the word "forgive" a word of real power. To turn its force loose in our lives is to see world-shaking reactions take place. Christ not only showed by precept and example that "to forgive is divine," but He also showed us the great possibilities of forgiveness in the realm of the human.

The man who can forgive finds himself a conqueror. Jesus began the conquest of Calvary by praying that His Heavenly Father would forgive men whom He (Christ) had already forgiven. We find it hard to pray for God to forgive men that yet to us remain unforgiven.

Jeremy Taylor had lost all. His house had been plundered, his family driven out, and all his worldly

estate had been confiscated. In the midst of being overcome through the circumstances of life, he wrote, "I am fallen into the hands of publicans and sequestrators, and they have taken all from me; what now? Let me look about me. They have left me the sun and the moon, a loving wife and many friends to pity me, and some to relieve me; I can still discourse, and, unless I list, they have not taken away my merry countenance and my cheerful spirit and a good conscience; they have still left me the providence of God, and all the promises of the gospel and my religion and my hopes of heaven and my charity to them too . . . And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loves all these pleasures, and chooses to sit down upon his little handful of thorns." Jeremy Taylor had won a supreme battle with the weapon of forgiveness!

The word "forgive" is a very suggestive one even in its structure. One lexicographer defines it as to give up claim to requital from or retribution upon an offender. To forgive is literally to give up all rights to revenge.

Jesus had power to wreak vengeance on those who were inflicting the torturous sufferings upon Him. If He had so willed, He could have come down from the Cross and saved himself. But He gave up that right for the higher right of forgiveness. In renunciation of that opportunity, He showed not weakness but the greatest of strength.

Men must make choices when they forgive. They must choose between the satisfaction of desire for revenge or the satisfaction of being like God in the power of forgiveness.

Hannah More rightly said, "A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, and the waste of spirits."

Only the brave and strong know how to rise above those who hurt and oppose them. Leigh Hunt bears this out when he says, "Power itself hath not one-half the might of gentleness."

The center of our gospel is the good news of God's forgiveness. That which every soul needs and which cannot be found anywhere else, is found in Christ. Christians are those whose sins are forgiven for Christ's sake. The work of the Church is to preach forgiveness in Christ. The world's hope is in this forgiveness. Let's both practice and preach it! □

**C**HRISTIANS who must regularly take medicines often ask themselves the question:

*Am I in danger of becoming an addict?*

In order to answer this question, we must first ask some others.

**What is a drug?**

Generally a drug is any substance that when applied to, ingested, inhaled, or injected into the body produces a change in normal body processes. If we use this definition for a drug, then some things not usually thought of as drugs turn out to be drugs. These include tobacco, alcohol, coffee, tea, and most soft drinks.

Smoking is using a "drug," since nicotine enters the body and causes well-known changes in body functions, such as increase in heart rate, constriction of blood vessels, decrease in appetite, and increase in blood sugar. Likewise, alcohol, and the caffeine in coffee, tea, or soft drinks each cause their own characteristic changes in body function.

Interestingly enough, some foods also contain "drugs." Certain cheeses contain chemicals that may cause the face to flush and the heart rate to increase. Also, many processed foods have additives which have no noticeable effect on normal people, but on some people may produce profound changes. If we use this loose definition of a drug, then we can see that just about everyone uses drugs.

**When is a drug addicting?**

Physicians usually characterize a drug as addicting if it induces tolerance and causes withdrawal symptoms. Tolerance means that a person must take larger doses of a drug or use it more frequently to obtain the same effect. Withdrawal symptoms are serious and sometimes life-threatening. Nausea, vomiting, seizures, and rapid heartbeat may occur if a person suddenly stops taking a drug to which he is addicted.

**How can I know if the drug I am taking is addicting?**

First, of all the hundreds of drugs a physician may prescribe, only a few are addicting. The Federal Government, in order to help prevent the abuse of these few drugs, has classified them as "controlled drugs." In order for someone to prescribe controlled drugs, he must first obtain a special license from the Federal Government. Controlled drugs include narcotics, stimulants, barbiturates, some sedatives, and a few tranquilizers.

In addition, the government has declared some drugs so addicting or otherwise undesirable that their use or possession is illegal except in very special circumstances such as research. These drugs include

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heroin, marihuana, and the hallucinogenic drugs. If you are uncertain about whether or not a drug is addicting, you should ask your physician.

Most physicians are reluctant to prescribe controlled drugs. When a physician does prescribe them, he must include his controlled substances number from his federal license and is prohibited by law from allowing unlimited refill of the prescription.

So, the drug I'm taking is not addicting,

**Can't I still become habituated to the drug?**

The answer is yes. By habituated we usually mean psychologically dependent. This means that if I stop taking the drug suddenly, I will feel uncomfortable, upset, or nervous for several days, but I won't experience serious withdrawal symptoms.

The question that Christians must answer is, "Why am I taking the drug?" Am I taking it to adjust my body from abnormality back to normal function, or am I taking it to change my normal function to something else that I would rather have?

If the answer is, I am taking the drug only to re-adjust my body functions from abnormality back to the normal, then I feel that the Christian is not only in line with accepted Christian teaching, but is also in no danger of addiction or dependence. If, however, he is using the drug to change normal function into something else, such as making himself feel high, elated, or depressed, or as an escape from the problems of everyday life, then he is in danger of addiction or dependence.

**Can you give some concrete examples?**

Consider the mailman who must take heart medicine several times a day so his heart will beat

# AND DRUGS

by KEITH B. VENNUM, M.D.  
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regularly. If he stops taking the medicine, he is unable to deliver the mail because he develops an irregular heartbeat and tires easily. We would certainly say he is physically in need of the drug and would have to take it for the rest of his life as long as he wanted to keep his job. However, he would not be considered to be psychologically dependent.

The same thing could be said for the housewife who must take medicines frequently to relieve her arthritis pain. Without them she is unable to do her housework and feels miserable. In her case she has a disease that is permanent. A physical need of the drugs is not regarded as psychological dependence, even though she feels miserable without them.

Note the middle-aged or elderly woman who has an anxiety neurosis. As long as she takes a tranquilizer, she feels relatively normal and can function fairly well. Without it, however, she becomes nervous, irritable, depressed, and has a poor appetite and difficulty with sleeping. In this case we might be tempted to say the person was psychologically dependent on the drug. But her condition is a well-known disease syndrome affecting people of advancing years, and for this reason we would not say she was addicted or dependent on the drug.

A more difficult case to sort out might be the truck driver who occasionally uses coffee or caffeine pills to stay alert during long night drives when a shipment must get through on schedule. Unless he makes a frequent practice of this, he is not likely to become psychologically dependent on the drug. But he is abusing the drug in that he is using it to change his normal state of sleepiness into an abnormal alertness. He would be better off as far as safety and health are concerned to make arrangements for a driver to spell him, or to change jobs so that he is not required to make long night drives.

Perhaps a more clear-cut case of drug abuse is the individual who smokes marijuana because of the "high" he gets from it. He not only is breaking the law in many states by using an illegal drug, but he is breaking a physical law by placing his brain in an unnatural state. He becomes prone to be addicted to more dangerous drugs, not just because he smokes marijuana, but because of his mental attitude which might be stated, "I'm going to do it because I like it regardless of how it affects my body."

Then, the business executive who drinks several cups of coffee to wake up, smokes cigarettes and drinks more coffee to keep going, has several alcoholic drinks in the evening to "unwind," and takes a barbiturate sleeping pill at night, is guilty of the same physical trespass. He, without question, is psychologically dependent on these drugs and is in grave danger of becoming addicted to some of them.

His excuse for such behavior might be "I do it to work more efficiently," but he is guilty of the same things as the person who changes bodily function from the normal to the abnormal. He will pay for this physical trespass relatively soon by a mental or physical breakdown.

### *What does the church say about the use of drugs?*

The Church of the Nazarene has long required its members, among other things, to avoid evil of every kind, including the use of intoxicating liquors or tobacco in any of its forms (*Manual*, Article V, Paragraph 25, Section 1, Part 3). This requirement is proper in that it recognizes the dangers of these commonly used and abused drugs which are well known to cause habituation and, in the case of alcohol, to cause addiction. This requirement's positive corollary is found where Nazarenes are enjoined to seek "to do good to the bodies and souls of men" (*Manual*, Section 2, Part 6). Such admonitions do not allow one to use drugs for the purpose of changing body function from the normal to the abnormal.

### *Is there any scriptural basis for these beliefs?*

Perhaps the best is found in 1 Corinthians 6:19-20: "Haven't you yet learned that your body is the home of the Holy Spirit God gave you, and that he lives within you? Your own body does not belong to you. For God has bought you with a great price. So use every part of your body to give glory back to God, because he owns it" (*The Living Bible*).

The Christian need not take drugs because of anything he is missing in life: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

He does not need drugs in order to lift him to some otherwise unattainable "high." "Thou wilt make known to me the path of life; in Thy presence is fulness of joy; in Thy right hand there are pleasures forever" (Psalm 16:11, NASB).

He does not need drugs to discover a wisdom beyond normal human thought processes. "If you want to know what God wants you to do, ask him, and he will gladly tell you, for he is always ready to give a bountiful supply of wisdom to all who ask him; he will not resent it" (James 1:5, *The Living Bible*).

The Christian does not need drugs in order to escape the worries of life and attain peace. "Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers. If you do this you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus" (Philippians 4:6-7, *The Living Bible*). □

# Editorially Speaking . . .

by W. E. McCUMBER

## PERVERSIONS OF HOLINESS

The first book I ever owned and read on the subject of holiness was *The Hidden Manna*, by Sheridan Baker. First published in 1887, it has value for the discriminating reader in 1977.

Of special interest to me is a chapter entitled "Holiness—Its Perversions." Observing that "holiness, like every other valuable thing, is liable to counterfeit and perversion," Baker discusses four of these distortions.

(1) The first he labels "a sickly and powerless form of holiness."

By this he describes a class of holiness-professors whose religion is "easy going and self-indulgent," a "namby-pamby style of holiness which drifts along with the world." These are affluent people who do not want their material comforts and sensual pleasures disturbed for the sake of the gospel.

Baker calls them "holiness fanatics," for they want to enjoy holiness here and heaven hereafter without "striving, or cross-bearing, or self-denial." I am reminded of the late Dr. J. B. Chapman's definition of fanaticism: "expecting results without adequate attention to causes."

(2) The second perversion Baker discusses is the opposite of the first, "a fierce and driving form of holiness."

This is seen in holiness-professors "so stiff and unbending, so severe and stern, that they are something of a terror to all tender natures around them." Such persons live in a constant mood of denunciation. They seek to imitate the severity of Jesus, who did rebuke sin in blistering words. But they forget that "severity was the exception" with Jesus, and "sympathy made up the staple of his life." Under the guise of a crusading zeal for righteousness these legalists "cut and slash, force and drive, till all gentle natures about them are alienated" from the cause of holiness.

(3) Baker next deplors "a sad and gloomy form of holiness."

By this he refers to some who "have no heart to do

anything but taciturnly and inwardly lament the sad condition of the church, the world, and everything in general." Their whole universe is hung with crepe and they are in perpetual mourning.

There is much in our world to grieve anyone who loves people and hates sin. But Jesus told His disciples to be of good cheer, and the New Testament breathes a spirit of joy that prison, torture, and death could not quench in the Early Church. Nevertheless, some holiness-professors cannot rejoice "even in prosperity, much less in adversity."

Why? Baker traces their gloom to a divided heart. Too worldly to fully embrace the Cross, and too devout to fully grasp the world, they drag themselves mournfully through unfulfilling days.

(4) The last perversion noted is what Baker terms "sour godliness."

He applies the phrase to those who cling to the profession of holiness after losing the experience. Such persons, unwilling to admit their inner emptiness, become neurotic and hypersensitive, "exasperated to a high degree at any apparent slight or little offense. Others cannot relax around them for fear of saying or doing something that will offend them. Their real trouble is within. Having "no love . . . nor long-suffering to bear the blunders and failures of others," they whine, gripe, and pout over petty matters that should have been laughed off and forgotten.

Mr. Baker believes that all these perversions of holiness spring from a common failure, "inattention to the Saviour's counsel, 'Learn of me.'" The ideal toward which true holiness strives is likeness to Christ. We need to discover His ways of relating to God, people, and things and then govern our own lives accordingly. The motive power for such love, purity, and service must be the Holy Spirit, indwelling, cleansing, stabilizing, and energizing our lives.

Well, it's an old book. But doesn't it describe a lot of people you know? Does it draw your picture, or mine? Nothing is more attractive than true holiness, nothing more repulsive than false holiness. □



*The ideal toward which true holiness strives is likeness to Christ.  
We need to discover His ways of relating to God, people, and  
things and then govern our own lives accordingly.*

## BY WHAT AUTHORITY

Catholicism placed the authority of the church above that of the Bible, arguing that the church produced the Bible. Every church faces the same temptation.

The dictionary at my elbow defines the New Testament as "those books in the Bible which were produced by the early Christian church, and were added to the Jewish scriptures (Old Testament)." The definition is acceptable but inadequate. The Church did produce those books which together make up our New Testament.

But it is also true that the Bible produced the Church. The apostles did not record a new message or ethic in the Gospels and Epistles. They wrote down the same truths which they had been preaching and teaching on their travels and in the churches. Their preaching was God's method of calling into existence those local groups of believers who together formed the whole Church of Jesus Christ.

The church does not have authority over the Bible, therefore. The authority of the Bible has a prior claim, because the message of the Bible, in its unwritten form, produced the Church. The Church

did not compose the Bible as it pleased. It did not create the New Testament by analyzing its own experience and development. The Church recorded a given message whose true author is God himself.

Essentially, the Bible is the proclamation, interpretation, and application of events, the acts of God to which His messengers bore heroic witness. The Bible serves the gospel which produced both Church and Scripture.

Therefore, the Church must examine its doctrines, ethics, and polity in the light of the Scripture. Where these do not square with Scripture, they should be reformed. Where they do square with Scripture, they should be reaffirmed with clarity and vigor. The Bible is our final court of appeal, not our tradition, not our experience.

This creates a continuing task, for while the Bible is a given, fixed authority, our understanding of the Bible is subject to growth and correction. We can never be content to ask only, "What did our fathers teach?" The enduring question is "What does the Bible teach?" □

## TOGETHERNESS

Brotherhood Week comes in February. With the awakening of the masculine conscience to feminine rights, it should be renamed "Brotherhood and Sisterhood Week." Those who prefer neutral designations may want to celebrate "Personhood Week," but to me that sounds demeaning. By whatever name, it gives us occasion to reflect upon the meaning of fellowship.

What is fellowship? One of our early preachers defined it as "two fellows in the same ship." The definition is witty enough, but is it adequate? What if the two hate each other? What if one is plotting to heave the other one overboard to the sharks? Just being together isn't fellowship.

There are some interesting references to "togetherness" in the life of the Early Church. The disciples were "all *together* in one place" when suddenly "they were all filled with the Holy Spirit." "All who believed were *together* and had all things in common," those with much caring for those with little. They

were "attending the temple *together*," praising God and growing daily. When threatened by the Sanhedrin, "they lifted up their voices *together* to God" and prayed for courage to go on witnessing. To summarize:

Together they received the Spirit.

Together they shared their goods.

Together they attended the Temple.

Together they prayed to God.

Together they witnessed for Jesus.

These are ingredients of genuine Christian fellowship. Such fellowship unites, supports, and encourages all the individuals involved.

A week which intensified such fellowship could revolutionize our churches! On the basis of what we mutually receive from God, and what we can mutually give to one another, all our lives could be greatly enriched. And that would produce a more fruitful ministry to the world about us! □



# The Art of Holy Refusal



by J. OTTIS SAYES  
*Kankakee, Ill.*

**W**HEN THE PROFESSORS in a graduate oral examination discuss and argue among themselves, most candidates for the degree let them take up the time. Other interesting discussions regarding the positive and negative forces and atmospheres are helpful to religious instruction. No side may seem to win or prevail, but no Christian can avoid developing the art of a holy refusal.

The old song "Accentuate the positive and eliminate the negative" has been representative of a popular philosophy and life-style in business, management of organizational life, promotional schemes, and religion. Many make this their basis of ethical decisions.

It seems so easy to say no as a rebellious child and so hard to say no to temptation and sin as one grows older.

A law of learning accentuates the fact that pupils seem to learn more when the atmosphere is positive and the material has a pleasant effect upon them.

People tend to give more in offerings when there is a positive challenge. They often work harder and longer when the task is surrounded with a pleasurable incentive.

The childhood story of the successful little train engine emphasizes the power of the "I think I can" attitude. More articles and products are sold by the peddler who presents the positive side.

Yet life does not always treat us so one-sidedly. Much of life presents itself in such a way that one is forced often to say no. A University of Chicago survey, several years ago, showed that man uses the word *no* approximately six times more often than the word *yes*. It is also easier to identify the negative than the positive.

Positive and negative forces seem to be a necessary part of electricity. Perhaps one might find evidences of this necessity in other fields of physics, chemistry, and the natural world. Some might debate the fact that this illustrates the laws under which man lives. Yet one who believes in the absolute unity of God would have to disagree with any necessity of evil or negative-positive forces within Him. It could be explained as a consequence of God granting the freedom of choice.

There may be no balance between the negative and positive in this life as long as a choice between good and evil is available. It may be a bouncing series between yes, yes, and no, no, no, or a continuous no to evil and a constant yes to good.

The saint who is surrendered to do God's will at all cost refuses to succumb to physical temptations, as Joseph said no to the sexual advances of Potiphar's wife (Genesis 39:7-23). Jesus refused to perform a miracle, which He was capable of doing, to satisfy

His physical hunger (Matthew 4:1-4). Holy living demands a negative attitude toward the satisfaction of physical desires through an unholy method. How much this no is needed in our present age!

Moses refused the sonship of Pharaoh's daughter and chose his kinship with the people of God (Hebrews 11:24-25). This is an example for Christians to follow in loyalties which are demanded today in our associations.

One cannot serve God and the devil at the same time (Matthew 6:24). Such loyalty to God helps one in decisions regarding possessions (6:19-21) and daily physical needs (6:25-34). Such singleness of purpose brings light and fulfillment in life in the midst of negative decisions which must be made (6:22-23). Moses suffered as a result of his refusal, but he endured the negative forces seeing the reward in the long run (Hebrews 11:26).

Since the events of life present many more possibilities of saying no, there must be something beneficial in such refusals. Some have suggested there is a "royalty in refusal." Daniel and the three Hebrew children said no to the king's command and idolatrous law (Daniel 3:16-18; 6:4-16). Unpleasant consequences came immediately, but good eventually triumphed over evil in both situations.

God does not guarantee that pleasant results soon follow refusing evil, nor can all of us appear with Jesus Christ as Moses did on the Mount of Transfiguration (Matthew 17:3) to show the triumph. But the payday will come someday (Galatians 6:7-9)!

We are often identified by our negatives, but a holy character is determined by what we refuse to become as well as by what we choose to be. Holy living is certainly a positive yes to God's will and way, but it more often means a definite no to so many temptations to sin. So there is power in this type of negative thinking.

Our world would be so different today if political leaders, business executives, educational instructors, and every person learned the art of refusal in daily decisions.

No matter what the immediate atmosphere or unpleasant results of refusing evil may be, there is a positive way of saying no which leads to life (Romans 6). There is an art to refusal in holy living! □

helps to holy living



# HOW A CHURCH IS BORN

A birth implies loving parents, anticipation, pain, attending physicians, tender care. It may also involve medications, adoring neighbors, loving grandparents, excited siblings, diapers, diseases, accidents, and measured intake of food.

Sometimes there are birth defects, sickness, death, and expensive bills. To some it is not worth the risk.

Few if any parents would ever say it was not worth the time, trouble, or expense to give birth to the infant and watch him grow through childhood and adolescence into adulthood.

## BORN SMALL

Churches, like human infants, are born small. There is some struggle to survive. Some have birth defects or grow sickly. Each one develops its own personality. In most cases, it becomes a carbon copy of its parents.

Infant churches, like humans, may make mistakes, be unthoughtful of parents, take some things for granted, and need help to stand on their own two feet—but it's all worth any effort.

## BIRTH CONTROL

More churches than humans are on birth control pills, however, and this is a most dangerous sign for the future of the gospel witness.

## NEW TESTAMENT PATTERN

It is well to observe the New Testament patterns of soul winning.

## FATHERS

Jesus began His ministry by first calling heads of families. There were Peter, James, Zaccheus, and others. Later He admonished, "Suffer little children to come unto me and forbid them not," but He called heads of households to be His first disciples.

## FAMILIES

Christ seemed to build on the family. It is rather clear that the New Testament churches were strong on family units.

## KEY PERSONS

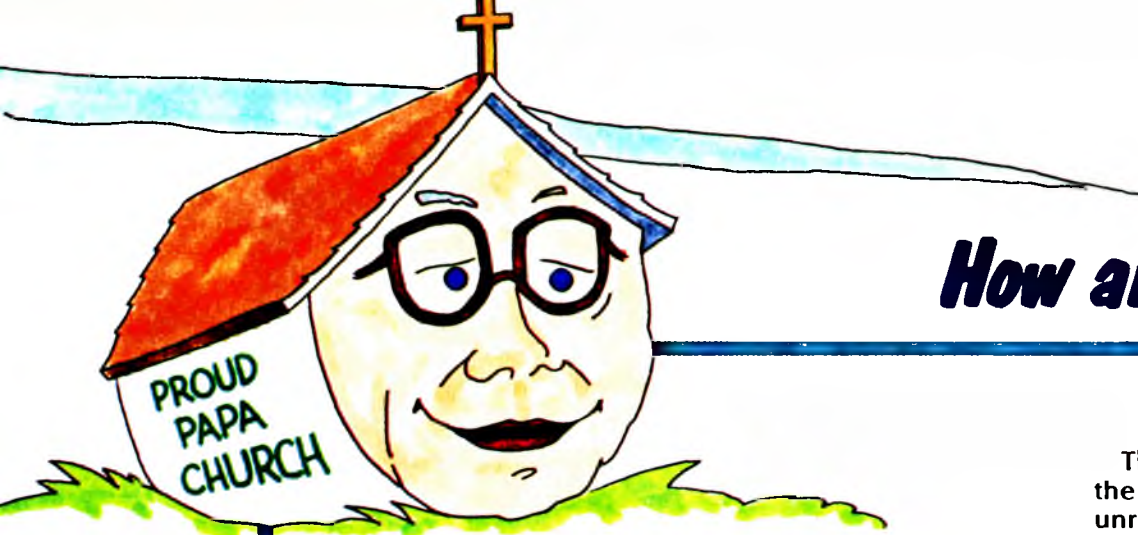
The Apostle Paul won key persons. He gravitated toward people of strength in the community, or rather the Holy Spirit led him to them. Lydia was a merchant of fine fabrics, for example.

## OTHER CULTURES

Early in His ministry, Jesus went to the Samaritans who were of a mixed race and despised by the Jews.

Paul took the gospel to the Gentiles. Peter in his best spiritual moments also went to minister to Gentiles, but had a hard time accepting anybody "different." Over this Paul and Peter had some conflicts.





## How are churches...

### RESPONSIVE PEOPLES

Jesus as well as His disciples worked with those ready to respond. Jesus instructed His disciples to move on if there was not responsiveness. (See Luke 9 and 10.)

### SELF-SUPPORT

Christ built an indigenous Church, that is, one that supported and propagated itself. Manna fell from heaven for the Israelites wandering in the wilderness, but Jesus did not produce gold snowflakes to "pay" for the propagation of the gospel, although He helped Peter find and catch the right fish to pay taxes. (Cf. Matthew 17:27.)

Angels did not come to do what men and women could do, though they appeared to miraculously accomplish some things beyond the human (Matthew 4:11; 28:2; Acts 10:3; 27:23).

Paul worked as a tentmaker to earn his own bread and keep. He told about paying his own way and not being chargeable to any man (Acts 18:3).

### HOUSE CHURCHES

The New Testament churches were started and maintained as home enterprises. The members were sensitive to one another's needs, sharing, fellowshiping, and discipling one another.

### TRAINED FOLLOWERS

Jesus was an example in prayer, sacrifice, and devotion. He trained His followers to know the Scriptures, know how to pray, and to be fearless in evangelism.

### TEAM STRATEGY

The use of a team in church planting emerges at Antioch where the Holy Spirit separated Barnabas and Paul from a most successful staff ministry to go out to plant many churches. They didn't go to people of a different language or culture, basically. They went to the home country of Barnabas and to the home country of Paul.

### POPULATION CENTERS

They went to major population centers along the well-traveled road to Rome to reach unreached people in unlikely places. They stormed the centers of learning and ecclesiastical authority. They preached on streets and in homes. Wherever people responded, they went to plant gospel seed.

Once a mob stoned Paul, his faithfulness was unabated, and the gospel seed grew.

The questions for us to consider in the 21st century are these: How are churches doing today? What are the most effective methods?

Most new churches these days start with the New Testament pattern of a planting team. We have always and will always find this method good. There are communities that can't be reached unless the district superintendent and home mission boards join in, after the pattern of Paul and Bars.

### SPONSORS

A far more effective pattern, however, is to have each church large or small to be able to support each other in sponsoring or mothering new work.

When the district sends in new work, launches a new work where there are no churches, there are inherent tensions. The established church feels threatened. It is protective of its rights, and fears "the" people and money.

On the other hand, if the new work is planned, prayed for, and sponsored by the parent church, they do not fear the outsiders. The difference lies in the proper biblical conception of the plan, the proper financing of the new work rests with the parent church, it willingly gives of itself in the process. A greater interest is maintained over a longer period of time. The parent church provides prayers, encouragement, and resources. The new work develops a stronger offspring.

If the parent church can also contribute to the district assembly every two to five years, an added blessing to the parent church and the pastor rewarded and not threatened although they may soon be as large as the mother church.

Sometimes through immature

# multiplied today? What are the effective models?

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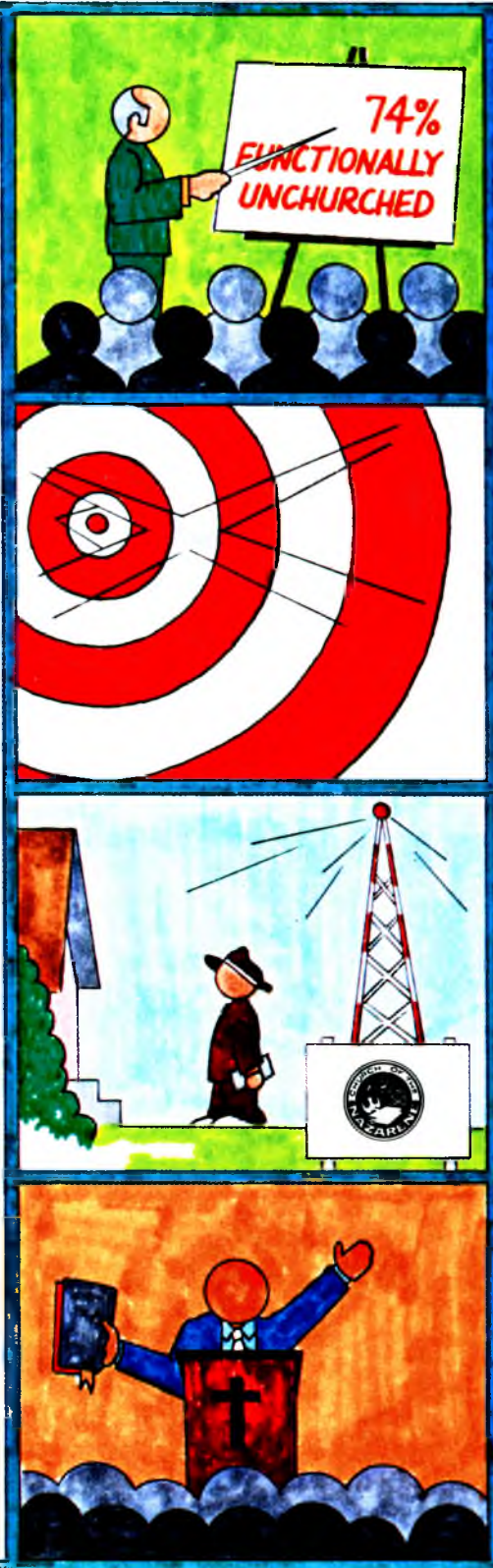
perience the offspring allows itself to be critical or unthoughtful of the parent church. The parent church then may become defensive or impatient. These are problems that are not unusual and can be resolved in true spiritual brotherliness beginning with the pastors involved.

We simply don't know how to do this very well. Most pastors respect their district leaders so much they don't want to be perceived as "running ahead" of leadership. Since the home missions assignment has been a key assignment of district superintendents, it is easy to sit back in a world of great need and wait for the district superintendent to do something about starting the new churches.

We are gradually doing a lot better in this matter as attested by the fact that we know of 65 churches that sponsored new churches last quadrennium in some measure. (Thirty-five actually "mothered" the new work.) Sponsorship took several forms.

1. The gift of large sums of money
2. The lend-lease of talented members for a short time
3. The gift of buses and bus routes
4. The transfer of the best Sunday school and youth workers
5. The purchase of sites
6. The support of workers
7. The physical activity of working door-to-door and in revival campaigns
8. Sharing staff equipment and facilities
9. Simultaneous and double use of buildings (especially for language church launching)
10. Home mission workdays brought as many as 50 skilled workers to a one- or two-day work mission to physically build the place of worship for that new group.
11. In all of this the district superintendent (like a faithful obstetrician) stood by to give counsel, leadership, and TLC (Tender, Loving Care).

A study of these churches reveals interesting principles being followed. These characteristics of growing churches and their big brother or parent church sponsors is worth noting.



## Characteristics of the Church Birth Process

1. Pastors were the key factor. They were burdened about the needy community and took it upon themselves to initiate action—in most cases.

2. Laymen were quick to respond to provide talent, physical labor, facilities, literature distribution, soul winning, Bible teaching, and money.

3. The district superintendents and district home mission boards were deeply involved from the outset in most cases.

4. Buildings were shared for duplicate or "special time" services for new groups.

5. The new mission groups often held united Sunday night services to report to the sponsoring church on their salvation successes. This had the effect of providing occasions for rejoicing, prayer support, and heightened interest in the new work.

6. Later, pastors and laymen visited the new work to show continuing concern and to minister. Two congregations were thus fostered in faith and in love toward one another.

7. The proud parent church was praised by general and district leaders in district meetings.

During 1976 we officially organized 40 new churches. There are 67 more works that have been started in anticipation of organization soon. Of these, 12 are Spanish, 6 are Black, 3 are Korean, and 3 are Chinese.

Was it worth it?

Ask any proud parent.

—Raymond W. Hurn  
Executive Director  
Dept. of Home Missions

Department of Home Missions  
Church of the Nazarene  
6401 The Paseo  
Kansas City, Mo.  
64131



# church schools

By Melton Wienecke

## HAPPENINGS

### BUS MINISTRY FOLLOW-UP MAKES COUNTY HEADLINES

The Burns, Ore., Nazarene bus ministry covers a whole county. A recent follow-up is exemplary and made news in the area.

A county newspaper said: "Fortunately, the Crippled Children's Division covered all Roni (McCanna's) medical costs, but wouldn't pay for his parents' expenses while he was in the Mayo Clinic.

"Medical bills had drained their savings. . . .

"Then the community stepped in.

"Phyllis Mason," said Mrs. McCanna, "she is the most wonderful person I know, drove the Sunday school bus that took the kids to the Nazarene church every week. She found out that Roni needed open heart surgery and really got things started."

"Phyllis met with the Rotary Club and told them the McCannas' plight. A community breakfast was held and before the coffee was cold, representatives from every community group in the county had decided on a project for their part (of the contribution).

"In less than a month, Burns residents as well as HEC members had donated \$2,500, enough to cover the costs of the trip." □

### YOUNG SINGLES WILL CONVENE AT VAIL FOR YSARI III

Yessirree! (spelled YSARI) is for young adults. The Young Single Adult Retreat International will be held at Vail, Colo., June 16-19, 1977.

Manor Vail Lodge in the Rocky Mountains will host men and women ages 22 through 39, beginning with supper on June 16 and ending at noon June 19. Personal growth seminars, sports, workshops, worship, music, and fellowship will attract the "never married," the "formerly married," and the widowed from across the continent.

Featured guests will include Bob Benson, Clarke Childers, Norm Shoemaker, Glaphré Gilliland, Gene Van Note, and others.

Further details will be sent on request from Orville Jenkins Jr., YSARI III director, First Church of the Nazarene, 6749 N.W. 39th Expressway, Bethany, Okla. 73008. □



Ninety-two-year-old Garcia Kunkel ("Grandma") was honored with an appreciation service on November 21, 1976, at York, Pa., First Church. She was presented with the Distinguished Service Award for her years of faithfulness to the church and her interest in the missionary work of the denomination. She is pictured with Missionary President Mrs. Keith Peck (l.) and Pastor E. Verbal Williams (r.).



## MONEY DOESN'T GROW ON TREES

Not for you.  
Not for your minister.  
You just barely get by financially.  
So does he.

The BIG difference between the two of you is that you probably own your own home.  
He probably doesn't.  
You will have a place to live when you retire.  
He won't.

But your minister is not alone. There are thousands of Nazarene ministers with precisely the same problem.

**YOU CAN HELP.** By making provision in your will to leave your home to the Department of Pensions, your home can become a home for a retired minister and wife when you no longer need it. For more information, write:

**Department of Pensions  
6401 The Paseo  
Kansas City, Mo. 64131**



### INTERNATIONAL LAYMEN'S CONFERENCE San Diego July 4-9, 1978

The Steering Committee for Singles met with Vernon Lunn, Detroit, chairman of the Laymen's Conference, to make plans for the significant role they will play in the 1978 gathering.

Conferring with Mr. Lunn (l. to r.) are: Marlene Martin, Littleton, Colo.; Chuck Watson, Euless, Tex.; Sharon Lunn, Lenexa, Kans.; Debbie Salter, Bourbonnais, Ill.; Warren Lane, Los Angeles; and Roxie Adams, Kansas City. Registrations for the conference should be sent to the Department of Communications, 6401 The Paseo, Kansas City, Mo. 64131. □

# HERALD OF HOLINESS

1976 Subscription  
Campaign Results

# HERALD

## SUBSCRIPTION CAMPAIGN WINNERS



The winning district superintendents in each of the five groups: Rev. Phil Riley, Dakota; Rev. R. J. Clack, Wisconsin; Dr. George Scutt, Northwest Indiana; Dr. James Hunton, Illinois; Rev. Paul D. Mangum, Philadelphia.

## The Five Winning Districts

Group	District	%	Superintendent	Campaign Manager
I	Illinois	145	Dr. James E. Hunton	Rev. William Chenault
II	Philadelphia	119	Rev. Paul D. Mangum	Rev. Clair Fisher
III	Northwest Indiana	135	Dr. George Scutt	Rev. Ray Wilson
IV	Wisconsin	132	Rev. R. J. Clack	Rev. Milton Campbell
V	Dakota	186	Rev. Phil Riley	Rev. Robert C. Hockett, Sr.



Dr. W. E. McCumber announcing the subscription campaign winners at the Superintendents' and Leaders' Conference.

Dr. W. E. McCumber announced the winners of the 1976 subscription campaigns at the Superintendents' and Leaders' Conference, January 10. Three districts—Illinois, Wisconsin, and Dakota—repeated their high-performance record, while two new districts were added: Philadelphia and Northwest Indiana.

The superintendents of the winning districts were given a beautiful desk pen set and a humorous figure of a running man of free-form plexiglas, holding a tiny briefcase marked "Herald of Holiness." The subscription campaign managers of the five winning districts were sent a \$100 gift certificate from the Nazarene Publishing House.

Also recognized were 16 other dis-

DISTRICT	1976 Goal	Largest Number of Subscriptions in 1976	Percent of Goal Reached	Increase in Percent Over 1975
<b>GROUP I</b> (over 8,000 members)				
Illinois	4,433	6,413	145	- 9
Southwest Indiana	4,159	4,735	114	- 3
Pittsburgh	4,028	4,138	103	5
Kansas	4,093	4,083	99.8	1.8
Central Ohio	4,781	4,615	97	4
North Central Ohio	4,108	3,685	90	
Northeastern Indiana	5,329	4,689	88	- 3
Akron	5,380	4,599	85	5
Alabama	4,120	3,352	81	-10
West Virginia	5,947	4,716	79	- 4
Southwestern Ohio	5,360	3,978	74	- 7
Michigan	5,052	3,470	69	- 2
Oregon Pacific	4,977	3,039	61	- 4
Eastern Michigan	4,273	2,516	59	4
Tennessee	4,505	2,654	59	-
Colorado	4,735	2,698	57	- 5
Los Angeles	5,440	2,896	53	- 2
Southern California	8,053	3,108	39	- 1
<b>GROUP II</b> (6,000-8,000 members)				
Philadelphia	3,336	3,980	119	-11
Iowa	3,080	3,390	110	- 4
Washington	3,194	3,295	103	- 4
Northwest	3,524	3,449	98	- 5
Northwestern Ohio	3,176	2,979	94	- 6
Northern California	3,031	2,815	93	-11
Intermountain	3,378	3,085	91	- 4
Missouri	3,692	3,214	87	- 3
Northwest Oklahoma	3,947	3,405	86	- 9
Chicago Central	3,472	2,938	85	6
Arizona	3,143	2,552	81	- 8
Kentucky	3,494	2,744	79	-10
Kansas City	3,886	3,044	78	3
Washington Pacific	3,719	2,845	76	- 6
West Texas	3,625	2,548	70	- 1
Georgia	3,529	2,244	64	4
Indianapolis	3,770	2,298	61	- 4
<b>GROUP III</b> (4,000-6,000 members)				
Northwest Indiana	2,942	3,983	135	- 1
Northwestern Illinois	2,759	3,565	129	-38
North Carolina	2,185	2,325	106	-14
Upstate New York	2,075	2,084	100.4	- 3.6
Virginia	2,887	2,896	100.3	- 5.7
New England	2,607	2,561	98	-10
Southern Florida	2,381	2,166	91	- 2
Sacramento	2,925	2,578	88	- 1
Southwest Oklahoma	2,364	2,059	87	-12
South Carolina	2,653	2,269	86	- 7
Central Florida	2,846	2,418	85	18
Central California	2,969	2,455	83	- 2
Joplin	2,670	2,106	79	-13
East Tennessee	2,427	1,843	76	7
Northeast Oklahoma	2,146	1,634	76	- 2
Dallas	2,949	2,060	70	3
San Antonio	2,002	1,411	70	- 3
Houston	2,398	1,553	65	- 5
South Arkansas	2,346	1,418	60	- 2
Eastern Kentucky	2,814	1,673	59	-
<b>GROUP IV</b> (2,000-4,000 members)				
Wisconsin	1,177	1,549	132	- 6
Louisiana	1,572	1,924	122	-
Canada West	1,548	1,859	120	3
Nebraska	1,146	1,319	115	- 9
Minnesota	1,228	1,379	112	-10
Southeast Oklahoma	1,837	2,037	111	20
Rocky Mountain	1,159	1,177	102	-13
Maine	1,670	1,589	95	-10
Canada Central	1,335	1,221	91	-14
North Arkansas	1,975	1,791	91	12
New York	1,691	1,481	88	- 6
Mississippi	1,776	1,422	80	- 3
North Florida	1,968	1,540	78	- 7
New Mexico	1,970	1,482	75	- 4
<b>GROUP V</b> (under 2,000 members)				
Dakota	917	1,705	186	- 2
Alaska	421	654	155	23
Canada Pacific	479	541	113	-18
Hawaii	411	314	76	-24
Canada Atlantic	625	468	75	-



tricts that reached or exceeded their goals. The district superintendents and campaign managers of these districts also received a gift for their achievement. Three other districts came within two percentage points of their goals.

The year 1977 should be an interesting one in the subscription competition. Superintendent Robert H. Scott of Southern California, determined to see his district move out of the bottom spot in percentage of goal, sent a mailgram to his pastors the day after the announcement was made. He would like to leave that bottom spot to neighboring Los Angeles District! Other districts are gearing up to chal-

lenge the leaders.

The back cover of the January 15 *Herald of Holiness* carried the listing of the subscription campaign months for all districts. Thirty-two districts

are having their campaigns this month. When subscriptions are received in your church, help to reach your goal. You will be spreading the gospel through the printed page. □



Other district superintendents whose districts reached or exceeded their subscription goal.

### “HOME” MISSION FIELD— 300 MILLION PEOPLE

A mission field with nearly 300 million souls?

That's right—Britain, Canada, and the United States. Within these areas live 300 million people for whom Christ died.

The 1976 *World Almanac and Book of Facts*, Newspaper Enterprise Association, lists the population as follows:

United Kingdom .....	55,900,000
Ireland .....	3,000,000
Canada .....	22,600,000
United States .....	215,000,000

In the interest of extending the kingdom of God to these 300 million people through the ministry of the Church of the Nazarene, the Department of Home Missions was chartered by the General Assembly.

Dr. Raymond W. Hurn is the executive director of this department of the

General Board. Its major assignments are in the areas of church planting and development, cross-cultural ministry, church loans, and architectural services.

Dr. Hurn expressed his concept of the church's mission in his 1973 denomination-wide CST study book *Mission Possible*.

“We cannot consider seriously the mission of the Church of the Nazarene,” he wrote, “apart from the events that led to Pentecost, the birth date of the Church of Jesus Christ. Our entire enterprise is connected to that event recorded in Acts 2 and the possibility of the baptism of the Spirit being repeated in our day.

“We came into being as a church, not for the purpose of multiplying churchly organizations or to satisfy the ambitions of a few organization-minded men, but rather to lift up a

neglected message that changes, sanctifies, empowers, blesses, and sends men out on the mission of Christ.”

Dr. Eugene L. Stowe, general superintendent advisor to the Department of Home Missions during the 1976-80 quadrennium, called the Nineteenth General Assembly in Dallas to “Lift Up Christ” in the next cities and towns by planting churches. □

### TWO GREAT OFFERINGS

Two annual offerings (Thanksgiving and Easter) provide most of the financial base on which the Church of the Nazarene carries out its mission of world evangelism.

After administrative costs are deducted, the remaining General Budget is divided 80 percent for World Mission and 20 percent for Home Missions.

Field work in Home Missions is principally carried out by the districts and local churches. Increasingly, local churches are responding to the vision of being “mother churches”—helping to bring new life to a nearby community through sponsoring a new church.

Churches who participate in such home mission endeavors are honored on their districts through the Growing Church Achievement Program—one of many programs maintained by the Department of Home Missions to encourage and reward home missionary outreach.

Honor and merit awards are available in two categories on each district—one category for churches with less than 50 members and one for those with more than 50 members.

Award winners are selected on the district level, usually through consultation between the district superintendent and the district advisory board. □



# YOU CAN HELP!

Your gift for ETHNIC MINORITY SCHOLARSHIPS offers hope for millions of ethnic minority persons in Great Britain, Canada, and the U.S.A. who need to be saved. Nazarene trained leaders will reach them.

Send your gift  
for minority  
scholarships to:

**Dr. Norman O. Miller**  
General Treasurer  
Church of the Nazarene  
6401 The Paseo  
Kansas City, Mo. 64131

For Trained Christian Leadership  
**APPROVED 10% SPECIAL**

## “MOBILITY” IS A GOOD WORD

Mobility of the American population is a major opportunity for church growth.

Nazarene church growth leaders (district superintendents) who will be attending the first Church Development Seminar in Kansas City, March 21-25, will be paying particular attention to mobility. It spells opportunity.

This is especially true in the South and West, traditionally strong areas for the Church of the Nazarene.

Since 1970, 2.6 million people have moved into the 16 southern states; in the same time frame, 1.5 million have moved to the West.

In December, the *U.S. News and World Report* used United States Census projections to figure growth rates for the four geographical regions from 1976 to 1984.

These projections indicate that the South will lead in growth with 12 percent; the West will be close behind with 11.6 percent; the Midwest will show 4.3 percent growth; and the Northeast will grow 3.4 percent.

A state-by-state comparison accompanying this article shows that this trend is already in full swing and is one that will continue for a while.

It is significant that no area is showing overall decline; only one state shows decline—New York at -0.7 percent.

Churches located in areas of population stability still face great challenges in effective ministry.

Even the most heavily Nazarene populations in the country have fewer than 1,000 Nazarenes per 100,000 population.

Nor should we think that while we may not be reaching many, other groups are. They are not.

Even the most optimistic measurements place U.S. church adherence at 70 percent.



The Penn Yan, N.Y., church is a home mission church on the Upstate New York District. Pastor Fred Willard's wife, Dona, painted a manger scene for the Christmas season. It was secured to the church quadrennial theme "Lifting Up Christ," which is mounted on top of the church roof, about 30 feet high. The display is lit at night with two flood lamps, and it is seen day and night by passing motorists.

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Church attendance is a more realistic measure, and it stands at approximately 40 percent for the United States.

Dr. George Gallup estimates the number of people who profess to being "born again" at about one-fourth of the total population.

Yet belief in God scores a surprisingly high 94 percent among U.S. respondents as compared to 88 percent in Canada and 76 percent in the United Kingdom.

Fifty-six percent of those polled in the United States indicated they considered their religious beliefs "very important."

### Opportunity

Restless mobility in a population characterized by a high degree of religious belief and a low degree of religious satisfaction suggests a high quotient of opportunity to vigilant churchmen.

This mobility suggests at least two scenarios.

**ONE:** People are moving out of certain areas. In these areas opportunity may occur in the form of a church building being placed on the market by another denomination who has found its people gone, but who lack a vision for church planting.

In the same vein, residents whose church of former allegiance has moved or changed may be open to new approaches. This is especially so if the new approach has the spiritual dynamic that can meet their needs.

The gap between belief and satisfaction can be used on behalf of church growth.

Thus an area of stable population does not mean a lack of growth opportunity.

**TWO:** There are areas of greater-than-average population growth.

### Tailor-made for Growth

In areas where the population mix is characterized by people moving in, they are tailor-made for Nazarene church growth.

New residents are in the mood for new experiences; old loyalties and ties were insufficient to hold them where they were. Their very newness suggests openness to change.

Growing populations fit with a growing social institution. The population mix is constantly growing. There is no end to prospects.

The church will thus focus its financial and human resources in areas of anticipated population growth.

District superintendents attending the Church Development Seminar in

Kansas City will discover that mobility—often a “bad word” in church circles—is actually one of God’s keys in unlocking the entire American population to the ministry of Christ through the Church of the Nazarene. □

### NAZARENES MINISTER IN 104 NEW LOCATIONS

Nazarene services were being held in 104 new locations in Britain, Canada, and the United States during 1976—the Year of the New Church.

Of these, 37 were officially organized into Churches of the Nazarene.

In addition, 67 new works are now functioning and may be officially organized in the future.

Of these, 12 are Spanish, 6 are Black, 3 are Korean, and 3 are Chinese. □



Pastor Don Williams (l.), Lacona, Ia., discussed with Dr. Jerry Ketner, assistant to the president, how he decided continuing education for the ministry was a priority. After graduating from Bethany Nazarene College over 20 years ago, he came to Mid-America Nazarene College for the January interim. His church board granted the time and some financial assistance. It is a good prelude to PALCON '77 at MANC.

### FIFTY SUPERINTENDENTS REGISTER FOR GROWTH COURSE

Fifty Nazarene district superintendents have preregistered for the March 21-25 Church Growth Seminar exclusively for district superintendents, according to Dr. Raymond W. Hurn, executive director of the Department of Home Missions.

The seminar is being sponsored by the Department of Home Missions as part of its response to “1977—The Year to Strengthen Weak Churches.”

The remaining district superintendents will have opportunity to take the same seminar in October.

Instruction at the seminars is being conducted at a level allowing Doctor of the Ministry credit for seminary graduates who qualify and wish the credit.

Instructors at the seminar will include Dr. Peter C. Wagner of the

Fuller School of Church Growth and Dr. Paul Orjala of Nazarene Theological Seminary.

A Phase Two Seminar is scheduled for January, 1978, to concentrate on church planting, primarily in the cross-cultural context. □

### CHURCH PLANTING AND DEVELOPMENT

A significant ministry to the 300 million persons in mission fields at home requires the rapid multiplication of churches and the accelerated growth and development of existing churches.

It is also essential that ailing churches be diagnosed and helped back to health if our mission is to be accomplished.

Thus, a Quadrennial Calendar of Home Mission Emphases was adopted.

1976—The Year of the New Church  
1977—The Year to Strengthen Weak Churches

1978—A Year of Church Growth Emphasis

1979—Building Better Buildings

1980—The Year of the City

In order to implement these emphases, the department has launched an unprecedented program of continuing church growth education.

District superintendents are participating in a series of Church Growth Training Seminars exclusively designed to meet their leadership needs.

An Externship Program has been designed to extend expertise on church growth and development to the local level.

Christian Action Learning Centers in different areas of the country provide for intensive field training in specialized mission fields at the college and graduate levels. □



The new Page, Ariz., Leeche Church



The parsonage nearing completion

### AKRON DISTRICT'S FIRST MEN IN MISSIONS PROJECT

During the month of September, men from the Akron District completed a church building which already had the shell erected and completely built a parsonage for the Navajo Indians in Page, Ariz. The church and parsonage were dedicated November 27, 1976.

Rev. Alvin Tso, the pastor of the Leeche Church in Page, expressed deep appreciation, saying, “The group was like a band of angels as they invaded us and built us a wonderful parsonage.”

One group, consisting of 15 men, worked the first two weeks of September, followed by a second group of 15 men working the next two weeks. They lived in campers, motels, and tents and were assisted by some of their wives. □



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BASS CLARINET (T C)

3 TO GOD BE THE GLORY

**BOOK C**

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FLUTE I, II

3 TO GOD BE THE GLORY

**BOOK D**

TROMBONE I, II, III  
STRING BASS

3 TO GOD BE THE GLORY

**BOOK E**

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3 TO GOD BE THE GLORY

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Pictured (l. to r.) are: Rev. and Mrs. Torgrimson, Rev. and Mrs. R. Jones, Miss Schultz, Dr. Speicher, Miss Oiness, Rev. and Mrs. Hendrix.

## RETIRED MISSIONARIES HONORED

Nine retired missionaries were honored at a missionary dinner held at Kansas City First Church, January 15.

The retiring missionaries were introduced to the crowd of more than 300 and presented with bronze plaques which read: "To \_\_\_\_\_ in appreciation for outstanding and dedicated service as missionaries in \_\_\_\_\_ for \_\_\_\_ years."

Those honored where Rev. and Mrs. Philip Torgrimson, missionaries in Peru for 30 years; Rev. and Mrs. Reginald Jones, missionaries in the Republic of South Africa for 45 years; Rev. and Mrs. Spurgeon Hendrix, missionaries to Argentina, Cuba, Chile, and Uruguay for 36 years; Miss Sylvia Oiness, missionary to Swaziland for 31 years; Miss Lorraine Schultz, missionary to Swaziland, South Africa, and Mozambique for 34 years; Dr. Orpha Speicher, missionary to India for 41 years. A total of 328 years of missionary service.

Each missionary spoke briefly.

Their theme was the same: "It's been a wonderful life. I wouldn't want to have missed it for anything. I wish I could go back and do it all over again."

While on the mission field the Torgrimsons and Joneses were employed in evangelism and church planting; the Hendrixes gave part of their time to evangelism and part of the time served in one of our Bible schools; Miss Schultz was a Bible school principal for most of her missionary career; Miss Oiness was a nurse at Raleigh Fitkin Memorial Hospital in Manzini; Dr. Speicher was medical doctor and surgeon, founder of the Nazarene hospital at Washim, India.

The retiring missionaries are settling in different locations. The Torgrimsons plan to live in Mount Vernon, Ohio; the Joneses will retire in South Africa, where he was born; the Hendrixes plan to live in Oklahoma, near his parents; Miss Oiness will live in Maryland; Miss Schultz and Dr. Speicher will retire at Casa Robles. □

—Department of World Mission

## NEWS OF CHURCHES

Prospects were near zero for Charlotte, N.C., First Church around the first of December. They were faced with the possibility of foreclosure due to heavy debt.

A story in the local newspaper alerted the community to the church's plight. Charlotte's churches and people responded with financial aid, in addition to help from the Department of Home Missions of the denomination's General Board.

Pastor Jerry D. Baker says there is a new air of confidence and excitement. Sunday school attendance has increased to 110. It was 45 a year ago.

Worship services have attracted 150 to 200 each Sunday morning. The frequency of altar services has led to scheduling the morning service at 10 o'clock and Sunday school at 11. This gives ample time for altar work and the pastor's dialogue class following the sermon. □



The San Antonio Spanish First Church, using cups of corn valued at \$5.00 each cup, gathered the Thanksgiving offering in pledges to be paid during November. Each time a cup was emptied into a crystal bowl, the people would count the amount of money, sounding like a great chorus as they counted 300, 305, 310, 500, etc., reaching the amount of \$573. When the money came in, it reached a total of \$602. The goal was \$600. Pictured (l. to r.) are: Pastor Alejandro Sandoval; Mrs. Ella Villejo, NWMS president; Mrs. Mary Tavar, treasurer; Daniel Molina, steward.

## GENERAL CHURCH LOAN FUND

One recurring problem of new churches is to provide a facility for worship and Christian education. Commercial financing for such facilities is often difficult to obtain for young churches with no institutional history.

For this reason, the General Church Loan Fund has been established to make mortgage loans to home mission churches who cannot otherwise secure financing.

Churches eligible for loans are those meeting two of the following three criteria:

1. Under five years old
2. Fewer than 50 members
3. Raising less than \$30,000 per year.

Loans are repaid on an amortized basis, and the funds thus collected are used to make new loans.

Gifts to the General Church Loan Fund are also on the list of Approved 10 Percent Specials for missionary giving.

In addition, hundreds of Nazarenes invest their savings in the General Church Loan Fund, receiving interest while their money helps build new churches. □

Not an armchair philosophy but a thrilling example of what the author believes and lives.



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## HOME MISSIONS ARCHITECTURAL AND PROMOTIONAL SERVICES

Churches, large and small, often need help in designing and building facilities that are contributory to the Nazarene spirit of worship and evangelism.

In addition, many churches need guidance in the complex legal and financial aspects of building.

The Department of Home Missions maintains a lending library of books relating to these needs. It also sponsored the publication of *Building God's House*, by Dr. James McGraw, in 1976, and is cooperating with the Nazarene Publishing House in the development of a comprehensive source book on church building which will be updated quadrennially.

The Department of Home Missions also has publications, news releases, films, filmstrips, slide sets, brochures, and displays to keep church growth and development concepts before our people.

A complete catalog of Home Mission books and audiovisuals was published in the December, 1976, issue of *Preacher's Magazine* or may be obtained by request from the Department of Home Missions. □



Rev. E. E. Wordsworth (*l.*), who will be 90 years of age on his next birthday, exudes enthusiasm for the church and our cardinal doctrine of holiness. A member from the church's first year, 1908, he has served as pastor, evangelist, and district superintendent. As a pastor, he started our first church in Minnesota; and while pastoring in Minneapolis, he brought Dr. J. G. Morrison (general superintendent, 1936-39) and the members of the Laymen's Holiness Association into the Church of the Nazarene. Even though his ministry brought him to Kansas City many times, Rev. Wordsworth had not visited the publishing house for over 30 years. When he saw the web presses roll out the printed page, tears welled in his eyes as he viewed the changes from hand-fed presses and remarked that "God has been good; praise His name." Of special interest to him was his book *Why Worry When You Can Pray* (over 35,000 copies sold), and he checked it out during the tour with book editor, Dr. Fred Parker, and his son, John Wordsworth, prominent layman from the Nampa college zone.

## SERVICES TO NEW CHURCHES

A New Church Packet is presented to each new church when it is organized. This packet is given, compliments of the Nazarene Publishing House and the Department of Home Missions. It includes:

- 1 Pastor's Program Planner
- 1 Uniform Church Treasurer's Record
- 1 Ideal Church Record (for dedications, marriages, memberships, etc.)
- 1 Church of the Nazarene *Manual*
- 48 Charter Membership Certificates
- 48 Prospective Membership Certificates
- 1 Articles of Incorporation for Churches
- 200 Tracts
- 1 *Master Buying Guide*

In addition, the Publishing House provides 24 *Worship in Song* hymnals and Sunday school material for one quarter. □

## OF PEOPLE AND PLACES

An Appreciation Day was held recently at the West Plains, Mo., church for Floyd Taylor in honor of his service as Sunday school superintendent for 40 years. He was first elected in 1936 as superintendent of the Allerton, Ia., Nazarene Sunday school, where he served for 15 years before moving to West Plains. He has led the West Plains Sunday school for 25 years. Mr. Taylor was presented a plaque. Several Living Memorial Gideon Bibles were purchased in his name in honor of his service. □

Chaplain Paul M. Pusey, U.S. Army, was recently promoted to the rank of lieutenant colonel. He is currently stationed at the Air National Guard Base at Selfridge, Mich., where he processes clergymen for active-duty commissions and facilitates all U.S. Army reserve component chaplains in the states of Michigan and Indiana.

Chaplain Pusey holds the Th.B. degree from Olivet Nazarene College, the M.Div. degree from the Nazarene Theological Seminary, the M.S. degree from Long Island University. He received the Doctor of Ministry degree from the Lexington Theological Seminary in May, 1975. He is a clinical member of National Alliance for Family Life (NAFL), a consultant to the Nazarene Family Counseling Services in Nashville, and a member of the Association for Clinical Pastoral Education (ACPE). □



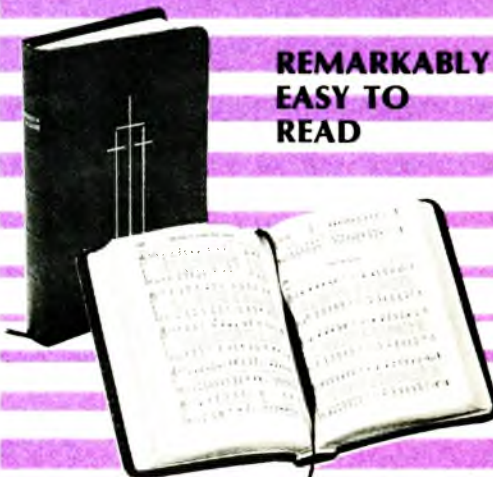
## NEWS OF CHURCHES

The new Cannonsburg, Ky., church was recently organized. The church began with a nucleus of 29 members, 20 of them received by profession of faith. The organizational service was officiated by District Superintendent John May and assisted by Pastor Charles A. Sparks and Assistant Pastor Roy Barber. □

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**INDIA  
TELEVISION SPECIAL**

Nazarene Communications announced a third television special in production, and it is scheduled for release this spring.

This 30-minute presentation is entitled "To Wipe the Tear . . ." and is based upon the 36-minute 16-mm. film of that title. The caring ministry of the Nazarene church is highlighted through the work of Dr. Orpha Speicher and the Reynolds Memorial Hospital in India.

Where the 16-mm. version of the film highlights Nazarene leadership and history, the new TV special introduces three seminary students: Sheryl Perkins, Rick Eastman, and Dean Jetter conversing with Dr. Speicher about topics that will attract the non-church viewer. Still the concern for the souls of India's masses comes through clearly.

For detailed information about receiving this television special for use in your area, contact:

**India TV Special**  
Nazarene Communications  
6401 The Paseo  
Kansas City, Mo. 64131

The 16-mm. version is available for church use now. There is a rental charge of \$25.00. To secure your copy contact:

**Film Department**  
Nazarene Publishing House  
Box 527  
Kansas City, Mo. 64141

—NCN

**NEW NATIONAL LEADER  
FOR SALVATION ARMY**

The Salvation Army announced January 21 the retirement of Commissioner William E. Chamberlain, national commander, and Mrs. Commissioner Chamberlain, national president of women's organizations.

Commissioner Paul S. Kaiser, Central territorial commander since July, 1974, is the new national commander, and Mrs. Commissioner Kaiser succeeds Mrs. Commissioner Chamberlain.

The new Central territorial leaders will be Commissioner and Mrs. John D. Needham, who were until recently the territorial leaders in the Caribbean and Central America Territory with headquarters in Kingston, Jamaica.


—NCN

**NEWS OF REVIVAL**

The Iberia, Mo., church reports a revival with Evangelist David Canen and Song Evangelists Harold and Hazel Liner. Thirteen seekers received help from the Lord. Rev. Wayne L. Bogue is the pastor.




Camera and lights focus (l. to r.) on Sheryl Perkins, Rick Eastman (back to camera), Dr. Orpha Speicher, and Dean Jetter. In the foreground are members of the production crew.



*The filmed ministry of  
Dr. Orpha Speicher  
and Reynolds Memorial  
Hospital of India*

## "TO WIPE THE TEAR"



**A**T LAST the Church of the Nazarene's medical ministry in India has been captured in a 35-minute, 16-mm. color film. For 40 years Dr. Orpha Speicher has performed a ministry to the whole person—beginning with the construction of a 105-bed hospital. Schedule a print for your church for use after January 16. The only cost is a \$25.00 rental fee. (FR-128)

---

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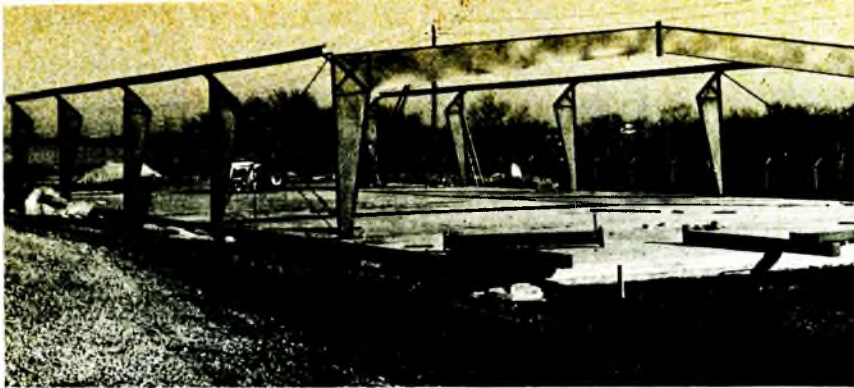
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FILM DESK  
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A new physical plant building is under construction at Mid-America Nazarene College. The estimated cost for the new building is \$40,000 using campus labor. It will be valued at \$100,000 when completed. The completion date is set for June 1. It will house the entire physical plant department including grounds, custodial, maintenance, a shop for students to work on cars, and the campus security office. This 150,000-square foot structure will be named Rollin Gilliland Physical Plant Building.



Noblesville, Ind., First Church set a Northwest Indiana District record during 1976 by placing 16 new names on the NWMS Memorial Roll. Rev. Ray Wilson is pastor of the church. Chairman Jim Davis (l.) is pictured receiving the sixteenth application from Gerald Cecil.

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## DISTRICT ASSEMBLY REPORTS

### HAITI SOUTH

The seventh annual assembly of the Haiti South District was held at the Southern District Headquarters. District Superintendent Florentin Alvarez gave his second report, and he was reelected with a near unanimous vote.

The Haiti South District is rapidly approaching mission status, and Dr. Strickland presented Rev. Alvarez a silver medallion recognizing his contribution to the progress of the Haiti South District. Dr. Charles Strickland ordained Arnaud Prophet, Andre Luxama, Renaud Paul, and Evans Grammont.

Increased giving by the local churches has made new projects and increased evangelistic outreach possible. At the same time, the district was able to decrease its request for subsidies from international headquarters for the coming year.

### HAITI NORTH

The seventh annual assembly of the Haiti North District was held at Gonaives, Haiti.

District Superintendent Delano Pierre, completing his second year of service to the district, reported.

General Superintendent Charles Strickland ordained four pastors: Pierre Antoine Marthene Jerome, Jean Francius Elieue, Paul Presendieue, and Jean Lubin Paul. □

## MOVING MINISTERS

DANIEL ARNOLD from evangelism to Des Moines Southside

J. LOWELL BELL from Greensburg (Ky.) Summersville to Lancaster, Ky.

RUSSELL BOUSEMAN from Pawnee, Okla., to Hydro, Okla.

DOUGLAS BRUMBAUGH from associate, Clovis (N.M.) First, to Carpinteria, Calif.

JIMMY CARTER from Brownfield, Tex., to Ozark, Ark.

JAMES C. CONKEY, JR., from Dellroy, Ohio, to Douglas, Ariz.

CHARLES DAWSON from Sweetwater, Tenn., to Church Hill, Tenn.

DANA DOUGLAS from Newport, Vt., to Saugus (Mass.) Cliftondale

VICTOR FLIEGEL from Dayton, Wash., to Sunnyside, Wash.

VERNON FREDERICKSON from Mason (Mich.) West Columbia to Lansing (Mich.) Kendon Dr.

ROBERT LEE HESTER from evangelism to Perryville, Ark.

LARRY HOPKINS from Metcalf, Ill., to Mt. Erie, Ill.

DANIEL JACKSON from associate, Ashland, Ky., to Saratoga Springs (N.Y.) Grace

C. EDWARD JOHNSON from Mojave, Calif., to Exeter, Calif.



MELVIN JUSTICE from associate, Springfield (Ohio) High Street, to associate, Bedford, Ohio

STEPHEN R. McWILLIAMS to Wilburton, Okla.

LEE MACKEY from Meridian (Miss.) Oakland

Heights to Louisville (Ky.) Greenwood

ROBERT W. MANLEY from Eagle, Ida., to district

secretary, Intermountain District

CURTIS MARTIN from Chickasha, Okla., to

Greensburg (Ky.) Summersville

DAVID S. PAYNE to Nicholasville, Ky.

DERYL REED to Guthrie (Okla.) Oakridge

ROBERT SKIPPER from Bradenton (Fla.) South-

wood to Goodlettsville, Tenn.

BRYAN SOLOMON from Rensselaer, Ind., to

Paducah, Ky.

JOHN H. SPEES to Fillmore, Calif.

WILLIAM C. STAGNER from Skiatook, Okla., to

Turlock, Calif.

HENRY W. STROMAN from Vilonia, Ark., to

Shattuck, Okla.

PAUL STROUD from Chanute, Kans., to Lawson

(Mo.) Canaan Hill

RICHARD SUMAN from DeKalb (Ill.) First to

Mt. Prospect, Ill.

EDWARD TRUSTY from Sayre, Okla., to Chick-

asha, Okla.

DALE VIARS from Miami South Miami Heights

to Riviera Beach (Fla.) Faith

BRUCE WASHBURN from Oakland, Me., to

Newport, Vt.

C. D. WESTHAFFER to Huntington (Ind.) First

ROSS B. WILEY to Louisville (Ky.) Maryville

LLOYD ZIMMERMAN to Stanford, Ky.

### MOVING MISSIONARIES

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dress: 2203 Second Ave., N.W., Prince Albert,

Saskatchewan, Canada S6V 5C6

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tral Africa, furlough address: 6 Colgate St.,

Danvers, Mass.

REV. AND MRS. HARRY FLINNER, Chile, fur-

lough address: 4615 Del Monte, San Diego,

Calif. 92107

REV. AND MRS. PAUL HETRICK, SR., Mozam-

bique, furlough address: c/o Rev. David Penn,

117 Miller Rd., Kingwood, W.Va.

MISS SHARON JONES, Swaziland, furlough ad-

dress: Rte. 3, Clinton, Ind. 47842

REV. AND MRS. OLIVER KARKER, Rep. of S.

Africa South, furlough address: Nazarene

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5749, San Jose, Costa Rica, Central America

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dress: P.O. Box 14, Manzini, Swaziland

MISS PEGGY TRUMBLE, Swaziland, furlough

address: 57 Princes Rd., Cleesthorpe, Eng-

land DN35 8AW

MISS ELISABETH TUBBS, Swaziland, furlough

address: Rte. 1, Pleasant Lake, Ind. 46779

MR. AND MRS. KENNETH WALKER, Swaziland,

furlough address: 210 S. Water St., Apt. 47,

Olathe, Kans. 66061

REV. AND MRS. ALLEN WILSON, Costa Rica,

furlough address: 130 S. Stadium Dr., Apt. 2,

Bourbonnais, Ill. 60914

### ANNOUNCEMENTS

Monticello, Ky., First Church will celebrate their fiftieth anniversary on Sunday, February 27. Evangelist Melvin Dishon will be the special speaker for the occasion. All former pastors, members, and friends are invited to attend. For more information, contact Pastor Eugene Campbell, Rte. 2, Box 2G-1, Monticello, Ky. 42633.

Rev. G. F. Underwood, a registered evangelist from the Akron District, reentered the evangelistic field January 1. His mailing address is: 150 Shadylane Circle Court, Warren, Ohio 44483.

### RECOMMENDATION

It is my privilege to recommend to our pastors and people REV. and MRS. JOHN SIPES, who are entering the field of full-time evangelism. He is a graduate of Nazarene Bible College in Colorado Springs. Rev. and Mrs. Sipes carry the full program of preaching and music. Contact them at: P.O. Box 486, Bucklin, Kans. 67834.—D. Moody Gunter, South Carolina district superintendent.

### VITAL STATISTICS

#### DEATHS

LAURA J. CAROTHERS died Jan. 7 at North Platte, Neb. Services were conducted by Rev. Ron Nelson. She is survived by her husband,

Walter; two daughters, Joan Cooper and Evelyn Downs; six grandchildren; and four great-grandchildren.

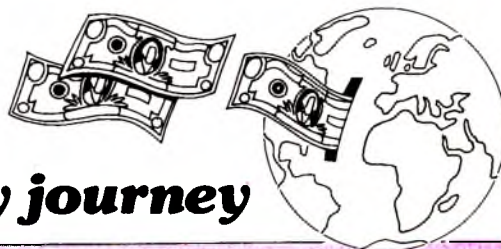
WILLIAM MADISON CARWILE died Dec. 17 in Meade County, Ky. Rev. M. C. Hash conducted the funeral services. Survivors include his wife, Mamie; one daughter; two sons; four sisters; and one grandson.

MONTIE CATES, 85, died Dec. 25 in Healdton, Okla. Memorial services were conducted by Rev. Odell Harris of Belton, Tex., assisted by Rev. James Deatheridge. He is survived by his wife, Jenny Grubbs Cates; 2 daughters, Mrs. Mary Lou Mick and Mrs. Rhewinna Farris; 2 sons, Montie, Jr., and Carlton Bellow; 6 grandchildren; and 10 great-grandchildren.

NILLIE SULLIVAN CROW died Dec. 9 at Bloomington, Ind. Services were conducted by Rev. M. C. Hash, assisted by Rev. Miller and Rev. Fred Couch. She is survived by two daughters, four sons, two sisters, and two brothers.

W. MAX FREDERICK died Jan. 6 at Portsmouth, Ohio. Funeral services were conducted

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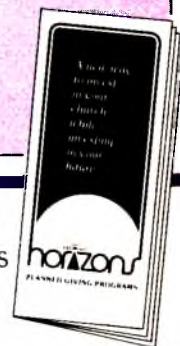
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# NEWS OF RELIGION

by Rev. Noah Sullivan. Burial was at Blissfield, Ohio. Surviving are his parents, Rev. and Mrs. R. B. Frederick; one sister, Joann Dunmire; and one brother, Rev. Wesley B. Frederick.

REV. LEONARD C. JOHNSON, 60, died Nov. 12 at San Dimas, Calif. The services were conducted by Rev. Hiram Sanders and burlal was in Forest Lawn Covina Hills. He is survived by his wife, Bernice; three daughters, Joyce Zahner, Janice Blakely, and Jackie Melinn; two sons, Walter and Kenneth; his father; one sister; and seven grandchildren.

ALICE LEWIS, 92, died Oct. 15 in Ventura, Calif. Miss Edwards traveled with the Aeoleon and Edwards quartets for many years. She also was voice teacher in Bethany Nazarene College for 13 years. She is survived by one nephew and two nieces.

REV. CHESTER P. LINTON, 72, died Nov. 4 at Bloomington, Ill. Funeral services were conducted by Revs. Donald E. Wise, Price Flannery, and Mike Tapscott. Interment was in Farmer City, Ill. Surviving are 2 daughters, Mrs. Pauline Milburn and Mrs. Mary Mitten; a son, Paul; 2 sisters; 2 brothers; 10 grandchildren, and 3 great-grandchildren.

LONNIE H. MARSH, 25, died Dec. 17 in Thornton, Colo. Memorial services were held in Denver by Rev. John M. Briles and Rev. C. William Morrison, with interment in Thornton. Surviving are his wife, Sheri (Shawman); two sons, Duane and Shawn; one brother, Garon; one sister, Mrs. Jana Dickey; and his parents.

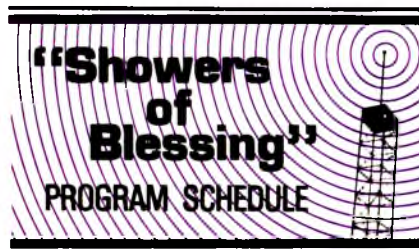
REV. VIRGIL MARTIN, 82, died Nov. 22 in Parma, Ida. Services were conducted by Rev. Ray E. Hibberd and Rev. Grady Cantrell. He is survived by three sons and one daughter.

MRS. VIRGINIA OSBORNE, 66, died Dec. 4 in Lawrenceville, Ga. Rev. Larry K. Spraker officiated at the services. Survivors include a daughter, Mrs. Lois Hannah; three sons, Charles W., Kenneth H., and Richard A.; two sisters; four brothers; and six grandchildren.

REV. MRS. R. R. (DORA) SHARP, 88, died Sept. 23 in Oshkosh, Neb. Funeral services were conducted by Rev. and Mrs. Richard Long. She is survived by one brother, nieces, and nephews.

DR. A. LeROY TAYLOR died Nov. 8 in Bethany, Okla. Memorial services were held in Bethany First Church with Dr. Roy H. Cantrell conducting the service, assisted by Dr. Ponder Gilliland, Dr. Jerald Locke, Rev. Sam Stearman, and Dr. Jim Van Hook. He is survived by his wife, Ruth; 4 daughters, Nell, Jean, Ann, and Kay; his sisters; and 10 grandchildren.

TYLER CHARLES TRUSTY, Infant, died Dec. 10 at Sayre, Okla. Graveside rites were conducted by Rev. Charles Stroud and Rev. M. Bert Daniels. Survivors are parents, Rev. and Mrs. Ed Trusty; paternal grandparents, Mr. and Mrs. Ralph Trusty; and maternal grandparents, Harold and Marjorie Taylor.



February 20  
"Your Destiny—Where It Begins"

by Chuck Millhuff

February 27  
"The Busy Signal"

by Chuck Millhuff

## GALLUP POLL REPORTS ATTENDANCE UP AT CHURCHES, SYNAGOGUES.

U.S. church and synagogue attendance rose in 1976, for the first time since 1958, according to a new Gallup Poll. Asked "Did you yourself happen to attend church or synagogue in the last seven days?" 42 percent of the respondents said yes. For the last five years, the figure was 40 percent, a low. A high of 49 percent was recorded in 1955 and 1958.

Gallup interviewed 13,898 persons 18 or older in more than 300 localities over nine selected weeks to account for seasonal fluctuations.

According to the Gallup analysis, 55 percent of Roman Catholics are in church in a typical week, 40 percent of Protestants; 46 percent of women, 37 percent of men. □

## ELECTION CAMPAIGN TOPS RELIGIOUS NEWS IN "CHRISTIAN CENTURY'S" YEAR-END LIST.

Religious issues in the presidential campaign and the awakened public interest in evangelicalism constituted the top story in religious news for 1976, according to the *Christian Century*, ecumenical weekly published in Chicago.

The periodical observed that Jimmy Carter's candid declaration that he is a born-again Christian suddenly made the American public aware of the vast religious subculture of the evangelical movement.

Other news events in the top 10, cited in the magazine's December 29 issue, were:

1. The internal struggle in the Episcopal church over whether to ordain women to the priesthood culminated in the decision by the Episcopal General Convention to approve women priests.
2. Liberation struggles in southern Africa accelerated.
3. The imprisonment of church workers in South Korea, Argentina, Brazil, the Philippines, and other countries was renewed evidence that totalitarian regimes feared the church's concern for the poor and oppressed.

4. The continuation of Northern Ireland's tragic civil war and the hopes raised by a peace movement organized by two Roman Catholic women, Mairead Corrigan and Betty Williams, underlined the suffering of Protestants and Catholics alike in that troubled nation.

5. Human sexuality received major attention in some Protestant churches and the Roman Catholic church.

6. Lebanon's two-year-old civil war seemed at an end when Syrian forces entered the country and were greeted by warring Christian and Moslem factions.

7. The issuance of the complete *Good News Bible* was a major event in religious publishing.

8. The formation of the Association of Evangelical Lutheran Churches, comprising five regional synods, marked a definitive split from the Lutheran Church—Missouri Synod by some 150 congregations, with more expected to join in 1977.

9. "Death" issues still were of concern to the public. □

## ISRAEL PROHIBITS FILMING OF "PORNO" LIFE OF CHRIST.

Danish filmmaker Jens Joergen Thorsen will not be allowed to produce a pornographic movie in Israel on the sex life of Jesus Christ, a government spokesman said in Jerusalem.

Yitzhak Agassi, a spokesman for the Ministry of the Interior, said that while Mr. Thorsen could come to Israel as a tourist, he would not be given a work permit, without which "it is impossible to go ahead with plans" for commercial filmmaking.

Mr. Thorsen has already been refused permission to film his controversial *Love Life of Jesus* in Denmark, Sweden, France, and Italy. □

**POOR AVERAGE.** The "average" Protestant church in America has under 200 members and is not growing, according to church leaders who attended a recent church-growth seminar in Kansas City. □



# THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ I have some questions relating to the Scripture that I would like to have answered. First of all, hunting animals for sport; what scripture passage condemns it? The ill use of animals by man? The use of guns?

I cannot cite to you a passage of scripture which specifically condemns the hunting of animals for sport.

The covenant which God made with Noah permitted the killing of animals for food, but forbade the killing of people, because "God made man in his own image" (Genesis 9:1-17). Animals were slain by divine permission, also, for sacrifices in certain religious rites. The principle involved here recognizes (1) the sanctity of human life, and (2) the utility of animal life. To put it in another way, animals were made for people, not people for animals.

The cruel treatment of any creature, human or animal, is not condoned by Scripture or by enlightened Christian conscience.

To kill for "sport," for entertain-

ment, simply advertises the fallen and depraved condition of the human species.

About guns; they were invented too late to be mentioned, pro or con, in the Bible. Other sorts of weapons are mentioned, and the principle involved in their use would not be different from that connected with guns. Guns have greatly increased the capacity of man to slaughter animals (and other humans), and they should be used with greater care than primitive weapons demanded.

The moral issue does not lie at the point of the weapon, whether a sling-shot or a shotgun. The moral issue rests on the questions, What is killed, and why? □

■ Where exactly did the tradition that Adam and Eve ate an apple come from? Our fifth and sixth grade Sunday school class has asked this question, and no one in our church seems to know.

Neither do I. But I know where it didn't come from. It didn't come from the Bible.

The nature of the forbidden fruit is unspecified. The purpose of the forbidden fruit is evident. It represented the divine limitation upon human freedom. It served to remind man that he was lord over the earth but steward under God. His "dominion" was relative, not absolute. He was not free to do as he pleased; he was free to do as

God commanded.

Eating the forbidden fruit was Adam's attempt to be God over his own life, to reject His stewardship, to grasp at total lordship.

Since the fruit had this purpose, any kind of fruit chosen by God would have served that purpose. No one knows what kind of fruit it was, and guessing at it is a waste of time. So far as we know, the apple tradition is a lot of applesauce. □

■ Where does the soul of the person prepared to die go immediately after death? Where does the soul of the person unprepared to die go immediately after death? Does the person who has experienced the cleansing of the Holy Spirit in a definite second work of grace go immediately after death to a different place than the person who is born again and walking in all known light but has not yet experienced that cleansing?

In the light of such passages of scripture as Philippians 1:21-23; 2 Corinthians 5:6-9; 1 Thessalonians 4:13-17; 5:10; and Revelation 7:13-17, I believe that all the Lord's people, when they die, go at once into His presence. As to the others, where they go immediately after death depends

upon whether death ends their probation, a question over which evangelical scholarship is divided. The finally repentant, I believe, experience God's absence, set forth under such terrifying figures as outer darkness and unquenchable fire. □

REV. DONALD W. WOODRUFF, 72, died Dec. 21 at Columbus, Ohio. Funeral services were conducted by District Superintendent Terrell Sanders and Rev. E. K. Richey. He is survived by his wife, Eva; two daughters, Mrs. Tудie Shields and Mrs. Donna Faye Gee; six grandchildren; and three great-grandchildren.

## BIRTHS

to MEL AND KAY (KEOPPEL) BLOHM, Sterling Heights, Mich., a girl, Tiffany Kay, Dec. 21 to MR. AND MRS. JIM BYRD, Dexter, Mo., a girl, Sara Renee to MICHAEL L. AND JUDY (STANFILL) ENDERS, Fredericktown, Mo., a boy, Jason Michael, Nov. 21 to MR. AND MRS. MARVIN FINCH, Dexter, Mo., a boy, Thomas Andrew to JOHN AND MARVA (SHIPMAN) FOULKS, Bourbonnais, Ill., a boy, Christopher Sean, Dec. 18

to NOLAN AND KAREN (DE BOARD) GOOKIN, Denver, Colo., a boy, Clark Thomas, Oct. 16 to BOB AND TERESA (VORCE) JACKSON, Ashland, Ore., a girl, Ann Janette, Jan. 9 to JOHN AND ALMA (MALONE) JOHNSON, Venice, Fla., a boy, Jason Lee, Dec. 26 to GLEN D. AND CHARLOTTE (PUCKETT) SLINKER, Duncan, Okla., a boy, Keith Aaron, Oct. 14 to WAYNE AND CINDY (SUMROW) VAUGHT, Dallas, Tex., a girl, Heather Denise, Sept. 26

## ADOPTION

by REV. ROBERT D. AND ELSIE LEWIS, Venice, Fla., a girl, Lissa Leigh, born Sept. 7, adopted Dec. 20

## MARRIAGES

BARBARA ANN JOHNSTON and DAVID CHESLEY NAJARIAN at Chariton, Ia., Oct. 2 DONNA LOUISE NAJARIAN and JERRY RICHARD GREEN at Ft. Myers, Fla., Jan. 1 DELLA RUSS and HOWARD V. PHILLIPS, at Oberlin, Kans., Nov. 27 EMILY MOORE and LLOYD LYNN, SR., at Connersville, Ind., Jan. 4 DOROTHY BROOKS and REYMANN DE LONG at Marietta, Ohio, Jan. 8

## ANNIVERSARIES

MR. AND MRS. WILLIAM B. HALL of Placencia, Calif., First Church recently celebrated their sixtieth wedding anniversary. They have been members of the congregation for over 40 years. The church honored them with a reception and presented them with a money tree.

REV. AND MRS. HUGH S. CLARK celebrated their golden wedding anniversary January 2, 1977, in Georgetown, Ky. They were married December 31, 1926, in New Castle, Ind. Hosts for the event were their children, Mrs. Joseph E. Clark, Mrs. Lenox Dalton, Mrs. Robert Tackett, Paul T. Clark, and Robert D. Clark and their families.

REV. AND MRS. CLARENCE H. WILSON of Bethany, Okla., celebrated their fiftieth wedding anniversary November 28, with a reception at the home of their daughter, Mrs. Lucille Collins. They have 6 children: Clarence, Jr., Dallas; Lucille Collins, Bethany, Okla.; Haskell, Amarillo, Tex.; David, Mt. Pleasant, Tex.; Ruth Akin and Barbara Luton, Bethany, Okla. There are 14 grandchildren and 5 great-grandchildren. The Wilsons have served as pastors to various churches on the Dallas, Houston, Kansas, and Southeast Oklahoma districts. Rev. and Mrs. Wilson recently retired from active ministry after 35 years and now reside in Bethany, Okla.

## DIRECTORIES

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

# PAUL R. MARTIN (1915-77)



The funeral service for Evangelist Paul R. Martin was held at the Oakland, Calif., First Church, January 15, at 2 p.m.

Organist Don Crewdson and violinist Walter Bell played the prelude. Dr. E. E. Zachary, superintendent of the Northern California District, gave the following tribute:

*We give thanks to God for the life of Rev. Paul Martin—preacher, pastor, evangelist, author, churchman, Christian—a true ambassador of Jesus Christ.*

*As a preacher he proclaimed the Word of God uniquely, positively, and powerfully, clothed in words and thoughts that fitted everybody. Children loved him; young people rallied to him; older people laughed, wept, and shouted under his ministry. Thousands knelt at the altar for life-changing prayer at his invitation. . . .*

*He began his ministry in Mukilteo, Wash., and he referred to his friends in Mukilteo in his recent narration of the television film "Let It Happen." He also served at Glendale, Berkeley, Porterville, and the San Francisco Chinese Church in California. But his first love was evangelism, whether in his local church, in youth camps, district tours, or camp meetings. . . .*

*The titles of his books indicate his zest and joy of living—"Family Fare"; "Good Morning, Lord"; "Good Night, Lord"; "Have a Good Day"; "Get Up and Go"; and "The Holy Spirit Today"—all brought messages of deep spiritual truth with refreshing clarity. . . .*

*He was preparing for an evangelism tour of Africa with his son, Dr. Michael Martin, when God invited him to a greater tour of the Eternal City! After an unusually wonderful day with his family, it was "Good night, Lord"—and "Good morning, Lord!" Paul Martin, servant of God, arrived in heaven!*

Paul's pastor, Rev. John S. Knight, read a telegram from the Board of General Superintendents and acknowledged the many other wires and letters.

Rev. Gilbert Rushford, pastor of San Bernardino First Church, Calif., sang "I Will Not Forget Thee," accompanied by his wife, Vera.

Dr. Donald J. Gibson, executive director of the Department of Evangelism, read the Scripture and paid tribute to the years of evangelistic service Paul had rendered.

Dr. Edward Lawlor, general superintendent retired, brought the message, using as a text, "I knew a man in Christ," 2 Corinthians 12:2. He had also preached the funeral for Paul's father, Dr. E. E. Martin, 25 years previous in Red Deer, Alberta, Canada.

Rev. Rushford concluded the service singing "How Great Thou Art."

Paul's body was interred in the Mountain View Mausoleum, Oakland, to await the resurrection "at the last

trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52). □

## TO PAUL . . . WITH LOVE

Paul Martin's personal gift to me is the permanent and clear memory of the most loving, lovable man I ever knew.

God gifted him with warmth, with wit, and enthusiasm, and imagination, and sensitivity, and faith, rarely combined so generously in the soul of any one man. So much so that people everywhere intuitively and instantly sensed: this man understands . . . this man cares . . . this man is to be trusted . . . especially, this man is to be trusted.

Some, with superficial thought, seeing his public rapport and special popularity with young audiences, may have mistakenly credited this to his sense of rhythm, timing, humor, and unpredictable style. (All of which made him one of a kind.) But the secret of his incredible communication and influence is simply that he was real.

Something about this man said to them, and to me, He is what he says. There's no gap. No disguise. No unfortunate inconsistencies. Not one. Ever. Yes, his gift to me includes the clear and permanent memory of a godly man reaching out to thousands with love and truth . . . in hundreds of different places . . . in a thousand different ways.

But that's not all. If he had never stood before an audience . . . if he had never said a public word . . . the parents of this church, of whom I am one, would have ample reason for unending gratitude for the love and frequent deeds of kindness and interest he offered our sons and daughters personally and privately. He was in the right place . . . at the right time . . . with just the right touch. His concerns were specific, because he got close . . . in fact, he got inside.

He was a man of good cheer and good will. He loved his church. He improved its atmosphere and attitude . . . wherever he went. Who? and What? and When? and Where? and Why? were subjects of great interest to his curious and lively mind.

He often knew more than he said. And he never brought even the slightest blemish to the reputation of a brother by careless word or gesture. His only irreverence was reserved for those foolish, man-made sacred cows of ours. I wish we could have learned more of what he knew about the perils of taking ourselves too seriously.

And most of all, he loved with a rugged tenderness as he showed us how as Christian husbands, and fathers, and brothers.

So Monica, and Michael, and Ted, and Mary, and Leora, and Ebb, you couldn't help but love him . . . as do we . . . and even more. We have entered your valley with you. Feeling too the pain of this separation . . . wishing that our sharing of that ache would somehow lessen yours . . . yet knowing it cannot be. Paul would have us know that it's not Christian to deny the pain, but it is extremely Christian to expect the miracle of joy in the midst of it. Jesus, let that miracle happen now. Both here and at 451 Lee St., Apt. 301, Oakland, Calif.

So, Paul, someone very close to both of us renamed you just three days ago. He called you "Lasting Friend." Because you are that to him, and because he saw you live like Jesus here, he sees you safe, rested, and very happy in His presence now. And so do I. But not only in His presence. You must be literally surrounded by those who have been waiting. Your father . . . your mother are there. That must be some kind of celebration.

I don't know how many fun-loving, boisterous, Martin-type saints have arrived, but maybe you ought to hold it down for a few days just in case some of the quiet ones need to get used to you. On second thought . . . don't bother. Celebrate! Let it go! You're home. Why not?

When you get a chance, tell Dr. Bresee that you have been very recently among his people . . . the Nazarenes. And that he would know them, by their fruit, by their love, by their caring. They have not and will not turn away from the path of beginning . . . Spirit-cleansed hearts . . . Spirit-led lives.

I'm sorry you missed Africa by a few days, but why don't you just sit down with Harmon Schmelzenbach for a while. I'm sure he can fill you in. And while you're at it, find Esther Carson Winans, and Sidney Knox, and tell them the battle is still on, that this very week the church sent some more replacements and will never stop.

Say whatever you want to Jesus. You won't have to learn that. You've been doing it for a long, long time.

I will miss the squeal, and snort, and wheeze of his laughter, the quick clapping of his hands, the strength of his faith, the lift of his encouragement, and the benefit of his prayers. I will miss that heavy arm across my shoulders and that certain half-clumsy hug of silent, understanding friendship. But don't tell me I've had my last Paul Martin hug. I don't believe it. Someday . . . largely because of his life and love . . . and by God's great grace . . . we'll be together—again. Forever. Amen. □

*(A tribute written and read by Paul Skiles on January 18, 1977, in the annual meeting of the General Board.)*

### THE PAUL MARTIN MEMORIAL FUND

In response to many inquiries the Department of Communications has established the Paul Martin Memorial Fund for World Mission Radio. Paul was a communicator, and no finer tribute could be fashioned than to "give the winds a mighty voice" by proclaiming the Good News to every nation in his memory.

Friends who wish to participate may send checks to Dr. Norman Miller, General Treasurer, 6401 The Paseo, Kansas City, Mo. 64131. □

—NCN



Pictured (l. to r.) are: Dr. E. V. Dlamini; Dr. James A. Brickley, president of Eastern Michigan University; the Hon. Beth W. Milford, member of the Board of Regents.

### SWAZI NAZARENE INTERNATIONAL BOARD MEMBER RECEIVES ACADEMIC HONOR

Mr. Ephraim Vusa Dlamini, permanent secretary of education in the kingdom of Swaziland and a lifelong member of the Church of the Nazarene, received an honorary degree of Doctor of Education from Eastern Michigan University, Ypsilanti, January 23. Approximately 300 were in attendance.

Dr. James A. Brickley, president of Eastern Michigan University, in speaking of Dr. Dlamini and the Church of the Nazarene, said: "The Church of the Nazarene and the good work of its missionaries are the reason Swaziland is free and not Communist."

In responding to the university and the honor, Dr. Dlamini gave a long tribute to the Church of the Nazarene and its coming to his country in 1910. He emphasized the point that the church came to Swaziland with a threefold purpose: (1) medical, (2) educational, and (3) evangelistic. He stated that the Church of the Nazarene has the largest number of schools of any denomination in Swaziland, and that it was the first to establish teacher education and secondary schools.

Dr. Dlamini's involvement with

EMU came about when the Swazi government decided it needed to upgrade its schools. The age of technology and independence was upon them—their curricula did not reflect this. So the government of Swaziland turned to the United States State Department for help. The U.S. State Department recommended Eastern Michigan University School of Education. EMU sent a team to Swaziland 15 months ago. □

### NWMS RAISES RECORD OFFERING

Mrs. Wanda Knox, executive secretary of the Nazarene World Missionary Society, reported that a record \$158,451.26 had been raised for the World Mission Radio Offering. This exceeds the \$150,000 goal that had been set.

The General Board approved the goal of \$175,000 set by the NWMS General Council for World Mission Radio for 1977.

This fund supports the multi-language outreach of the denomination's gospel radio programs. At least one is now aired weekly in 50 countries of the

world, and by shortwave it can be heard in at least 83 countries.

Radio is still the world's mass media system. The transistor-made radio is portable and inexpensive and makes it possible for millions to be informed. □

—NCN



Ruth Hedberg (l.) and Lucille Ogden are the newest members of the NPH retirement club, as of January 1, 1977. Ruth, who worked in order-clerical, and Lucille in bindery, are not members of the Church of the Nazarene but are born-again Christians. Both have left their Christian impact on those with whom they worked. At a farewell luncheon given in their honor, both noted that the publishing house was the finest place they had ever worked.



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# Behold, All Things Are New

**J**UDY FIRST MET CLAUDIA through her job as a caseworker. Having graduated from a private denominational school, she was warned not to use her job for church-related purposes. Her only means of giving assistance was to be through state aid. Church and state were to be kept separate.

Yet, when Judy met Claudia, she recognized her depression. Knowing the inadequacy of the state in providing such basic needs as warmth and friendship, she invited Claudia to church. Claudia attended the Church of the Nazarene for the first time that Wednesday night, when I first met her.

Claudia is a young, intelligent, and sensitive person who, as the daughter of a boy scout executive, moved fairly often. She was on her own quite early in life. Trying several different living arrangements at various places around the country, she ended up most recently in Kansas City, Kans. Living alone with no family or friends in the immediate area, and facing some major problems, she was glad at the suggestion by Judy to attend church.

Claudia discovered Nazarenes to be warm and loving people. After her first Wednesday, she attended church on Sunday and again the next Wednesday. At various times in her life she had attended church. She knew there was strength to be drawn from the worship experience, though she had never been born again.

Since people are most responsive to new friendship possibilities and to the good news of Jesus Christ when they are lonely and at crisis points, Sheryl made an appointment to visit Claudia and tell her more about the church. Sheryl is a concerned, sensitive, young adult at Kansas City First Church. Thursday night Sheryl, Frank, and I visited in her home.

It was easy to become friends with Claudia. As we talked together, we found a number of

things in common, friends such as Ron and Judy, who had first brought her to the church, and various places around the country we had visited and/or lived. As we discussed the church, it was natural to share a personal testimony, relating how my life was before I came to Christ and how different it is since knowing Him.

We asked Claudia if she thought she would go to heaven and why. She replied, "Yes, because the good outweighs the bad in my life." But she allowed us to share how one can know for certain that he has eternal life.

Claudia listened intently while we shared the gospel with her. She was amazed to discover that heaven is a free gift, something that cannot be earned or deserved. We told her the problem is that man is a sinner. Because God is just, as well as loving, He must punish sin. Yet Jesus Christ paid the penalty for sin by His death on the Cross, purchasing pardon and providing a place in heaven for us. So one receives salvation by faith in Jesus Christ.

Claudia was impressed by the logic of the gospel. She was also being moved by the Spirit. When asked if she would like to accept Christ by faith, with tears in her eyes she shook her head and quietly said, "Yes."

Sheryl prayed a prayer of repentance and Claudia repeated it. Soon her face broke into a smile, and at that moment she became a new person in Christ.

At this writing, Claudia is about six weeks old in the Lord. She is enjoying her Sunday school class. She has read the Gospel of John and has begun reading the missionary books. Claudia is also involved in doing a Bible study designed to assist new Christians in the faith. Her transformation is clear, having begun a new walk with God. For Claudia, "old things are passed away; behold all things are become new." □

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



Rev. Mel McCullough uses the facilities of NARF in Kansas City to finalize travel plans for the Latin American Youth Encounter with Rev. Clyde Golliher in Lima, Peru.

### LATIN AMERICAN YOUTH ENCOUNTER

Nazarene youth leaders from the eight countries in South America where there are Nazarene churches (Argentina, Brazil, Chile, Colombia, Bolivia, Ecuador, Peru, and Uruguay) met near Lima, Peru, February 1-6 for a youth discipling and evangelism conference.

Rev. Mel McCullough, executive director of the Department of Youth Ministries, presided. General Superintendent William Greathouse spoke to the 224 registered delegates at the conference and led in the closing Communion service.

Rev. Jonathan Salgado, director of the Nazarene Bible Institute in Guatemala, brought the morning Bible devotions. Rev. John Hall, mission director in Ecuador, spoke at the evening services. New youth materials in Spanish were presented. □

—NCN

### GENERAL BOARD ELECTS OFFICERS

On Monday, January 17, the General Board elected its officers for 1977 as follows: chairman, Mr. Vernon Lunn; president, Dr. Willis Snowbarger; first vice-president, Dr. Harvey Hendershot; and second vice-president, Rev. Gene Fuller. Three members-at-large were also elected: Dr. Robert Collier, Rev. Richard Zanner, and Rev. Ross Hayslip.

These seven constitute the executive committee of the General Board. □

—NCN

### EXECUTIVE DIRECTORS ELECTED BY GENERAL BOARD

The General Board met Monday, January 17, at 9 a.m. Following organizational meetings of the departments, the General Board elected the following executive directors: Dr. Chester Galloway, acting director of the Division of Christian Life; Mrs. Miriam Hall of Arvada, Colo., Department of Children's Ministries (Mrs. Hall is acting in this capacity until she gives her final decision on her acceptance of the election); Melvin McCullough, Department of Youth Ministries; and Dr. Kenneth Rice, Department of Adult Ministries.

For the following departments the incumbent executive director was reelected by unanimous vote: Communications, Education and the Ministry, Evangelism, Home Missions, Pensions and Benevolence, Publication, and World Mission. The manager of the Nazarene Publishing House was also reelected by unanimous vote. The board approved a plan for further study on a person to be named executive director of the Department of Stewardship. A mail vote will be conducted in the spring. □

—NCN

### GRADUATE SEMINARY PLANNED FOR FAR EAST

The General Board at its annual meeting, January 19, approved a plan to establish a graduate seminary to serve districts and mission fields in the Far East.



It is to be located in the greater Manila area, Philippine Islands. The target date is mid-1978. Dr. Don Owens, professor of missions at Nazarene Theological Seminary, was elected to head the new seminary.

The seminary will be operated administratively under the Department of World Mission, and functionally under Nazarene Theological Seminary. Tentative plans envision that at least at the outset degrees will be conferred on graduates by NTS. □

—NCN

We express our sincere gratitude to our people for the wonderful Thanksgiving Offering which totaled \$4,885,799. This is the largest Thanksgiving Offering on record in the Church of the Nazarene.

—CHARLES H. STRICKLAND  
for the Board of  
General Superintendents



### FIRE DAMAGES INTERNATIONAL HEADQUARTERS BUILDING

Fire was discovered in the International Headquarters Building at 6:45 Thursday morning, January 27. The fire was contained to a small area because of the fireproof structure of the building. However, smoke and heat damage was extensive and penetrated the entire building, with heaviest damage to the hallways and stairwells and main entry and lobby. Intense heat caused cracking of the inside glass doors as high as the third floor.

The switchboard, Headquarters Operations office, and the mail room were kept kept in operation, but the remainder of the employees were sent home. Crews of workmen began immediate repairs and cleaning. Burned-out telephone wires were replaced the same day, and "business as usual" on a limited basis began again on Friday.

The property was covered by insurance, and Paul Spear, executive administrator, said the adjuster set a figure of \$61,042. □

—NCN

### GENERAL BOARD TO PURCHASE LAMBS CLUB BUILDING

The General Board approved the purchase of the building occupied by the Manhattan Church of the Nazarene, subject to the availability of appropriate financing and the inspection and favorable report by the executive director of the Department of Home Missions and the chairman of the Finance Committee. Rev. Paul Moore is the pastor.

While title will be held by the General Board, supervision of the facilities will be the responsibility of the Department of Home Missions.

The Manhattan Project, a means of evangelizing the inner city, has been challenged by the heavy expenditures such an operation in the center of a large metropolis requires. Appeals to local people and churches throughout the United States have enabled the project to get under way. □

—NCN

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Glorious Things of Thee Are Spoken

Good Christian Men, Rejoice  
Grace Greater than Our Sins  
Great Is Thy Faithfulness  
Guide Me, O Thou Great Jehovah  
(Williams-Hughes)

Have You Any Room for Jesus?  
He Lifted Me  
How Great Thou Art  
How Sweet the Name of Jesus Sounds  
I Know That My Redeemer Liveth  
(Fillmore)

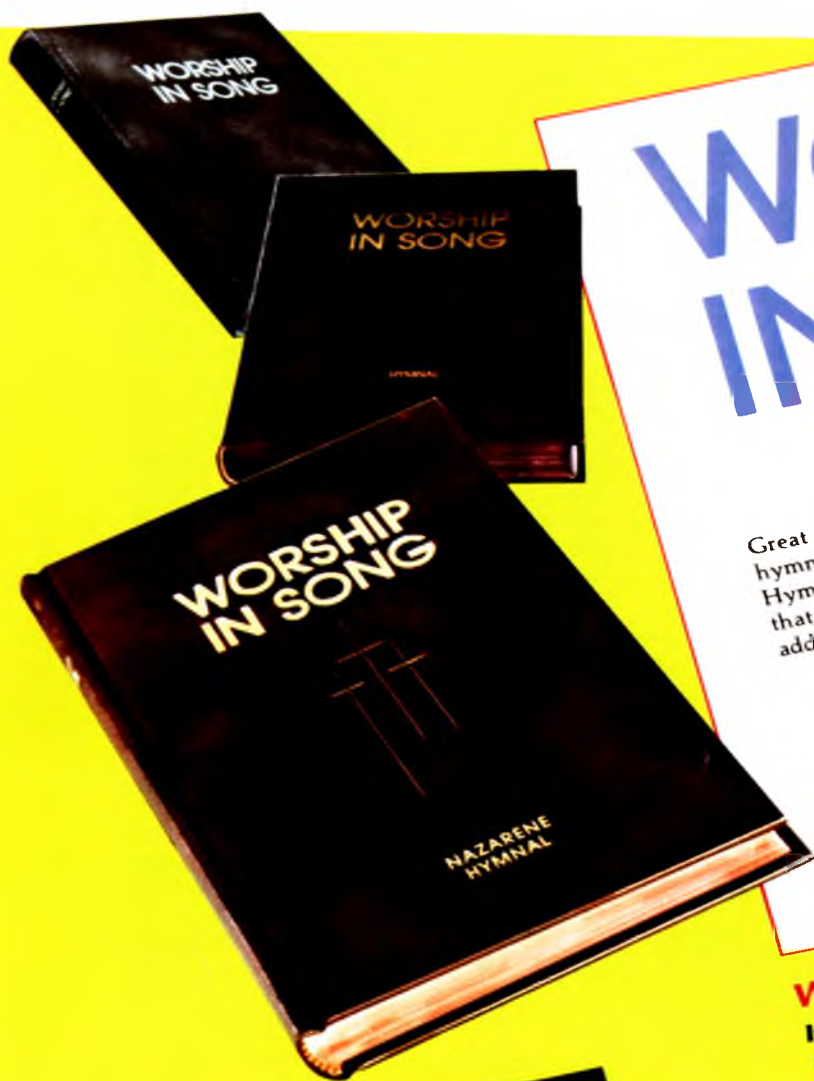
I Lay My Sins on Jesus  
I Would Be Like Jesus  
If Jesus Goes with Me  
Immortal Love, Forever Full  
In Christ There Is No East or West  
In the Service of the King

Jesus Is Coming Again  
Joyful, Joyful, We Adore Thee  
Let Thy Mantle Fall on Me  
Lord, Speak to Me That I May Speak  
Make Me a Blessing  
Nearer, Still Nearer  
Now Thank We All Our God  
O Come, O Come, Emmanuel  
O Love That Wilt Not Let Me Go  
O Perfect Love  
O Sacred Head Now Wounded  
(Hassler-Bach)

One Day  
Our Great Saviour  
Praise Ye the Lord, the Almighty  
Rise Up, O Men of God  
Room at the Cross for You  
Spirit of God, Descend  
The Lord's My Shepherd  
(Crimmond)

The Saviour Is Waiting  
There's a Song in the Air  
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