

# **HERALD OF Holiness**

CHURCH OF THE NAZARENE  
MARCH 15, 1977



by General Superintendent Eugene L. Stowe

## Easter Means Joy and Hope

**A**S WE MOVE through the ever-increasing darkness and tragedy of this Lenten season, we are buoyed up by the assurance that Gethsemane and Calvary are not the end but just the beginning. Christians know the happy ending of this story—the empty tomb and the risen Christ.

Small wonder, then, that Easter means joy. What other response befits the occasion? Jesus is alive! Sin and hell have met their match and have been forever conquered.

Helmut Thielicke recalls that before they were petrified by liturgical gravity, medieval Christians broke into the Easter laughter (*visus paschalis*) when the Resurrection story was read. The sound of rejoicing should be heard in every church as the glorious news of Christ's rising from the dead is once again recounted.

Then, too, Easter means hope. Because He lives, we, too shall live. Death and the grave are no longer mortal enemies to those who have received the benefits of His atonement. We are not only partakers of His sufferings, we are the recipients of His resurrected life—everlasting life. Small wonder that John Wesley could confidently proclaim that God's people die well. Hope lights up the night of bereavement and signals the dawn of eternal day.

Dr. Louis Evans tells of a Sunday school superintendent and his wife who on Good Friday buried their two daughters. No one expected them to be at their posts on Easter Sunday—but they were there. There was a choke in his voice as he led the opening hymn, and she had tears in her eyes as she taught her class—but they were there.

One of the boys in her class said to his father after the morning service, "They sure believe it, don't they?"

His father asked, "Believe what, Son?"

"All this about Easter and eternal life," the boy replied.

"Why, of course, Son. All Christians believe that."

But the boy's response was, "I know, but they don't believe it like that!"

Easter is a glowing opportunity for Christians to let their joy and hope demonstrate that they really believe that Jesus is alive. The Easter missionary offering provides a way for Nazarenes to bear this witness around the world.

Let us sacrificially respond to this challenge by bringing in a record offering of \$5.2 million which will bring Easter joy and hope to many who have little cause for rejoicing and who languish in hopelessness. □

# NOISE POLLUTION and the Cross

by JERRY D. HULL

Nashville, Tenn.

**O**UR CENTURY vibrates with voices. One need not worry about silence-filled ears. The noises cannot be stilled. Some describe it as noise pollution.

Loudspeakers blare from numerous platforms. Tracts litter people places. Nearly 100 percent of American households support at least one television set. (And who knows how many radios there are?) Sound equipment demands have generated a multi-million-dollar international industry. A local church sound technician is no longer an oddity but a regular appointment.

We are blasted with voices. Each call beckons with its own set of values and life-styles. The Eternal God contributes to the noise. He is Author of one of the many voices. The Psalmist tagged it correctly as he noted, "The voice of the Lord is powerful, the voice of the Lord is full of majesty" (Psalm 29:4).

God, not twentieth-century wizardry, created multimedia communications. The Scriptures abound with illustrations of the many ways God has spoken. He has been more than a dull lecturer. The variety of approaches employed by the Eternal God boggles the imagination of the best media producers. He spoke through a burning bush (Exodus 3:4), thunder (Psalm 104:7), mighty wind (Acts 2:2), donkey (Numbers 22:28), whirlwind (Job 38:1), tables of stone (Deuteronomy 10:2), fire (1 Kings 18:24), rain-

bow (Genesis 7:13), visions (Acts 10:3), shaft of light (Acts 9:3), and many other media.

God still speaks in multiple languages, multifarious ways, and the symbols of every culture.

Through the variety, God's message has always been singular—redemptive love. God spoke in numerous ways (cf. Hebrews 1:1) but revealed himself with ultimate finality in the Christ-event.

The extent of His redemptive love surpasses our comprehension. However, a suffering death on a cross provides a clue to the depth of His caring. Thus the Cross has become the major universal symbol for Christians.

The Cross shouts a near-deafening message of God's love. The Cross, above the din and confusion, asserts that God is here healingly involved with frail humans.

The Cross should not be associated only with a quiet hillside near a slumbering ancient city. The message of the Cross—God's redeeming love—still reverberates loudly in skyscrapers, government buildings, tenant houses, factories, shopping malls, offices, airports, family rooms, classrooms, and all other people-cluttered places where its message is announced.

Listen! There is a beautiful and majestic voice penetrating the noise pollution of our day. □

Paul M. Schrock

## ATONEMENT (At-one-ment)

*At one with God!  
The precious Blood  
Flows freely from His side!  
The Father's plan  
At last complete:  
The Prince of Life has died!*  
  
*At one with God!  
For 'tis His death  
New life to man has given!  
His blood so pure  
For sin now shed;  
The dark veil has been riven!*

*At one with God!  
Oh, wondrous thought!  
Oh, truth so rich, sublime!  
Two wills apart  
One will become:  
The human, the divine!*

*At one with God!  
Thus shall it be  
Though soul and body sever!  
For even through death  
Man still resides  
At one with God forever!*

—JOHN H. SHANK  
Waukegan, Ill.



# HERALD OF HOLINESS

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# GOD Built a BRIDGE

by VAUGHN R. DAVIS

Charleston, W.Va.

**A**T MY BACK DOOR, there is an engineering task being accomplished that is both incredible and spectacular.

The American Bridge Division of United States Steel Corporation has built the longest steel arch in the world. It is 1,700 feet long with a rise of 370 feet. This steel arch spans the New River Gorge in Fayette County, W.Va. The bridge is the second highest in the nation, 876 feet—325 feet higher than the Washington Monument.

For men to build a steel arch that would span the rift between two giant mountains is an unbelievable and gigantic piece of work. Men and machines that have accomplished this task deserve to be applauded.

However, nearly 2,000 years ago, God built a bridge that is far more significant than any ever erected by human beings on this earth. The divine span is much longer. It reaches from heaven to earth. Jesus Christ, God's Son, spans this distance.

The chasm He bridged is much deeper and wider than the rift on the New River. It was a chasm that separated the human race from God. By an act of their own free will, the race fell into this pit. There was no way out until God sent His Son. He bridged the gap.

The brochure describing the bridge states, "The arch footings and thrust block contain enough concrete to build 1.75 miles of concrete highway."

The designers and engineers want the public to know that the arch has a strong foundation, is trustworthy, and will not give or break. The base God laid for His plan is not made of concrete. In heaven it is anchored in the love of God. On earth it is anchored in the love of Christ. The "thrust block" underneath God's arch prompted the Apostle Paul to say, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).

U.S. Steel erected two cableways consisting of four main cables suspended over the gorge from towers 330 feet high. The ironworkers use these cables to go back and forth to work on the superstructure, and to lift the heavy steel in place.

Over the work of God is the Holy Spirit. He is supported by two strong towers, the blood of Jesus, and God's mercy. Through Him we have access to God's love, fellowship, and resources.

Consider the cost of this history-making span. It is the single, most expensive task ever undertaken by



the West Virginia Department of Highways. It will cost nearly \$34 million. Compare this cost with John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The cost of God's span can't be calculated in dollars and cents. His beloved Son is priceless.

Contractors expect the bridge to be open to traffic in the fall of '77. God's bridge is open now, and you

are invited to use its services. The prophet of God said, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there" (Isaiah 35:8-9).

Governor Moore has indicated that the construction and completion of the bridge will contribute greatly to the economy of the state in general. The heavenly span was built specifically for the betterment of all mankind. Persons using the divine span will experience inward peace. They will at times be overcome with great joy; and too, the travelers will be unbelievably friendly. The accommodations are superb, and the sights along the way are simply breathtaking.

The bridge being built at my back door will open a new access route to both the north and the south. God's masterpiece is one way. It leads upward and onward to the heavenly city. Up ahead, the lights of the New Jerusalem continually beckon us. Pilgrims who enter this New Way are often heard to say, "What a span! What beauty! What wonder! What a journey!"

At times there is a hushed silence. The redeemed are contemplating the experience. Often there are shouts and tears of joy. Finally, there is a spontaneous outburst of praise from grateful hearts, in honor of the wise Master Builder, who made this enormous span possible. □

Used by permission of the West Virginia Department of Highways

## REDEMPTION'S PRICE

*They drove the nails into His hands,  
Red were the wounds and deep;  
He heard the sobs—the cries of friends—  
But human flesh was cheap.  
  
They shoved the Cross into the air,  
High where His eyes could see  
The howling mob, the mocking scribe,  
The sneering Pharisee.  
  
He cried, "O God, forgive them,  
For they know not what they do!"  
They answered with a glistening spear,  
To thrust His great heart through.  
  
He felt the creeping hand of death;  
Cold sweat stood on His brow.  
Someone below Him cried aloud,  
"O Christ, don't leave us now!"*

*A child sobbed; warm drops of blood  
Dripped to the earth below;  
A shadow fell across the sun—  
The mob milled to and fro.  
  
"Come down, thou Christ," a scioner  
mocked,  
"And prove Thy deity!"  
Then Jesus prayed, "Forgive him,  
Ere he's lost eternally."  
  
And then the last few drops of blood  
Dripped from His wounded feet.  
His head fell limp; He gasped;  
Redemption was complete.  
  
The praying Christ, the nails, the spear,  
The Cross that held Him high—  
For everyone atonement made,  
That sinners need not die.*

—GEORGE EPLIN  
Loon Lake, Wash.

# SEVEN WORDS OF LOVE

by C. D. HANSEN

*Lowell, Ind.*

THREE CROSSES stood in their sockets on Golgotha silhouetted against a backdrop of black Jerusalem sky. On the center cross hung a Man who was guileless and holy. He had been tried and crucified by His own countrymen. Yet in the midst of suffering and agony, He offered words of love to all mankind.

Sometimes it is difficult to understand why the Cross was necessary. Could God have provided an alternate plan for man's redemption? But had Christ not died on the Cross, the world would never have stood at its foot and witnessed the greatest act of submission or humility that has ever been displayed.

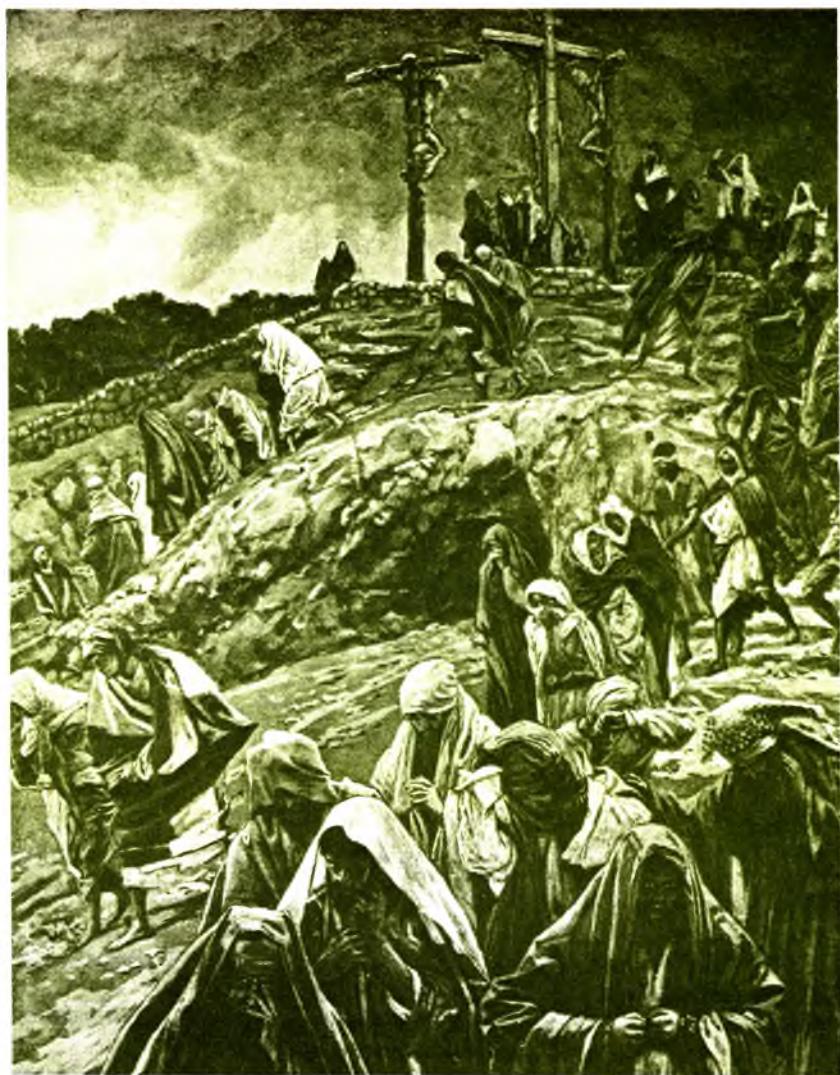
It is helpful for us to recall His words.

**1. Father, forgive them; for they know not what they do** (Luke 23:34). He not only asked the Father to forgive His executioners, but He displayed a spirit of forgiveness. Jesus was practicing what He had taught His disciples in Matthew 6:14.

**2. To day shalt thou be with me in paradise** (Luke 23:43). What hope He offered to one whose life had been wasted. Because the thief repented of his crimes, Christ forgave and accepted Him into the family of God. Here was pardon at its best.

In 1830 a man named George Wilson killed a government employee who caught him in the act of robbing the mail. He was tried and sentenced to be hanged. However, Andrew Jackson, then president of the United States, sent him a pardon. But Wilson did a strange thing. He refused to accept the pardon and no one could figure out why. So the case was taken to the Supreme Court.

Chief Justice Marshall wrote the opinion and this was his verdict: "A pardon is a slip of paper, the



value of which is determined by the acceptance of the person to be pardoned. If it is refused, it is no pardon. George Wilson must be hanged." And he was.

Christ is the pardon from God. One thief accepted — the other rejected.

**3. Woman, behold thy son. Son, behold thy mother** (John 19:26). Christ knew His mother would be alone, without a son, so He gave her another and charged the disciple He loved to care for her. Compassion was a common characteristic of Christ. Even in the face of death, He cared for others.

**4. My God, my God, why hast thou forsaken me?** (Mark 15:34). Here was the human side of Christ feeling the forsakenness of the hour. When we are lonely, we can rest assured He knows the feeling and cares for us.

When Joseph Parker's wife suddenly died, the great pastor of London's City Temple was shocked. His congregation wondered what their beloved pastor would use as a text for his sermon the next Sunday. As Parker stood to preach, he quoted this fourth word from the Cross and then said, "I am glad there is a 'why' from the Saviour's lips."

We may not always understand why some things come our way. But even in the midst of death we can know that our beloved Saviour has passed through the dark places of life and asked why.

**5. I thirst** (John 19:28). Here was human suffering at its worst. No cooling drink was offered to Him. But as someone has written, "Nothing great comes cheap." Christ was paying the ultimate for man's redemption. The nails and thorns were bad enough, but to thirst—to have parched lips and a swollen tongue with nothing offered to relieve the pain—multiplied His misery. Yet He was willing to suffer this additional physical torture for the world.

**6. It is finished** (John 19:30). The mission from God the Father had been accomplished. Christ had completed His assignment. Salvation was now available to all—to whosoever would ask.

**7. Father, into thy hands I commend my spirit** (Luke 23:46). He had kept His part of the bargain. He had spent himself—and at the prime of His manhood—for the world. It was now in God the Father's hands to complete the balance of the transaction. Christ was yet to be raised to fulfill His mission, and

the Father would be responsible for completing the work. Thank God He did.

Perhaps there have never been more sobering words than these seven words of love. Dr. Hubert Simpson put it like this. "The Seven Words uttered on the Cross are seven windows through which we may gaze at Christ. . . All through life Jesus had thought of His enemies first and of Himself last."

There is something awesome about these words that make us bow our heads in reverence and adoration. And when we gaze into His face, because He lived so powerfully and compassionately, we feel we must live as He lived, and love as He loved.

Isaac Watts, seventeenth-century theologian and hymn writer, summed up the agony of Christ and His redeeming love in these poetic words:

*Was it for crimes that I have done  
He groaned upon the tree?  
Amazing pity, grace unknown,  
And love beyond degree!*

□

# discoveries

## IN CHRISTIAN LIVING

by JAMES HAMILTON  
*Nazarene Theological Seminary  
Kansas City*



### LONELINESS, THE CURABLE DISEASE

"Lonesome George" is a giant Galapagos Island tortoise who is the only surviving member of his kind. Because he has a life expectancy of 150 years, fate has sentenced him to 100 years of loneliness. This explains the reason for his name.

Lonesome George has hundreds of thousands of human counterparts. They are the unloved and the lonely; persons who are grinding out one long day after another. They do not want to live but they are afraid to die. This leaves only one alternative: loneliness.

Who are the lonely—the aged, the singles, and the poor? Yes, but among the lonely can also be found the young, the marrieds, and the rich. Where are the lonely—in the nursing homes, in the hospitals, and in the dimly lighted single rooms? Yes, but they are also in the mansions, in the plush offices, and in the chic apartments. Edna St. Vincent Millay, in her poem "Ashes of Life," describes the lonely in these lines:

*Life goes on forever  
Like the gnawing of a mouse,  
And tomorrow  
And tomorrow  
And tomorrow,  
There's this little street  
And this little house.*

Loneliness is not the affliction of certain age-groups or classes. It has no sex, cultural, or economic distinctions.

Does the church in general, and the Christians in particular, have an obligation to the lonely? Indeed so. Our obligation is also our opportunity. By the aid of the Holy Spirit we can bring the healing ministry of Jesus Christ to those who are lonely. We can pierce the darkness of their night with the two-edged sword of the gospel, bringing light, hope, and healing. Such a ministry for Christ is a ministry to Christ (Matthew 25:40).

The late Dr. Clete Risley said that people choose a local church because of its friendliness more than for any other reason. If that is right, think of the untapped potential for church growth through the ministry of friendliness. And while the church is growing, it is reaching into the darkness of loneliness and touching redemptively those who, as Thoreau said, are living lives of "quiet desperation."

A public service announcement on television shows a lonely old man who needs the tender touch of someone who cares. The caption under the picture reads, "Dying of a curable disease—loneliness." Loneliness is a curable disease. May God help us to bring Christ's healing to this great affliction.

7



# Failure Is Part of Life

by MORRIS CHALFANT

*Norwood, Ohio*

DURING THE EARLY YEARS of my life, my family lived in a small midwest town where the country roads were narrow and ditches were usually shallow, near the edge of the road.

When snow fell, it was difficult to determine where the roadside was. In my recollection there were few curves and many right-angle turns. A few times as I made such right-angle turns, my car would go into a

modified skid and slip from the road into the shallow ditch. In such a case, if you stopped, 9 times out of 10 you stayed in the ditch.

An experienced driver knew that if he gunned the motor, he was as apt to fly out of the ditch as easily as he had skidded into it.

It has been my observation that life's most critical moments are those in which we are carried off the

## WHAT IS A LAYMAN?

*Laymen are the stuff churches are made of.  
They comprise mortar of Christian faith,  
Bricks of love, timbers of hope,  
Shingles of kindness.*

*They come in all colors, shapes, sizes,  
And temperaments.*

*A layman may be rich and powerful  
Whose influence is felt far and near.*

*He may be small and energetic,  
Diligently working at his task.  
Neighbors love him; businesses respect him;  
Churches depend on him.*

*He is a plumber, doctor, salesman;  
He is a farmer, mechanic, banker.  
He is a lawyer, homemaker, teacher, retired.  
He is a Democrat, Republican, independent.*

*He is just plain Joe and Jane.  
He is a church booster, church friend,  
Ambassador of goodwill,  
Purveyor of friendship.*

*He's everything Christlike in the world  
With a song in his heart.  
He's everything happy in the world  
With a smile on his face.*

*He's the one who can always find time  
To hold out a helping hand,  
Do one more task, take time for progress.*

*A layman's heart is a special heart—  
It comes equipped with love, sympathy,  
Understanding, compassion.*

*He's a strong man and a gentle man—  
Strong enough to stand for God and right.  
He's his church's best advertisement.*

*He firmly believes he has  
The best church  
On the best district  
In the best denomination  
In the entire world!*

*He is the most valuable man in the church—  
He's a layman!*

well-worn path. Many times we are ditched by our own failures, and sometimes by the acts of others. It is not a time to stop; if we keep going, we will come out of it.

A crowing cock was Simon Peter's ditch but he didn't stay there. He wrote the best of his life after that.

The biographies of Judas and Peter are in many ways the same, but in the end they are literally "worlds apart." Both were men of great potential, with beginnings so full of hope. Both came to an hour in which they were tragic failures in their high calling. Judas betrayed the Master and Peter denied his Lord.

But in the end, Judas is despised with the lowest and Peter is esteemed with the highest. The big difference between them lies in what they did with their failures.

When Judas tried to undo his betrayal and could not (Matthew 27:3-4), he hanged himself. But Peter, though he cried bitter tears at his denial of the Saviour (Matthew 26:75), went on to let the Lord use his broken pride to make of him a powerful witness to the love of God.

Judas let failure become the end of the road and stopped there, destroyed by it. Peter permitted the Lord to use failure in a life-changing way, a kind of painful surgery on the road to spiritual usefulness.

Failure is part of everyday life. No success is ever achieved without it. What we do with our failures determines to a great extent the success we attain. Failures may be the stumbling blocks or stepping-stones. What we do with them reveals our character. Human beings are not only born to troubles, they are born to failures.

This is true in all areas of our living—personal, vocational, social, and religious. From childhood we spend our time learning and relearning truths taught by failures. If we are mature people, we climb to success in spite of them. The immature are crushed by them.

Sir Humphrey Davy, an English chemist, once said, "The most important of my discoveries have been suggested to me by my failures." Will you let God use your failures to bring you to fresh discoveries of His power?

At the end of that dark night of empty nets and hopelessness, men heard a voice that seemed to say, "You have been fishing on your side of the boat, now fish on Mine." They did, and the nets were full.

When they came to Him, they came expecting sharp words about their failures. They were surprised to find a smiling, loving Christ; a charcoal fire; and a waiting breakfast. No preachments, no moralizing, no twitting, no threats. Just love expressed in glowing fire, companionship, and food. That is God's way with men, and it is enough. Thus John 21 teaches us that Christ enters even our failures. Given a chance, He will help us succeed in spite of them.

Only a few years later Peter and John, going to the house of prayer and accosted by a beggar at the gate Beautiful, said to him, "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Once Peter and John had failed, fallen low. Now they stood up, and the lame man jumped up, "leaping, and praising God." So can we overcome failure if we will take time to pray, build up inner attitudes of confidence and certainty, and face the future in the power that comes through prayer. □

Reviewed by

DONALD S. METZ  
Olathe, Kans.



# BOOK BRIEFS FOR YOU

## OUR BATTLE AND OUR HOPE

*Studies in the Book of Jude*

In its 25 verses, this Epistle packs a terrific wallop as it denounces the apostasy and corruption of those who professed allegiance to the cause of Christ but secretly worked to destroy it.

It is contemporary in its rehearsal of doctrinal and moral defection seeking to lead the unwary astray. But this letter of Jude's isn't a wail of despair. It underscores the assurance that the gospel will conquer and that God's kingdom will be established on this earth.

There is admonition to "earnestly contend for the faith" and to "keep yourselves in the love of God." In all it is an inspired message inviting prayerful consideration.

Perhaps the classic benediction in verses 24 and 25, so frequently quoted, lifts a bit its seeming obscurity.

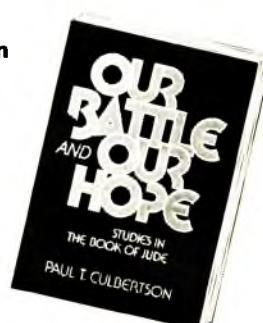
One commentator speaks as follows of the Book of Jude: "This Epistle guides the Christian as to his conduct in the midst of the corruption of Christendom; reminds him of the infinite provision provided for him in the Scriptures as his counselor; and animates him with the promise and assurance that his Lord will never fail him but will guard him even from stumbling."

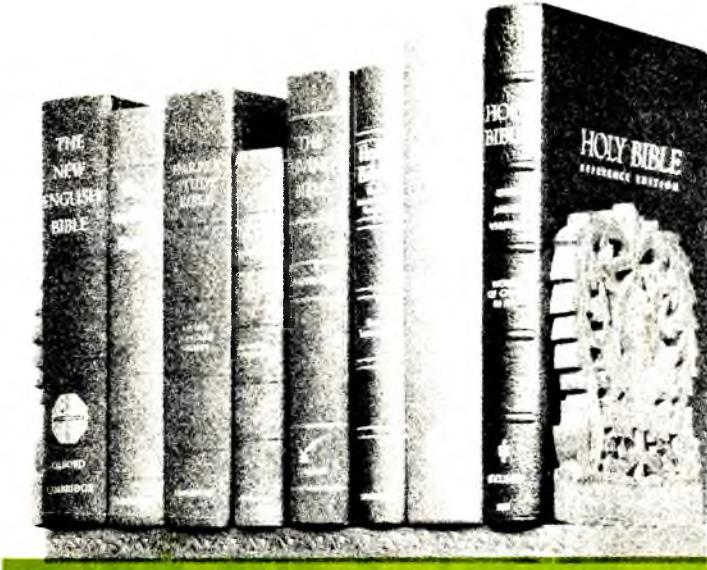
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# The BIBLE In English

## A CONTROVERSIAL VERSION

The translation that has stirred the most controversy since the appearance of the King James Version (KJV) is the *Revised Standard Version* (RSV). The New Testament was published in 1945 and the entire Bible in 1952. From its first appearance, objections were raised about the way it worded certain passages, of its omission of some verses, and even of the scholars who translated it. The storm of protest has diminished over the past 25 years, but here and there one still meets with opposition to it.

To a great degree this controversy was raised because the RSV is the first version in over three centuries to mount a serious challenge to the supremacy of the KJV. New translations have been published from time to time, but none ever received wide acceptance with the various churches. Not even the Revised Version of 1881-85 in England nor the 1901 American Revised Version could unseat the KJV as the common Bible. The RSV has found acceptance with a large segment of the church, both Protestant and Roman Catholic, and thus has the potential to become the successor to the KJV not only in date but also in use.

In the mid-1800s the need for a revision of the KJV became apparent. The English language had changed, making the KJV difficult to understand in certain places. Also, advances in the understanding of the original languages called for some corrections to be made. The Revised and the American Revised versions were published with the hope of providing that needed updating. The versions followed the Tyndale-KJV tradition of style and were revisions of the KJV rather than being wholly new translations. However, they never gained popular acceptance.

Although it had begun preliminary work several years earlier, in 1937 the Standard Bible Committee of the International Council of Religious Education began working in earnest on a new revision. It, too,

was to be in the Tyndale-KJV tradition and was to be the product of the best scholarship of the day. Thirty-two outstanding scholars worked on the project under the direction of an advisory board made up of representatives from 35 denominations. Dr. Olive M. Winchester of Pasadena College represented the Church of the Nazarene.<sup>1</sup> The fruit of their labors is the RSV.

The people who comprised the translating team were some of the best biblical scholars of the day. James Moffatt had worked for many years translating the Scriptures into English. Noted archaeologist W. F. Albright strongly believed in the basic historical reliability of the biblical text. Evangelicals such as John R. Sampey were also part of the team. All of the translators were committed to expressing in English as clearly and carefully as possible the true meaning of the biblical text.

Any new translation will alter the wording of the English. The RSV has in many places updated the terms and expressions of the KJV. For example, "the children of Israel" of the KJV has become "the sons of Israel," reflecting more accurately the Hebrew meaning.

In addition, the RSV has printed in verse the poetry of the original text. A large percentage of the Old Testament is poetry: Job, Psalms, Proverbs, most of the prophets, and much more. Even certain New Testament passages are poetry, such as Luke 1: 68-79. The reader can more readily distinguish this poetry from the prose in the RSV.

Some are disturbed that a few verses included in the KJV are omitted in the RSV. In the last two centuries great advances have been made in establishing the biblical text as it was first written. It has been discovered that certain passages, although ancient, were not originally part of the Bible. The translators have been accused of deleting parts of the Bible,

whereas in truth they only returned to what the prophets and apostles originally wrote.

In most cases, the verses in question are printed in italics at the bottom of a page with the note that they are not in the oldest manuscripts. A check with other translations made in this century will confirm that the verses in question have either been omitted or in some way marked in them. Thus, the RSV translators were following a practice accepted by all modern translators.

How accurate is the translation of the RSV? This is the most critical question. Were the translators faithful in giving to us in English, as precisely as possible, the Word of God? No translation will ever replace the original texts. After all, a translation is in a sense a copy of the original; and as better techniques of making copies are developed, then new ones will be made.

The accuracy of the RSV can be judged by noting how it translates passages upon which the doctrine of holiness is based. Over 40 verses<sup>2</sup> in both the Old and New Testaments were examined. In almost every case the teaching of holiness comes through clearly.

There are some differences though. In Isaiah 6:7 the last phrase reads, "and your sins forgiven." The KJV reads, "and your sins cleansed." However, the RSV has more accurately translated the Hebrew. The use of the word "consecrate" in John 17:19 is disturbing, but the word "sanctify" is used in John 17:17. In Romans 6:6, the RSV reads "the old self" instead of "the old man," an interpretation that is correct. However, to translate "the body of sin" as "the sinful body" is a poor choice of terms. In Titus 2:11 the RSV reads, "For the grace of God has appeared for the salvation of all men," a vast improvement over the Calvinist translation of this verse in the KJV. The other verses examined present the doctrine of holiness clearly and accurately. It is a translation we can trust.

When one chooses a Bible for study, worship, and private devotions, he wants one that is faithful to the original, is easy to understand, and reads well in public. The RSV is accurate; is in an easy-to-read, modern English; and still stands in the Tyndale-KJV literary tradition. It reads well in worship services, being quite adaptable to liturgical usage. More and more, ministers are using it as their pulpit Bible, and many laymen now use it as their personal Bible. Of all the new translations it is the most widely used and read version.

One of the more convenient aspects of the RSV is its availability in a wide variety of prints, bindings, study aids, and price ranges. Large pulpit Bibles or handy personal-sized copies can be purchased in most Christian bookstores. The Holman Study Bible comes with introductions to each book written by evangelical scholars, including Nazarenes Ralph Earle and Ross Price. The Oxford Annotated Bible is an excellent study Bible. Available in a hard cover, it contains notes at the bottom of each page explaining difficult verses, giving cross-references, and defining biblical terms such as "teraphim," "lethech," etc.

The KJV has served us well in the past and will undoubtedly continue to be used for a number of years

to come. However, the RSV is a good translation in modern English that is gaining wide acceptance. Perhaps we should consider the use of the RSV in our worship services, in our private devotions, and in our official publications. Other translations should be used as well, particularly for Bible study. Yet we now have a successor of the KJV worthy of becoming the Bible of the common man. □

1. Geddes MacGregor, *A Literary History of the Bible* (1968). A complete listing of the translators and of the advisory board is on pp. 333-36.

2. My thanks to Dr. W. T. Purkiser who supplied his personal checklist of holiness texts.

## SURRENDER THE DARKNESS

*Every life has some darkness—*

*Some narrow passage point,  
Some long nights,  
Some moment of grief.*

*Why it does,*

*And all its attending questions,  
Have been asked for centuries.  
Still . . . they are unanswered.*

*But life has another ledger—Light.*

*Its entries are plenteous—*

*The light that shines in a mother's face  
Or in a baby's laugh.*

*And there is light that springs from truth.  
There is light in a life, radiant with example.*

*And the Light of all lights  
Is the Light of Christ,  
And His cross,  
And His Word.*

*It is this Light—this Light of Christ—*

*That the darkness challenges.*

*This Light shows a purpose beyond  
What men can perceive.*

*It lingers with strengthening effect,  
When the darkness is numb and silent.*

*The Light that shines farthest*

*Reveals the glad possibilities of hope,  
When darkness would only slam the door.*

*And so, it is the Light,*

*And the shepherdly care of Christ,  
That is trying to reach us  
In the darkness.*

*And the man who takes hold of the light—*

*And of Christ—  
Must surrender the darkness.*

—C. NEIL STRAIT  
Racine, Wis.

**S**IMON OF CYRENE (Mark 15:21) made the trip of a lifetime, the dream of every true Jew of the Dispersion. He had come from far-off North Africa for the Feast. He had eaten the Passover meal the night before with a hospitable Jewish family. But now in some inexplicable fashion he was caught up in a mob on its way to the ugly Place of a Skull for an execution.

Instead of being jostled into anonymity, Simon was pushed into the limelight and was commandeered into carrying Jesus' cross when He fell under its weight. Simon was drafted into service. "Here's a likely prospect for a crossbearer! He's big and brawny and a foreigner besides."

Perhaps his first impulse was to run, but there was nowhere to go. Then, "I'll get it over with so I can retreat from the scene in shame to forget and hope everyone else will forget this day."

But somewhere along the Via Dolorosa he began to feel the inner compulsion of this Man who was more than man. Simon stood fascinated as Jesus prayed for His tormentors and gave promise of eternal life to a thief; as He expressed love for His mother and His

friend; as He cried out in anguish at His Father's averted face and groaned out His terrible thirst; as He bore the pain of redeeming a world and finally gave himself back to His Father in complete submission. Somewhere along the road the power of this Figure on the central Cross became real to Simon, and he gave his allegiance to Christ.

#### **The interruption of the Cross meant much to Simon**

This is likely the same Simon mentioned later in Acts, one of the Cyrenians responsible for starting the Antioch church (Acts 11:20; 13:1). Mark, writing his Gospel years later (probably to the church at Rome), makes a special point of indicating that Simon's sons, Rufus and Alexander, were well known there. This interruption was the greatest thing ever to happen to Simon. His whole life was transformed by it, and he became a missionary in his own right.

Paul, writing to the same Roman church (Romans 16:13), refers to Rufus and his mother, who was like a mother to him also. Here is a godly wife still holding true, though Simon had apparently died by now, and their son is a valued member of the Christian fellowship in Rome.

And perhaps Alexander (mentioned in Acts 19:33) was Simon's son, since the author felt there was some reason to identify him as Alexander's father. So presumably a whole family was saved to Christian service due to an interruption of the Cross.

One of those in Antioch who helped commission Barnabas and Paul under the direction of the Spirit was Simon. What strategic importance for bringing the gospel to the Gentiles, and how wonderful are God's ways of bringing His purposes to pass.

#### **What about our interruptions of the Cross?**

We don't like to be jostled out of our complacency by a call to cross-bearing. Even fasting a meal makes us uncomfortable, and this is a very minor form of self-denial. There is a more basic form: giving up our own way for His way.

This means going counter to the world's way. It means refusing to live according to its phony standards of popularity, or success, or accumulation of money and things. And cross-bearing especially means going against the swift current of easy morality and cheap ethics so prevalent in today's permissive society.

**by VERNON L. WILCOX**  
*Nampa, Idaho*

Paul M. Schrock

Often the interruption is a call to a higher plane of Christian service which demands the facing of a cross. I can recall an interruption that occurred when serving a large church on an extended call. I was definitely led to accept a church much smaller in size and salary, but it nevertheless led to an unexpected productive period of my ministry.

I remember a young man being accosted by another on Sunday morning as he was passing by the church. In response to the unexpected invitation, he went in and was caught up by the friendly spirit of the people. He soon settled some problems at the altar and today is one of the leading pastors of his area. God had a plan in the interruption, and He used someone else to cause it for His glory.

We do not choose what our cross will be. We choose to bear it for Him, whatever it is. We don't pick the interruption. We accept it and "follow Jesus in the way."

For instance, I will never forget the impact that Missionary Harmon Schmelzenbach made on me as a teen when he poured out his soul in yearning for his beloved Swazis. The Lord interrupted his college career, but the interruption proved to be the essence of life.

May God help us to accept the interruptions of the Cross. They can and will become the turning points of our lives until we can say, "Not disappointment, but His appointment." □

# Faith's Choice of Conjunctions

by CHARLES L. CHILDERS

*Nashville, Tenn.*

HAVE YOU EVER NOTICED how much you change both the meaning and the spirit of certain sentences by merely exchanging the conjunctions "and" and "but"? For example, take the statement by Paul in 1 Corinthians 16:9, "For a great door and effectual is opened unto me, *and* there are many adversaries."

If Paul had used the Greek equivalent of "but" in this sentence, he would have indicated that in spite of the opportunities—the open door—he saw no hope of effective ministry. With the word "and" in the sentence, however, we not only do not see any indication of doubt of a favorable outcome, but we see at least a hint of a faith that sees God using these very adversaries to work out His will.

In the sentence quoted above from Paul, "and" is the faith word. This is because the second clause of this compound sentence relates a negative situation. There are several familiar Bible quotations where in a similar two-clause compound sentence the negative element is in the first clause. In these sentences "but" is the faith word, and this is the most common choice of a conjunction as a faith word.

In Psalm 30:5 we read, "Weeping may endure for a night, *but* joy cometh in the morning." This scripture reminds us that we can expect both joy and sadness, fulfillment and disappointment. But the order of the sentence and the use of the faith word "but" tells us that joy will have the last word; that however dark the immediate future, the ultimate and permanent future of every child of God is gloriously bright.

Another such statement is found in Matthew 19:26.

Jesus is saying, "With men this is impossible; *but* with God all things are possible." The human impossibilities of life are everywhere evident to us, and they threaten to make pessimists of all of us. But the words of Jesus remind us that nothing that is really needed is ever impossible to the trusting child of God. Our faith word "but" in this passage, if fully appreciated, will make an incurable optimist of every Christian.

One of the most encouraging passages of this kind is found in John 16:33. Here Jesus says, "In the world ye shall have tribulation: *but* be of good cheer; I have overcome the world." The first clause of this sentence, if it stood alone, could be quite discouraging. "In the world" rough times are all but certain for most of us; and we are "in the world" for the time being, and we cannot escape it and its tribulations. And Satan is "in the world" to make full use of his pressure tactics. In the face of all this, how can we "be of good cheer"?

The answer from Jesus is immensely reassuring: "I have overcome the world." Our Master has mastered the world, and nothing that it can dish out to us can go beyond His permissive will. Here, as elsewhere in the Scripture, we are assured that there is nothing that can happen to us that God cannot use to make us better and, ultimately, happier.

Conjunctions are often considered relatively unimportant words when compared with nouns and verbs. *But* in the Scriptures, even the conjunctions can be anchors of our faith. □

PETER TREMBLED before the fire not so much from cold as from fear. He had tried to sit unnoticed among the servants in the hall of the high priest's palace, but twice he had been recognized as a follower of the prisoner on trial, Jesus of Nazareth. Twice he vowed, "I do not know the man."

Then came the final accusation against which he had no defense: "Surely thou also art one of them; for thy speech bewrayeth thee" (Matthew 26:73). Peter cursed, but his Galilean accent had already revealed him to the Judeans.

Peter's speech "bewrayed" him, that is, showed what he really was. It did not bewray him as a follower of Christ but as one who had forsaken Him. His accent confirmed the accusations against him; but with his disavowal of Christ, Peter accused himself of not living close enough to his Lord.

What Peter said was more important than the accent with which he said it. The same is true of Christians today. The witness of a Christian life can be hindered by careless speech.

Christians should be careful of the words they use, because non-Christian society sees any subject as worthy of discussion. There is a tendency among some to introduce popular topics merely for their shock value. Genuine openness is good, but one must be honest with himself and his listener. Suggestive slang may seem harmless, but it can harm a Christian witness.

Words that are omitted may be just as significant as those which are used. Peter's only recorded words as he waited by the fire in the high priest's hall were words of denial. He had no words of praise for Jesus and none of devotion to Him.

There is still no way to tell Christians from non-Christians unless they talk about Jesus and praise His work in their lives. The silent witness of a holy life may show others that the Christian is a good person, but he will not be distinguished from other good people until he speaks of Jesus as the Pattern and Source of his own morality.

The way words are used also is important. Almost

any word can be used to insult, criticize, or belittle someone else. It is easy to gossip under the guise of holy concern. One may ask a fellow Christian to pray for an unfortunate situation, but there is no need to relate the distasteful details which highlight the sin and not the spiritual need of the persons involved.

How can we avoid compromising our witness by un-Christlike speech? God's Word gives valuable counsel.

First, we should ask God to guard our speech. Pray with the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3). Think about what we plan to say. If it is of questionable value, say nothing.

Second, remember that "... out of the abundance of the heart the mouth speaketh" (Matthew 12:34b). Keep the heart pure and allow the Holy Spirit to control the speech. Watch attitudes carefully. Purity of heart promotes purity in speech.

Finally, keep the mouth busy praising the Lord. Make this vow our own: "I will bless the Lord at all times: his praise shall continually be in my mouth" (Psalm 34:1). A person who constantly finds words of praise for God will find no time for other words which wrongly bewray him.

The Bible shows that speech is an indication of one's nature. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

Our speech can accuse us, as it did Peter, of not living close enough to our Lord. Right speech avoids creating problems; "Whoso keepeth his mouth and tongue keepeth his soul from troubles" (Proverbs 21:23).

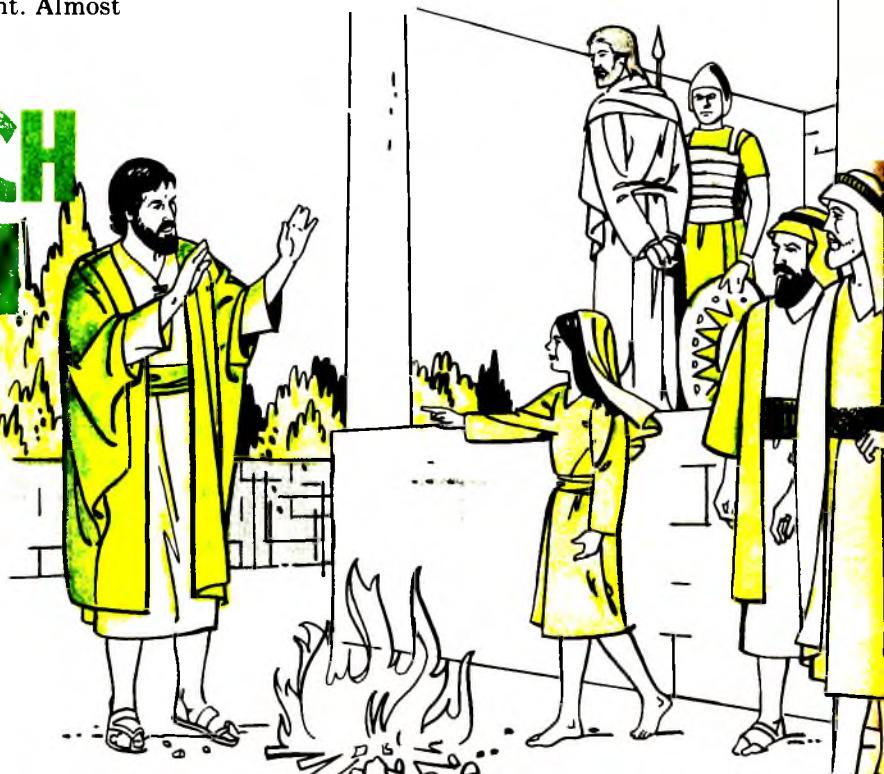
Wholesome and disciplined speech reinforces a Christian witness and points out the true follower of Christ.

Does our speech bewray us to those around us? "... He that will love life, and see good days, let him refrain his tongue from evil ..." (1 Peter 3:10).

Be careful. "Thy speech bewrayeth thee." □

# "THY SPEECH BEWRAYETH THEE"

by CHERYL CHRISTMAS  
Kankakee, Ill.



# RESPECT For a TRADITION

by JERALD D. JOHNSON

*Executive Director  
Department of World Mission*

**E**ASTER AND THANKSGIVING offerings are as traditional with Nazarenes as are three meals a day. Yet Nazarenes have refused to bow at the shrine of tradition for tradition's sake. To the contrary, if a tradition impedes progress, we are quick to discard it. This is as it should be, as long as basic principles of doctrine are not violated.

It has been said that Great Britain found her traditions provided a reserve of moral and spiritual strength in the heat of war. If a tradition is contributing to the success of a nation, a family, a church, then it is well to maintain that tradition.

Faith Promise, Work and Witnessing, Approved Mission Specials, Men in Mission Projects are all contributing to making our church a virile, strong, mission-oriented organization. Frequently reports come in telling of Faith Promises reaching from \$25,000 to \$75,000, and in one case, over \$175,000. The goals achieved literally stagger the imagination.

Faith Promise is not a general-church-sponsored program. Yet it is certainly not discouraged by our church leaders. To the contrary, the general church gives the program its blessing so long as it continues to support and build the General Budget.

Many in headquarters are active participants in Faith Promise programs in their own local churches. Faith Promise, with all of its flexibility and many-faceted local adaptations, has become a vehicle for missions promotion which meets the needs of approximately 20 percent of our churches at the present time.

It has been observed that even in these churches, however, Easter and Thanksgiving continue to be the posts to which the entire year's lines of missions emphases are securely tied. Normally they use Easter and Thanksgiving to shore up the promises made at Faith Promise Convention time, and secure new and additional gifts for missions. Consequently, many churches are discovering that not only are they able to cover their General Budget giving adequately, but also to take on additional mission projects as well.

Easter and Thanksgiving are the highly successful opportunities for mission promotion throughout the

entire church. Eighty percent of our congregations have continued this traditional emphasis without the assistance of Faith Promise. It appears the other 20 percent, while using Faith Promise, also use Easter and Thanksgiving to aid their own missions program.

We continue a great tradition which has helped to make our denomination great.

Our goal for this coming Easter Offering for world evangelism is \$5.2 million. While our Thanksgiving Offering was the largest ever in the history of our church, we did not quite make the goal that we had set. And Nazarenes don't like to miss goals.

We need to preach, pray, and generally promote missions between now and Easter. Then send the offering in to the General Treasurer as soon as possible. Faith Promise churches may take from their reserves what they would expect a great Easter offering to be for their congregation, and then add the extra which comes in on Easter Sunday and following, as a result of the special traditional emphasis.

The need demands all of us to give, give, give, and do it sacrificially. We will make our goal! The missions program will be undergirded. And the church will make another great forward thrust in world evangelism.

Easter Offering a tradition? Yes, but it's more, much more. It's souls. It's evangelism. It's missionaries giving their lives to bring the gospel to others—30 new missionaries in 1977. It's medical missionaries and their sacrificial ministry of compassion. It is the Church of the Nazarene ministering in 61 countries of the world, confident that those on the front lines will be solidly upheld and supported by 500,000 Nazarenes in the local churches who have sent them out.

It's a Nazarene life-style. We enthusiastically respect this tradition which continues to mean life and salvation to so many.

We confidently support the Easter Offering goal of \$5.2 million, for we know that without it the life-giving supply line will waver and grow thin, and somewhere, there will be some who will miss heaven because we did not reach them with the Word. □

# holy men of Old

## OUR HERITAGE MAKERS



by JOHN CHILTON

Trevecca Nazarene College  
Nashville, Tenn.



### ADAM CLARKE: A Dedicated Mind

Modern educators know that many children considered "slow" in the classroom are in reality only "late bloomers" or are lacking in motivation. Given time and encouragement, they develop into average or better students. The classic example of the dull boy who became the adult scholar is found in the life of Adam Clarke.

Born in 1760, the son of an Irish schoolmaster, young Adam had great difficulty in learning even the alphabet, and his father soon despaired of his hopes for his son's education. But the combination of encouraging words from a visiting teacher and the ridicule of his classmates seemed to stir him from his dullness. He soon astonished his teachers with his rapid mastery of difficult classical lessons. He became an avid reader and student of nature, and seemed destined to follow his father into the teaching profession.

It was during his teenage years that Adam Clarke was first confronted with the gospel. Though his parents were religious people, and his mother taught all the children how to pray, they knew nothing of salvation by faith in the merits of Jesus Christ.

One night in 1778, Adam went to hear a traveling Methodist preacher in a neighbor's barn, was stricken with conviction, and soon converted. At 18 years of age, he became a self-appointed evangelist, visiting every home for miles around, witnessing and praying at every opportunity. He assumed the role of "chaplain" in his own home and saw most of his family converted. He became a diligent student of the Bible and committed large portions of it to memory.

Adam immediately joined the new Methodist Society which was organized in his community, and was soon preaching in services arranged by his group leader. He was a powerful biblical preacher and became well accepted among his Irish audiences, particularly the young people. The youngest man ever to travel on a Methodist circuit, and the youngest ever to be admitted into full orders of the Methodist Connection, young Clarke became like a son to John Wesley, and often referred to him as his spiritual father.

For 50 years Adam Clarke performed the arduous duties of a traveling Methodist preacher. He rode thousands of miles on horseback, preaching an average of 15 sermons a week, many times at 5 a.m. Often hungry and ill-clothed, he suffered physical abuse from those he tried to serve. The years of privation and exposure, compounded by the unbelievable rigor

of his pastoral duties, wasted his body, and he spent most of his life in various degrees of pain and sickness.

Were it only for his lifetime of sacrificial ministry to his people, we would do well to remember Adam Clarke. But his major contribution to the cause of holiness was in the realm of learning. While serving the London circuit in the 1790s, he began to feel God pushing him to organize and write down his thoughts on the Scriptures.

With his conversion, Clarke had experienced a miraculous intellectual enlargement, and he suddenly discovered that he could learn more in a day of study than he previously could in a month. He began to study languages and eventually mastered Latin, Greek, Hebrew, Persian, Chaldee, Syriac, and a dozen lesser languages in the biblical world. His fellow preachers were amazed at the learning he was able to gain in the midst of a killing pastoral schedule.

Adam began to devote all his spare time to study and writing his comments. Rising at 4 a.m., he would have his devotions until 5 o'clock, and then write for two or three hours. After a long day of preaching, he would write into the night hours.

He jealously guarded his time and gave up many simple pleasures in order to spend more minutes at his work. He haunted the local libraries and booksellers, begging and borrowing to collect books which would help him in his studies.

In 1825, after 40 years of painstaking labor, Adam Clarke published the last volume of his *Commentaries on the Holy Scriptures*, a monumental exposition of the Bible which still finds a place on the shelf of every serious Bible student. In the process of the work, he had collected a personal library of 10,000 volumes, plus a vast quantity of rare Oriental manuscripts, and had published a great number of other works on biblical and classical literature. Though never able to attend college, he was awarded honorary degrees and fellowships by Britain's greatest universities.

In spite of the importance he placed on his study and writing, he never neglected his calling to the Christian ministry. He was never known to preach the same sermon twice, except on one occasion by request, and he never carried a note into the pulpit. He preached as he wrote, for the common people, and they flocked to hear him.

He was actively involved in the British Bible So-

society, the Wesleyan Missionary Society, and personally established several charity foundations and day schools. A devoted husband and father, he left six children who were faithful and distinguished Christians. When he died in 1832, he was known and loved across the British Isles, and was mourned by commoner and nobleman alike.

What was the secret of Adam Clarke's tremendous achievement? How did the dull schoolboy become the world-renowned scholar? Listen to his own words: "I

found that religion was the gate to true learning, and that they who went through their studies without it had double work to do. . . ."

All his labors were subservient to one design: to know God and to make Him known. Probably the key is in his statement: "Learning I love—learned men I prize . . . but infinitely above all these and all other possible enjoyments, I glory in Christ—in me living and reigning, and fitting me for His heaven." □

# Sanctification and the Credibility Gap

by MARILYN CHAMBERS  
*Austin, Tex.*

**T**HREE SEEMS TO BE two major problems for sincere Christians in their quest for the Holy Spirit's fullness and cleansing in sanctification. The first is the frustration for one who finds only mountains of theological cliches (to him, meaningless jargon) at the end of every avenue of his search.

Sadly and ironically these disappointed searchers are very often second- and third-generation Nazarenes. They are certain of their standing with the Lord but long for a deeper, closer relationship with Him. They hunger for the victory promised in the many sermons preached on sanctification. But as they reach a dead end in the incomprehensibly rarefied atmosphere of the theologue, they begin to feel that the doctrine is nothing more than academic, a hurdle on their road to heaven, and a philosophical exercise for the word and idea merchants of the church.

Just as the reality of the living Saviour is lost in the rites of many liturgical churches, the blessed reality of One "beside us," the Empowerer and Comforter, is too often buried, even for the most earnest seeker, in the theological verbiage carried over from past generations.

The other major problem for sincere Christians in their search for the experience of sanctification is that they are too often led to expect a change so instantaneous and complete as to be an end in itself. They anticipate being magically cleansed of their humanity, expecting to be henceforth like their Lord in every respect, never again being even attracted to anything unchristian.

As the child of God opens his life in total surrender

to his Lord, the Holy Spirit is imparted "to will and to do of his good pleasure" through him. God's Spirit witnesses with his spirit as he is filled with a new power and boldness for service and an all-consuming love for his Lord and those for whom He died.

But the Christian who expected to arrive at some state of absolute perfection soon finds that his Lord has neither destroyed his will nor his humanity with its limits of understanding and judgment. When he finds emotions and reactions arising which he thought were forever dead, or a choice to make between his own will and that of his Lord, he becomes disheartened. He may be driven to doubt his experience.

At this point, he will either learn that the infilling with the Holy Spirit is not a walled-in room but an open door, not an end but a beginning of life's greatest adventure of growing and maturing in his Lord, or he will live beneath his theology. He will see the concept of sanctification as too high to be attained, and will accept his day-to-day failures as the norm!

He will be living in fact, if not in theology, the "sin every day in thought, word, and deed" doctrine. His credibility gap will be showing. He may become a hypocrite, aware of the difference between his claims and his experience. He may conform to the most complex rules and minute laws, giving him a sense of holiness and a show of godliness.

Thank God, there need not be a credibility gap between our theology and our experience in sanctification. Our redemption is not a moral patch-up but a saving to the uttermost! We must use Holy Spirit-empowered self-disciplining to "work out [our] own salvation." He will give the power and the will to keep every thought captive to obey Christ (cf. 2 Corinthians 10:5).

Paul gives us not only the glorious possibility but the secret of success in his words: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24). □

helps to holy living

# Editorially Speaking . . .

by W. E. McCUMBER

## WEATHER WARFARE

Exposees of CIA activities of dubious morality have become almost commonplace. Once surefire attention-getters, they are greeted now with indifference. Some even regard them as part of a press vendetta. But a recent CIA report includes an ominous item that ought to provoke a strong reaction among Christians. I refer to the CIA's admission that some nations, including the United States, have developed means of weather warfare. The polite term is *weather modification*. This means that military operations can now include the manipulation of climate to produce such disasters as droughts and floods. In turn, these artificially produced "natural" disasters cause famine. When a nation cannot be brought to its knees by force of arms, starvation will compel its surrender.

The idea of making war on crops is not a recent one. "Scorched earth" policies were used in World Wars I and II. Some historians trace this strategy to the Civil War in America. William T. Sherman's troops burned their way across some Southern states, sensing that crop devastation would shorten the war. If you cannot eat, you cannot fight. On a very limited scale Samson anticipated this policy when he chased foxes with burning torches tied to their tails through the cornfields of the Philistines.

This new weapon of weather modification is particularly hideous because its target is the noncombatant as surely as the combatant. It is a way of making war on women and children, on the old and the sick. This alone is enough to condemn it.

But weather warfare and its deliberately induced famines are evil in another dimension. The Bible says, "The earth is the Lord's." Earth does not belong ultimately to any nation. Furthermore, in the covenant which God made with Noah "and every living creature . . . for all future generations," the regularity of seasons is pledged, and the produce of the earth is specified for the benefit of humankind. Weather warfare is an indefensible violation of this covenant.

The Christian conscience should be mobilized

against weather warfare for at least three reasons.

(1) Weather warfare is a sin against God. It is a brutal and arrogant denial that the earth is His. It is proud man's effort to be god, claiming the earth as his own to be done with as he pleases. The crown rights of the Creator are usurped by the creature. Could sin be more blatant?

(2) Weather warfare is a crime against humanity. People have a right to the produce of the earth in order to keep themselves alive. The story of Joseph in Egypt implies that God will supply wisdom to human leaders by which the otherwise tragic effects of natural disasters and climate changes may be averted. But when nations deliberately force hunger and disease upon other nations, a monstrous crime is committed that cries out for just punishment.

(3) Weather warfare is an invitation to judgment. God is represented in Scripture as the Judge, the Champion and Avenger of the innocent and defenseless who are exploited by the cruel and powerful. He will surely allow an awesome judgment upon those who dare to ravage the earth and inflict deliberate suffering upon women and children.

When man will not let God have His way, God will let man have his way. That is judgment! Weather warfare will damn those who employ it as surely as it does their victims. One can read in Revelation the dire effects of judgment upon "the earth and its inhabitants" when God allows human policies of evil to run their course and reap their consequences.

All governments should forbid their military leaders to devise or use programs of weather warfare. The Church should oppose this sin and crime with all of its resources for moral protest. Unless sufficient moral strength is exerted to restrain the madness of superweapons such as weather warfare, we have come to a point of no return along the road to global suicide down which politicians, militarists, and scientists with intellect unbalanced by conscience are taking us. □

*Whatever the Church is to do in service, the people must do.  
The work of the Church cannot await the arrival  
of an occasional genius.*

## DO IT WITH MONEY

Easter is a holiday. It calls for celebration. How should we do it?

Some do it with eggs. Boiled eggs, colored and decorated, are part of the world's traditional observance of Easter. And I won't knock that; eggs are not on my enemies list.

Some do it with bunnies. Live bunnies are popular gifts. A visit from someone dressed in a bunny costume and bearing gifts of candy or flowers or whatever is part of many people's Easter festivities.

Some do it with clothes. The Easter parade, whether down Fifth Avenue or the aisle of a church, is the focus of joy for thousands. Wives and daughters in new frocks and bonnets parade before husbands and fathers with new shoelaces.

But if that is all Easter means, it doesn't mean much. None of that really distinguishes the Church from the world.

In the Church of the Nazarene we have our own traditional celebration. We do it with money.

Money! How is that any better, or any more Christian, than eggs, bunnies, or clothes?

Well, if we were blowing the money on ourselves, it would be thoroughly pagan. But the money with which we celebrate Easter is given for world evangelism. It is money for missions.

Can you think of a finer way to express our joy that Jesus is alive with power to save?

The resurrection of Jesus makes possible the salvation of people around the world. As the author of Hebrews puts it, "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Such incredible good news is too exciting to keep to ourselves. We who believe on Jesus Christ have an inward, explosive compulsion to share the gospel with all people. That being so, what better time is there for a great united ingathering of money for missions than on the Sunday when we celebrate the Resurrection?

Our goal for the Easter Offering is \$5.2 million. We can do more. We must not do less. The need is too great, the time is too short, the gospel is too urgent for us to do less than our best in this offering of celebration. □

## THE CHURCH IS NOT GEORGE

In Holy Scripture the Church is called "the people of God." Qualifiers are not conspicuous except for their absence. The Church is people! Not good people, or smart people, or talented people, or affluent people, but all people who love and serve Jesus Christ as their Savior and Lord.

This means, among other things, that the work of the Church is the work of the people, and not the work of a few specialists or experts among the people.

Whatever the Church is to be in character, the people must be. The influence of the Church cannot be sustained by an occasional "saint."

Whatever the Church is to do in service, the people must do. The work of the Church cannot await the arrival of an occasional genius. We respect the genius when he does appear, and we rejoice in his achievements. But it takes all of us working together with God to be the Church in the world, proclaiming

the gospel and ministering to human needs.

This means, too, that no one's life is unimportant. No one's service is unnecessary. The person with 1 talent is as vital to the whole work of God as the person with 10 talents. The person who prays in secret is not a bit less valuable to God than the one who preaches in public.

We are never going to get the work of the Church done as long as we are prone to say, "Let George do it." George may be more gifted, better trained, more experienced, and even more spiritual than we are. But the Church is not George! The Church is people, all the people of God.

We should not envy George his ability or his publicity. Gifts for service and places to invest them are for the Lord of the Church to determine. Each of us should do what we can with what we have where we are, and trust the Lord to make our contributions useful and fruitful. □



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# DAWNING OF A NEW DAY

In January, a new day burst into dawn just off Times Square with the word that the General Board of the Church of the Nazarene had voted to buy the historic landmark building which once housed the Lambs Club. This signaled an unprecedented move to join district, general, and local church forces in a cooperative effort to reach the most compacted city of the U.S.

The famous but faded fun spot of the play world has now become the focal point of Nazarene determination to minister in Christ's name in the city.

A more unlikely or more strategic place could hardly be imagined for a holiness church to raise its banner.

Add all the pornographic depths of sin from wherever you are and multiply by 10, and you get just a hint of the intense depravity which covers this area of New York City with the shawl of spiritual death.

If any area of human habitation justly deserves the description "cesspool," this may be it.

Even so, within walking distance of this place (if you are brave and not alone) are the supernetworks CBS, NBC, ABC, PBS, and the Associated Press which determine what goes out over the radio and television airways to your home and mine.

Within walking distance, the United Nations of the world gather to debate our future, and the Chase Manhattan Bank operates to exert major influence on the economies of the world.

Tourists throng to the towering Empire State Building, the massive Pan-Am building, the Avenue of the Americas, Park Avenue, Grand Central Station, and, of course, Times Square.

Not far off, the Statue of Liberty offers hope and freedom to the tired pilgrims who pass by. How dim is that hope and how elusive is that freedom when sought without the Christ who somehow seems forgotten among the towering monuments to man and commerce.

Twenty-six million people live within 75 miles of Manhattan Project. Most orbit around and intersect this spot.

Here, in the center of all this, the Church of the Nazarene has chosen with deliberate purpose to lift high the spotless banner of heart holiness and has said with action rather than with



District Superintendent Jack White (l.) launched Rev. Paul Moore on a Mission to Manhattan, September 3, 1973, when the Manhattan Church of the Nazarene was organized. After Rev. White's death, Rev. M. V. Scutt became district superintendent of the New York District and helped shepherd the project. Other photos from the Manhattan mission field: (2) Statue of Liberty; (3) the former Lambs Club Building; (4) Chase Manhattan Bank; (5) United Nations Building; (6) Dr. Orville W. Jenkins, general superintendent, preaching; and (7) traffic—the blessing and bane of Manhattan.

words: "Here we stand in the city; by the help of God we can do no other."

It all began in 1973 in the living room of a 72nd Street townhouse as 12 people gathered to study the Bible and somehow dare to fashion a ministry to touch 26 million people.

Under the leadership of Pastor Paul

Moore, the group soon numbered 30 and was meeting in the outdoor garden of the same building.

Worship services were shortly held in facilities of the Emmanuel Lutheran Church at East 88th Street. And it was there amid the strange, formal trappings that the Manhattan



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Project Church of the Nazarene was organized on Labor Day, September 3, 1973, by District Superintendent Jack White. Dr. Raymond W. Hurn, executive director of Home Missions, was special guest speaker.

The church soon attracted a number of followers from the world of the arts and entertainment. Converted to Christ, their inner lives changed through cleansing, energizing contact with God, these new Christians gave the church unusual opportunities to witness in a world foreign to most Nazarenes.

The need for facilities of their own led the group of believers to enter into a contract to buy the Lambs Club Building just off Times Square on 44th Street, when it came into bankruptcy. In faith, the down payment was borrowed from the Department of Home Missions and was to be repaid through a proposed "telethon."

This five-story landmark building had housed the renowned Lambs Club, a private club for theater people and writers since before the turn of the century.

A governing board was created with the New York District Advisory Board to oversee the project. Cost of the building was nearly half a million dollars and extensive repairs were needed. Telethon costs would add another \$100,000.

Such a financial load was too much for the young church and the district to bear alone. The Department of Home Missions put up the first \$10,000 and budgeted annually in substantial amounts. Later \$57,000 would come from departmental funds. This only got the project started.

A staff was needed. Volunteers came from everywhere. Pastor Earl Lee of Pasadena, Calif., First Church, led his people in strong financial support to stave off foreclosure and has funded the music minister; Bethany, Okla., First Church also assisted from time to time and has funded an associate pastor in monthly support.

Pastor Paul Moore became known throughout the denomination as a leader with a unique ability to relate the gospel to the future-shocked work of the city.

There were no guidelines or previous experiences. No one would claim there have been no mistakes in the effort to reach the mission field of New York City. But through it all, large numbers of believers are being discipled and a mature Nazarene congregation developed.

The final steps leading to the purchase of the Lambs Building were:

1. In January, the Board of General Superintendents unanimously recommended that the Department of Home Missions fund and supervise the facilities of the Lambs Club Building.

2. In harmony with this direct request, the Department of Home Missions approved the following resolution which subsequently was approved by vote of the full General Board:

*Having under consideration the proposed purchase of the Manhattan Church of the Nazarene, motion carried that, in harmony with the request of the Board of General Superintendents, the Department of Home Missions purchase the building occupied by the Manhattan Church with the necessary funds from the Emergency Reserve, with the condition that title to this property be transferred to and held in the name of the General Board. Purchase shall be subject to the availability of appropriate financing and the inspection and favorable report of the executive director and the chairman of the Finance Committee, with the understanding that supervision of the facilities be the responsibility of the Department of Home Missions.*

3. Immediately after the close of the General Board session, Dr. Raymond W. Hurn, executive director of Nazarene Home Missions, accompanied by Dr. Gordon T. Olsen, chairman of the General Board Finance Committee, and Rev. Roger E. Bowman, director of cross-cultural ministries for the Department of Home Missions, went to New York and met with the New York District Advisory Board, the Manhattan Project Board, and the Manhattan Project congregation to advise them of the action and commence a feasibility study for its uses and control.

When Dr. Hurn made the dramatic announcement Sunday morning, the congregation of nearly 200 burst into a combination of cheers and tears as the significance of the action became apparent.

The audacious step of faith had been vindicated. The message of holiness would remain in Manhattan.

Times Square, which has ushered in so many New Years for Americans, may now usher in a new day for holiness evangelism in the city.

If God so will it, so will it be. To Him be the glory. □

—JOHN C. OSTER  
Department of Home Missions

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## CHURCH AT URBANA '76

The Church of the Nazarene was officially represented by Ernie McNaught, director of Campus Ministries; Steve Doerr, president of World Mission Fellowship at Nazarene Theological Seminary; and Paul Fitzgerald of the Department of World Mission, at the recent missionary conference sponsored by InterVarsity. Urbana '76 brought together some 17,000 people to learn how to "Declare His Glory Among the Nations."

With a combined display table sponsored by the Department of Youth and the Department of World Mission, and a table sponsored by the Nazarene Seminary, many students were contacted about the worldwide missionary interest of the Church of the Nazarene. A number of students were referred to the Church of the Nazarene as possible candidates for current missions opportunities.

Forty-three students registered as members of the Nazarene church.

The Nazarene



Ernie McNaught, director of Campus Ministries for the Church of the Nazarene, is shown answering questions from 1 of the 17,000 college students who were challenged to "Declare His Glory Among the Nations" at the recent Urbana '76 Conference in Urbana-Champaign, Ill.

Most of these are serving God in strategic ways on secular campuses. Their dedication makes them prime candidates for changing the world through the university campus. □

—Department of Youth



Pictured above are a few Nazarene students from universities who attended the Urbana '76 Conference and were able to share common concerns together.

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luncheon program, explaining the "Walk with Wesley" that is being planned in the British Isles as an award for the winning district chairmen, district superintendents, and local pastors and Sunday school superintendents in the "HIS IN SUMMER" Sunday school attendance drive in June, July, and August this year. □



Dr. Rice presents the first-place award in the fall attendance drive competition to Rev. James Blankenship of the Northwestern Ohio District. The chairman, Rev. Bob Anderson, was snowbound at home.



Rev. Thomas Schofield, district superintendent of the South British Isles District, explains the plans for the "Walk with Wesley" that will be awarded the winners in the "HIS IN SUMMER" attendance drive during June, July, and August, 1977.

## church schools

By Melton Wienecke

## HAPPENINGS

### DISTRICT CHURCH SCHOOL BOARD CHAIRMEN MEET IN KANSAS CITY

The last meeting of District Church School Board chairmen was held in Kansas City January 10-12 at the Airport Ramada Inn. The next meeting of this type will be for District Board of Christian Life chairmen under the new Division of Christian Life organization.

Much of the time of the meeting was spent discussing the new organization and how it will function at the district level. One full day was spent in a management seminar conducted by Mr. Gerald Oliver, Mr. James Howerton, and Mr. Buster Oliver of the Roosevelt National Life Insurance Company.

At a banquet on Tuesday night, Rev. Gene Van Note, general director of young adult ministries, and Rev. Melvin Shrout, general director of senior adult ministries, highlighted the challenge of singles and senior adult ministries respectively. Dr. Kenneth Rice explained the summer attendance drive for 1977 and the "Walk with Wesley" that will be awarded to the winners.

A closing luncheon was provided by the Nazarene Publishing House Wednesday noon for the district superintendents and chairmen at which time awards were made to the three districts winning in the attendance program last fall.

Rev. Thomas Schofield of the South British Isles District climaxed the



Dr. Kenneth Rice challenges the District Church School Board chairmen with the "HIS IN SUMMER" attendance plans.

### RESTRUCTURE: "BUILDING OUR WAGON AS WE RIDE IN IT"

Dr. V. H. Lewis continually reminds us that in implementing restructure we have to be willing to venture in new areas without precedent, "building our wagon as we ride in it."

Everywhere Sunday school lecturers and field workers go, new questions are arising, new solutions are being found, new procedures improvised.

The General Board elected the Division of Christian Life leadership; two new to the operation, and two accepting assignments similar to their previous responsibility.

Dr. Chester Galloway was elected by the General Board as general divisional coordinator. Dr. Kenneth Rice has been elected as executive director of the Adult Department of the Division of Christian Life, and the editorial director is John Nielson; the executive director of the Department of Youth Ministries is Melvin McCullough, and the editorial director is J. Paul Turner; the executive director of the Department of Children's Ministries is Mrs. Miriam Hall, and the editorial director is Robert Troutman.

All have expressed the need for input from both the local churches and the districts. Everywhere we go, thinking people are bringing up complications and conflicts that must be worked out by the new General Division of Christian Life Committee, and by district and local committees. Most are accepting the challenge and opportunity of change. □

#### **DR. LOWELL HALL— AUTHOR OF CHEMISTRY TEXT**

Dr. Lowell Hall, professor of chemistry and chairman of the Department of Chemistry at Eastern Nazarene College, is the author of a new book, *Molecular Connectivity in Chemistry and Drug Research*, written in conjunction with Dr. Lemont Kier of the Department of Chemistry, Massachusetts College of Pharmacy, Boston.

Released by Academic Press, the publication is a new volume in the Medicinal Chemistry series. The book will be an essential tool for research scientists at drug and chemical companies, as well as in universities and for Libraries of Organic, Physical, Medicinal, and Pharmaceutical Chemistry.

Dr. Hall completed his undergraduate work at ENC and received his Ph.D. degree in chemistry from Johns Hopkins University. As chairman of the Department of Chemistry at ENC, he oversees a quality program that has a 40-year tradition. □



Dr. Lowell Hall with ENC sophomore, Marcy Whiteford, in one of the chemistry laboratories.



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## STUDENT SPIRITUAL EMPHASIS WEEK AT CNC

The students of Canadian Nazarene College had a Spiritual Emphasis Week, January 17-23, with the theme "Love in Action." Under the leadership of Leon Friesen, student vice-president of spiritual affairs, the week was organized to show and put into action love for God and for others.

Typical of student reaction was that of David Filsinger: "I praise God for seeing this objective fulfilled in the lives of many students, and watching the seeds of revival being sown. My prayer is that this renewed spirit will determine and direct each remaining week of the year. Join with me in praising God for the 'great things He hath done!'"

The week was highlighted by times of music, prayer, and sharing by students and a love feast led by Prof.





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John D. Hicks. One evening, Pastor Ronald Fry of Fort Garry Church of the Nazarene met with students for a "rap session." The week climaxed with a singspiration at the Student

Center Building of the University of Manitoba.

Prof. Vern Hannah observed, "When people—without pressure or manipulation from speakers—respond earnestly and quietly to the promptings of the Spirit's ministry through their own peers, the result is thrilling to behold. The theme of the week was love, and it was unmistakably rekindled among them. It was not spectacular—no 'rushing mighty wind'—no 'earthquake.' But there was the 'still small voice' of the Spirit, evidenced by a deep level of sharing and caring."

The students at CNC have launched an outreach program to the 20,000 students on the campus of the University of Manitoba. One student, Brenda Blair, commented, "The highlight of the week for me was the singspiration in University Center. I was challenged by the possibilities we have of putting 'Love in Action' in this secular setting. Although humbled by the immensity of the task, I am excited about what God can do through each one of us as we submit to His leading." □

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Jamil El-Musa, of Amman, Jordan, graduated with high honors from European Nazarene Bible College on January 12, 1977. He immediately returned to his native country to pastor a Nazarene church in Jordan under the district leadership of Rev. Ivan Lathrop.

## INDIAN OFFICIAL VIEWS SPEICHER FILM

Mr. A. P. Venkateswaran, minister for political affairs, Indian Embassy, Washington, D.C., together with his wife, viewed the film *To Wipe the Tear . . .* at the Washington Melwood Church, Upper Marlboro, Md., Sunday, February 6.

The film, sponsored by the Department of World Mission and produced by Paul Miller and the Department of Communications, portrays the life of Dr. Orpha Speicher, Nazarene medical missionary to India for 40 years.

Mr. Venkateswaran, who attended the service representing the Indian ambassador to the United States, reacted favorably to the film by saying, "It was a beautiful experience." He did not think the picture of poverty there was overemphasized. Suffering is great in his country, he confirmed. His reaction was comparable to that of the head of his nation, Mrs. Indira Gandhi.

In correspondence with Mr. Miller, Mrs. Gandhi wrote, "India is so different from the West that it is bound to be something of a shock to those who come from affluent societies. Some of the differences are due to poverty but others are a part of our lives, as perhaps you may have gathered."

The film is being widely received by local congregations. A television version is in the process of being developed and will be aired this summer.

-NCN □

## LOST AND FOUND GROUP SELECTED

The Department of Youth announces the selection of the following people for participation in the Lost and Found summer ministries for college and university students:



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Mark Fuller

Sue Fuller

Lost and Found is a combination music and drama ministry group which tours during the summer months to churches in the United States and Canada.

Ordinarily, they are in local churches for two days. They do workshops with the local church teens as well as present concerts in shopping malls, amphitheatres, parks, on TV and radio, and in church situations. Perhaps the most effective part of the ministry is the relationships that the Lost and Found kids establish with the members of the local teen group through small groups and in one-on-one encounters.

If you have an interest in scheduling the group in your church or community during this coming summer, you should contact Lane Zachary, Youth Department, 6401 The Paseo, Kansas City, Mo. 64131. □



Steve Pennington



Rick Power



Marc Sims



Sheryl Smee

## DISTRICT SUPERINTENDENTS CONTINENTAL

**AKRON**—Floyd Flemming, 7810 Lakefield St. N.E., Louisville, Ohio 44641

**ALABAMA**—Reeford Chaney, Rte. 1, Box 393, Helena, Ala. 35080

**ALASKA**—Robert W. Sheppard, 3200 Princeton Way, Anchorage, Alaska 99504

**ARIZONA**—M. L. Mann, 6801 E. Coronado, Scottsdale, Ariz. 85257

**CANADA ATLANTIC**—William F. Bahan, 14 Hollywood Dr., Moncton, New Brunswick, Canada

**CANADA CENTRAL**—Neil E. Hightower, 38 Riverhead Dr., Rexdale, Ontario, Canada

**CANADA PACIFIC**—Daniel J. Derksen, 5443 Meadeale Dr., Burnaby 2, British Columbia, Canada

**CANADA WEST**—Alexander Ardrey, P.O. Box 3456, Station "B," Calgary, Alberta, Canada T2M 4M1

**CENTRAL CALIFORNIA**—W. H. Deitz, 1512 Dovewood Ln., Fresno, Calif. 93705

**CENTRAL FLORIDA**—James V. Morsch, 10900 E. Sand Lake Rd., Orlando, Fla. 32809

**CENTRAL OHIO**—Terrell C. Sanders, Jr., 710 Chaffin Ridge, Columbus, Ohio 43214

**CHICAGO CENTRAL**—Forrest Nash, 239 Anderson, Bourbonnais, Ill. 60914

**COLORADO**—M. Harold Daniels, Box 470, Littleton, Colo. 80120

**DAKOTA**—Phil Riley, Box 1100, Jamestown, N.D. 58401

**DALLAS**—W. M. Lynch, 2008 Tulane, Richardson, Tex. 75080

**EAST TENNESSEE**—Glen Jones, Box 8097, Chattanooga, Tenn. 37411

**EASTERN KENTUCKY**—John W. May, 2421 Division St., Ashland, Ky. 41101

**EASTERN MICHIGAN**—E. W. Martin, 6477 Burkhardt Rd., Howell, Mich. 48843

**GEORGIA**—Jack H. Lee, 3612 Calumet Rd., Decatur, Ga. 30034

**HAWAII**—Virgil K. Grover, Box 6254, Honolulu, Hawaii 96818

**HOUSTON**—W. Raymond McClung, 8418 Hunters Creek, Houston, Tex. 77024

**ILLINOIS**—James E. Hunton, 2200 Greenbriar Dr., Springfield, Ill. 62704

**INDIANAPOLIS**—John F. Hay, Rte. 1, Box 46, Camby, Ind. 46113

**INTERMOUNTAIN**—Hoyle Thomas, P.O. Box 31, Nampa, Ida. 83651

**IOWA**—Forrest E. Whitlatch, 4212 75th St., Des Moines, Ia. 50322

**JOPLIN**—James Hester, 689 W. Swan, Springfield, Mo. 65804

**KANSAS**—C. Marselle Knight, Box 18531, Wichita, Kans. 67218

**KANSAS CITY**—Milton Parrish, Box 4404, Overland Park, Kans. 66204

**KENTUCKY**—Alec G. Ulmet, 1821 Tyler Ln., Louisville, Ky. 40205

**LOS ANGELES**—Paul W. Benefiel, 1546 E. Washington Blvd., Pasadena, Calif. 91104

**LOUISIANA**—Ralph E. West, 1248 Southhampton Dr., Alexandria, La. 71301

**MAINE**—J. E. Shankel, 1040 Riverside Dr., Augusta, Me. 04330

**MICHIGAN**—H. T. Stanley, 2754 Barfield Dr. S.E., Grand Rapids, Mich. 49506

**MINNESOTA**—Norman Bloom, 6224 Concord Ave. S., Minneapolis, Minn. 55424

**MISSISSIPPI**—Talmadge Johnson, 516 Heatherwood Dr., Jackson, Miss. 39212

**MISSOURI**—Arthur Mottram, 4557 Harvshire Ct., St. Louis, Mo. 63128

**NEBRASKA**—Walter E. Lanman, Box 925, Hastings, Neb. 68901

**NEW ENGLAND**—William A. Taylor, 180 Adams St., Quincy, Mass. 02169

**NEW MEXICO**—Harold W. Morris, Box 11627, Albuquerque, N.M. 87112

**NEW YORK**—Morris V. Scutt, Box 179, Yorktown Heights, N.Y. 10598

**NORTH ARKANSAS**—Thomas Cox, Box 1468, Conway, Ark. 72032

**NORTH CAROLINA**—Bill M. Sullivan, 7609 Linda Lake Dr., Charlotte, N.C. 28215

**NORTH CENTRAL OHIO**—D. E. Clay, 400 Edgewood Dr., Mt. Vernon, Ohio 43050

**NORTH FLORIDA**—Jonathan T. Gassett, 4608 N.W. 41st St., Gainesville, Fla. 32601

**NORTHEAST OKLAHOMA**—W. T. Dougherty, 5916 E. 47th Pl., Tulsa, Okla. 74135

**NORTHEASTERN INDIANA**—Bruce T. Taylor, 2122 Valley Ave., Marion, Ind. 46952

**NORTHERN CALIFORNIA**—Grady Cantrell, 205 Loyola Dr., Millbrae, Calif. 94030

**NORTHWEST**—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Wash. 98902

**NORTHWEST INDIANA**—George Scutt, Box 350, Valparaiso, Ind. 46383

**NORTHWEST OKLAHOMA**—Jerald R. Locke, Box 887, Bethany, Okla. 73008

**NORTHWESTERN ILLINOIS**—Floyd Pounds, 5908 Trenton Ln., Peoria, Ill. 61614

**NORTHWESTERN OHIO**—James Blankenship, Box 286, St. Marys, Ohio 45885

**OREGON PACIFIC**—Carl B. Clendenen, Jr., Box 1088, Salem, Ore. 97303

**PHILADELPHIA**—Paul D. Mangum, Sr., 119 Talleyrand Rd., Box 513, West Chester, Pa. 19380

**PITTSBURGH**—Robert I. Goslaw, 175 North Rd., Butler, Pa. 16001

**ROCKY MOUNTAIN**—Ross E. Price, 1112 Parkhill Dr., Billings, Mont. 59102

**SACRAMENTO**—Walter Hubbard, Box 160341, Sacramento, Calif. 95816

**SAN ANTONIO**—Harold B. Graves, 200 Gardenvue Dr., San Antonio, Tex. 78213

**SOUTH ARKANSAS**—Thomas Hermon, 6902 Briarwood Dr., Little Rock, Ark. 72205

**SOUTH CAROLINA**—Moody Gunter, 5 Beacon Hill Rd., Columbia, S.C. 29210

**SOUTHEAST OKLAHOMA**—Wendell O. Paris, Box 699, Henryetta, Okla. 74437

**SOUTHERN CALIFORNIA**—Robert H. Scott, 524 E. Chapman Ave., Orange, Calif. 92669

**SOUTHERN FLORIDA**—Robert H. Spear, Jr., Box "N," Boca Raton, Fla. 33432

**SOUTHWEST INDIANA**—W. Charles Oliver, 228 Westwood Dr., Bedford, Ind. 47421

**SOUTHWEST OKLAHOMA**—Bert Daniels, Box 75412, Oklahoma City, Okla. 73107

**SOUTHWESTERN OHIO**—Dallas Baggett, 1716 N. Breiel Blvd., Middletown, Ohio 45042

**TENNESSEE**—H. Harvey Hendershot, 2811 Hariette Ct., Nashville, Tenn. 37206

**UPSTATE NEW YORK**—J. Wilmer Lambert, 400 Long Meadow Dr., Syracuse, N.Y. 13205

**VIRGINIA**—Gene Fuller, 3704 Prosperity Ave., Fairfax, Va. 22303

**WASHINGTON**—Roy E. Carnahan, 2509 Jonathan Rd., Ellicott City, Md. 21043

**WASHINGTON PACIFIC**—Kenneth Vogt, 12515 Marine View Dr. S.W., Seattle, Wash. 98146

**WEST TEXAS**—Lyle Eckley, Box 6650, Lubbock, Tex. 79413

**WEST VIRGINIA**—M. E. Clay, 5008 Virginia Ave., Charleston, W.Va. 25304

**WISCONSIN**—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713

## INTERCONTINENTAL ZONE I\* (Euro-Africa)

**BRITISH ISLES NORTH**—Rev. David Tarrant, 149 Kenilworth Ave., Glasgow, Scotland G41 3SD

**BRITISH ISLES SOUTH**—Rev. T. W. Schofield, 384 Walkden Road, Worsley, Manchester, England M28 4QJ

**COLOURED AND INDIAN NATAL**—Rev. A. S. Subjee, P.O. Box 17031, Congella, Durban, Natal, Republic of South Africa 4013

**COLOURED AND INDIAN NORTHERN**—Rev. George Taylor, 45 Mayor Ave., Newclare, Johannesburg, Tvl., Republic of South Africa

**COLOURED AND INDIAN WESTERN CAPE**—Rev. L. B. Smith, P.O. Box 1, Square Hill Retreat, C.P., Republic of South Africa

**EUROPEAN SOUTH AFRICA**—Rev. David

Whitelaw, P.O. Box 48, Florida, Tvl. 1710, Republic of South Africa

**MIDDLE EUROPEAN**—Rev. Richard Zanner, 6 Frankfurt 50, An der Nachtweide 4, West Germany

**MOZAMBIQUE LIMPOPO**—Rev. Simeon Manhique,\*\* Manjacaze via Maputo, Mozambique, Africa

**MOZAMBIQUE MAPUTO**—Rev. Simiao Mandate,\*\* Caixa Postal 1333, Maputo, Mozambique, Africa

**MOZAMBIQUE MAVENGANE**—Rev. Joao Muchavi,\*\* Caixa Postal 84, Manjacaze via Maputo, Mozambique, Africa

**MOZAMBIQUE TAVANE**—Rev. Benjamin Langa,\*\* Caixa Postal 84, Manjacaze via Maputo, Mozambique, Africa

**REPUBLIC OF CAPE VERDE**—Rev. Francisco Ferreira, Caixa Postal 5, Praia, Republic of Cape Verde

**REPUBLIC OF SOUTH AFRICA SOUTHSOUTHEAST**—Rev. Simon Dlamini, P.O. Box 199, Carolina, Tvl. 1185, Republic of South Africa

**REPUBLIC OF SOUTH AFRICA SOUTHWESTERN**—Rev. Alfred Selepe, P.O. Box 980, Welkom, Orange Free State 9460, Republic of South Africa

**RHODESIA**—Rev. Ignatius Chavunduka, P.O. Box 1055, Salisbury, Rhodesia, Africa

**SWAZILAND NORTHERN**—Rev. Leonard Sibande, P.O. Box 14, Manzini, Swaziland, Africa

**ZAMBIA**—Rev. Nicolas Chirwa, Box 1766, Lusaka, Zambia, Africa

## INTERCONTINENTAL ZONE II\*\* (Oceania-Asia)

**AUSTRALIA**—Dr. A. A. E. Berg, 11 Lymn St., Mt. Gravatt, Brisbane, Queensland, Australia 4122

**JAPAN**—Rev. Tsurutaro Sakurai, 18-3, 2 Chome, Okamoto, Setagaya Ku, Tokyo 157, Japan

**KOREA CENTRAL**—Rev. Cho Moon Kyung, 364-27 Hap Jung Dong, Map Ku, Seoul 121, Korea

**KOREA SOUTHERN**—Rev. Oh Chung Hwan, Mok Dong 35-91, Taejeon City, Choong-chung Nam Do, Korea 300

**NEW ZEALAND**—Rev. William Porter, 41 Cormack St., Mt. Roskill, Auckland 4, New Zealand

**PHILIPPINES LUZON**—Rev. Andres Valenzuela, P.O. Box 14, Baguio City 0201, Republic of the Philippines

**REPUBLIC OF CHINA (TAIWAN)**—Rev. Pan Ming Ting, 100 Sheng Ching Road, Kuan Tu Li, Peitou, Taipei, Taiwan 112, Republic of China

## INTERCONTINENTAL ZONE III\* (Hispanic America)

**ARGENTINA CENTRAL**—Rev. Alejandro Medina, Donato Alvarez 884, Buenos Aires, Argentina, South America

**BARBADOS**—Rev. Clyde Greenidge, P.O. Box 235, Bridgetown, Barbados, West Indies

**BELIZE**—Rev. Alvin Young, P.O. Box 4, Belmopan, Belize City, Belize, Central America

**BOLIVIA LA PAZ**—Rev. Nolberto Vicuna, Casilla 1056, La Paz, Bolivia, South America

**BRAZIL SOUTHEAST**—Rev. Joaquin Lima, Caixa Postal 1008, Campinas, Sao Paulo, Brazil 13.100, South America

**CUBA**—Rev. Pedro Morejon,\*\* Av. 47, No. 5414, Marianao 14, Havana, Cuba

**GUATEMALA NORTHEAST**—Rev. Alfonso Barrientos, 3a. Calle 7-23, Zona 2, Guatemala City, Guatemala, Central America

**GUYANA**—Rev. Joseph Murugan, P.O. Box 170, Georgetown, Guyana, South America

**MEXICO CENTRAL**—Rev. Moises Garces, Apartado 27-199, Mexico 7, D.F., Mexico

\*Not including pioneer or national-mission districts.

\*\*Contact the executive secretary of the Department of World Mission before mailing correspondence to these areas.

**MEXICO NORTHEAST**—Rev. Moises Esperilla, Apartado Postal 1699, Monterrey, Nuevo Leon, Mexico  
**MEXICO NORTHWEST**—Rev. Roberto Moreno, Apartado Postal 3894, Tijuana, Baja California, Mexico

**MEXICO SOUTHEAST**—Rev. Luis Aguilar, Apartado 82, Tuxtla Gutierrez, Chiapas, Mexico  
**NICARAGUA PACIFIC**—Rev. Ernesto Bello, Apartado 5396, Managua, Nicaragua, Central America

**PERU NORTH**—Rev. Alberto Zamora L., Apartado 209, Chiclayo, Peru, South America  
**PUERTO RICO-VIRGIN ISLANDS**—Rev. Benjamin Roman, R.F.D. 3, Box 41W, Rio Piedras, Puerto Rico 00924

**TRINIDAD AND TOBAGO**—Rev. Farrell Chapman, P.O. Box 444, Port-of-Spain, Trinidad, West Indies

**CENTRAL LATIN AMERICA**—Rev. H. O. Espinoza, Box 12094, San Antonio, Tex. 78212

**EASTERN LATIN AMERICA**—Rev. Jose Cardona, 16-09 George St., Fair Lawn, N.J. 07410  
**WESTERN LATIN AMERICA**—Rev. Juan Madrid, 1570 N. Holliston Ave., Pasadena, Calif. 91104  
**NORTH AMERICAN INDIAN**—Rev. Julian Gunn, 4229 N. 16th Dr., Phoenix, Ariz. 85015

### MOVING MINISTERS

PAUL M. BARKER from Zillah, Wash., to missionary to Panama  
DURWOOD CANNON from Beulah, Ala., to Millry, Ala.  
TIM CLARKSON to associate, Twin Falls, Ida.  
J. T. CRAWFORD from Selah, Wash., to Brookhaven, Miss.  
JOHN D. HANSEN from Barnsdall, Okla., to Lake Charles (La.) Moss Bluff  
HOWARD HOPKINS to Pomeroy, Wash.

L. DALE HORTON from Oakdale, Calif., to Springfield (Ill.) First  
R. E. HOSKINS from Freeport (Ill.) First to Lexington (Ky.) First  
CLAIRE W. KERN from Pasco, Wash., to Cheney, Wash.  
ALBERT LUNDY to Colville, Wash.  
PAUL W. MacLEAR, JR., from Pilot Rock, Ore., to Selah, Wash.  
E. DALE McCALFLIN from Lincoln (Neb.) First to Pensacola (Fla.) First  
DAVID B. PARKER from Colville, Wash., to Pilot Rock, Ore.  
R. L. SALISBURY from Lewiston (Ida.) Orchards to Zillah, Wash.  
CHARLES C. SAVAGE from Charlotte (N.C.) Calvary to Greensboro (N.C.) White Rock  
WAYNE E. SMITH to Lewiston (Ida.) Orchards  
PAUL J. STEWART from evangelism to Calera, Ala.  
C. NEIL STRAIT from Racine (Wis.) Taylor to Lansing (Mich.) First  
JESSE M. TURNER from Perkasie, Pa., to Bermuda  
CORRECTION:  
CARLTON BELLAMY remains the pastor at South Pasadena, Calif.  
KIM VANDER LINDEN remains the pastor at Ojai, Calif.

### MOVING MISSIONARIES

REV. AND MRS. HOWARD CONRAD, Costa Rica, furlough address: 33 Furnace Ave., Apt. 61, Quincy, Mass. 02170; phone (617) 471-4248  
REV. AND MRS. KENNETH SINGLETON, Mozambique, field address: P.O. Box 739, Potchefstroom, W. Tvl. 2520, Republic of South Africa  
MISS JANE TUSTIN, Republic of South Africa North, field address: P.O. Box 2, Acornhoek, E. Tvl. 1360, Republic of South Africa  
REV. AND MRS. KENNETH WALKER, Swaziland, furlough address: 210 S. Water, Apt. 47, Olathe, Kans. 66061

### RECOMMENDATIONS

REV. HORACE T. McCANTS, former pastor of the Nederland, Tex., church, reentered the evangelistic field as of March 1. His mailing address is: Box 527, Kansas City, Mo. 64141. Rev. McCants is an ordained elder with membership on the Houston District. "He is a strong biblical preacher, excellent soul winner, and successful in getting people to come to the altar." —W. Raymond McClung, Houston district superintendent. □

I would like to recommend REV. HERBERT L. JACKSON as a qualified evangelist. He holds district license and is in the fourth year of study and will graduate this May.—M. Bert Daniels, Southwest Oklahoma district superintendent. □

### VITAL STATISTICS

#### BNC PROFESSOR DIES

Mrs. Helen Harkins, an assistant professor of home economics at Bethany Nazarene College, died after a brief illness, December 16.



Professor Harkins joined the BNC faculty in 1970, served as sponsor of the Student Home Economics Club, and was a member of the Faculty Gals.

A memorial scholarship has been set up in her memory.

#### DEATHS

CHARLES ROBERT ALEXANDER, 26, died Oct. 24 at Attica, Ind. Surviving are his wife, Cindy Lou; two sons, Brett Alan and Bryan Eugene; a daughter, Deidra Lee; his parents; and two brothers.

MILDRED AMES, 63, died Oct. 12 at Melrose,

# For God So Loved

...He  
Gave.



"Give of thy sons to bear the message glorious;  
Give of thy wealth to speed them on their way;  
Pour out thy soul for them in pray'r victorious . . ."

**THIRTY** new missionaries were appointed by the General Board, January 17-19, 1977.

We will stand by them—and by all our missionaries.

**EASTER OFFERING**  
For World Evangelism

**GOAL: \$5,200,000**

# NEWS OF RELIGION

Mass. Services were conducted by Rev. Russell Metcalfe. She is survived by 5 daughters, Brenda McCullough, Faith McLean, Patricia Lorven, Phyllis Molok, and Marcia Semon; a son, Ernest; 12 grandchildren; and 2 sisters.

MARION BEATRICE BROWN, 90, died July 18 at Melrose, Mass. Funeral services were conducted by Rev. Russell Metcalfe. She is survived by a son, Alfred Brown.

JEAN (SCRIMAGER) COFFMAN, 23, died Dec. 9 at Layfayette, Ind. Survivors include her husband, Randy; her mother; two brothers; and one sister.

REV. CLIFFORD A. DEAN, 88, died Dec. 1 at Centerville, Ia. Services were conducted by Revs. Gary Henecke, Doyle Henderson, and Dick Kettles. Surviving are his wife, Ethel; three sons, Donald, Harold, and Paul; three daughters, Inez Short, Dorothy Ash, and Lois Block.

DUANE MARTIN DUNCAN, 17, died Dec. 8 at Bellevue, Wash. Funeral services were conducted by Dr. Kenneth Vogt. He is survived by his parents, Rev. and Mrs. Truman Duncan.

ERNEST W. GORDON, 66, died Dec. 12 at Melrose, Mass. Rev. Russell Metcalfe and Rev. Herbert White conducted funeral services. He is survived by his wife, Esther; a daughter, Ann Nelson; and one son, Robert.

JOUBERT MASTBROOK, 77, died at Bethesda, Md., Jan. 18. Services were conducted by Dr. E. E. Grosse and Rev. Ross R. Cribbis. He is survived by his wife; 3 daughters, Margie Whipp, June Ernest, and Joyce Thew; 10 grandchildren; 4 great-grandchildren; and 1 brother.

REV. JODIE E. MILLS died Jan. 12 at Texarkana, Tex. Funeral services were conducted by Revs. R. G. Womack and R. B. Kelly. Surviving are his wife, Minnie Lee; two sons, Joe Lee and Kenneth Mills; one brother; and two sisters.

LLOYD MOORE, 81, died Jan. 10 at Clearwater, Fla. Services were conducted by Revs. William Dodd and Virgil Bradford. He is survived by his wife, Marie; 1 son, Rev. C. R. Moore; 2 daughters, Dorothy McIntosh and Bernice Lazar; 8 grandchildren; and 11 great-grandchildren.

VIOLA MOORE, 67, died Dec. 8 at Washington, N.J. Services were conducted by Revs. Dale E. Hilkert, Paul S. Moore, and John P. Hilkert. Surviving are a son, Rev. Paul S. Moore; two daughters, Miriam Hilkert and Esther Hilkert; nine grandchildren; and three brothers.

ERNEST W. PALMER, 85, died Jan. 21 at Omaha, Neb. Funeral services were conducted by Rev. Aaron Knapp. Survivors include his wife, Fannie G.; one son, William; one daughter, Marianna Smith; and seven grandchildren.

JAMES ORIS PINKERTON, 71, died Jan. 16 at Shawnee, Okla. Services were conducted by Rev. Leland Watkins. Surviving are his wife, Lucy; a daughter, Minnie Lou Walker; two

**U.S. "THIRSTING" FOR WHOLESOME TV, FCC CHAIRMAN TELLS BROADCASTERS.** The American people are "thirsting for [television] programming which is decent, wholesome, and family-oriented, programming which will further the basic moral and spiritual values of our country and not degrade or destroy them."

That assessment of what U.S. viewers want was offered by Richard Wiley, chairman of the Federal Communications Commission (FCC), speaking to the annual convention of National Religious Broadcasters in Washington, D.C.

"While I do not believe that government regulation in this sensitive First Amendment-oriented area is either feasible or constitutionally appropriate, I continue to feel that the broadcast industry has a tremendous moral responsibility to its audience—and particularly to the child viewer," Mr. Wiley said.

"And whatever personal cost it may mean to me, I assure you that I will not waver from this position," he added. □

**DALLAS APPROVES BIOLOGY TEXTBOOK CONTAINING STORY OF CREATION.** Trustees of the Dallas Independent School District have approved the use of a high school biology textbook containing the Old Testament concept of creation and the origin of man for use as a source book.

"The point in this book is that it recognizes that both evolution and creation are philosophical concepts or theories, and that science needs to present the facts and let the people make their own conclusions," said Bill Hunter, school board president.

The textbook, *A Search for Order in Complexity* (Zondervan Corp., Grand Rapids, Mich.), was approved by a vote of six to three, following an emotional debate that was split along racial lines. (White members favored the book, blacks were opposed, according to a *New York Times* report.)

Dr. Emmett Conrad, a black surgeon, held that "there is no place in our textbooks for religious propaganda. The theory of evolution has no religious background at all."

The newly approved source book was written by a 20-member textbook committee of the Creation Research Committee and included a number of academicians from U.S. universities. □

**SURVEY OF HIGH SCHOOL LEADERS SHOWS HIGH RELIGIOUS COMMITMENT.** The annual nationwide survey of high school leaders reveals a continuation of the trend toward adherence to traditional moral values and high religious commitment.

Results of the seventh annual *Who's Who Among American High School Students* survey also showed that 82 percent of teenage leaders favor a traditional marriage arrangement and 89 percent do not use drugs.

Religion has become "more relevant" in the past three to four years for 48 percent of students and remained "about the same" for 33 percent. Religion became "less relevant" for 14 percent and "has never been relevant" for 5 percent.

The latest study reported that 81 percent of the leading U.S. teenagers consider themselves members of an organized religion, compared with 80 percent in last year's poll and 70 percent in 1972.

Some 92 percent of the current top teenagers profess belief in a personal God or Supreme Being, or some kind of vital force or spirit. Only 1 percent said there was no God or vital force. Seven percent were uncertain.

The students surveyed are among 269,000 high achievers featured in the 1975-76 edition of *Who's Who Among American High School Students*, published by Educational Communications Inc. They are high school seniors and juniors. □

## "Showers of Blessing" PROGRAM SCHEDULE

March 20

"The Only Choice  
That Really Counts"

by Chuck Millhuff

March 27

"It's Beautiful to Me"

by Chuck Millhuff



# THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

■ It has been suggested to me that there could have been millions of years between Genesis 1:27 and Genesis 2:7, covering two separate creations. Would you comment on this please.

I don't think so. There may have been ages of time between Genesis 1:1 and Genesis 1:27, but that is a different issue. The Hebrew word for "day" permits a variety of translations. The seven "days" of creation, therefore, may have been extended periods of time.

That Genesis 1:27 refers to the creation of some remote ancestor of man, and 2:7 to man in his present form, would demand a degree of straining for interpretation that I could not personally accept.

Some scholars do view Genesis 1:1-2:3 and 2:4-24 as separate, and even conflicting, creation accounts. Others see them as the same story from different perspectives. In the first, man's creation is included in a "cosmogony," an account of the origins of the universe. In the second, his creation is included in a history, a narrative of man and the Fall and God's response

to the human predicament brought about by sin.

The creation account functions in Genesis as a confession of faith in the God who made all things, and all of whose works are good. The story of the Fall posits a reason for the fact that everything is no longer "very good"—man has sinned and distorted his true relationship to God, the earth, and his fellow creatures. All of which introduces the main story of Scripture, how God has acted in history to redeem man from sin and to restore these marred relationships.

The Bible makes it clear and emphatic that neither man nor his world just happened. All things, man included, were created by a God of infinite wisdom, power, and love. In its reference to creation, however, the Bible does not specifically reveal when it began, how long it took, or what it looked like at first. □

■ When Jesus was tempted (Matthew 4:1-10), could He have yielded? When we discussed this in our Bible class, some believed that Christ could have yielded, others did not. Please comment.

I do not think that Jesus could have yielded. Not that His temptations were unreal or His freedom an illusion. But He was so perfectly attuned to, and contented with, the Father's will that He could not bring himself to violate that will.

In the temptation Satan said, "If you are God's Son . . ." Jesus answered, "Man shall not live by bread alone . . ." He was the Son of God who became man, who became "flesh." He assumed our weak and fallen human nature, and in it He felt the full force of temptation. But where we have all yielded, He triumphed. How? Because as man, fully and truly human, He was filled with the Spirit. And being perfectly open to the Spirit, perfectly responsive to the Spirit, He could act in the full energizing and sanctifying power of the Spirit to resist and overcome temptation.

Some have argued that unless Jesus experienced sin, He was not fully

human and could not completely sympathize with us. This is absurd. The truth is, He only was fully human, and all the rest of us are defectively human precisely because of sin. His sympathy with us, and His power to help us, comes from His having been tempted, not from His having sinned.

Scripture makes two things clear. His temptations were real, but He remained sinless (Hebrews 2:17-18; 4:15-16; 7:26).

We do not have access to the self-consciousness of Jesus, and we cannot know exactly what went on in Him when He battled temptation. But we do know that it came to Him as it comes to us, and that He met it in the same resources available to us, namely, the Spirit and the Word. His victory was complete and His life remained immaculate because those resources had unhindered expression in Him. □

grandchildren; two great-grandchildren; one sister; and two brothers.

ROSS STUCKER, 86, died Nov. 17 at Pampa, Tex. Services were conducted by Rev. Williams. He is survived by his wife, Jennette; 8 children; 18 grandchildren; and a great-grandchild.

## BIRTHS

to LOCHLYN C. AND MARTHA (MAYEUX) ANDERSON, Colorado Springs, Colo., a boy, David Paul, Jan. 23

to DENNY AND PENNY (CASTO) BERGER, Colorado Springs, Colo., a boy, Jeremy Christopher, Jan. 31

to JIM AND JANET (FRANCIS) BOBST, Anaheim, Calif., a girl, Heather Elizabeth, Jan. 22

to DR. MELVIN AND SHARON (HAMMERSTROM) CAMPBELL, Kalamazoo, Mich., a boy, Ethan Allen, Oct. 31

to JAY AND CAROLYN (STUCKER) CARLSON, Pampa, Tex., a girl, Crystal Gail, Sept. 11 to REV. ALTON AND LINDA DUNN, Billings, Mo., a girl, Debbie Dianne, Jan. 21

to REV. LAWRENCE W. AND FRANCES (RUCKMAN) GOLDEN, Science Hill, Ky., a girl, Terri Chantel, Jan. 10

to STEVE AND CINDY (BOWMAN) PETERSON, St. Paul, Minn., a boy, Daniel Scott, Dec. 21

to RICHARD AND PAULA (ALDRICH) PLETCHER, Cape Girardeau, Mo., a boy, Byron Leon, Dec. 10

to REV. HENRY AND PATRICIA (KLEWER) ROYBAL, Quincy, Wash., a girl, Elena Lauree, Jan. 16

to JIM AND LIZ (KALB) SALO, Loveland, Colo., a boy, Scott Michael, Jan. 20

to REV. SCOTT AND BETH (MALMBERG) SAMPSON, North Little Rock, Ark., a girl, Julie Elizabeth, Dec. 13

to BILLY R. AND BARBARA (HUNT) WEBB, Olathe, Kans., a boy, Robert Douglas, Jan. 11

to RAY AND KATHY (LINTEN) WISSBROEKER, Sinoia, Rhodesia, Africa, a girl, Rayna Joy, Jan. 30

## MARRIAGES

PEGGY JO SEARLE and KELVIN RAY MEIER at Nampa, Ida., Dec. 28

## ANNIVERSARIES

REV. AND MRS. W. S. RICKEY of Medford, Ore., were honored Jan. 23 at a reception in their home celebrating their sixty-fifth wedding anniversary. They pastored churches in Oklahoma, Kansas, Nebraska, Texas, California, and Oregon, over a span of 55 years. They raised 7 children, and they have 18 grandchildren and 20 great-grandchildren.

MR. AND MRS. FOY WILSON of Whiting, Ind., celebrated their fiftieth wedding anniversary on Jan. 26. They have one son, Ron J. Wilson of Highland, Ind., and also one grandson. An open house was held in their honor by Mr. and Mrs. Ron Wilson and Master Ronnie Mark Wilson.

DR. AND MRS. CLIFFORD E. KEYS recently celebrated their fiftieth wedding anniversary. Their two sons, Col. Clifford, Jr., and Glenn D. Keys, with their families, joined in the celebration. Dr. Keys served in the ministry over 58 years. He pastored in Pomona, Calif.; Ephrata, Pa.; Washington, D.C.; Westchester, Pa.; as superintendent of the Virginia District; San Antonio, Tex.; Albertville, Ala.; and Alberta, Ala. He also served as field secretary for Trevecca Nazarene College for 14 years. Dr. and Mrs. Keys live in the Trevecca Complex in Nashville.

## 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.

# *Helping you take a wise look ahead*

The heart's desire of every committed Nazarene is to be a faithful steward. Yet, expressing wise stewardship for today and the future is not always simple. Consideration must be given to (1) personal plans and desires, (2) legal questions, (3) income tax questions, (4) estate taxes, (5) money management, (6) financial provisions, (7) record-keeping.

Through the church's Horizons program, there's a new way to invest in your church while investing in your future.

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**Mr. Bob Rimington  
Representative**  
Mr. Rimington serves as Canada West district treasurer and college trustee. He has also served as minister of adults and administration of a local church.

**Dr. E. E. Zachary  
Representative**  
Dr. Zachary has served as a pastor and for 32 years as district superintendent, including pioneer work in Australia.

**Dr. O. J. Finch  
Representative**  
Dr. Finch has served the church as pastor, evangelist, district superintendent, college president, and General Board member.

**Rev. Carl J. Swanson  
Representative**  
The business world and service are a part of Rev. Swanson's life. He has been an advertising manager, college development officer, and pastor.

**Mr. Harlan Heinmiller  
Representative**  
Former General Motors executive, district young peoples' president, and General Board member, Mr. Heinmiller is now office manager of Life Income Gifts and Bequests.

**Dr. Clyde E. Ammons  
Representative**  
For 43 years Dr. Ammon pastored in Iowa and Texas. He has served as short-term missionary, college trustee, and General Board member.

**Rev. Henry E. Heckert  
Representative**  
Rev. Heckert has served as a pastor and counselor in the area of estate planning for Eastern Nazarene College.

**Mr. Arthur A. Croy  
Representative**  
Mr. Croy has been a Nazarene layman for 35 years. He was circulation manager at the Nazarene Publishing House and has been a real estate developer in recent years.



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**Rev. Robert W. Crew  
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## LEADING CHURCHES IN THE 1976 THANKSGIVING OFFERING

In 1976 our people gave the largest Thanksgiving Offering in our history—a total of \$4,885,799. All of us should rejoice in this new giving record for world evangelism. "Go ye into all the world" was the directive of our Lord (Mark 16:15).

The 10 largest offerings in 7 categories, based on the amount raised for all purposes, are listed below.

### Group I

(*\$0-\$10,000 raised for all purposes*)

1. Tinley Park, Ill.	\$1,750.00
2. Amarillo, Tex., South Georgia	1,160.00
3. Bristol, Va., Brentwood	880.00
4. Houston Denver	801.00
5. Peniel, Colo.	759.00
6. Harmattan, Alberta	635.00
7. Ludlow Hill, Ind.	604.91
8. Moriarty, N.M.	576.42
9. Pleasantville, Ohio	572.60
10. St. Joseph, Mo., Hyde Park	546.50

### Group II

(*\$10,000-\$19,999*)

1. Canonsburg, Pa.	\$1,995.00
2. Maynard, Mass.	1,931.08
3. Canton, Ill., East Side	1,708.12
4. Denver Fruitdale	1,686.00
5. Du Quoin, Ill.	1,611.09
6. Mt. Erie, Ill.	1,415.00
7. Erin, Tenn.	1,386.32
8. Hailwood, Calif.	1,345.25
9. Sweet Home, Ore.	1,307.00
10. Drumheller, Alberta	1,295.00

### Group III

(*\$20,000-\$39,999*)

1. Belle Vernon, Pa.	\$3,500.00
2. Richmond, Calif.	3,106.35
3. Rimbey, Alberta	2,756.00
4. Gresham, Ore.	2,726.68
5. Whitefish, Mont.	2,684.86
6. Lethbridge, Alberta	2,680.00
7. Bethel, Ill.	2,608.72
8. Edison, N.J.	2,549.69
9. Walton, W.Va.	2,350.00
10. Burlington, Ia., Flint Hills	2,306.89



Pictured (*l.*) is Christian Service Training Director Donald Stroup as he presented the Churchmanship Diploma and the Certified Teacher Award to Warren Tatum on the first Sunday of 1977. Mr. Tatum completed 65 credits in 26 months. He and Mrs. Tatum (*not pictured*) are new Christians and new Nazarenes. They were saved in their home less than three years ago, and soon joined the Sand Springs, Okla., First Church. Mr. Tatum now teaches a young adult class in the Sunday school and is a member of the church board. Rev. George Mullins is the pastor.



5,500 Nazarene pastors studied, thought, prayed, and experienced renewal on Nazarene campuses in the summer of 1977?

35 specialists—all Nazarenes—shared their knowledge, vision, and experience during such a week-long conference?

The Board of General Superintendents called the whole church to cooperation in this gigantic opportunity?

Nine Nazarene colleges provided their fine educational facilities for such a pastors' conference?

Every pastor was exposed to new ideas, new methods, and given \$35.00 of free learning materials?

7,500 congregations sent their pastors to such a conference and prayed for his personal growth while he was away?

District superintendents insisted on 100 percent attendance at such a conference?

## THAT'S WHAT PALCON IS!

Be sure to attend the PALCON gathering at your zone college this summer.

### Group IV

(*\$40,000-\$79,999*)

1. Lexington, Ky., Layfayette	\$6,000.00
2. Grandview, Wash.	5,210.76
3. Esther, Mo., Flat River	5,100.00
4. Nashville Donelson	4,788.30
5. Saginaw, Mich., First	4,774.46
6. Pomeroy, Wash.	4,689.44
7. Lewiston, Ida., First	4,508.50
8. Chico, Calif., First	4,345.00
9. Ottawa, Ontario, Trinity	4,305.59
10. Jackson, Miss., First	4,304.97

### Group VII

(*over \$250,000*)

1. Olathe, Kans., College	\$18,020.00
2. Kansas City First	15,000.00
3. Long Beach, Calif., First	13,893.00
4. Nashville First	12,984.82
5. Kankakee, Ill., College	12,052.31
6. Wichita, Kans., First	12,000.00
7. Oklahoma City Lakeview Park	11,440.00
8. Arlington, Va., Calvary	10,669.00
9. Flint, Mich., Central	10,532.00
10. Indianapolis West Side	10,508.00

—Department of Stewardship

### Group V

(*\$80,000-\$149,999*)

1. Pleasant View, Wash.	\$15,988.00
2. Sublette, Kans.	10,084.41
3. Ottawa, Ill., First	8,371.10
4. Chattanooga, Tenn., First	8,000.00
5. Miami, Fla., Central	7,500.00
6. Atlanta First	7,474.52
7. Jacksonville, Fla., University Blvd.	7,250.00
8. Sacramento, Calif., North	6,500.00
9. Charleston, W. Va., Elk River	6,350.00
10. Spokane, Wash., Valley	6,300.00

### Group VI

(*\$150,000-\$249,999*)

1. Denver Lakewood	\$11,795.49
2. Ashland, Ky., First	11,181.76
3. Kansas City Nall Ave.	11,127.04
4. East Liverpool, Ohio, First	10,500.00
5. Eugene, Ore., First	10,400.00
6. Tulsa Central	10,031.95
7. Pasadena, Calif., Bresee	9,500.00
8. Seymour, Ind.	8,506.32
9. Indianapolis First	8,172.00
10. Springfield, Ill., First	8,002.90

The Moncton, New Brunswick, Lutes Mountain Church honored Mrs. Clarence Trites with the Distinguished Service Award, December 12. She has been an active worker in the church since 1948, as Sunday school teacher, organist, church treasurer, district missionary treasurer, and has served on the district ways and means committee. Pictured (*l. to r.*) are Pastor Harold MacDonald, Mrs. Clarence Trites, and Miss Ethel Gallagher, NWMS president.



# A Befriended Boy

by DONALD JAMES  
THAYER (age 11)  
*Falmouth, Ky.*

I AM 11 YEARS OF AGE. I grew up in a Wesleyan church but I never got saved. In 1974, my mother, stepdad, brother, two sisters, and I moved to Florida. My stepdad drank quite a lot and kept everyone pretty miserable. I was lonesome because there was nothing to do around the house. My mother had been saved but went back on the Lord.

Easter Sunday, 1975, my mother started taking us to the Church of the Nazarene in Okeechobee, Fla. I was 10 at the time, and they placed me in the junior boys' class. My teacher was Norman Ward and he worked on a dairy farm in Martin County.

I began to stay with Norman overnight and go out into the fields with him on the tractors. He sometimes let me drive the tractor and truck. I helped him to fix fences and to feed cows. I began to feel that someone cared for me. I began to have fun and things weren't so boring anymore.

Norman talked to me about getting saved and living for the Lord. He asked me if I would pray each night before I went to bed. At first I didn't want to, but soon I started to pray. God began to talk to me and I got convicted and wanted to be saved.

The next Sunday in class Norman was talking about getting saved, and I told him that I wasn't saved and to pray for me. He offered to pray with me right then, but I said, "I can't be a Christian now, but I do want to be a Christian. Pray for me." Things were so rough at home that I didn't think I could live a Christian life.

In early July on a Sunday night my mother went to the altar and got saved. She started to live for God and really minded the Lord. From then on we started

going to church regularly and hardly ever missed a service. Summer and fall passed and God was still dealing with me.

In October our church had a revival. Brother Howard Castelle was the evangelist, and every night he preached and had an altar call at the end of the service. I was under conviction and each night Norman asked me to go to the altar. Each night I fought the Lord and told Norman no.

On the last night of the revival, Norman asked me if I would get saved, and I shook my head yes. My mother had already gone to be sanctified, and I got saved right beside her, and she didn't even know until afterwards.

On the way home Norman said, "Donny, even though you're only 10 years old, if you keep your heart tender, you can have an unbroken walk with God."

After I got saved, things were still pretty rough at times, but the Lord was with me and helping me out. When I went over to the dairy with Norman, I would get blessed when we read verses out of the Bible and prayed together.

After I was saved, it was easier to ask the kids at school to church, and the Lord helped me to testify to them. Norman began to talk to me about sanctification. I am not sanctified wholly yet, but I am praying about it.

After a while my stepfather left us, and it was easier for my mother and us to be Christians.

Norman, my Sunday school teacher, left Florida to pastor a church. I am here at the church writing my testimony of how I was saved while he is writing some letters to people in Florida. □

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



Pictured (*l. to r.*) are: Jim Ackerson, Title III coordinator; Dr. Ohlsen, visiting on the campus at MANC; Dr. Curtis Smith, president; and Dr. Donald Metz, academic dean.

## FEASIBILITY OF NURSES' TRAINING SCHOOL STUDIED

Recently, Dr. Virginia Ohlson, chairman of the Department of Public Health Nursing at the University of Illinois, visited Kansas City and discussed the nurses shortage situation with administrators of the Trinity Lutheran Hospital and Mid-America Nazarene College of Olathe, Kans.

Ms. Ohlson has just returned from Riyadh, Saudi Arabia, where she assisted the university there to set up a curriculum for a school of nursing.

Dr. Ohlson's visit to Kansas City renewed an acquaintance of many years with Dr. and Mrs. Howard Hamlin. They both were on the medical staff of Gen. Douglas MacArthur during the occupation of Japan.

Dr. Hamlin used Dr. Ohlson's visit as an occasion to meet with a committee of the board of trustees of Mid-America Nazarene College to discuss the feasibility of launching a nurses' training program in conjunction with Trinity Lutheran Hospital. There are presently four institutions in the Kansas City area which have such a relationship with Trinity Lutheran.

February 14, Dr. Ohlson visited the college in Olathe. In an informal conversation with the administrators, Dr. Ohlson pointed out the close affinity between the ideals of the institution and the ministry of nursing.

Tuesday morning, February 15, Dr. Ohlson and members of the faculty of Mid-America Nazarene College met with R. W. Westergreen, executive vice-president of Trinity Lutheran, and George Dickinson, administrator, to discuss the possibility of such a program. They also took a brief tour of the nurses' quarters and the hospital. Representing the college were Dr. Donald Metz, academic dean, and Dr. Carl Kruse, professor of chemistry.

MANC's target date for the nursing program is September, 1977. □

—NCN

## GORDON OLSEN DIES

Dr. Gordon T. Olsen, lay member of the General Board and chairman of its Finance Committee, died Wednesday evening, February 23. He suffered a massive heart



attack Sunday morning, February 20. He was in a deep coma from which he never emerged. Funeral services were held Saturday, February 26, at Eugene, Ore., First Church, with General Superintendent George Coulter officiating.

Dr. Olsen was president and founder of Gordon Olsen Investments of Eugene. A graduate of Northwest Nazarene College, Gordon had been a schoolteacher; a grocery store owner; a business manager of Boise, Ida., Junior College; a management official for Kaiser Shipbuilders; and a refrigeration firm president, before organizing Gordon Olsen Investments. He received an honorary doctorate from NNC.

He had served for 30 years on the Oregon Pacific District Advisory Board and 31 years on the Board of Regents of NNC. He had been a member of the General Board for more than 20 years and was named a member of the Department of Home Missions and the Department of Communications in January.

He is survived by his wife, Rhoda V., former president of the General NWMS; and two sons, Gordon of Eugene, Ore., and Galen of San Diego.

In lieu of flowers, the family has requested that friends contribute to a fund to be set up for Scandinavian students attending European Nazarene Bible College. □

—NCN

**EDITOR'S NOTE:** Tributes to Dr. Olsen will appear in a later issue.

## FRIBERGS' APARTMENT DESTROYED BY FIRE

The apartment building in which Rev. and Mrs. Hugh Friberg were living in Auburn, Wash., was destroyed by fire Sunday evening, February 13, while Mrs. Friberg and the children were at church and Hugh was speaking in Henderson, Ky.

The Fribergs' apartment was on the second floor of the two-story, four-unit apartment building. Everything in the apartment was burned. They did not have insurance.

Contacted Monday morning, Mrs. Friberg said they were fortunate to have been away, for the fire spread so rapidly they might not have escaped.

The Auburn church and the Department of World Mission are helping the Fribergs to replace some of their household belongings. □

—NCN

## ANNOUNCEMENT

With the approval of the Board of General Superintendents and in consultation with the District Advisory Board, I have appointed Rev. Hoyle C. Thomas (presently superintendent of the Nebraska District) superintendent of the Intermountain District effective March 15, 1977.

—EUGENE L. STOWE  
*General Superintendent*

## HOYLE THOMAS ACCEPTS APPOINTMENT TO INTERMOUNTAIN

Rev. Hoyle C. Thomas, superintendent of the Nebraska District, has accepted the appointment, made February 15 by Dr. Eugene L. Stowe, general superintendent, to the superintendency of the Intermountain District (the former Idaho-Oregon District with the addition of Utah), effective March 15.

Rev. Thomas has been district superintendent of Nebraska for 6 years. Previous to that he pastored for 29 years in California, Kansas, Oklahoma, Alabama, North Carolina, and Missouri. □

—NCN

## ANNOUNCEMENT

With the approval of the Board of General Superintendents and in consultation with the District Advisory Board, I have appointed Rev. Walter E. Lanman (presently pastor of First Church in Eugene, Ore.) superintendent of the Nebraska District effective March 25, 1977.

—EUGENE L. STOWE  
*General Superintendent*

## WALTER LANMAN NEW DISTRICT SUPERINTENDENT OF NEBRASKA

Dr. Eugene Stowe, general superintendent, has appointed Rev. Walter E. Lanman to be district superintendent of the Nebraska District, effective March 25. Rev. Lanman, who is now pastor of Eugene, Ore., First Church, has accepted the appointment. Previously he pastored churches in Moscow, Ida.; San Fernando, Calif.; Filer, Ida.; La Grande and Enterprise, Ore.; and Montour, Ida.

His wife, Faye, is a native of Seward, Neb., and they have two grown children. Rev. Lanman is a graduate of Northwest Nazarene College, and his hometown is Grand Junction, Colo. □

—NCN

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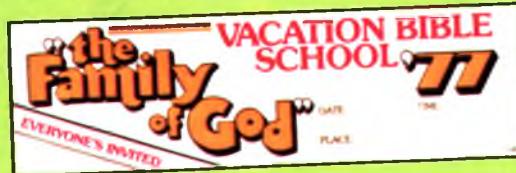
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