

HERALD of HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 1, 1977



Bible & Book Issue



by General Superintendent William M. Greathouse

How to Read the Bible

IN HIS MARVELOUS little book *Life Together*, Dietrich Bonhoeffer suggests that reading the Bible through, book by book, puts us, or allows us to be found, where God has acted once for all for the salvation of the world. As we read the holy history of the Bible we become a part of what once took place for our salvation.

As we read the account of creation we realize that we were created in the image of God and for His fellowship and service. But we know that in Adam we lost that hallowed relationship and learn the meaning of our sin and guilt. We, too, believe the promise of God and find ourselves justified by faith with Abraham and enter into renewed covenant with the Lord. With Israel we pass through the Red Sea and come to Mount Sinai where we hear God say, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." And with the people of God we wander through the desert and, by faith, cross over into the land of God's promised rest.

To read the Holy Scriptures in faith is to be torn out of our existence and set down in the midst of God's holy history on earth. There, in the history of Israel and supremely in Jesus Christ, God dealt with us once for all and deals with us now. In the crucifixion of Jesus on Calvary "our old man was crucified,"

and in His glorious resurrection our "new man, which after God was created in righteousness and true holiness," arose! By faith I die with Christ to sin and with Him am raised to newness of life and the glorious possibilities of an existence filled with the Spirit!

It is more important that I know what God did to Israel and His Son Jesus Christ than that I know anything else—for there, in the history of Israel and of His Son Jesus, God had provided for *me* a wondrous salvation.

Through my reading the Bible, God lifts me out of my subjectivity and sin, for "faith comes by hearing, and hearing by the word of God" in Scripture. And faith brings the Spirit, who makes me free. Our salvation is "external to ourselves," as Luther put it. I find no salvation, no life in myself. Everything is in Christ Jesus whom God has made to us "our wisdom, our righteousness, our sanctification, and our redemption" (1 Corinthians 1:30, RSV). Only as I am found in Christ—in His incarnation, His cross, His resurrection—am I with God and is God with me.

Join me as in 1978 I put myself, and allow myself to be found, where God has acted for our salvation: in His holy history in the Bible. Open my eyes, Lord, that I may see! And open my heart that I may believe and taste anew the joy and freedom of Thy salvation! □

The BEST PLACE for the BIBLE



A MEMORABLE SERMON OUTLINE is a rare thing, as any layman knows. But I remember one from many years ago, although I cannot remember the preacher who originated it. His text was Psalm 119:11: "Thy word have I hid in mine heart, that I might not sin against thee." The outline employed the "good-better-best" motif (shades of the old Sears Roebuck catalog!): (1) A good place for the Bible is in the home; (2) A better place for the Bible is in the hand; (3) The best place for the Bible is in the heart.

The home is a good place for the Bible. No home should be without one. The old-fashioned family Bible, as big as a Chicago telephone directory, and containing a record of the births and marriages and deaths occurring in the family, is still a valuable asset. Prominently displayed, it can remind all members of the family of their priceless religious heritage and spiritual advantages.

The Bible in the home, however, should mean more than a copy of Scripture lying on the living room table. It should be consulted by the family, singly and together, for guidance in all the activities and relationships of family life. A Bible in the home which is allowed to become a mere adornment or private museum piece is a symbol of spiritual tragedy. A Bible which is still "like new" years after its purchase, while other books and catalogs evidence wear and tear, is a mute testimony to a family's indifference to values which should have priority in their lives.

The hand is a better place for the Bible. Bibles should go with us when we leave home for school, office, factory, market, and church. A few minutes of Bible-reading on coffee break or at lunchtime, while riding or resting, can invest our days with moral strength. And who knows when a few verses of Scripture shared with a troubled, ill, or lost friend may become God's entering wedge in his life?

Our Bibles should certainly accompany us to church services. Following along in our own Bibles as the Word of God is read and preached makes the service more beneficial. The late evangelist Paul Martin used to urge people to bring their Bibles to his meetings. If any were reluctant to be seen carrying their Bibles in public he advised them to wrap it in a newspaper!

Modern disciples of Jesus cannot fully appreciate the privilege of a personal and portable copy of the Bible. For centuries, very few individuals had a Bible. Usually Bibles were the property of churches or libraries. And prior to the printing press and its later refinements, a copy of the Bible was too bulky to carry about. Now Bibles abound that are pocket-sized and purse-sized, and any of us can keep a Bible at hand when we travel.

The best place for the Bible, of course, is the heart. The heart stands for the inner life, the realm of feeling, thinking, and willing. "Out of the heart," Scripture teaches, "are the issues of life." "As a man thinketh in his heart, so is he." If the Bible is in the heart it is at the control center of one's life. Life is lived from the inside out, and spiritual victory demands a heart captive to the Word of God.

The Psalmist speaks of the Word of God in the best place for the best purpose—"that I might not sin against thee." He states the purpose negatively—to refrain from sin. Positively put, we hide the Word in our hearts in order to know and do the will of God.

A perfect illustration of what this means and how it works is found in the account of Jesus's temptation (Matthew 4:1-11). Each time the devil assaulted Him, Jesus replied, "It is written." He had stored His mind with, and conformed His will to, what was taught in Scripture. There He found the Father's will for His life, and from that will He could not be swerved.

The Word of God written is our defense against deception and temptation. And it is our choicest offensive instrument in the task of reaching others for Jesus. We need the Bible in our homes, in our hands, and in our hearts—especially in our hearts. □

De Wys

by E.O.T.



HERALD OF HOLINESS

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Girl in Class 3 (third year of school) reads the Indonesian New Reader Booklet Portion "Come Follow Me."

IN THIS ISSUE

ARTICLES

HOW TO READ THE BIBLE	2
<i>General Superintendent William M. Greathouse</i>	
THE BEST PLACE FOR THE BIBLE	3
<i>In our hearts</i>	<i>E. O. T.</i>
LET THE WORD SPEAK	4
<i>To all people</i>	<i>Melvin McCullough</i>
THE BOOK OF LIFE	6
<i>In Jesus' Name</i>	<i>C. S. Cowles</i>
GOOD BOOKS	6
<i>Poem</i>	<i>Frances Simpson</i>
THE LAST ANCHOR	7
<i>Bread upon the waters</i>	<i>Charles Hastings Smith</i>
WHY STRESS HOLINESS?	8
<i>Helps to holy living</i>	<i>Wilfred C. McKay</i>
THE HANDICAP OF WHOLENESS	9
<i>Discoveries in Christian living</i>	<i>James Hamilton</i>
BOOKS AND THE BOOK	10
<i>Means of understanding</i>	<i>Al Truesdale</i>
THE DISCIPLINED LIFE	11
<i>Book brief</i>	<i>Reviewed by Edward S. Mann</i>
GOD'S WORD TO ME	12
<i>The Bible in English</i>	<i>Robert Branson</i>
THE SET OF MY SOUL	12
<i>Poem</i>	<i>J. Kenneth Grider</i>
EMPTY BOOKSHELVES	13
<i>Pen point</i>	<i>Marla Carlton</i>
CALLING PEOPLE NAMES	14
<i>Lifting Up Christ</i>	<i>George W. Privett, Jr.</i>
GOD'S GOODNESS	15
<i>Poem</i>	<i>Mabel P. Adamson</i>
EDITORIALS	16
	<i>W. E. McCumber</i>
THE WORD AND THE WORDS OF GOD	18
<i>Divine communication</i>	<i>Thomas W. Thomas</i>

STANDING FEATURES

NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>Seat Number 22, a Divine Assignment</i>	<i>Don J. Gibson</i>

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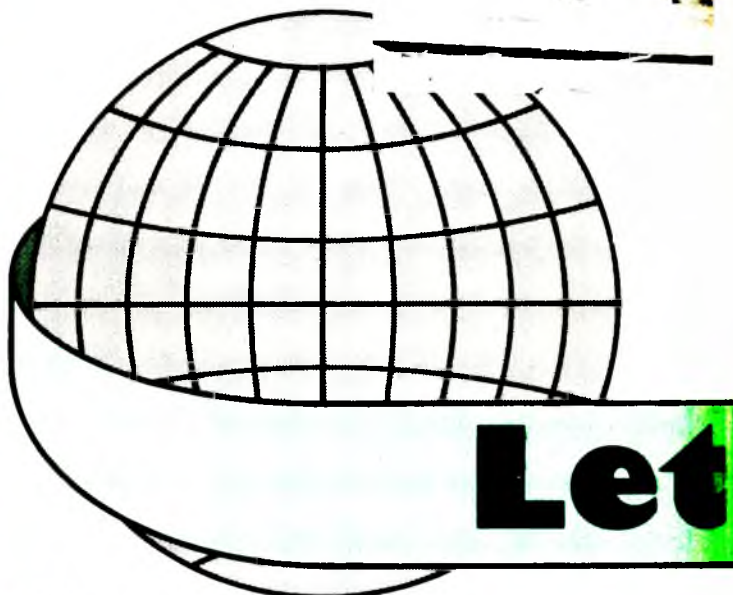
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LET THE WORD SPEAK! This simple but powerful phrase sets forth the challenge of living out and sharing God's communication to us through the Scriptures. The Word is central in Christianity. The Scriptures serve the church in its worship, education, pastoral care, evangelism, and social ministry. The Bible's purpose is to bring us individually and corporately into contact with the living God in Jesus Christ. As the hymn writer put it, "Beyond the sacred page we seek Thee, Lord."

Can you imagine a world without the Word of God? There are fellow human beings today who live in "worlds" where the Word does not speak. Did you know that:

- only 262 languages have the whole Bible,
- another 401, the New Testament,
- and 940, only a portion of scriptures,
- but there are some 3,000 distinct languages and dialects spoken in the world today?

This is why Bible Sunday, December 11, is so important. It is a time for celebration, commitment, and sharing. It provides an opportunity for you to join with the American Bible Society and other cooperatives in the United Bible Societies to LET THE WORD SPEAK to untold millions near and far.

Bible Sunday is an occasion for every believer to celebrate, with thanksgiving, the Bible that has helped immeasurably in putting us in touch with our Creator and Redeemer. May we make a fresh commitment to obey the Word at the street level of our lives. As we renew our love for the Scripture, let's come each day to prayerfully search the passages, expecting to discover pertinent applications that will shape our lives as authentic disciples of Jesus Christ.

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New Reader Program, Sangir Islands, North Indonesia, August, 1977.



President Jimmy Carter listens as Dr. Laton E. Holmgren (*center left*), general secretary of the American Bible Society, explains the unique features of the "Good News Bible." The president received a personalized copy of this new Bible in modern English from the Bible Society at a short ceremony in the White House on September 14. His own copy commemorates the 5 million copies of this Bible which have been distributed worldwide since the Bible Society first published it 11 months ago. Also participating in the presentation were Senator Claiborne Pell of Rhode Island (*far right*), an honorary vice-president of the Bible Society; and Mr. Coleman Burke (*far left*), vice-president of the Society's Board of Managers.

by MEL McCULLOUGH
Kansas City

the Word Speak

To arrest our wandering thoughts, let's ask:

- What does it say?
- What does it mean in my situation?
- How can I apply this to my life today?

Bible Sunday presents a challenge to share God's promises of salvation revealed through the Scripture with those who have not heard it, or seen it, or touched it. That's what our ABS offering is all about . . .

- To place at least a portion of Holy Scripture into the hands of anyone who will read it.
- To reach around the world in many languages.
- To bring God's Word to the newly literate, to the handicapped, to those who cannot afford to pay.

GOOD NEWS FOR NEW READERS, a Bible Society program launched in September, 1973, is the special way the ABS and its UBS colleagues are striving to be messengers of the Good News to the world's nearly one billion people who are just learning how to read. The Bible has long been a closed book for new readers. They have not had the skills to read most standard Bible translations. GOOD NEWS FOR NEW READERS, one of the most ambitious programs the Bible Societies have undertaken, sponsors the translation, publication and distribution of Scripture texts prepared at the beginning reading levels of new readers.

For people who are outside the normal scope of ordinary outreach programs, new ways are being used to share with them the Good News about Jesus Christ. An excellent example of how this works comes from Singapore. On Good Friday this year the Bible Society printed the Crucifixion story as an advertisement in the country's leading English and Chinese

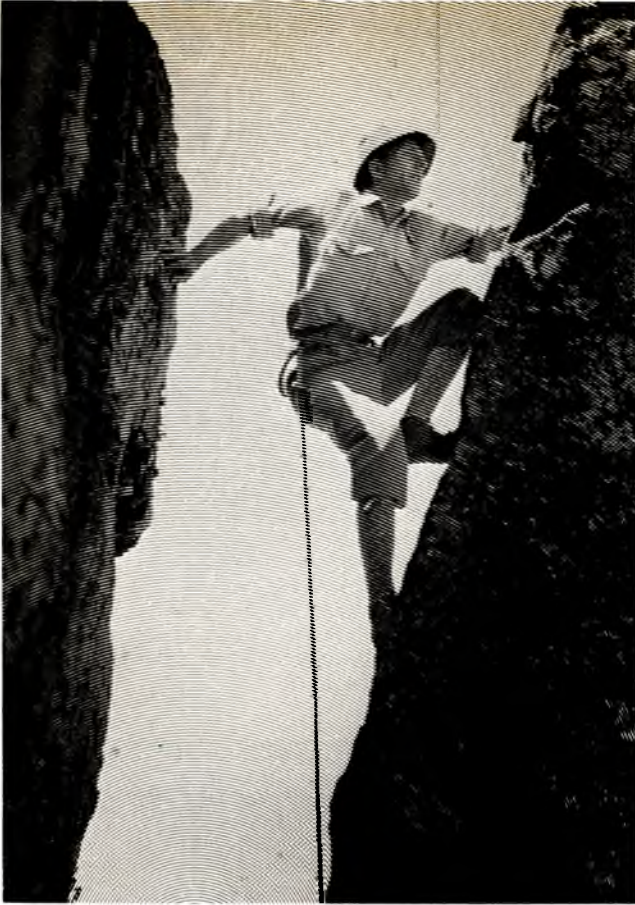
newspapers.

The scriptural text appeared along with provocative questions like: "What did they do?" "Why?" and "Do you know?" At the bottom of the column appeared the Bible Society's address and an invitation to write for a New Testament. Within a few days the Bible Society had received 200 letters requesting New Testaments. One letter read, "The Good Friday message was really heartbreaking. I would like to know more about Jesus Christ. So, dear sir, please send me the free Bible Scriptures." This is the way a simple scriptural passage can help to spread the Good News.

Nazarene youth during this quadrennium are lifting up the Lordship of Christ. Paul writes that God has highly exalted Jesus ". . . that every tongue should confess that Jesus Christ is Lord . . ." (Philippians 2:11). Paul encourages us as disciples, in this same passage, to shine as lights in the world by "holding forth the word of life . . ." (Philippians 2:16). For every tongue to be able to affirm that Jesus is Lord, they must hear the gospel in their language. And discipling all nations cannot be fulfilled without the Word in the language of all people.

Let's determine to LET THE WORD SPEAK. Let it speak to you in your home and make a difference in your family relationships. But share it with other homes, remembering that seven out of eight homes do not have the whole Bible. Let it speak through the many English translations and paraphrases. But remember, some don't have one book translated in their language. Pray for and support the more than 800 translations that are now in process.

Bible Sunday is coming. How are you going to celebrate? □



by C. S. COWLES

Nampa, Ida.

MOUNT WHITNEY'S windswept summit, loftiest in the lower 48 states, loomed ahead. My lungs ached as they labored to draw energy from the rarified atmosphere. The trail turned an abrupt corner and headed straight across a dynamited ledge in a perpendicular granite cliff. Confidently I stepped along.

Halfway across, I chanced to look down. The mountain fell away into an invisible abyss. I was seized by an involuntary spasm of panic. I hugged the wall, sweating palms pressed hard against the cold rock. I had an eerie sensation that my pack was being pulled toward the precipice by some magnetic force. I struggled with my irrational feelings.

Getting control, I inched on across the ledge, gathering courage with each step. Nevertheless I was keenly conscious of the fact that I walked but 18 inches from the edge of eternity. One careless step, a twisted ankle, or a falling rock from above could sweep me in an instant to my death.

Eighteen inches from eternity: that is where each of us walks. The illusion of solidity, of permanence, masks the yawning chasm. And then life turns an abrupt corner. The raw edge of death nudges at the very ground of our being. The stark fact of our mortality strikes terror in our hearts. We cry out with Paul: "Wretched man that I am! Who will set me free from the body of this death?" (Romans 7:24, NASB).

In the book of God I read the greatest news ever to

The BOOK of LIFE

fall on human ears. It centers in Jesus of Nazareth who lived, who was crucified and buried, and who was *raised by God* on the third day. It proclaims the One who bore our sins, suffered our punishment, and who mightily defeated death by His resurrection from the grave. It magnifies "Christ alive," who continues to make himself known by the Spirit to all who exercise the obedience of faith. It offers freedom from the tyranny of sin and the terror of death. It opens the door to new life—God's eternal life. And the Word of God invites me to come on in!

As one who exists under the sentence of death, that is precisely the good news that I desperately need to hear. It touches my spirit at its most sensitive nerve. It penetrates the subterranean fears and exposes hidden anxieties. And it rescues me. It liberates me. It sets me free to move out of the dominion of darkness and into the kingdom of light. It declares me a son of God, a joint heir with Christ, and a child of forever!

That is what the Bible is all about. It is preeminently *the Book of Life!* It opens with a creative explosion of life, rises to its pinnacle point in Jesus who is "the resurrection and the life" (John 11:25), and achieves its consummation in the promise of eternal life. "But these [things] have been written," says John, "that you may believe that Jesus is the Christ,

GOOD BOOKS

*Good books well chosen
Can be faithful friends
That keep us moving
In the direction of
Christian maturity.*

—FRANCES SIMPSON
Wichita, Kans.

the Son of God; and that believing you may have life in His name" (John 20:31, NASB).

Jesus himself said, ". . . He who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. . . . An hour is coming and now is, when the dead shall hear the voice of the Son of God; and *those who hear shall live*" (John 5:24-25, NASB). Through God's Word I have heard that voice, believed in the One who spoke, and have passed from death to life!

The resurrection of Jesus stands at the center point of the Bible. It is that mighty deed of God which vindicates Jesus as the Son of God. As Paul put it, "[He] was declared with power to be the Son of God by the resurrection from the dead . . ." (Romans 1:4, NASB). Many religious luminaries have lived and died. All have remained dead. Only Jesus has been raised by God, never again to die. He alone is worthy of worship and obedience as Lord. Life and salvation is to be found in His name: "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved" (Romans 10:9, NASB).

The resurrection of Jesus is the key that unlocks the meaning of Scripture. When the Risen Lord joined two disciples as they walked toward Emmaus, He said: ". . . O foolish men and slow of heart to believe in all that the *prophets* have spoken! Was it not necessary for Christ to suffer these things and to enter into His glory?" (Luke 24:25-26, NASB). Luke continues: "And beginning with Moses and with all the prophets, *He explained to them* the things concerning Himself *in all the scriptures*" (v. 27). Later, those same disciples said, ". . . were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" (v. 32).

All that occurs in the Bible before Jesus is anticipation: all that comes after is proclamation. It is through the person of Jesus and the prism of the empty tomb that we accurately interpret and understand the Word of God.

I was stopped at the door by a piercing scream that came from the hospital room. A 44-year-old woman had just learned that her cancer was inoperable, and that she had only weeks to live. Moments later I held her trembling hand in mine. I looked into her haunted eyes. And I told her the story of Jesus. I read the Good News from the book of God. Never before had she clearly understood that "God was in Christ reconciling the world to Himself . . ." (2 Corinthians 5:19, NASB). Nor had she heard about Jesus' mighty resurrection from the dead.

I watched a miracle happen as this incredibly good news penetrated her consciousness. I marvelled as this dying woman received life in Jesus' name. In less than 30 minutes, she had been transferred from the panic of death into the peace of Jesus. I served her the very first Communion she had ever received. And it proved to be her last. Shortly after, she slipped on into the presence of Jesus, rejoicing in the glow and glory of God all the way.

That is what the Bible is all about: dying men offered life in Jesus' name. □

Bread upon the Waters

by CHARLES HASTINGS SMITH

Bethany, Okla.

THE LAST ANCHOR

*When the last anchor is lifted
And the compass needle swings
To where angels lift me skyward
On the broadness of their wings,
I'll be done with stormy waters
For the best is yet to be . . .
The Great Captain will be waiting
By the tideless, glassy sea.
Here I've traded hooks for spikenard
And laid gangplanks on the docks
With the salt spray in my nostrils
And the wet rains on my locks.
I've stood silent on the starboard
And watched the keel slash the foam . . .
Churning up the frothy highways
That carried me nearer home.
I've seen naked stars at midnight
From the portholes down below,
They shined like phosphorus candles
And defied the winds to blow.
I have walked the decks at sundown,
Half-washed by a crippled breeze . . .
When suddenly the heavens stirred
And spilled out the Pleiades.
I've watched Neptune ride in anger
On the ocean's billowed crest . . .
And my soul sought for the succor
That brings peace and inward rest.
The hurricane's lacerations
Have tempest-torn me until
I hungered for a Voice to shout rebukingly:
"Peace, be still!"
But the voyage is now over
And I see the Harbor come
Majestically into view
Like a pearl from Christendom.
The Great Pilot is approaching
And His hands reach out to me . . .
He smiles and then I remember . . .
He sailed stormy Galilee!*

WHY STRESS HOLINESS?

by WILFRED C. MCKAY

Nampa, Ida.

HOLINESS is the theme of the Bible. An evangelist tells of a woman who attempted to remove holiness from her Bible because she did not believe in it. She began with Genesis, and finding where God said to Abraham, "Walk before Me and be thou perfect," she said, "To be perfect before God must be holiness," so she tore out the book of Genesis and threw it away. Then in Exodus she found where the Lord proclaimed Israel a holy nation, so she tore out Exodus. Likewise, as she went through the Bible, she found holiness in every book and tore it out until she had nothing left but the cover. She decided to use the cover for another purpose, but as she turned it over she read on the back, "Holy Bible," so she threw the cover away also.

Why stress holiness? Because it is a Bible doctrine. As a Bible doctrine, holiness is the answer to man's spiritual need. Man's great hindering cause is sin—the remedy is salvation—the remedy applied produces holiness. Totally depraved is our natural condition, but full redemption is made possible through grace. Where sin abounded, grace did much more abound, and salvation is not only from the uttermost but is to the uttermost.

Scriptures setting forth the power of grace in redemption declare that entire sanctification is in the atonement of Christ. Hebrews 9:13-14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ who, through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Since holiness is in the atonement of Christ, it is obtained by faith and not by works. Also being in the atonement, and obtained by faith, it may be received in this life. Dr. J. G. Jefferies once said that Christ is the center of every circumference and the circumference of every center. It could also be said that holiness is at the center and circumference of all Christian doctrine. It is the essence of grace; it is the climax of atonement, the victory of faith, the glory of the Cross. Holiness is the triumph over the tomb, the earnest of our inheritance, the seal of the Spirit, and the energy of service. Yes, as a doctrine, holiness, the paramount doctrine of the Bible, should be stressed.

Holiness should be stressed as an experience of grace, the fulfillment of a real spiritual need in the individual heart. The Fall in the Garden of Eden left man a sinner by nature, and of his own volition he became a sinner in practice. Jesus came to redeem us from all sin, both actual transgression and inherited sin. John the Baptist proclaimed Jesus as the Lamb of God who takes away the sin of the world (John 1:29-33), and also the One who would baptize with the Holy Ghost.

The destruction and removal of sin and the in-filling and sanctifying of the Holy Ghost are both important. The sinner needs pardon for his sins and cleansing from his sin, and God has chosen to deliver him in two works of grace: (1) the washing of regeneration, or the new birth, in which all his sins are pardoned and he is justified before God; (2) the sanctifying of the Spirit in which his sin is eradicated and his heart filled with the Spirit of God.

In the first, we are sanctified or made holy from the sinful acts of our past life. In the second, we are sanctified wholly or entirely by the purging of our sinful nature and our becoming partakers of the divine nature. There are a number of places where the Scripture speaks of those who have received only the first work of grace as being sanctified, and they are urged to go on unto perfection; prayed for that they may be sanctified wholly; and assured that as sons they will be chastised that they may be partakers of God's holiness (Hebrews 12:6-10).

Not only is holiness provided in grace, but man has a capacity to receive it. Hungering and thirsting after righteousness, he may be filled (Matthew 5:6). Desiring to see God, his heart may be purified (Hebrews 12:14), his body become the temple of the Holy Ghost (2 Corinthians 6:16), with divine love flowing from the fountain of his life (Romans 5:5). Surely holiness

helps to holy living

as a Christian experience should be stressed. It is the fulfillment of a great desire in the heart of everyone who becomes a child of God.

Holiness should be stressed as a unifier of the church. Divisions and strifes are attributed to carnality by the apostle Paul in his first letter to the Corinthian church. While he speaks of them as brethren and babes in Christ, he tells them that they are still carnal. Jesus, in His high priestly prayer, considering the importance of unity in the church, prayed for His disciples that they might be sanctified in order that they may be one (John 17:19-20). Carnality is the basic cause of every church quarrel, every tendency toward worldliness, every lack of spiritual power and influence. It is an instigator of wrong means for a right end. It leaves the church an easy prey for false doctrine. In fact, it hampers every phase of united effort against sin because it is enmity against God and not subject to divine law. Christ gave himself for the church that it might be holy, unblemished; that it might be endued with spiritual power and wage an aggressive warfare against sin. There is no fellowship or harmony between sin and holiness. Sin must be destroyed and holiness must dominate if peace and unity are to be preserved in the church.

Holiness brings conviction upon a wicked world.

In connection with the prayer of Christ for His disciples that they may be sanctified, that they may be one, He states a particular reason, *that the world may believe* (John 17:21). Nothing will do more to convince the world of the importance and genuineness of salvation than holiness lived and manifested by the people of God.

Holiness will take the Christian the second mile. Holiness will cause us to love both friend and enemy, and to do good to those who hate us. Holiness will help us to suffer long and still be kind. Holiness puts divine love in our hearts. It puts life in our testimony; it puts joy in our service; it puts passion in our prayers. Holiness puts strength in our faith and glory in our hope. Is it not true that when the doctrine of holiness is faithfully taught, and the experience enjoyed by the Christian people, that the church has victory on her banner? It takes holiness to preserve the church; it takes holiness to conquer the world.

Let us stress holiness as a Bible doctrine, as a Christian experience in order that the church may be unified and preserved, and in order that the world may believe and be overcome. In this we are laborers together with God; we are ambassadors for Christ. What could be more important than stressing holiness? □

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
Nazarene Theological Seminary
Kansas City



THE HANDICAP OF WHOLENESS

What a sad spectacle they were—the blind, the lame, and the paralyzed. Day after day the whole lot of them lay beside a pool waiting for something to happen.

It did. Jesus came by and asked one of them, an invalid, "Wilt thou be made whole?" (John 5:6). In simple language the question was, "Do you want to be well?" This direct, and apparently senseless question was not answered. Instead, the man said, "I have no one to help me . . ."

This may really have been the case, that he had no one to help him. That is doubtful. Thirty-eight years he had been an invalid. For that long, somebody had been taking care of him daily—feeding him, clothing him, and supporting him. That very day someone had taken him to the pool and, doubtless, was scheduled to take him home at the close of the day.

In 38 years the invalid had not planted a seed, hoed a row, or killed a snake. He just lay there and existed. True, life hadn't been good to him, but he did have a life of sorts. And such as it was, it cost

him neither expense nor effort.

Perhaps the question, "Wilt thou be made whole?" was not as senseless as it seems. Maybe the Questioner was asking a deeper question: "Do you want to bear the responsibility of making a go of life by yourself?"

That puts the whole matter in a clearer, but disturbing perspective. Wholeness, to some people, is itself a kind of handicap. It forces them into the inconvenience of self-reliance when the easier and more attractive course would be inactivity.

The lassitude of such persons is well described by the unknown writer of these lines:

*One fierce ambition consumes me wholly,
Doing nothing, very slowly.*

It is interesting to note that Jesus healed the invalid even though he didn't ask for it. Sometimes God gives us the healing that is needed even though it is not requested.

May an epidemic of such healing occur in the Church today! □

by AL TRUESDALE

Kankakee, Ill.

ACCORDING TO LEGEND, part of the ancient library of Alexandria was destroyed by the Moslems when they invaded Egypt in the seventh century A.D. The library had been developed by the successors of Alexander the Great and contained the most extensive collection of scrolls in the ancient world. When the Moslem soldiers who had been ordered to burn the library approached, the librarians came out to plead for its preservation. The captain of the detail responded: "If the library's scrolls disagree with the *Koran* they should be burned. If they agree with the *Koran* they are unnecessary. In either case," said he, "burn it!"



Luoma

Books and the Book

Sometimes Christians have applied this same logic to books other than the Bible. Their esteem for the Bible has made them look with contempt or apathy on all other books, whether they are reflections on the Bible, the great literature of a Shakespeare, Wordsworth, or Emerson, or the histories of man. At best, this attitude maintains, such books repeat poorly what the Bible has already said best. At worst other books conflict with the Bible. In either case, the conclusion runs, they are unnecessary.

But such a view of the Bible's relationship to other books errs at two main points. *First*, it ignores the multitextured composition of the Bible itself. *Secondly*, it does not comprehend the nature of the Holy Spirit's presence in the church and God's creation at large.

The Bible comprises a very rich diversity. It is in fact composed of many books. This is a strength, not a weakness. If its varied texture is ignored by its friends, then the Bible's power and attractiveness are limited. To be sure, there is a central theme that unites the Bible. From beginning to end it relates how the Creator God extends His reconciling love to a wayward creation. All its textures are saturated with the history of salvation. Not only people, but mountains and valleys as well, acquire a unique significance as they play their roles in this history. The wholeness of the Bible, we believe, results from both the unique inspiring work of the Holy Spirit and from the witness to God's salvation given by the people and nations who populate its pages. Finally, its crowning unity and power is achieved through its witness to the incarnation and atonement of our Lord.

But the word of redemption spoken in the Bible always came to people amidst their social and political, religious and cultural situations. The worn highways of the Bible show evidence of heavy traffic. God and man in dialogue traveled them constantly. Here a man named Moses struggled to understand

how God would free a band of slaves and make them His instrument of salvation to the nations. Here a prophet named Elijah was bounced between success and failure as he tried to comprehend why evil seemed so powerful in a world supposedly ruled by God. Isaiah once walked with God here, soaring into worlds of ecstasy and confidence as he glimpsed God's plan for bringing peace and healing to the nations through His Messiah. A patriot named Habakkuk once stood here. In righteous anger, and almost crushed by disappointed expectations, he carried on a controversy with God and received an answer about the nature of faith that still instructs others who pass this way. Nor can we overlook the profound dialogue God held with Hosea, who through personal tragedy was enabled to comprehend the magnitude of God's suffering love.

Other feet passed along the varied paths of the Bible. A young maiden named Mary, for instance, quietly carried both the glorious news of the Redeemer and the scornful glances of people that could not understand. The tragic drama of Judas was played out here. Along its highways the transformation of Peter occurred, the stalwart discipleship of Paul was displayed, and the unflinching love of the apostle John was demonstrated.

And there were many forms in which the discourse between God and man unfolded. There is wisdom literature—both optimistic and pessimistic; prose and poetry; letters and court records; history and romance.

So the richness of the Bible is measured not only by the fact that in its pages the story of redemption unfolds, but also in all the various colors and moods, strengths and weaknesses of man that form a part of its fabric. This diversity is what we may call the Bible's relationship to itself.

But the Holy Spirit is not confined to the Scriptures in the range of His activity. What sort of relationship exists between the Bible and other books?

Now it is true that the Holy Spirit uniquely inspired the Bible and that His ministry is in harmony with the biblical witness. But the Holy Spirit gives life to the Bible and not the Bible to the Holy Spirit. He makes of it the living Word.

The Holy Spirit lives in the community of believers called the church and through Him the resurrected Lord is made present. He has always been present in the church to teach us the meaning and implications of Christ's life, death, and resurrection. Both the church and the Bible gain their significance in relationship to Him. The interchange that takes place between the teaching Holy Spirit and the believing/learning church has been the occasion out of which many other books have grown.

Through the books written in response to this interchange, Christians have shared the power of the gospel in their lives. Very early in its history the church wrote books to defend the Christian faith against those who threatened to subvert it from within and those who attacked it from without. Other books were written to give basic instruction to converts. And God gave giants to the church—Augustine, Luther, Calvin, and Wesley to name a few—who either wrote to help the church understand the gospel, to correct erroneous presentations of it, or to help bring about revival when allegiance to and zeal for the gospel ebbed. Throughout church history Christians have recorded the way God's grace enabled them to triumph over loneliness, temptation, pain, and despair. They have also penned their experiences of the gospel's joy, peace, and restoration. All of these bear witness to the authentic word of the Bible. Because of their contribution the church is much richer. Let us give thanks!

We may also ask, what is the Bible's relationship to books whose contents are not primarily concerned with the Bible or Christian faith? For instance, what is the Bible's relationship to a book about the history of Western civilization, English and American literature, or the history of science? Is the relationship more than incidental? The New Testament maintains that in Jesus Christ the whole creation consists—lives, moves, and has its being. This means, then, that no part of life goes untouched by the gospel. It has specific bearing on every situation where questions about the meaning and purpose of life are raised, where creative energies are exercised, or where people try to understand their world more adequately.

The literary and scientific capacities of the human spirit are not scorned by the gospel, they are crowned by it. Now this does not mean that every book on political science, for instance, asks specific questions to which the Bible gives answers. It does mean, however, that the gospel's concern for human wholeness, integrity, and fulfillment touches every significant aspect of life. It also means that if the church expects to effectively communicate the gospel to our age we must follow the example of the church through the ages. We must develop our abilities to communicate, in writing, the message of the gospel in a way that demonstrates an understanding of the dominant moods, issues, and ideas of our day as they are ex-

pressed in the writings of their spokesmen. Thoroughly alert to the power and implications of the gospel, let the church—let us—converse effectively with the world of which our Lord is the Redeemer. In a way that reflects God's optimism about His creation, let us show how it is fulfilled in Him. □

Reviewed by

EDWARD S. MANN
Kansas City

BOOK BRIEFS FOR YOU



THE DISCIPLINED LIFE

The subtitle of Dr. Richard S. Taylor's book is "Studies in the fine art of Christian discipleship." Discipline and discipleship are related terms. Jesus constantly emphasized that following Him meant hardship, self-denial, ostracism.

The first sentence in the author's introduction should induce sober reflection, "Discipline is what moderns need the most and want the least."

We are a comfort-conscious, leisure-oriented society influenced by superficial standards of permissiveness and self-indulgence. Discipline, whether self-imposed or enforced, is training in self-control leading to character building or progress in worthwhile endeavor.

A mother asked Gen. Robert E. Lee how she could bring up her young son for God. The godly old soldier replied, "Teach him to deny himself."

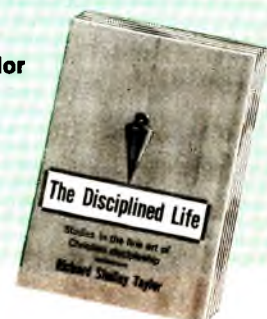
Arrested growth is the major spiritual problem in the church. Overt sin isn't always the fiercest battle a Christian faces. Each day he must overcome the temptation to choose the good rather than the best.

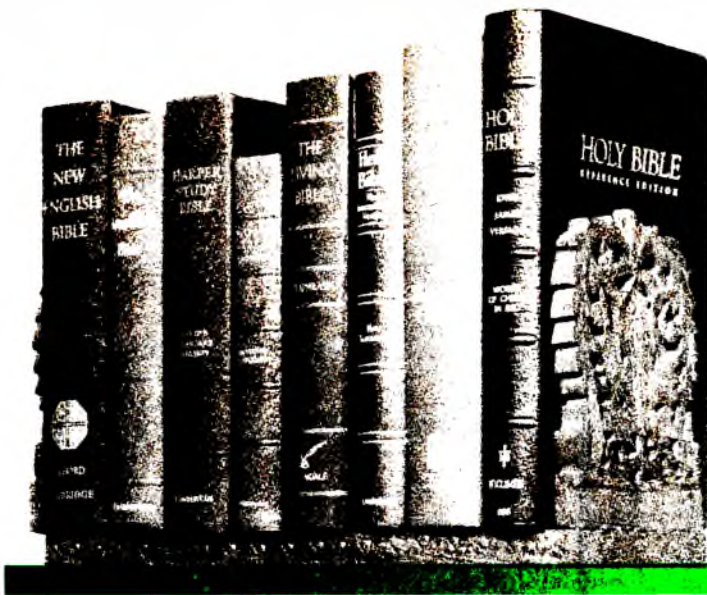
Dr. Taylor's book should be read thoroughly and thoughtfully. It is scripturally sound with numerous eloquent passages. It will help you to practice discipline. It's not an easy road, and you'll have to chart your own course, but in this book you'll find plenty of direction markers. □

by Richard Shelley Taylor

Beacon Hill Press
of Kansas City

to order,
see page 23





by ROBERT BRANSON
 Eastern Nazarene College
 Wollaston, Mass.



The **BIBLE** In English

GOD'S WORD TO ME

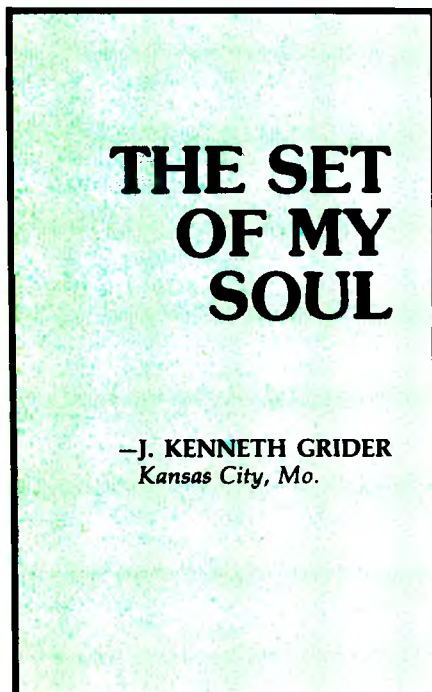
I want to read the Bible. I want to read it myself so that I might know what it says, what God is saying to me. Let me be, as Wesley was, a man of one Book. Let it teach me of God, of forgiveness, of holiness, of heaven. I ask for a Bible, for the Bible, but am given many Bibles. Which is the true Word of God? This I must know if I hope to enter into the narrow path which leads to heaven.

The Bible is a book of 66 parts written over a period of 1,300 years. Most of it was written in Hebrew, a few chapters in Aramaic, and all of the New Testament in Greek. Thus to read the Bible I must master three ancient languages, or find someone to translate them for me.

I must trust men to translate for me the Word of

God. They must be good men who love the Scriptures so much that they give their lives to understanding what they say. They must be intelligent men who have given themselves to long hours of diligent study of grammar and lexicons and comparative linguistics. No sluggard here. My eternal salvation hangs in the balance. This is no place for the poor student to spin idle theories and to make careless guesses. Rather, it is the time for me to sit at the feet of the careful scholar who reverently reads the Word of God and accurately explains its meaning in clear words that both convict and inspire me.

As I step up to the counter to purchase the Bible, the clerk asks me which version I prefer. A version is a translation of the original. There are ancient



*The set of my soul is toward Jesus my Lord;
 Incarnate, He taught me by deed and by word;
 The just for the unjust, He died in my place
 So God could extend me His pardoning grace.*

*The set of my soul is toward God's holy Book
 At which I may frequently take leisured look;
 For there my heart sees it spelled out in plain view:
 The life to yearn after and that to eschew.*

*The set of my soul is toward those who are lost,
 Atoned for by Jesus at infinite cost;
 They're heady and haughty and rude, to be sure,
 But Christ for all such has a miracle cure.*

*The set of my soul is toward people of God,
 Redeemed from all sin and with righteousness shod,
 With whom I have fellowship year after year
 And ties that are binding, ever more dear.*

*The set of my soul is toward heaven above
 Where I will serve God with an unhindered love,
 And where I will mingle with folk I have known—
 On holiday somewhere near God's holy throne.*

versions and modern ones; ones with stately language and those quite "hip." There are one-man translations and team products; ones which claim to be free of sectarian bias and others which teach distorted doctrines. I am embarrassed by my indecisiveness in the face of so many to choose from. How can I choose? What am I looking for in a version?

The first criterion must be accuracy. Have the scholars done a good job? It matters not at this point a man's piety. The saint may be woefully ignorant of the matters of grammar and syntax, and thus his judgment, however sanctified, may still be wrong. Hopefully, the scholar will be both a careful student and devoted worshiper. Still the question must remain, has he done his job well?

Generally, versions translated by teams of scholars drawn from the many churches of Christendom are better than one-man ventures or those which represent a particular church or theological point of view. The scholars can check on each other, demanding faithfulness in translation when a team member strays from the meaning of the text.

Modern translations are to be preferred over ancient ones. Our knowledge of Scripture and of the meaning of the original languages has greatly advanced in the past century. I want to know what the Bible says, not what some think it should say. Ask me not to substitute another's opinion or some pious phrase grown hallowed through use for the real Word of God.

Secondly, I want readability. Let it speak to me in clear language which I can understand. God may have revealed himself to ancient man, but it is modern man whom He is addressing today. As I read the Bible, it should speak to me in language I use every day. It should not be foreign or old, however "quaint" it may sound. Neither, when I sit down to read, do I want to be constantly referring to the dictionary. God spoke in times past in terms understood by the common man and His Word should still speak in simple, direct words.

Yet the style of the version should be of the best literary quality. There are "special" translations styled in the slang of teens or ethnic groups. These serve their purpose and are particularly useful among those for whom they are written. But for everyday use, year in and year out, I need one of good literary quality that conveys God's Word not only clearly but with a beauty that reflects that found in the original languages. Let its beauty call me to worship.

My Bible shall be used in many settings: public worship, group Bible study, daily devotions, quiet hours of reading. The standard versions such as the *Revised Standard Version* and the *New English Bible* meet all these needs adequately. The *New American Standard Bible* is best used for worship and study. *Philips' New Testament in Modern English* appeals to me for leisurely reading.

Thus I find not just one Bible but several to draw upon. God does not speak through only one, but His Spirit uses many to lead me to himself. The abundance of translations are now my riches, not my embarrassment. God's Word is not held captive by any one group, or church, or translation. Rather, God

has used many to translate the Scriptures in order to spread His Word to many. May it continue to spread wide until every person hears its message of redemption. □

PEN POINTS

EMPTY BOOKSHELVES

While sitting in the Public Health Department, I was made aware of a need for more and better reading material. I wish that everyone who has the opportunity to read this magazine would feel a burden to get this kind of good reading into the places in your community where people are most likely to be waiting for appointments or interviews.

As I waited for my husband, I watched and looked at the people in the room. There was a mission field, right here in America. All the available magazines were being read. Many looked for something to read, without success, and would finally pick up the typed factual papers that were left on the bookshelf.

My husband returned and said, "I have to wait." We had been sitting together for just a few minutes and he too started to look for something to read. At this point I realized that this is only one of many places we are forced to wait, and while waiting we usually pick up something to read.

The plan to get good Christian reading material into places like the laundromat, the library, the college, the doctor's office, the police station, the hospital, the public places where people may have to wait, began to jell. I couldn't do it alone, but you and I together can. If you and I ordered this magazine for one place in our community that we find ourselves waiting, that could be our mission field. You and I together can make an impact on our world. If every Christian in each community would just pick one place to send this magazine, we might be surprised with a revival.

We are sowers of His Word! Remember the parable of the sower in Luke 8:5-18? The sower had to go out to sow his seed. We have to get the Word out into the hands of people. Listen to the Word:

"A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear" (Luke 8:5-8).

He that hath eyes let him read. How can they read if they have nothing to read? You and I can plant seed in and around our community.

"Now the parable is this: The seed is the word of God" . . . In good Christian literature! □

—MARLA CARLTON
Union Gap, Wash.

LIFTING UP CHRIST

Our Sanctifying Savior

CALLING PEOPLE NAMES

The baby was named well. The angel appeared to Joseph in a dream giving these instructions: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). From the beginning, His Saviorhood is clearly indicated. We agree that this name is precious and sing with John Newton: "How sweet the name of Jesus sounds / In a believer's ear! / It soothes his sorrows, heals his wounds, / And drives away his fear. / It makes the wounded spirit whole, / And calms the troubled breast; / 'Tis manna to the hungry soul, / And to the weary, rest."

THE COMMON PRACTICE

Names are significant. A name stands for a person, provides us insight, and is a means of preserving selfhood. To speak or act in someone's name is to participate in the reality expressed by that name. Usually a change in name indicates a change in nature or character. For example, after a night of prayer, Jacob (or "heel-snatcher") was given the new name of Israel (or "a prince of God"). Although names among us are not as reflective of character as they were among the Jews, it is noteworthy that people do not name their children Jezebel, or Judas, and one of the favorite names for a dog is Nero!

In our practice, there are *names of relationship*. A young lady, becoming wed to a young gentleman, takes his name as her very own. Legally, she bears a new name due to taking the vows of matrimony. Growing out of this institution of the family and deep friendships are *names of endearment*. To many of us, the terms "Mama" and "Papa" signify high regard and great tenderness. Special designations emerging from strong bonds of love become very meaningful to each of us.

Too common among us is the practice of ascribing *names of derogation* or derision to other persons. If they are unfriendly or disagree with us, we label them with unflattering epithets. What is so tragic about this habit is that persons have a tendency to become what we think they are. Children are especially impressionable and will accommodate our designation.

If a child is dubbed "nervous," "lazy," or "stupid," worth is taken from him, he develops undesirable traits, and his dream for life is seriously impaired. The scars of thoughtless or malicious name-calling often remain with a person throughout his lifetime.

THE CHRISTIAN PERSPECTIVE

Jesus demonstrates the power for good that gracious name-calling can bring. "Jesus looked at him, and said, 'You are Simon the son of John; you shall be called Cephas' (which translated means Peter)" (John 1:42, NASB). Probably the Big Fisherman's associate chuckled in disbelief that one so impetuous, impulsive, unpredictable and unreliable—like shifting sand—could by any stretch of the imagination become adequate, steady and rocklike. The Master called him a name incredibly great, and Peter became exactly that!

Out of His great love and knowledge, Jesus sees what we are—"You are Simon the son of John." There is no hiding of our real selves from Him. However, He does not stop there. He gives us a glimpse of our possibilities and pledges His help in the realization of his will for our lives. "When He looks on you," writes W. E. Sangster, "He sees you, maybe ineffective, inferior, frustrated, beaten by beastliness. He sees you as you are, but He sees you also dependable, confident, effective, sanctified" (*Westminster Sermons*).

What you are is very important, but what you are becoming is vastly more important. Someone came upon Michelangelo chipping away with his chisel at a huge, shapeless piece of rock. When asked what he was doing, the sculptor said, "I am releasing the angel that is imprisoned in this marble." Jesus is the One who both perceives and has the power to release the hidden hero in every man.

by GEORGE W. PRIVETT, JR.

Nazarene Bible College
Colorado Springs, Colo.



The process of becoming isn't easy. It never has been. Jesus stayed with Peter through his ups and downs because Peter willingly put himself at God's disposal. Whether it was striving to walk on waves, sleeping in the garden, denying his Master in the courtyard, weeping his way back to victory, or hearing the Resurrection news, Peter never allowed any failure to become final, and became so strong that later those on whom his shadow fell found new life and healing (Acts 5:15).

"The picture of Simon in Gospel record," writes Dr. Frank Carver, "is the picture of a man letting Jesus love him, a man in the midst of all his faults and failures exposing himself daily to Jesus, a man in encounter with the living Christ every day and thus little by little becoming transformed into his true self, becoming what Jesus said he truly was—Simon Rock" (*Peter, the Rock-Man*).

All of us are called to follow and serve Jesus even as Peter was. It can be life-changing for us to ponder the question: "What name would the Savior give me were He to speak to my need today?" If we will see ourselves in the white light of God, let Him have His way with us, not frustrating His grace, He will surely make us new. "There walks ahead of you, there walks ahead of me, a far more Christlike person than either of us has yet become. This is not our despair," says Clovis G. Chappell, "but our inspiration and hope."

THE COMPELLING PERSUASION

What could happen this Christmastide if we started loving as Jesus does? He gave us a new commandment, that we should love one another. New love for those in our families and in our circle of contacts would be a remarkable Christmas gift, wouldn't it! Love, comments Viktor Frankl, enables one "to see the essential traits and features in the beloved person, and even more . . . that which is potential in him, that which is not yet actualized but yet ought to be actualized" (*Man's Search for Meaning*).

The promise in the Sermon on the Mount is: "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). If we have permitted Jesus to take full control of our lives, this purified vision will enable us to give to others the gift of understanding. To see life and others through the crimson lens of Calvary is to patiently bear disappointments and shortcomings with faith, hope, and love. Recognizing that Christ invites but never invades, think what compelling persuasion love and understanding constitute when directed toward those in search of life's true meaning.

In the power and perception of the Spirit, could we not rename those we love at this sacred season? We may or may not wish to tell them, but by faith we may visualize what they can become by the help of God. Despite occasional letdowns, we continue to bear toward them this image of a new person in Christ. What a far-reaching and valuable gift this would be—the gift of a new name to those about us. Of course, this must be done sincerely and with the leadership of the Spirit. Otherwise, it will fail and become a mockery.

Monica, the mother of Augustine, possessed such a burden for the salvation of her son until finally he embraced Christ. Battling the old life, one day he met one of the mistresses he had known. Not knowing of his conversion, she beguilingly called, "Augustine." He went right on his way. She called again, "Augustine, it is I!" Augustine, scarcely turning his face, said, "Yes, but it is not I!" He was a Christ-changed man!

My first church was in the lovely green hills of Eastern Tennessee. The small congregation near Eatons Crossroads was founded by Mrs. Paul Matlock, a woman of great faith and vision. As I labored as pastor, I marveled at her confidence in the children and young people of the church. Some of the little boys she frequently renamed in prayer, "Peter," "John," "Andrew" and "James." When remonstrated by her family for this practice, she replied, "If they mind God, they may well become great servants of His."

"But how can you believe that?" they asked.

Her memorable answer was, "I have great faith for those I honestly pray for!"

One of those little boys wrote me 15 years later stating that he was preaching holiness in the Church of the Nazarene in Arkansas. Like Mrs. Matlock, let's call people good names and pray and work until they make it for Jesus! □

GOD'S GOODNESS

*How good God is to me,
I know I cannot state
For human speech can never be
Sufficient to relate
The depths, the wonders of His love
He daily shows me here.
I trust when I see Him above,
That lack will disappear.
Perhaps the heavenly tongue will know
No limits for His praise,
And language there designed to show
Naught else but His great grace.
It may be so, but for a start,
I'll try while here below
To free the love within my heart
And love to others show,
That by my love and my concern,
They'll see God's love through me,
Until at last to Him they'll turn
And from all sin be freed.*

—MABEL P. ADAMSON
Kansas City, Mo.

Editorially Speaking . . .

by W. E. McCUMBER

“MY” BIBLE

The apostle Paul was fond of the personal possessive pronoun. He did not hesitate to say “my God” and “my gospel.” He had no monopoly on God, but he did enjoy a very intense personal communion with God. He did not preach a gospel different from the gospel proclaimed by the other apostles, but the power of the gospel had exercised a profound and personal saving effect upon his life. Without forgetting how to say “our,” therefore, he could and did say “my God,” “my gospel.”

I feel that way about the Bible. The Bible is our common heritage. It belongs to the whole church, and to hosts of people not yet in the church. But the Bible does not mean enough to us, nor is its purpose fulfilled in us, until it becomes intensely, emphatically personal—until we can say joyfully and gratefully “my Bible.”

Several factors conspire to make *our* Bible *my* Bible. Let me discuss them briefly.

1. Own the Bible personally.

Family Bibles are treasures rightfully cherished. We can sing with appreciation, “My mother’s old Bible is true.” But each one should have his or her own Bible. A person needs a Bible he can keep with him, can read when he chooses, and can underline and annotate as he wishes. We can share a lot of things, but each of us should have his own toothbrush and his own Bible.

2. Read the Bible daily.

Life is sectioned into days, and we ought to have something daily from the Bible for our hearts as surely as we ought to have something from the pantry for our stomachs. “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Matthew 4:4, RSV). He should not go longer without the Word than he does without the bread!

Without exception, every person I have known who cherished the Bible as a personal treasure had a habit of consulting its pages on a daily basis. Interest in, and appreciation for, the Bible will wither by neglect.

3. Study the Bible carefully.

Reading is not enough. Reading can be mere habit, hurriedly done and reduced to the level of superstition or magic. The Bible yields its riches and wields its influence, not for those who scratch its surface, but for those who explore its depths.

This means, of course, that we need tools for study. We need books that will help us understand the Book. We need the shared insights and accumulated knowledge of those who have dug in the biblical mines across the centuries. Fortunately, these indispensable tools are available. No Christian home should lack a basic library of reference materials to aid the study of the Bible.

4. Believe the Bible earnestly.

The Word of God is addressed to faith. It calls for the commitment of life, not merely the assent of the intellect. “These are written,” John said of the deeds and words recorded in his Gospel, “that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name” (John 20:31, RSV). No matter how much one may know intellectually about the Bible, until its truth is appropriated by faith its purpose remains frustrated. The Bible is not really *my* Bible until the Christ it proclaims is my Christ.

5. Practice the Bible faithfully.

The Bible not only proclaims the Savior, it guides the lives of the saved. It tells us what to believe, but also how to behave. Its doctrines have immediate and constant application to human life. To know its truths intellectually, and to profess to believe them, is so much wasted advantage unless those truths get lived out in our concrete situations.

God is *my* God only as He possesses and controls my life. The gospel is *my* gospel only as its power redeems me from my sins. And the Bible is *my* Bible only as its teachings become incarnate in my behavior. □

The Bible not only proclaims the Savior, it guides the lives of the saved. It tells us what to believe, but also how to behave. Its doctrines have immediate and constant application to human life.

ABSENTMINDED FAITH

Andre Malraux, in his book *Lazarus*, says of his father, "He had the absent-minded faith of so many men of his generation: memories of church, my mother's example, a vague deism."

In our generation, too, many have an "absent-minded faith." From time to time they recall, perhaps wistfully, childhood attendance at church services, when God seemed nearer and life was simpler than today. Or they "leave religion to the Missus," supposing that her example will lend some needed moral underpinning to the home and reinforce ethical values in the children, despite the lack of these in the father's life. At best, they retain a certain congenial religiosity, approving the idea of God as the Creator so long as He remains at a safe distance from their actual lives—"a vague deism."

Such absent-minded faith will allow a man to tip his hat occasionally to God, to say nice things about religious efforts to improve society, and to participate fraternally in the civil-religion exercises that open club meetings. But "absent-minded faith" has no

power to evoke a vital commitment to God, or to produce a prophetic opposition to personal and social evils.

"Absent-minded faith" does not save a person from sin. Only a personal trust, a staking of everything on Jesus Christ, can bring forgiveness of sins and peace with God. As Paul puts it, "man believes with his heart" that Jesus, raised from the dead, is Lord, "and so is saved" (Romans 10:8-13). The commitment of the heart to Christ brings salvation, not wispy, stray memories in the mind.

Andre Malraux's father killed himself. Beside his bed was found a book opened to these underlined words: *And who knows what we shall find after death?*

Those who trust themselves to Jesus as Lord and Savior can know *whom* they shall meet after death. *What* is assured by Him. Nothing, including death, can separate us from the love of God which meets us and saves us in Jesus Christ. □

THE GIFT OF A BOOK

One of the finest gifts that a person can receive is a good book.

A well-written book on a subject of importance has a value far beyond its purchase price. Such a book opens the mind of the writer to the mind of the reader, and allows the reader to inherit the benefits of the writer's experience, knowledge, and insight. Such a book stimulates thought, evokes memory, and awakens imagination. Whether it wins agreement or produces counter-argument, whether it recalls the familiar or introduces the new, it becomes a fruitful means of enlivening the mind and heart and will—those areas where we are most truly human. Few gifts can be more influential and helpful where it matters most than good books.

A well-crafted book is a durable gift. So many of our exchanged presents scarcely outlast the wrapping paper. Flowers die, candy goes to waist, but a book will last a lifetime, reproducing and enhancing the

original delight each time it is handled and read. Like all persons who read much and cherish books, I use some choice volumes every week that were published as long as a century ago, or longer. Men and women I would never have the privilege of meeting bring the treasures of their life and thought to me through the books they have written.

Any of your friends will be wiser and better for having received the gift of a good book. Any pastor will be enriched in his thinking and enhanced in his preaching for having been given a choice book. I have long wondered why smart church boards do not create a pastor's library fund. They, and all the congregation, would directly benefit from such an investment.

Read good books. Give good books. Life is exchanged in the process.

Say, Doris, there are not many shopping days left until Christmas! □

by THOMAS W. THOMAS

Horseheads, N.Y.

AND THE WORD was made flesh and dwelt among us . . ." (John 1:14). "Can you give me any reason why Jesus Christ is called the Word?" the sceptic asked the preacher.

"I suppose," he replied, "as words are the medium of communication between us, the term is used in the sacred Scriptures to demonstrate that He is the only medium of communication between God and man; I know of no other reason."

Shortly before His death on the Cross, Jesus told His followers that He would send another Comforter to them, whom the world could not receive. The Holy Spirit is God's superlative gift to the Church for communication. The Spirit did not come to confuse the speech of mankind, but to make their words powerful, that their tongues might speak the wonderful words of God. They would be enabled to speak of Jesus Christ, clearly and convincingly.

Jesus Christ is the Living Word and the Holy Spirit is the revealer of Jesus Christ. He was sent to reprove the world of sin and of righteousness and of judgment; "of sin, because they believe not on me," said Jesus; "of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:9-11).

The Holy Ghost is the *fiery* Holy Ghost and communicates in words of fire, that are either heeded or they will burn. When He descended at Pentecost, He came with cloven tongues of fire; but when He descended on Jesus Christ, He came as a dove. Jesus is the One, the only One who could make peace between God the Father and His erring children, but the Holy Spirit came upon His church to burn out impurities.

The church, in order to speak the words of life, must be a clean vessel, able to be used by the Living God. The Bible is very explicit about the pure hearts and the clean hands of members in the church. It is interesting to note, too, that the word "bonfire" comes from the words bone and fire. It was coined in the seventeenth century when King Henry VIII burned Christians and heretics (so called) in the fire. The true Christian is one who has been burned in the fire of the Holy Ghost, and made alive in Jesus Christ.

Without words, we cannot let others know what we are thinking. We can converse freely if we know each other's tongue. The strength of the U.S.A. lies in the fact that we have a common language; other countries which have more than one official language have a divisive force within their borders. How beautiful it is to be able to speak and to be understood without the need of an interpreter. The good tidings must be brought so that it can be understood. How awful it is to have something to say or to tell and there is no way to communicate that message.

The Bible is very clear and can be translated into every language without losing its basic message; even a little child can understand. Once we were in a coun-

The Word and the Words of God



try and we were not familiar with its native tongue and the people could not speak in English. We took our respective Bibles and showed each other the verses; how wonderful that the Word of God was its own interpreter.

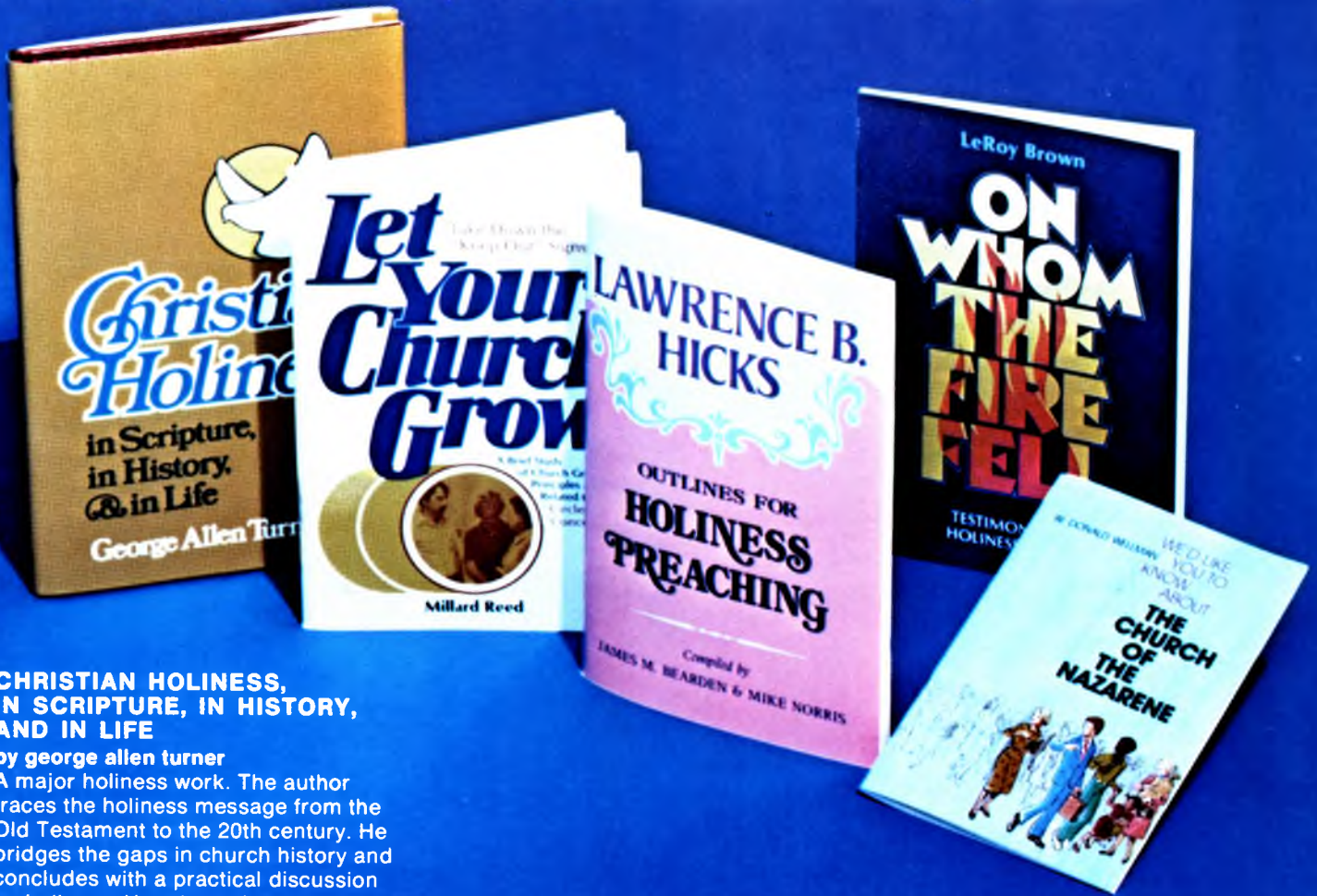
So the Book, the Words of God, reveal the Word of God, even Jesus Christ. To follow the Word as revealed by the fiery Holy Spirit will bring peace and blessing in its train.

In the beginning was THE WORD and THE WORD was with GOD, and THE WORD was GOD. The same was in the beginning with God (cf. John 1:1). And He was clothed in a vesture dipped in blood and His Name is called THE WORD OF GOD (cf. Revelation 19:13).

You may know THE WORD as revealed by the HOLY SPIRIT through the Words of God.

THE WORD, even Jesus Christ, is coming soon; listen, and obey His Words. □

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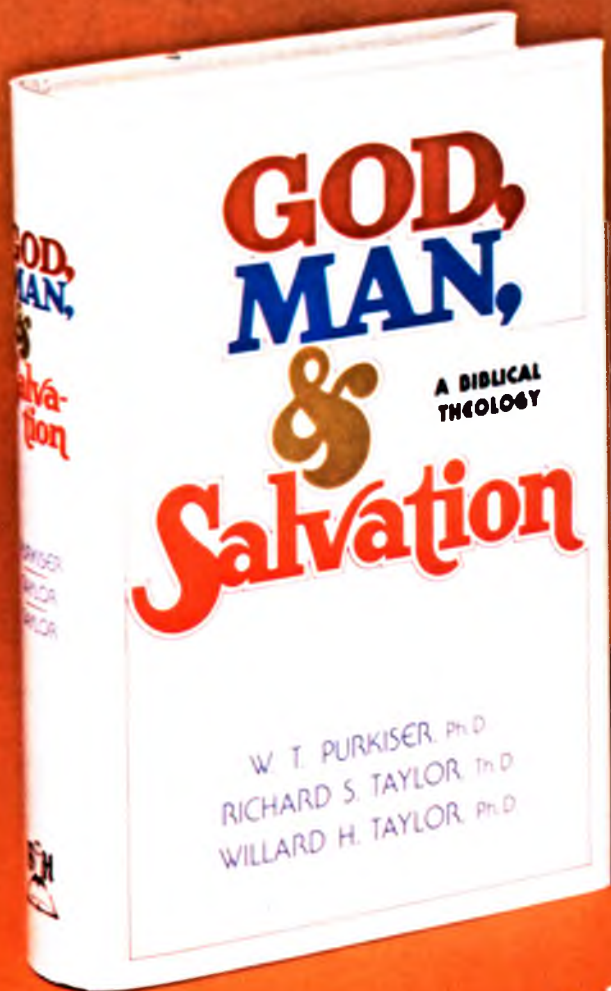
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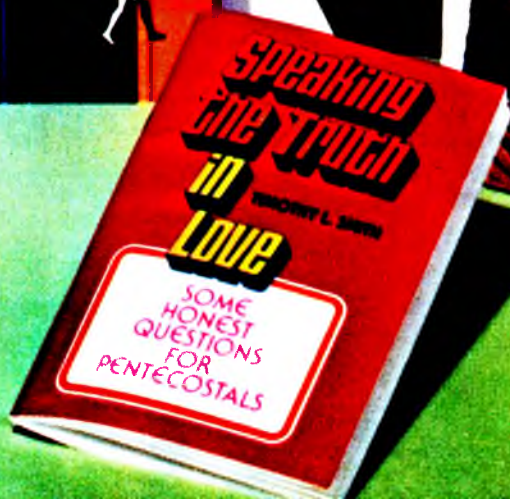
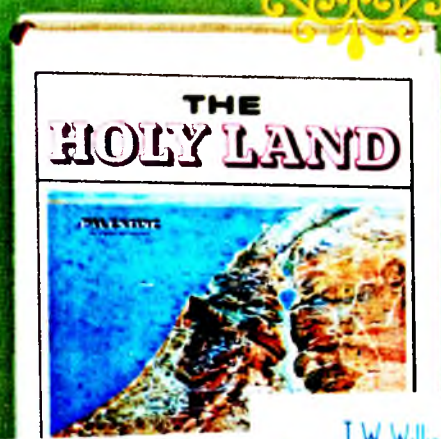
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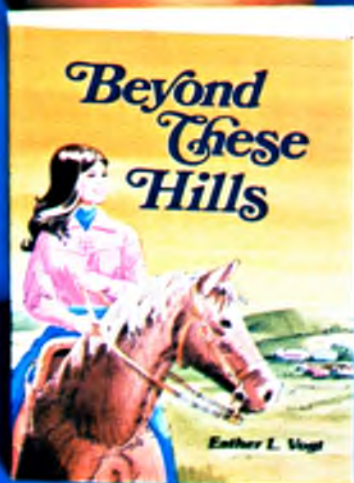
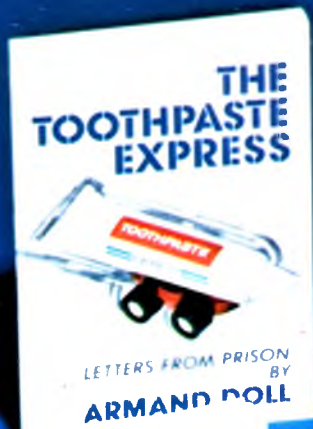
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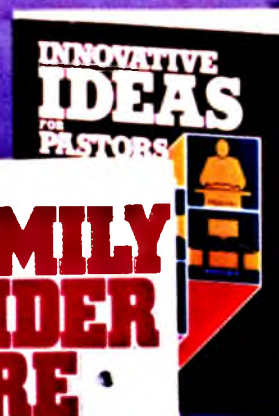
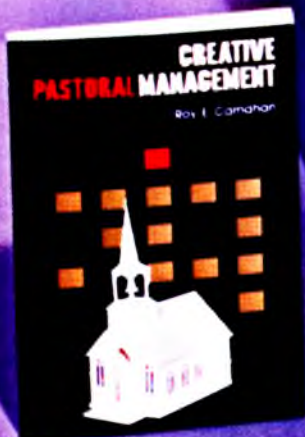
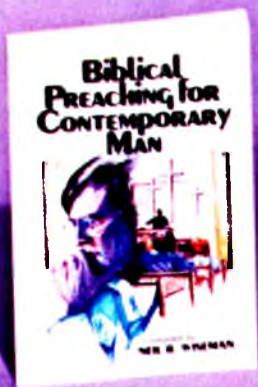
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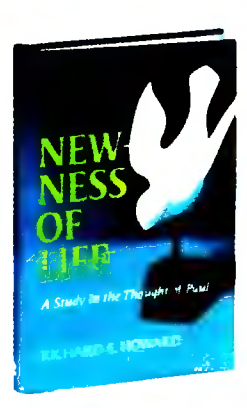
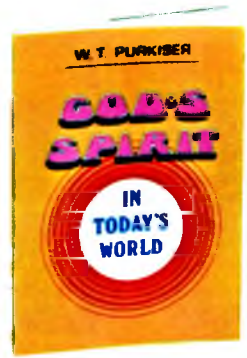
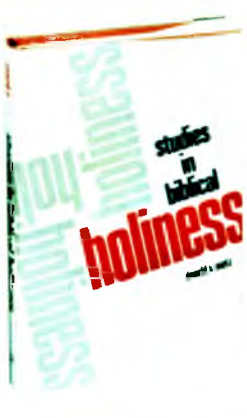
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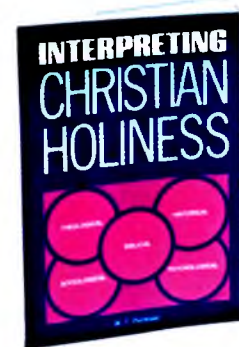
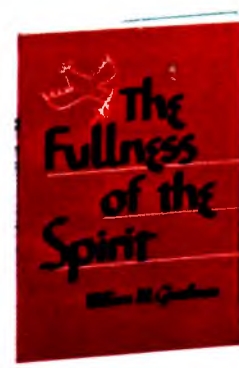
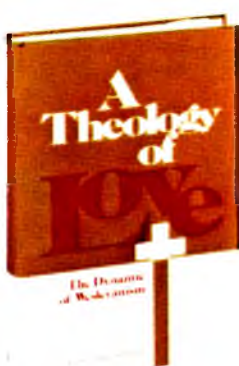


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NTS HAS RECORD ENROLLMENT

Nazarene Theological Seminary begins its 33rd year of service with a record enrollment of 498 students preparing for ministry. Registration was conducted August 31—September 1, with the first classes meeting on Friday, September 2.

Ninety-two percent of the seminarians are members of the Church of the Nazarene, with 18 other denominations represented. There are 169 new students registered, 20 more than were in the new class last year. Single students comprise nearly 26 percent of the student body. There are 38 women enrolled.

The seminary currently offers four degree programs. The Master of Divinity (M.Div.) has 384 candidates, while 76 students are pursuing the Master of Religious Education (M.R.E.) degree. In the Master of Arts in Missions Program (M.A.) there are 22 enrollees. The Doctor of Ministry (D.Min.) candidates meet on campus in the months of January and July. There are presently 12 seminary graduates in this degree program.

The seminary now has 20 full-time faculty with the addition of Dr. Alex R. G. Deasley (Ph.D., University of Manchester) as associate professor of New Testament. Before coming to the seminary, Dr. Deasley had taught at Canadian Nazarene College for the past five years.

President Stephen W. Nease is now in his second year as head of the seminary. □

—Robert E. Crabtree, reporter

RECORD MULTILANGUAGE RADIO OFFERING

Response has been encouraging to the goal of \$175,000 for the multilanguage radio offering in July, 1977, according to Wanda Knox, executive director of the NWMS. Receipts at the end of September totaled almost \$150,000. When all the offerings have come in, it appears the goal will be more than met.

Mrs. Knox expressed gratitude that the challenge to tell the Good News so that all may hear in their own tongue was so well accepted. She is checking now with district leaders in the hope that the goal of total participation by the local societies will also be realized.

Paul Skiles, executive director of the Department of Communications, said the offering would mean, in addition to continuing present ministries, implementation of plans for initiating more programs in added languages and dialects. □

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OF PEOPLE AND PLACES

Mrs. Stella Hamlett was presented the Distinguished Service Award in a special service at the Shreveport, La., Huntington Park Church.



Mrs. Hamlett, with her husband, McClellan C., joined Huntington Park (formerly Queensborough) in 1939. Among her offices held in the church were NWMS president, teacher of junior class, member of the church board. Two weeks after receiving the award, Mrs. Hamlett passed on to receive her eternal reward. Rev. Robert "Bud" Prentice is pastor. □

C. Wayne Rice, president of the Greater Cleveland Hospital Association, has been named chairman-elect of the National Conference of Metropolitan Hospital Associations (NCMHA). Rice, former treasurer, will assume chairmanship of the national organization in 1978. NCMHA membership includes 65 hospital associations in North America.



A resident of Brecksville, Ohio, Rice and his wife Kay have two daughters, Juli Ann-Marie and Lauri Lynn. The family is active in the Bedford, Ohio, church where Rice serves as minister of music. □

The Lafayette, La., First Church honored Mrs. Minnie Watkins on May 15. The highlight of the service was the presentation of the Distinguished Service Award which was given to her for 27 years of service in the Lafayette church. She has served as NWMS president, Sunday school teacher, steward, and trustee. Mrs. Watkins has been a member in the Nazarene denomination for over 50 years.

Rev. L. C. Elam of Louisville, Ky., First Church was recently honored with the Distinguished Service Award. Rev. Elam is 93 years old and started his ministry at age 35. He founded and built the Louisville Greenwood Church. □

Dr. Jo Ann Willis, professor of psychology at Northwest Nazarene College in Nampa, Ida., has been elected to the Board of Directors of the Western Association of Christians for Psychological Studies, and as regional coordinator for the southern Idaho/eastern Oregon area. The organization is an interdisciplinary association of evangelical professionals in clinical and counseling psychology, psychiatry, academic psychology, social work, and the pastoral ministries. In four years it has grown to over 400 members in the states west of the Rocky Mountains. In addition to an annual convention, it has 14 regional chapters.



Dr. Willis received her Ph.D. from Oregon State University and her M.A. from the University of Missouri. Her specialization is in child and family counseling and psychological assessment. She has special interests in child psychology and peer counseling on the college campus. □

Trebecca Nazarene College professor Dr. Gerard Nyssen presented a paper entitled "Some New Chelating Polymers for Toxic Metals" at the annual meeting of the American Chemical Society in Chicago, September 1. The paper climaxed Nyssen's year-long research project at Vanderbilt University while on sabbatical leave from Trevecca. Research was conducted with Dr. Mark M. Jones, professor of chemistry at Vanderbilt, and other workers in the departments of chemistry and pharmacology at the Nashville university. Nyssen is a 1965 graduate of Olivet Nazarene College, and earned his Ph.D. from Purdue University in 1970. He has been a member of the TNC faculty since 1969. □



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Pastor Harold A. Marsh, of Vidalia, Ga., First Church retired effective August 28. Rev. and Mrs. Marsh were honored at the recent District Assembly, convening in Atlanta, with an inscribed plaque presented by Dr. Eugene L. Stowe, general superintendent, in appreciation of more than 30 years of pastoral ministry in the Church of the Nazarene. Pastor Marsh plans to continue his ministry in interim supply, vacations, and weekend revivals. □

The Verde Valley church and Dr. M. L. Mann, district superintendent of the Arizona District, congratulated **Rev. and Mrs. Paul W. MacLearn, Sr.**, as they celebrated their 40th anniversary in the ministry. A surprise "Pastor Mac Day" was held at the church June 12 with many members of past congregations attending. Rev. and Mrs. MacLearn retired September 1 from the active ministry, making their home in Verde Valley.

Rev. MacLearn is a 1935 graduate of Pasadena College and pastored in Northern California before coming to the Arizona District in 1937. He has served as district secretary for the past 37 years.

The MacLeans have four children, a son, Paul W. Jr., who is a minister in Selah, Wash.; three daughters, Carol Minton of Middle Verde, Dorothy Hildreth of Glendale, and Barbara Daisy of Ames, Ia. □

Ronald L. Attig, assistant professor of speech-communication at Nazarene Bible College, received a master of arts degree in communication from the University of Northern Colorado during the summer commencement exercises. He was elected to membership in Kappa Delta Phi, an honor society in education, during this past summer. □



After patrolling the inner city "ghetto" of Kansas City, Mo., with the Police Department for over four years, **William Goodman**, an ordained elder, has accepted the call to pastor the Streator, Ill., church. Rev. Goodman has pastored the Kansas City, Mo., Morningstar Church; the Ogdensburg, N.Y., church; and for more than seven years was a pastor on the Hawaii District. While in Hawaii, Goodman worked with the Honolulu Police Reserve and the Oahu public schools as a counselor. Rev. Goodman is the author of *Symbolism in the Word* and numerous articles in papers and periodicals. The Goodmans began their pastorate at Streator on August 7. □



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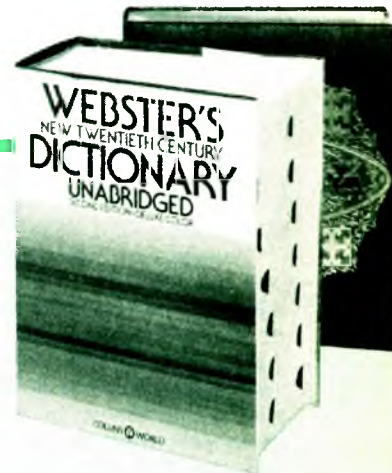
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NAZARENES LAUNCH NEW WORK IN CAERPHILLY

In its more than 800 years of existence, Caerphilly Castle in South Wales has witnessed the rise and fall of many dreams.

This summer saw the birth of a new dream, born in the heart and mind of Nazarenes. The dream is for a Church of the Nazarene in Caerphilly.

Rev. Frank Webster, pastor of Cardiff Church of the Nazarene, writes, "We have established a little nucleus in the town of Caerphilly where we are now holding regular meetings and Bible study groups to cater for a number of souls who have come to Christ through the Nazarene witness in that town."

In the first photograph, Rev. Frank Webster, center, prepares to lead the way in distribution of leaflets advertising the first Nazarene service in Caerphilly (Caerphilly Castle in background). The second photograph shows the results of their efforts. This group of people attended that first service, and includes the first convert in Caerphilly. She is the lady pictured third from the left.

Rev. Thomas Schofield, district superintendent of the British Isles South District, is in the center of the photograph.

"The signs are indeed encouraging," says Rev. Webster, "and we would value your prayers for us as we seek to get the work established."

Rev. Webster goes on to say that there are a "number of other opportunities" available in South Wales where work could be opened if sufficient manpower were available.

During a large inter-church crusade held in August in Cardiff Castle by Evangelist Luis Palau, Rev. Webster served as chairman of the counseling and follow-up committees which dealt with 700 people during the 10 days.

Attendance at the crusade reached nearly 10,000 towards the end of the festival.

Christianity Today reported that the last evangelist to conduct meetings inside Cardiff Castle was John Wesley two centuries ago. □

—Department of Home Missions



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CONFERENCE ON EVANGELISM CALLED

The International Church of the Nazarene will meet for a Mid-Quadrennial Conference on Evangelism in Myriad Convention Center, Oklahoma City, January 10-12, 1978. Dr. Donald J. Gibson, executive director of the Department of Evangelism, who is chairman of arrangements for the convention, says it is the most important general conference of the denomination between general assemblies.



The themes of the conference are "All Out For Souls" and "Renewing the Spirit of Revival." The Board of General Superintendents has challenged the worldwide church under the motto "Lifting Up Christ" to reach a goal of 1 million members by the close of the 1976-80 quadrennium. Present membership is 605,185.

A large number of church leaders are scheduled to address the subject of evangelism. Dr. Orville W. Jenkins, chairman of the Board of General Superintendents, said recently, "The central purpose of the Church of the Nazarene is evangelism." He will preside at the opening session at 7:30 p.m., January 10. Other general superintendents who will preside at general sessions are Dr. George Coulter and Dr. Eugene L. Stowe. Special speakers will include: General Superintendents V. H. Lewis, George Coulter, William M. Greathouse, and Charles H. Strickland; Executive Directors Donald Gibson, Jerald Johnson, and R. W. Hurn; Evangelists Charles Millhuff, Stephen Manley, Morris Wilson, Glaphré Gilliland, Richard Strickland, Bill Varian, Albert Lown, and Carl Hall; Pastors Paul Cunningham, Donald Wellman, Eudell Stroud, Henry Cheatwood, Earl Lee, and Gary Henecke; District Superintendents James Blankenship, Carl Clendenen, Richard Zanner, and Moises Esperilla; Sergio Franco, International Publications; and Leslie Parrott, president, Olivet Nazarene College.

Song evangelists who will be heard during the sessions are: David and Dana Blue, Jim Bohi, Jonathan and Ilona Welch, DeVerne Mullen, Calvin and Marjorie Jantz, Lane and Janet Loman, Paul Pitts, Bill and Terri Cobb, Gary and Beth Bond, the Roger Browns, the Buckles-Burke Evangelistic Team, Jimmy Dell, Gary Haines, and Chuck and Mary Jackson. Bethany Nazarene College choir and church choirs from the Oklahoma City area will also be featured.

Usually held in Kansas City International Headquarters of the Church

of the Nazarene, the Conference on Evangelism was moved to Oklahoma City, Dr. Gibson explained, because of the facilities at Myriad Convention Center. Access to the center from Hotels and restaurants can be made by underground tunnel. If the weather is inclement, conferees will not need to go out of doors to attend the sessions. Eight thousand people can be accommodated in the main hall, with easy access to exhibition and workshop areas.

Subjects of the workshops are: "Evangelizing by TV and Radio," "Grow with Groups," "Cross-Cultural Evangelism," "Children Can Be Reached," "Music That Evangelizes," "Discipleship Is Essential," "Nazarenes in Action—Personal Evangelism," "Youth and Campus Ministry," "Prayer Cells—Foundation for Evangelism," "Friendship Evangelism," "Church Growth," "Senior Adults Can Evangelize Too," "Effective Mass Evangelism," and "Evangelistic Bus Ministry Reaching Unchurched Parents."

Other meetings scheduled in connection with the evangelism conference include a Ministerial Enrichment Conference for Evangelists, a Nazarene Leaders Conference, and Church Growth Seminar II for District Superintendents.

Mrs. Aarlie Hull, a regular feature contributor to the *Herald of Holiness* during 1976, will speak at a special luncheon for ladies January 11 at the Skirvin Plaza Hotel.

"Celebration," a 35-minute inspiration time prior to teach evening session, will feature testimonies and music from international as well as national laymen, pastors, and evangelists. □

—NCN

Study Church GROWTH



Dr. V. H. Lewis

We are making big plans as a church—not only for soul winning but for the winning of more souls. During the latter part of this quadrennium, our theme for the year will be "On to a Million." In order to do this, we must prepare ourselves not only to win them but to keep them after we have won them. We find ourselves facing that scripture "Study to shew thyself approved unto God, a workman."

As a church we want to be practical and realistic and know that if we are going to reach out, we must study to know how to do it. Growth does not come automatically; it is a consequence. We trust that every pastor will guide every church on the district in the denomination-wide study *Get Ready to Grow* that we might be able to accomplish our objectives and glorify Christ.

—Dr. V. H. Lewis
General Superintendent



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EVANGELISTS' SLATES

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Like every other minister, the evangelist must create his own demand. Therefore, he must be people-oriented, biblically sound, loyal to his church, spiritually mature, and committed fully to his assignment.

- BELL, JAMES & JEAN: Conroe, Tex., Dec. 6-11
BLUE, DAVID & DANA: Fla. Concert Tour, Dec. 1-31
BOHI, JAMES: Wrightsville, Ga. (Mount Olive), Dec. 4; Jasper, Ala. (1st), Dec. 6-11; Rock Hill, S.C. (1st), Dec. 15-18
BOND, GARY C.: Mount Gilead, Ohio, Dec. 6-11; Lansing, Mich. (Central), Dec. 13-18
BONE, LAWRENCE H.: Raymond, Wash., Dec. 6-11
BRISCOE, JOHN B.: Calumet, Okla. (Coleman Chapel), Dec. 28-Jan. 1
BURKHAMMER, SINGING FAMILY: Aliquippa, Pa. (Bunker Hill), Dec. 24
CAMPBELL, BILL: Northridge, Calif., Dec. 6-11
CAUDILL, STEVE & SUE: Naples, Fla., Dec. 6-11
CAYTON, JOHN: East Wareham, Mass. (Emmanuel), Dec. 6-11; North Miami Beach, Fla., Dec. 13-18
CELEBRATION TRIO: Cincinnati, Ohio (Carthage), Dec. 4
CLARK, GENE: Mount Gilead, Ohio (Christ Comm.), Dec. 6-11
COBB, BILL & TERRI: Concert Tour, Dec. 6-18
COY, JIM: Griffith, Ind. (1st), Dec. 6-11
CRANE, BILLY D.: Georgetown, Pa. (Imperial), Dec. 6-11; Coraopolis, Pa. (McDonald), Dec. 13-18
CULBERTSON, BERNIE: McMinnville, Ore., Dec. 6-11
DARNELL, H. E.: Monrovia, Ind., Dec. 1-11; Sciotoville, Ohio, Dec. 12-18
DELL, JIMMY: Prescott, Ariz. (1st), Dec. 29-Jan. 1
DUNMIRE, RALPH & JOANN: Steele, Ala., Dec. 6-11
DURHAM, GARY, & CLARION TRIO: Elk City, Okla. (1st), Dec. 6-11
ELLINGSON, LEE: Skiatook, Okla., Dec. 5-8
ELROD, RON: Concerts in Mich., Month of Dec.
ERICKSON, A. WILLIAM: Murphysboro, Ill., Dec. 6-11
FILES, GLORIA, & ADAMS, DOROTHY: New Cumberland, Pa. (Children's Crus.), Dec. 6-11; Reserved, Dec. 19-Jan. 2
FORD, NORMAN: Orrville, Ohio, Dec. 6-13
GATES, KENNETH W.: New Middletown, Ind. (Un. Meth.), Dec. 5-11
GRAVVAT, HAROLD: Mound City, Mo., Dec. 7-13
GREEN, JIM & ROSEMARY: New Philadelphia, Ohio (1st), Dec. 7-11
GRIMES, BILLY: Grand Saline, Tex. (Chapel), Dec. 6-11
HAINES, GARY: Temple, Tex. (Trinity), Dec. 6-11; Houston, Tex. (1st), Dec. 13-18
HICKS, JOHN DAVID: Westlock, Alta., Dec. 9-11
HILDIE, D. W.: Sheridan, Wyo., Dec. 6-11
HOLLEY, C. D.: Griffith, Ind., Dec. 6-11; Auburn, Ill., Dec. 13-18
INGLAND, WILMA JEAN: Dellroy, Ohio, Dec. 5-11
IRWIN, ED: Marshall, Ill. (Dennison Un. Meth.), Dec. 6-11
JACKSON, CHUCK & MARY: Grand Rapids, Minn. (1st), Dec. 6-11; O'Fallon, Mo. (1st), Dec. 13-18
JACKSON, PAUL & TRISH: Reserved, Dec. 15-26
JANTZ, CALVIN & MARJORIE: Sparta, Ill., Nov. 29-Dec. 4
JOHNSON, EDWARD J.: Rochester, Minn., Dec. 6-11
JOHNSON, RON: Concerts in Washington and Oregon, Month of Dec.
JONES, CLAUDE W.: Gettysburg, Pa., Dec. 6-11
LAING, GERALD D.: Lansing, Mich. (Metro Chapel), Dec. 5-11
LANIER, JOHN H.: New Straitsville, Ohio (BapL), Dec. 5-11
LASSELL, RAY & JAN: London, Ohio, Dec. 13-18; Peebles, Ohio, Dec. 29-Jan. 1
LAXSON, WALLY & GINGER: Yukon, Okla., Dec. 6-11
LECKRONE, LARRY: Olathe, Kans. (College), Dec. 2-4; Havanna, Ill. (1st), Dec. 6-11; Naperville, Ill., Dec. 13-18
LEMASTER, BEN: Vallejo, Calif. (1st), Dec. 7-11; Reedley, Calif., Dec. 13-18
LOMAN, LANE & JANET: Bettsville, Ohio (Rising Sun), Dec. 6-11; Lenoir, N.C. (1st Wes.) Dec. 13-18
LUSH, RON: Bisbee, Ariz., Dec. 14-18
MANLEY, STEPHEN: Medway, Ohio, Dec. 6-11; Orland, Ind., Dec. 13-18; Bradford, Ohio, Dec. 27-Jan. 1
MANN, L. THURL: Marine City, Mich., Dec. 6-11; Searcy, Ark. (Perkins Chapel), Dec. 13-18
MARLIN, BEN F.: Reserved, Dec. 6-25
MCWHIRTER, STUART: O'Fallon, Mo., Dec. 13-18
MICKEY, BOB: Redway, Calif., Dec. 6-11
MILLHUFF, CHUCK: Jasper, Ala., Dec. 6-11; East Brewton, Ala., Dec. 13-18 a.m.
MULLEN, DEVERNE H.: East Wareham, Mass., Dec. 6-11; Dennisport, Mass., Dec. 12; Reserved, Dec. 18-25
MYERS, HAROLD: Flint, Mich. (Westgate), Dec. 6-11; Flushing, Mich., Dec. 13-18; Reserved, Dec. 20-25
OVERTON, WILLIAM D.: Daytona, Fla. (1st), Dec. 6-11
PASSMORE EVANGELISTIC PARTY: Waldorf, Md. (1st Meth.), Dec. 6-11
PERDUE, NELSON S.: Syracuse, Ohio, Dec. 5-11
PRESSON, DWIGHT E.: Orange, Calif., Dec. 5-11
ROBINSON, TED L.: Warr Acres, Okla., Dec. 6-11; Columbus, Ohio (Grace), Dec. 13-18
SHARP, CHARLES R.: West Branch, Mich. (Wes.), Dec. 16-17
SIPES EVANGELISTIC TEAM: Caldwell, Kans. (Concert-Free Meth.), Dec. 18
SMITH, CHARLES H.: Kansas City, Mo. (1st), Dec. 7-11; Sapulpa, Okla. (1st), Dec. 25
SMITH, DUANE: Salina, Kans. (Belmont), Dec. 2-4
SPRAGUE, VERNON: Woodfield, Ohio, Dec. 6-11
STEGALL, DAVID: Connersville, Ind., Nov. 29-Dec. 4; Louisville, Ky. (Peniel-Indep.), Dec. 6-11; Indianapolis, Ind. (East Side), Dec. 13-18
STRICKLAND, RICHARD L.: Georgetown, Ohio, Dec. 2-4; Delaware, Ohio (1st), Dec. 14-18; Reserved, Dec. 19-29; Springfield, Ohio (1st-CCC), Dec. 30-Jan. 1
SWEENEY, ROGER & EULETA: Glens Fork, Ky., Nov. 29-Dec. 4
THORNTON, RON L.: Rock Island, Ill. (Quad-City Hol. Crus.), Dec. 9-11; Reserved, Dec. 19-25
TRIPP, HOWARD: Steele, Ala., Dec. 6-11
TUCKER, BILL & JEANETTE: Sunbury, Ohio, Dec. 6-11; Mendon, Ohio (Calvary Evang. Meth.), Dec. 13-18; Reserved, Dec. 19-31
TURNOCK, JIM & D. J.: Rock Hill, S.C. (Grace), Dec. 6-11; Reserved, Dec. 19-25
VARIAN, BILL: Mustang, Okla. (1st), Dec. 6-11
WELCH, W. B.: Pageland, S.C., Dec. 4-11
WILKINS, CHESTER: Jonesboro, Ark., Dec. 4-11
WILLIAMS, LAWRENCE: Holdenville, Okla., Dec. 12-18
WISEHART, LENNY & JOY: Shelbyville, Ill., Dec. 6-11; Cimarron, Kans., Dec. 14-18; Reserved, Dec. 20-29
WOODWARD, S. OREN: Jeffersonville, Ohio (Brookwater CCCU), Dec. 31-Jan. 1
WRIGHT, E. GUY: Waverly, Tenn. (Centerville), Dec. 6-11; Evangelistic Services in Georgia, Dec. 13-18
WYLIE, CHARLES: Minneapolis, Kans., Dec. 6-11

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published monthly in the *Preacher's Magazine*.

NEWS OF REVIVAL

The Anderson, Ind., East 38th Street Church had a revival with Rev. and Mrs. Ray Lassell as the workers. "Many commented it had been the best revival in years, with near capacity attendance, an altar service in every service, and many souls saved, sanctified, and reclaimed." Rev. Raymond Hann is the pastor. □

Pastor Dale Apple of the Caddo, Okla., church reports an excellent children's crusade with Evangelist Bob Swanson. "Forty children were brought to Christ, 12 were baptized, and 7 were brought into the fellowship of the church as a result of the crusade held in June." □

Pastor J. L. Buchanan of the Seminoles First Church of Largo, Fla., reports a successful revival, July 20-24, using the preachers in the local church. They were: Pastor Buchanan, Mr. Dan Moore, Rev. Craig Vandiver, Mr. Larry Sherman (music director), and Rev. Richard Fannin. "The attendance was good each evening, and many received spiritual help." □

Pastor Ronald E. Ray of Elizabethtown, Ky., First Church reports a revival with Evangelist Robert Swanson, August 9-14. Attendance reached a high of 82. Normal attendance has been about 30. "We are also reaping numerical gains after the close of the revival." □

The Kermit, Tex. church recently concluded a successful combined vacation Bible school and revival with Rev. and Mrs. Lewis Snellenberger, evangelist and vibraharpist. Pastor William Elliott reports "the combined services were an experimental program, which enabled the church to reach the children as well as the adults of the community in an unusual way. A total of 63 sought and found help at our altar." □

Pastor Charles Lambert reports Evangelist Jimmy Dell "was used of the Lord" in a revival recently at the Waco, Tex., South Manor Church. Over 60 people came to the altar for conversion or sanctification. □

CONFERENCE ON EVANGELISM



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- Youth & Campus Ministry • Melvin McCullough
- Prayer Cells • Evelyn Gibson
- Friendship Evangelism • Bill Taylor
- Church Growth • Paul Orjala
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BESIDES THE CONFERENCE I WILL ALSO BE ATTENDING:

- Evangelists' Enrichment
- Nazarene Multiple Staff
- Superintendents'/Leaders' Conference
- District Secretaries' Workshop
- NYI Council
- Senior Ministers' Workshop

Dr. V. H. Lewis
 Dr. George Coulter
 Dr. Charles Strickland
 Dr. William Greathouse
 Dr. Don J. Gibson
 Dr. Leslie Parrott
 Rev. Charles Millhuff
 Rev. Paul Cunningham
 Dr. Sergio Franco
 Rev. James Blankenship
 Rev. Morris Wilson
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See 16-page insert in October 15, 1977, "Herald of Holiness"



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ANNUAL GENERAL CHURCH DAY FOR SEMINARIANS

For the third consecutive year, October 13 was scheduled as part of the curriculum for first year seminarians to tour the World Headquarters and Nazarene Publishing House.

The day started at 9 a.m. in the seminary parking lot where the new students boarded large chartered buses to their first destination—World Headquarters.

They then motored to the Publishing House and, at the conclusion of the NPH tour, assembled in the Heritage Building for a question-and-answer session with M. A. (Bud) Lunn, manager. Each student was presented a Practicum Workbook outlining the functions and services of the various departments of the church.

The day was climaxed with a luncheon in the Liberty Room at the Crown Center Hotel. Special music was provided by former policeman Bob Bishop and Greg Evenson, a

member of the Kansas State Highway Patrol.

Dr. Leslie Parrott, president of Olivet Nazarene College, challenged the seminarians to prepare well, find their individual places within the church structure after graduation, and then, under the leadership of the Holy Spirit, fulfill their roles. He gave an inspiring overview of the Church of the Nazarene at work around the world.

It was a meaningful day. Bruce Banks' letter of appreciation typified the feelings of those who attended: "The day will always stay with me as a cherished spiritual memory." □



Dr. Leslie Parrott, president of Olivet Nazarene College, banquet speaker.



The gospel-singing policemen: Bob Bishop (r.) has served as a law enforcement officer in Kansas towns, most recently in Olathe, Kans. While attending Bethany Nazarene College he was a member of the collegiate quartet. He has also traveled several years with Whitey Gleason and the Jubilee quartet. Greg Evenson (l.), Kansas State Highway Patrolman, has his Master's degree in music and has sung in famous opera houses in Europe and America. Since meeting Christ he has directed his talent to a musical ministry within the church. Both men are members of the Olathe, Kans., College Church.



Seeing the publishing house in full operation was, for many of the students, the first opportunity to see the big presses rolling out literature for mailing to the Church of the Nazarene around the world.

CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

THREE EARN SCOUTS HONORS IN ARDMORE, OKLAHOMA

Three members of Troop No. 50, sponsored by the Ardmore (Okla.) church, recently earned God and Country awards.

Monty Austin, a Star Scout, is 13 and in the eighth grade at Plainview Junior High, Ardmore. He has earned merit badges in 41 different subjects. He is presently a senior patrol leader.

William Coffey, a Life Scout, is 16 and a sophomore at Ardmore High School. He has earned merit badges in 20 subjects and is junior assistant scoutmaster of his group.

Benny L. Doggett is 15 and a junior at Ardmore High. He is an Eagle Scout and has earned the Bronze Palm award. He is one of two boys from Oklahoma who received the World Conservation award. Benny has earned merit badges in 35 subjects and serves as a junior assistant scoutmaster.

Under Scoutmaster Ken James and counsellor Rev. Wayne LaForce, Troop No. 50 grew from 5 members to 30 members from September, 1976, through July, 1977.

On behalf of the Nazarene Youth International, James H. Boardman extended congratulations to Monty, William, and Benny, and commended them as churchmen and outstanding citizens. □



INTERMOUNTAIN CARAVAN FAIR



Willadean Johnson, district caravan director, sent this photo of 39 Bresee/Winans award recipients at the District Caravan Fair.

PENNIES MATCH WEIGHT; BEARD HAS TO GO!

The Atascadero, Calif., church recently held what they report as a unique Sunday school offering contest. Noel Albright, a member of the church, challenged the Sunday school to match his weight in pennies within one month. If their Sunday school offerings equalled his weight, he promised to shave his beard which he had worn with pride for five years.

The Sunday school rose to the challenge and brought in 238 pounds of pennies—\$346. The beard had to go!

A portion of the money was used to help send boys and girls to camp. □



The active district program is supported by local churches like Boise, Ida., First. Pictured (l. to r., first row) are Carolyn Brown, Debbie Casper, Geri Caven, Jan Garsee, Ginger Stowell; (second row) Mrs. Barbara Keene (director), David Cantrell, Bob Bullock, Brian Smith, Daren Williams.



And it's a family affair. The Dave Smith family earned 103 badges during the year.



(l. to r.) are: Debbie Motherwell, Board of Christian Life chairman; Noel Albright; and Pastor Lon Eckdahl.

NO TRICKS TO CALGARY TEENS' SPOOK WALK FOR GUATEMALA

Calgary First Church teenagers were challenged with the need for building a parsonage in Guatemala following the earthquake. Halloween provided the opportunity to help. They worked hard and long on a "spook walk," and more than 1,000 people went through the walk on Halloween night. The teenagers netted \$600, which was sent to Guatemala for the parsonage.

Dave Hintz, youth minister, presented the check to NWMS President Gwen Hodgson. □

DISTRICT PLANS TOTAL MINISTRY FOR CHURCH GROWTH

As restructure moves throughout the church, many districts are designing implements to facilitate the changes and orientation involved.

The Kansas District Board of Christian Life is having a church-growth conference in Hutchinson, Bethany Church, March 6-9.

This conference includes other special interest workshops on evangelistic bus ministry, soul winning, puppetry, and children's church. Marcelle Knight, Ron Pelton, and John Davis are special workers. □

A FAMILY IS FOR TREASURING

New Ideas for Monday Evening Family Time

By Wesley Tracy

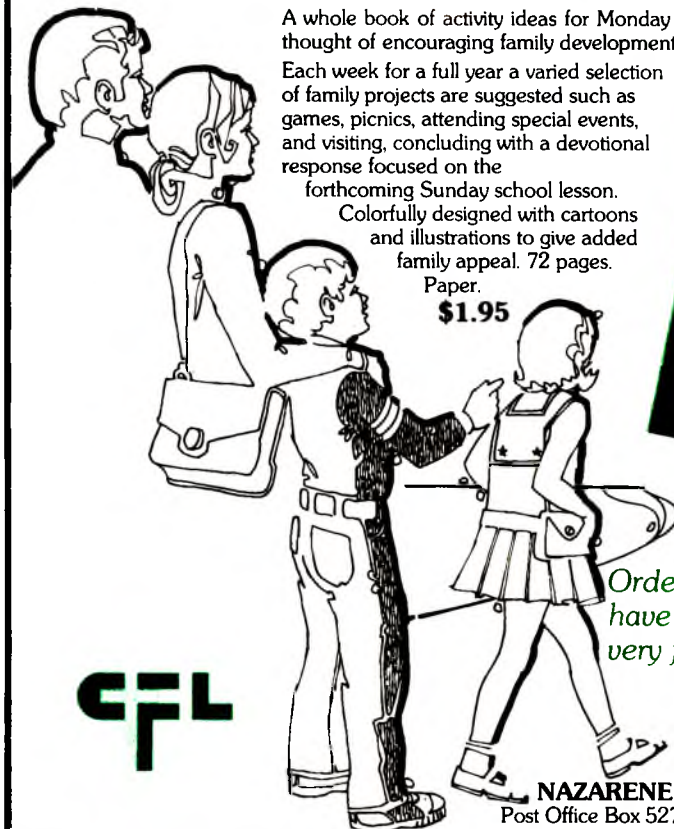
A whole book of activity ideas for Monday Family Night chosen with the thought of encouraging family development and togetherness.

Each week for a full year a varied selection of family projects are suggested such as games, picnics, attending special events, and visiting, concluding with a devotional response focused on the forthcoming Sunday school lesson.

Colorfully designed with cartoons and illustrations to give added family appeal. 72 pages.

Paper.

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SOME MANC TENTH ANNIVERSARY FEATURES



Mid-America Nazarene College student morale was infused by 453 freshmen and transfer students that invaded the campus.



Gary Haines, former nightclub entertainer, now a Nazarene evangelist, was featured during an MANC chapel. This was one of the many chapel specials planned for each week of this 10th anniversary year.



MANC's academic convocation featured Dr. V. H. Lewis, general superintendent (second from l.). Over 1,200 students, faculty, and administration responded enthusiastically to his challenge entitled "Ten Years . . . Decade of Advance." Also shown (l. to r.) are: Dr. Paul Cunningham, College Church pastor; and Dr. Curtis Smith, president of MANC.

POINT LOMA COLLEGE INAUGURATES 75TH YEAR

Dr. Carl O. Bangs, professor of historical theology at St. Paul School of Theology in Kansas City, was the keynote speaker at the all-college convocation October 10 which inaugurated the 75th anniversary year of Point Loma College, San Diego. His subject, "The Making of a Founder: P. F. Bresee," honored the college's founder and first president, Dr. Phineas Franklin Bresee.



Dr. Bangs' lecture was based on his new studies of Bresee, including work in the state and denominational archives in Iowa, and explored the first



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25 years of Bresee's ministry as the matrix for his later thought and work.

Dr. Bangs also delivered the H. Orton Wiley Lectures October 10-14 at the college.

A graduate of Point Loma College, Dr. Bangs earned the B.D. degree at Nazarene Theological Seminary, Kansas City, and the Ph.D. at the University of Chicago.

Prior to joining the faculty at St. Paul School of Theology in 1961, Dr. Bangs taught at Olivet Nazarene College and served in pastorates in California, Oregon, Missouri, and Illinois. He has twice been guest professor of theology at the University of Leiden in the Netherlands, once on a Fulbright Grant. □

—NCN

Pastors and Church Treasurers:

Thou shalt not forget to send forth thine Thanksgiving Offering check to:

**Dr. Norman O. Miller
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Kansas City, Mo. 64131**

Your excellent support and participation are appreciated!



Recently a Distinguished Service Award was presented to 80-year-old Rev. W. A. Peterson, a retired minister living in Oliver, British Columbia, Canada. Application for the award was made on his behalf by the Prince Albert NWMS in Saskatchewan, Canada. The award reads, "In appreciation for outstanding service and sacrifice as a home mission pastor and even in retirement a continued ministry to elderly and shut-in people—an inspiration to all who know him." Pictured (l. to r.) are Mrs. Phyllis Ljuden, a daughter; Rev. Peterson; and his wife, Beatrice.



Mrs. Helen Aldrich received the Distinguished Service Award from the St. Louis Overland Church for her years of faithful service. Her late husband, Rev. A. R. Aldrich, was founding pastor and pastored the church for 34 years.



Bill Coulter has served Calgary, Alberta, Canada, First Church for over 50 years as pianist. Here Pastor Lindley and NWMS President Gwen Hodgson are presenting him with a Distinguished Service Award. His wife, Lois, has served as NWMS president and in various other offices.

NAZARENE INSTITUTIONS OF HIGHER EDUCATION FALL ENROLLMENT 1977

British Isles Nazarene College	39
Bethany Nazarene College	1,324
Canadian Nazarene College	129
Eastern Nazarene College	810
Mid-America Nazarene College	1,040
Mount Vernon Nazarene College	935
Nazarene Bible College	769
Northwest Nazarene College	1,249
Nazarene Theological Seminary	498
Olivet Nazarene College	1,886
Point Loma College	1,914
Trevecca Nazarene College	1,021
TOTAL	11,614

Once again, Nazarene institutions of higher education show a healthy increase of 3.9 percent over the previous year. Point Loma College and Northwest Nazarene College have the largest increases. Four institutions show small losses, varying from 6 to 12 students. The full-time equivalency is even more encouraging with a 4.4 percent increase, representing 435 additional full-time students. □

MOVING MINISTERS

PHIL BATTEN from Dresden, Ohio, to Willoughby, Ohio
 GERALD A. BOHALL from Pine Bluff (Ark.) Oak Park to Waldron, Ark.
 TOM CAMPBELL from Seattle (Wash.) Burien to Everett, Wash.
 GREG L. CHAMBERS from Attica (Mich.) Beulah to Mount Morris, Mich.
 MIKE COUCH from Duluth, Minn., to associate, Shawnee, Kans.
 DON DUNN to Iatan, Mo.
 KENNETH R. FRAZIER to Sweetwater, Tenn.
 WARD L. HALL from Byesville, Ohio, to Caldwell, Ohio
 RAY J. HAWKINS to associate, Clovis (N.M.) First
 JOHN HOOD from Maryville, Mo., to Jacksonville, Ill.
 WILLIAM R. HUNTER, JR., from associate, Muncie (Ind.) First, to Nappanee, Ind.
 DONALD P. KAUFFMAN from associate, Manchester, Conn., to Winnipeg (Manitoba, Canada) Beulah
 RON LUSH, JR., from Scottsdale, Ariz., to Mount Vernon (Ohio) Lakeholm
 EARL W. MOORE III to Denver City, Tex.
 DAVID R. MORRISON from Red Deer (Alberta, Canada) First to Toronto (Ontario, Canada) Grace
 RICHARD A. MOORE to Columbus, Wis.
 JAMES O. SHANK, JR., from Masontown, W.Va., to Chelyan, W.Va.
 KENNETH SLIFER to Smyrna, Tenn.
 JONATHAN SPARKS from Campbellsville, Ky., to Fenton, Mo.
 MICHAEL TAPSCOTT from Farmer City, Ill., to Pittsfield, Ill.
 DONALD V. WELLS from associate, Malden, Mo., to Auburn, Ill.
 DAVE WILSON to Independence (Mo.) Trinity
 ROBERT H. WOODS from Sparta, Tenn., to South Pittsburg, Tenn.

MOVING MISSIONARIES

Dr. & Mrs. Albert Ainscough, India, furlough address: Bucarelli 1248, Buenos Aires, Argentina
 Rev. & Mrs. John Anderson, India, field address: 14 Boulevard Road, Delhi, India 110006
 Miss Jane Brewington, Swaziland, field address: Mbuluzi Leprosy Hospital, P.O. Box 44, Mbabane, Swaziland, Africa
 Mr. & Mrs. Jerry Brown, Trans South Africa, Specialized Assignment, field address: P.O. Box 7501, Newton Park C.P., Port Elizabeth 6001, Republic of South Africa
 Miss Jean Darling, India, field address: Washim, Akola District, Maharashtra, India 444505
 Rev. & Mrs. William Fowler, Nicaragua, field address: Apartado 86, Bluefields, Zelaya, Nicaragua
 Miss Elizabeth Mishler, Swaziland, field address: P.O. Box 51, Piggs Peak, Swaziland, Africa
 Dr. & Mrs. Jack Patton, Papua New Guinea, furlough address: 2835½ E. Olive Ave., Fresno, CA 93701
 Rev. & Mrs. William Porter, New Zealand, Spe-

cialized Assignment, field address: 30 Riverhills Ave., Pakuranga, Auckland, New Zealand
 Rev. & Mrs. Larry Webb, Bolivia, leave of absence address: 2183 Highlands Rd., San Pablo, CA 94806
 Rev. & Mrs. Ray Wheeler, New Zealand, Specialized Assignment, furlough address: c/o Frank E. Wheeler, 4406 Poplar Way, Longview, WA 98632

RECOMMENDATION

It is my privilege to recommend CALVIN PRIVETT as an outstanding preacher of holiness evangelism. Rev. Privett has served as pastor of Nazarene churches in the southland for over 20 years. He resigned a very successful pastorate at Selma, Ala. in August to enter the field of full-time evangelism. His address is 234 Echo Hill Dr., Rossville, GA 30741.—*W. Charles Oliver, Alabama district superintendent.*

VITAL STATISTICS

DEATHS

RYAN DANIEL ASBURY, infant son of Ron and Diana (Scutt) Asbury, was stillborn July 18 in Wichita, Kans. Besides his parents, he is survived by one sister, Kimberly; maternal grandparents, Rev. and Mrs. M. V. Scutt; and paternal grandparents, Mr. and Mrs. Ralph Asbury.

WILLIE E. BALLARD, 70, died Oct. 13 in Dallas, Tex. Services were conducted by Rev. Kenneth Bateman with interment at Cottage Hill, Tex. She is survived by her husband, Floyd; one daughter, Martha Ledford; two grandchildren; three brothers; and two sisters.

LUCY CASTO, 61, died Oct. 7 in Belle, W.Va. Funeral services were conducted by Rev. Kenneth Maze. Surviving are her husband, E. B.; two daughters, Helene Heaton and Mary Maurer Seabolt; and seven grandchildren.

LOUIS COMMONS, 78, died Oct. 6 in Hutchinson, Kans. Services were conducted by Revs. Harold Davis, Ralph Brown, Robert Hempel, and Joe Hudleston. He is survived by his wife, Norva; one son, Donald Lee; two daughters, Vesta Walden and Metta Knight; one brother; and one sister.

BESSIE M. CORK, 73, died Sept. 22 in Tuscaloosa, Ala. Funeral services were conducted by Rev. C. B. Carleton and Rev. Leon Patrick. Survivors include her husband, O. C.; three sons, James, Donald R. and Charles R.; one daughter, Marie Holley; eight grandchildren; six great-grandchildren; one brother; and two sisters.

RAY EUGENE DILLMAN, 54, died July 21 at Kimball, Neb. Funeral services were conducted by Rev. Jack Hopkins and Rev. Jim Christy. He is survived by his wife, Fern; one son, Lowell; and one daughter, Sharon.

JOSEPH A. GONZALEZ, 80, died Sept. 27 in Lincoln, Ill. Services were conducted by Rev. Sid Patrick and Rev. R. B. Burton. He is sur-



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NEWS

OF RELIGION

vived by his wife, Leona; 2 sons, David and Leonard; 4 daughters, Mary Crumpler, Alberta Griffith, Judi Martin, and Cleona Olmstead; 18 grandchildren; and 6 great-grandchildren.

BESSIE MARIE HALL, 84, died Sept. 6 in Bethany, Okla. Services were conducted by Dr. Ponder Gilliland and Rev. Sam Stearman. Surviving her are one son, Rev. J. Walter, Jr.; one daughter, Patricia; two step-sons, Bailey and Ernest; two step-daughters, Lillie Mae and Ava Lou; and a number of grandchildren and great-grandchildren.

FRANK J. JENNINGS, 72, died Oct. 23 in Bethany, Okla. Funer services were conducted by Revs. Bert Daniels, Leo Guffnett, James Moore, and Paul Aldrich. Survivors include his wife, Lora Belle; two sons, Rev. Clarence and Charles; one daughter, Imogene Young; six grandchildren; and three great-grandchildren.

LUEMMA M. ODOM, 51, and **LOUIS E. SUTHERLAND**, 80, daughter and father, died Oct. 3 in a head-on crash near Odessa, Mo. A double funeral service was conducted by Rev. Marvin C. Kelman, with interment at Richmond, Mo. Surviving Mrs. Odom are her husband, Archie; a son, H. E. Lewis; a daughter, Faye Perry; a stepson, Earl Odom; a step-daughter, Maxine Harmon; 7 grandchildren; 3 brothers; and 2 sisters. Mr. Sutherland is survived by 3 sons; 2 daughters; and 16 grandchildren.

REV. ALFRED POOLE, 91, died Sept. 21 in Newberg, Ore. Funeral services were conducted by Rev. Milton Poole and Rev. Bill O'Conner. Interment was at Nampa, Idaho, with Rev. Jim Stewart and Rev. Clarence Kinzler officiating. Surviving are his wife, Maude; three sons, Charles, Wendell and Robert; two daughters, Velma Cantonwine and Marilyn Hillier; and nine grandchildren.

CECIL EARL STIGLETS, 56, died Oct. 18 in Gulfport, Miss. He is survived by his wife, Earline L.; one son, Dan E.; one daughter, Dianne Nutter; his mother; three brothers; and two sisters.

REV. L. I. WEAVER died Sept. 14 in Lakewood, Calif. Rev. Weaver pastored many years in southern California. Funeral services were conducted in Redlands, Calif., First Church. Survivors include one son, Harold; and two daughters, Caroline Scott and Barbara Gentz.

BIRTHS

to **KEITH AND LOIS (NELSON) BELL**, Olathe, Kans., a boy, Erik Keith, Sept. 15

to **CLIFFORD E. AND JANICE (POLLARD) BROWN**, Olathe, Kans., a boy, Matthew Clifford, Oct. 16

to **MARVIN AND PATRICIA (PRIDDY) CUNDIFF**, Hoopeston, Ill., a girl, Jennifer Lynn, Oct. 17

to **ROBERT AND PAULA (RILEY) FRUEH-**

"Showers of Blessing"
PROGRAM SCHEDULE

IT IS NOT GOOD FOR MAN TO LIVE ALONE

A series of messages by Dr. Ponder Gilliland

December 4

#6 "How to Tear Down the Walls—II"

December 11

#7 "How to Tear Down the Walls—III"

USSR PSYCHIATRIC ABUSES HIT BY MEDICAL SOCIETY. A resolution condemning psychiatric abuses in the Soviet Union was unanimously adopted in New York City by the Medical Society of the State of New York.

The resolution mentioned Dr. Semion Gluzman, a Soviet Jewish psychiatrist who is serving a 10-year sentence for stating publicly that political activists are not mentally ill.

A petition demanding the immediate release of Dr. Gluzman and his right to emigrate is currently being circulated worldwide, according to the Greater New York Conference on Soviet Jewry.

Dr. Matthew Brody, a member of the Medical Coalition for Soviet Jewry which is affiliated with the Greater New York Conference, was "highly instrumental" in securing adoption of the resolution, the conference said. □

ANGLICAN REPORT ON YOUNG PEOPLE: "GOD IS ALIVE, CHURCH IS BORING." God is living but the Church is boring, according to a discussion paper based on an exploratory study of young people's beliefs commissioned by the Board of Education of the Church of England's General Synod.

Written by Bishop Michael Hare Duke of the Episcopalian (Anglican) Church of Scotland and the Rev. Eric Whitton, training officer of the Board of Education, the paper discussed interviews with 100 young people. It is entitled "A Kind of Believing."

The authors said there was a widespread assent "of the vaguest kind" of the existence of God. The minimum was considered to be "the boy who said, 'I believe there is God but I don't know much about Him . . . He's supposed to be in the sky . . . I don't believe all the things about Him, that lot. I believe you should just believe.'"

When questioned on the church, the paper said, "virtually all who attended at all found Sunday school a pleasant experience as a small child. From about the age of eight, however, they begin to get bored." □

IMPORTANT DEAD SEA SCROLL PUBLICATION. The "Temple Scroll," which explains the religious life of the Essenes, a Jewish religious sect that lived some 2,000 years ago on the Dead Sea some 29 miles outside Jerusalem, was published in three volumes, in October.

Israeli archeologist Yigael Yadin, associated with the scrolls since they were discovered in 1947, acquired the "Temple Scroll"—believed by biblical scholars to be the most important of the Dead Sea Scrolls—in 1967. He has spent the last decade deciphering the 27-foot-long manuscript.

Yadin believes that early Christians, such as St. Paul and John the Baptist, were influenced by the Essenes. The translation, published by an Israeli publisher, contains one volume of Yadin's commentary, a volume of pictures of the scroll, and one volume devoted to a word-by-word reproduction of the scroll itself. □

JEWISH WORLD POPULATION. The world population of Jews is 14 million, according to the Central Bureau of Statistics in Jerusalem. The United States has 6 million Jews, while the Soviet Union and Israel each have 3 million, the bureau reported. □

BIBLES APPROVED IN CUBA. Permission has been given by the Cuban government for importation of 5,000 Bibles and New Testaments to be distributed there by local Protestant churches. The United Bible Societies are sponsoring the project. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ **Would you please explain Romans 2:13b, NIV: "... but it is those who obey the law who will be declared righteous." It seems to contradict everything else Paul teaches including 1:17 and 3:20 in the chapters before and after. I've read the explanation in the "Beacon Bible Commentary," but it only confused me more.**

Paul is not contradicting himself. In this part of the Letter to the Romans he speaks of law in two ways: (1) the law written on tablets of stone (and then on the pages of Scripture) which was given to Israel, and (2) the law written on the hearts of men, and given to all. When he says that "... it is those who obey the law who will be declared righteous," he is reminding his readers that it is not enough to *have* the law or to *hear* the law. Possession of the law and knowledge of the law do not make people righteous. Only those who *obey* the law would be righteous in God's sight. But the very point that Paul is making in Romans 1:18—3:20 is that neither Jews nor the Gentiles have obeyed the law. They obeyed *in part*, but only in part, and they stood condemned by that portion of the law which they had violated. That the Gentiles, for instance, did some things required by the law is admitted in 2:14. But that they also acted contrary to the law written in their hearts is made clear by the fact

that their conscience not only defends them but also *accuses* them (2:15).

Obviously, if anyone perfectly kept God's law he would be righteous in God's sight. If he did not sin he would not need a Savior from sin. But precisely because "all have sinned" no one can be justified by his works, but only through the "sacrifice of atonement" made in the death of Jesus Christ for us all.

I hope this helps to clear up any confusion you may have. It is not offered in competition with the commentary you read, which I think is one of the best on Romans I have ever read, but is offered along with that commentary.

To sum it up: Those who obey the law will be declared righteous. But no one has obeyed the law, Jew or Gentile, so all are declared guilty. The only way left to become righteous is through faith in Jesus Christ who died for our sins, to make forgiveness possible and to reconcile us unto God. □

■ **Will you please explain what Jesus meant by "Let the dead bury their dead" in Matthew 8:22?**

The man to whom Jesus spoke these words was one of the disciples. He had been called to the urgent task of proclaiming the kingdom of God (Luke 9:60). As the assignment drew him farther from home he expressed a desire to be released, at least temporarily, until after his father died and was buried. Among the Jews giving one's deceased parents an honorable burial was a sacred duty, fulfilling in part the law to honor father and mother. The reply of Jesus indicates that there were others who could attend to this responsibility. For this disciple the preaching of the Kingdom must have priority. The much discussed phrase "the dead" may imply that those who were still at home with the

father had not entered the Kingdom and were, therefore, still dead in their sins. In that case the words of Jesus would mean, let the spiritually dead bury the physically dead.

Jesus was speaking to a concrete situation, and not pronouncing a universal law. To another man who wanted to accompany Jesus, the Lord said, "Return home" (Luke 8:39). From the way Jesus cared for his own mother at the time of His crucifixion (John 19:26-27) we may be sure that He was not insensitive to close and sacred family ties. But He is Lord, and He does command us to a radical obedience that puts His will for our lives above all other claims upon us. □

LING, Bucyrus, Ohio, a girl, Sarah Elizabeth, Aug. 16

to REV. HAROLD B., JR., AND CHERYL (COLLINS) GRAVES, Charlotte, N.C., a boy, Timothy David, Sept. 26

to RONALD AND LINDA (JAGGER) GEIST, Colorado Springs, Colo., a girl, Christina Kay, Oct. 10

to DEAN AND LAVERN (HOLBERT) HESS, Denison, Tex., a boy, Jason Todd, Oct. 11

to KEN AND MARILYN (SCHROEDER) HARMANING, Richland, Wash., a girl, Janelle Denita, Oct. 11

to REV. JAMES D. AND JOYCE (RICHARDS) JOHNSON, Hartford City, Ind., a girl, Rachel Anne, Oct. 11

to ROCKY AND RHONDA JO (STARK) LAMAR, Central City, Ia., a boy, Charles Michael, Oct. 20

to ROGER AND ANN (STEWART) RIGGAN, Abilene, Tex., a girl, Roanne Ranelle, Oct. 14
to ELWOOD AND CAROL (HUNTER) SELF, Lansing, Mich., a boy, Eric David, Sept. 7

to REV. KEITH AND ALICE (SNOWBARGER) TALLENT, Farmington, Mo., a girl, Heather Danelle, Aug. 14

to DAN AND MARIANNE (BAKER) TOMANDL, Kirkland, Wash., a boy, David Gerard, Sept. 19

to MICHAEL AND JULIE (BRUENING) WIEBER, Puyallup, Wash., a girl, Trisha Dawn, Oct. 4

ADOPTED

by REV. J. GRANT AND PRISCILLA (ANTHONY) SWANK, JR., Fishkill, N.Y., a multi-racial boy, Jay Grant Swank, born July 6, 1977, adopted Sept. 29

MARRIAGES

NANCY LOU HASSETT and STEPHEN M. SCUTT at Yorktown Heights, N.Y., June 18

MARY P. BENNETT and STEVEN WEBER at Mount Vernon, Ohio, Sept. 10

GRACE L. UTTER and DAVID DANIEL at Cambridge, Mass., Sept. 17

DAWN C. McDONNELL and BOYD W. BOUCH at Portage, Pa., Sept. 24

MARY ANN MOON and BRADLEY DON BROWN at Rocky Ford, Colo., Oct. 22

CAROL SCHMIDT and LYNN WHITE at Sublette, Kans., Oct. 22

MARLA JO JORDAN and PAUL DAVID SIMS at Clarksdale, Miss., Nov. 12

ANNIVERSARIES

MR. AND MRS. JOE INGRAM BRYANT celebrated their 50th wedding anniversary on October 2. The celebration was given by their children and grandchildren with an open house at Camp Tik-a-Witha Lodge on October 2. Mr. and Mrs. Bryant are members of the Houlka, Miss., church. They have two children, five grandchildren and three great-grandchildren.

MR. AND MRS. RUSSELL WHITMAN celebrated their 60th wedding anniversary October 23 at Rosemead, Calif., First Church, where they attend with their daughter and son-in-law, Mr. and Mrs. Buford Blair. They have 8 children, Mrs. Helen Higgens of Boonville, Ind., Frank of Indianapolis, Robert of South Carolina, Mrs. Betty Kane, Mrs. Naomi Blair, David, Jay, and Larry of California. There are 23 grandchildren and 15 great-grandchildren.

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.

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Workers at the Faith Church of the Nazarene vacation Bible school.

FAITH CHURCH BIBLE SCHOOL ENROLLS 103

Faith Church of the Nazarene in Des Moines enrolled 103 students for their first daily vacation Bible school. Average attendance was 93; there were 27 adult workers.

Faith Church is a new church ministering in the inner-city, primarily Black community of Des Moines.

It has been parented by East Side Church of the Nazarene in Des Moines where Rev. Gene C. Phillips is pastor. Rev. Phillips reports, "The Lord is blessing the work and Brother and Sister Robert Hunter have arrived from Bible college to begin their work with us."

They also hired Robin Moore, a

Black student from Mid-America Nazarene College, for the summer.

A duplex has been purchased in which the pastor, Mrs. Rosa Hunter, lives.

The Iowa District made the down payment of \$4,500 on the building, and East Side Church has assumed responsibility for the payments.

Rev. Phillips writes, "God wonderfully helped us this past year to be able to invest about \$18,000 from East Side in Faith Church. The total missions budget is \$45,000. This is more than double what our people gave last year for missions. Isn't God good! It is tremendous how a project like this stretches people's faith." □

—Department of Home Missions



Faith Church VBS children and workers on the last day.

Study Church GROWTH



Rev. Melton Wienecke

The Church of the Nazarene is sufficiently interested in church growth to restructure. A comprehensive study of church growth is *needed now!* When we have identified the elements of growth, and when we correlate them with the wonderful outworkings of the Holy Spirit, then we can produce statistical growth and personal growth.

It's good that the denomination has addressed itself to a February and March, 1978, churchwide study of church growth. It is significant that we are relating it to the total task of developing ministries.

—Melton Wienecke
Editor of "Edge"

JORDANIAN NAZARENE GIVEN PROMOTION

Dr. Mukhlas Amareen has been promoted from chief veterinary officer in the Governorate of Karak in the Hashimite Kingdom of Jordan to the post of director of the Agricultural Department of the Governorate of Karak. He is responsible for all agricultural projects and developments in what is roughly the area of ancient Moab, which covers an area of approximately 6,400 square kilometers. In his new work, he has direct access to the Minister of Agriculture and has 120 men working under him.

Dr. Amareen received his doctorate in veterinary science in the University of Cairo in 1969. After serving for five years in the capital city, Amman, he returned to his home town of Karak to pursue his profession. He is an active member of the Church of the Nazarene in Karak. He was converted at the age of nine while a student in the Zerka Nazarene day school. □

—Ivan Lathrop, reporter
Mission Director—Middle East District

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NEWS OF CHURCHES

Findlay, Ohio, First Church had a mortgage burning Sunday, May 1. Participating in the service were: Pastor Verne Gambill; Virgil Fagan, chairman of trustees; and trustees Bob Freeman, Gene Powell, and Dan McRill. Since the church and annex are debt-free, the congregation has begun a building program. □

Groundbreaking ceremonies were conducted at **Springfield, Ohio, First Church** following the worship service September 11 with 325 in attendance. As the choir sang "To God Be the Glory," Pastor Verdean Owens, committee chairmen Edd Litton, Ed McFann, Richard Cornell; Kenneth Flaughter, treasurer; and Esther Smith, board secretary, participated in the traditional turning of the first shovel of dirt.

The addition will consist of eight classrooms, one assembly room on the lower level and a 72 x 88 ft. area to be used for recreation, and later converted into sanctuary space, seating 550 for worship. Cost of the structure will be near \$225,000. □

Nashville Trinity Church broke ground May 1 for the erection of a multiminity building, with gym, study rooms, fellowship area with fireplace, and a fully equipped kitchen. The cost of the building will be \$145,000. Those present for the groundbreaking were: Dr. H. Harvey Hendershot, district superintendent; Dr. Gordon Woods, former pastor; Mr. Charles French, Nashville city councilman; Mr. Ernest Strange, Sr., vice-president, Fidelity Federal Savings and Loan. Construction is underway and occupancy is expected in September of this year. Rev. Norman A. Ritchie has served as pastor during the past eight years. □


Port Huron, Mich., First Church recently had an overflow crowd of over 600 to hear author-speaker Ann Kiemel of Boston, Mass. The mayor of the city, the county sheriff, and the county judge, along with many of the townspeople were present.

It was an inspiring time for everyone as Ann spoke in her unique way. Rev. Simon Gorman, Jr., is pastor of the church. □

The **Bately, England, church** had special services over a two-week period which marked their 40th anniversary. The church was born out of a tent campaign in 1937. Pastor G.M. Goff was ordained by Dr. George Coulter during the coinciding district assembly of the British Isles South District. Others participating in the anniversary services were the first pastor, Rev. M. Carlile; District Superintendent T. W. Schofield; Ian Sewell; and Dr. Jack Ford. The anniversary was crowned with seekers, exhibiting 40 years of holiness witness to the town. □

Sunday, April 10, the **Shattuck, Okla., church** held a ceremony to break ground for the erection of a new 1,800 sq. ft. parsonage. The parsonage will be a brick structure, with wall-to-wall carpet and central heat and air. It is scheduled for completion in four months and will be valued at \$45,000. Participating in the service were Pastor H. W. Stroman, Sunday School Superintendent Jim Tyrell, and District Superintendent Jerald R. Locke. □

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Seat Number 22, a Divine Assignment

I was anxious to select a good seat for the trip back to Kansas City, so I arrived early at the Delta Airlines counter in Atlanta. I greeted the agent with my usual, "Isn't God good," smiled, and promptly accepted the ticket for seat 18 by the window.

When I arrived at seat 18, there was a lady already seated by the window. We compared reservation tickets and discovered that she had taken the seat by mistake. She had a ticket for seat 22. Rather than have her move, I told the lady I would exchange tickets with her, after looking back to see that seat 22 was empty.

There was a young lady seated at the aisle of seat 22, and I greeted her as I stepped to my window seat. It wasn't long before a young serviceman took the center seat between us. Having several new books, I was anxious to get some reading done before we arrived in Kansas City. As I read, out of the corner of my eye, I noticed the young soldier reading a copy of the New Testament. I couldn't resist asking him if he was personally acquainted with the Author of the world's Best Seller. He replied with a positive testimony, and then for some minutes, we enjoyed sharing the goodness of God in both of our lives. Larry told me they lived next door to a holiness preacher in Wichita, and that it was through the influence of this family that he was eventually saved and sanctified. As we were talking, I noticed the young lady in the aisle seat seemed very much interested in our conversation. I apologized for not including her and she seemed pleased to join us.

After exchanging information about our destination and our church background, I asked Rhoda, "Suppose this plane would crash and we would be killed, do you know for certain that you would go to heaven?" She said she did not know that. I then asked her, "Suppose you did die and you were to stand before God, and He would say to you, 'Rhoda, why should I let you into my heaven?' what would you say?" She answered that she really would not have anything to say, for she didn't deserve to go to

heaven. I asked her if I could share with her how I came to know for certain I would go to heaven and how she could know it also. After giving me permission, Rhoda listened with rapt attention as the gospel was unfolded, traveling 600 miles an hour, 28,000 feet in the air.

I told her that heaven is a free gift and that no one earns it or deserves it. This was better understood when you realize that man is a sinner and that he cannot save himself. God, who is merciful and does not wish to punish us, is also just and holy and must punish sin. I told her that God solved that problem in the most amazing way by entering into the world in the person of Jesus Christ. That He was the infinite God-man. He died to pay for our sins and is alive now to show us that He purchased a place in heaven which He offers to us as a gift of faith. I told her that faith is not just intellectual assent, or mere temporal faith, but it is trusting in Jesus Christ alone for our salvation.

After finishing the wonderful story of God's grace I asked her, "Does this make sense to you?" She said, "Yes, it really does." I told her that Jesus was right there with us and He was asking her if she wanted to receive the gift of eternal life through Him. She said, "Oh, yes, I really do." I showed her Warner Sallman's picture of "Christ at the Door," and she said, "I want to open the door of my heart right now."

I explained that we do this by trusting Jesus Christ alone and that out of true repentance we turn from our sins to receive Him as Saviour and Lord. I asked her if this was really what she wanted to do. She said, "Yes, I want to open the door of my heart right now!" And she did! The three of us prayed aloud unashamedly, and God performed His miracle of saving grace! It was then that Rhoda said, "When you exchanged seats with that lady and came back here, I just knew something good was going to happen."

I still have the ticket for seat 22 in my Bible. It is a reminder that God has a divine assignment for us each day. □

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

NAZARENES JOIN SILVER JUBILEE SERVICE

Sunday, October 16, marked a special Silver Jubilee Service of Thanksgiving on the steps of Parliament Hill, Ottawa, Ontario, recognizing the 25th year of the reign of Her Majesty Queen Elizabeth II.

A steady drizzle of cold rain didn't discourage the 5,000 persons who gathered in Canada's capital for the interfaith service. Among the crowd was the congregation of Ottawa Trinity Church of the Nazarene, which had elected to forego its morning worship to attend the historic occasion.

Nine clergymen of various faiths participated in the service, each taking his turn offering prayer or reading biblical excerpts in English or French. Though the service especially honored Queen Elizabeth, it was also punctuated by prayers for national unity. The opening prayer of Rabbi Gunther Plaut pled for it in fluent French. Rev. Edward Scott, head of the Anglican Church of Canada, prayed: "We sense the danger of divisions. We find it hard to tolerate them." To which the royal couple and the congregation responded, "Watch over us, Lord, and renew our love."

Rev. Neil Hightower, superintendent of the Canada Central District and vice-chairman of the executive board of the Church of the Nazarene in Canada, represented the denomination at the service. The 30 clergy present, representatives of many faiths, were individually introduced to the Queen and Prince Philip whom Rev. Hightower described as "personable and approachable." It was a distinct honor for the Church of the Nazarene to be invited to have official representation in this national interfaith service. □



—NCN

MONDAY NIGHT FAMILY EMPHASIS TO CONTINUE

The Church of the Nazarene has named January 1-7, 1978, Nazarene Family Week. This observance will begin the denomination's third year of effort to strengthen the Christian family.

The General Board has designated Monday night as family night throughout the year. It has urged local

churches to plan their schedules to clear this weekly program of building family togetherness.

Rev. J. Paul Turner, Christian Family Life director, called on all Nazarene pastors to launch the program in their church in 1978. He said that his office had prepared supplemental materials to implement the program. □

—NCN

FIRST NAZARENE CHURCH OBSERVES 82ND ANNIVERSARY

Los Angeles, First Church, the first Nazarene church ever to be organized, observed her 82nd anniversary October 30, 1977.

The commemorative bulletin listed the order of service in English, Spanish, and Korean in recognition of the three congregations which use the same church building at 221 S. Juanita St., Los Angeles, Calif.

The bulletin also contained a brief "Historical Highlights," written by Dick Willis, district administrative assistant and member of the local church. It notes: "The Church of the Nazarene had its beginning in the city of Los Angeles. On October 20, 1895, . . . the work of organization of the new church began. There were 86 . . . uniting at the morning service and enough more during the other services to bring the total up to 100. The list of charter members was kept open for a few days and, when it was closed, 135 names were on the roll."

Taking part in the service were: Rev. Oziel Flores, Latin pastor; Rev. Eugene McDowell; Rev. Wendell Wellman; Rev. Clarence Crites; District Superintendent Paul Benefiel; Rev. David Kwon, Korean pastor; and Rev. R. E. Denny, senior pastor. □

—NCN

TWO INNER-CITY CHURCHES ON THE MOVE

Nazarene Communications News (NCN) reporter Ted Martin recently visited two inner-city projects, one in New York City and the other in Washington, D.C.

In the Manhattan Church of the Nazarene, which worships in the Lambs Club building in Times Square and is struggling to pay for it, a genuine sense of progress and revival was apparent.

Pastor Paul Moore is offering strong

leadership to an unusually talented and committed congregation. He reports that in a recent week of meetings, attendance averaged nearly 150, with only the Saturday night crowd below 100. Many first-time attenders were converted and confidence is high that the church has found its place in the city and plans are to continue at the Lambs.

In the Community of Hope Church of the Nazarene in the nation's capital, Pastor Tom Nees and his congregation have completed their project to rehabilitate the Cresthill Apartments building. In impressive ceremonies with Mayor Walter Washington taking part, it was turned over to the cooperative council of tenants who will manage it.

Across the street the congregation is now renovating an apartment building which will serve as their church home. It will have church offices, an attorney's office, a counseling center, and a health clinic. On the third and fourth floors, apartments are being rehabilitated for housing student work groups and emergency quarters for evicted tenants. Frequently parked in front of the building is the white late-model Mazda station wagon which was donated to Pastor Nees and the church by the Olathe, Kans., College Church and student body of Mid-America Nazarene College. The work of this church is drawing citywide recognition and cooperation.

Both churches have the strong support and financial assistance of their district advisory boards and the Department of Home Missions. □

—NCN

ESPINOZA TO SPEAK ON SPANISH BROADCAST

Speaker on the Spanish radio program for the quarter, March, April, and May, 1978, will be Rev. H. O. Espinoza of San Antonio, superintendent of the Central Latin American District of the Church of the Nazarene.

Rev. Espinoza is the second preacher for the new multiple-speaker format for "La Hora Nazarena," and has recently recorded his messages in Kansas City. The first was Dr. Ismael Amaya, professor at Point Loma College, San Diego. Subsequent speakers will be announced at a later date. □

—NCN



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