

# HERALD OF HOLINESS BOOKS & BIBLE ISSUE

CHURCH OF THE NAZARENE / DECEMBER 3 '75



*The grass  
withereth,  
the flower  
fadeth:  
but the word  
of our God  
shall stand  
for ever.*

Isaiah 40:8

—General Superintendent Orville Jenkins



# The Power of Pentecost

**J**UST BEFORE His ascension Jesus promised the disciples, "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). The Day of Pentecost witnessed the fulfillment of this great promise.

Think of the tremendous power of the Holy Spirit which radically and gloriously altered the lives of those early Christians. They were a mere handful but they poured out of the Upper Room to tell that Jesus Christ lived in their hearts. They had a newfound power and with that power they changed their world.

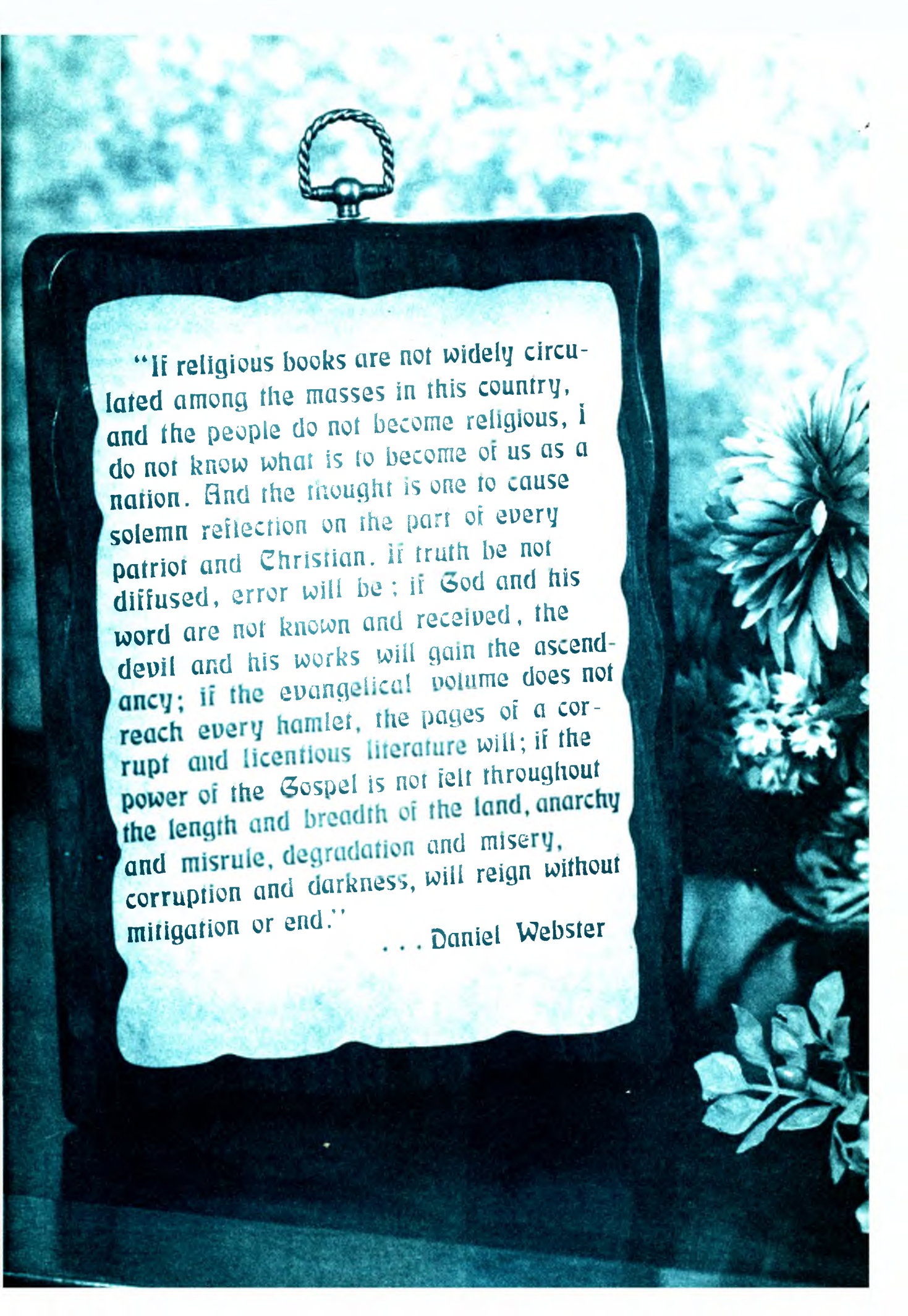
This power enabled them to overcome the assaults of the world, the flesh, and the devil. The world of paganism was a terrible arena for the Christian soul. Before the coming of the Holy Spirit at Pentecost, the struggle was hopeless. After He came, they overcame. They overcame their pagan world.

The gift of power brought also the abil-

ity to achieve—to live a victorious Christian life. The baptism with the Holy Spirit at Pentecost brought a cleansing, a purging of their hearts from all sin. Thus with the power of this cleansing they lived holy in a sinful and degraded world.

Another result of this power was the ability to influence other lives unto redemption. They spoke boldly and unashamedly, witnessing for Christ and winning others to follow Him through the power of their witness. Three thousand were converted to Christ at Pentecost.

The tests of being filled with the Holy Spirit are twofold, just the same today as at Pentecost. What are the tests? First, cleansing from all sin—the power to live pure and holy in a sinful world. The second test is power to witness and win others to Christ. Are you filled with the Holy Spirit? If so, you will have an inner cleansing from all moral defilement, and you will have an inner power enabling you to witness for Christ. □



“If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and his word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end.”

. . . Daniel Webster

# HERALD of HOLINESS



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**T**HE POWER OF PRINTING in modern life would be hard to overestimate. That we are Protestants today is in large part due to the fact that the Reformation and the invention of printing occurred at the same point in history.

Our Wesleyan heritage has come chiefly through the printed page. John Wesley said that the work of grace would die out in one generation if the people were not a reading people.

Wesley wrote to George Holder, "It cannot be that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people. A people who talk much will know little. Press this upon them with your might, and you will soon see the fruit of your labours."

"One cannot name a single major revolution or a significant current of events which was not born or stimulated by the printing press" is the true estimate by Eric Fife and Arthur Glasser.

The great unfinished task of the Church—to bring the gospel to all people everywhere—can be accomplished best as we build bridges into the minds and hearts of people through the power of the printed page.

**T**he printed page has power because it is *permanent*. The spoken word lingers a moment in the air, longer in memory—but at best it is soon gone. The printed page stays after we leave.

John Mendow was one of the last missionaries to leave China when Communism took over. He relates that in the period of Communist infiltration, he was preaching in a busy marketplace to a crowd that had gathered to listen. Among them stood a Communist officer.

When the sermon was finished and the people scattered, the officer came up to Mendow. "You're an utter fool," he said.

Taken aback, Mendow asked, "Why do you say that?"

The Communist replied, "Here you tell the people things they've never heard before. You talk about a God they do not know. Yet you leave them nothing to read and study—and they'll soon forget all you've said."

Reader Harris, one of England's great holiness teachers, said, "Probably the most lasting of all preaching is with the pen. It continues to speak after the voice is hushed."

Augustine, Luther, Calvin, Wesley, Fletcher, and Clarke, though dead, yet speak—because they wrote. They have a twofold immortality: personally, with the Lord they loved and served; and on earth, in the books they left behind.

**Digest of keynote address delivered at Nazarene Writers' Conference, Kansas City, Mo., August 13, 1975.**



# the power of the printed page

By W. T. PURKISER  
San Diego, Calif.

**T**he printed page has power because it is *precise*.

This is both the glory and despair of the writer. It is why writing is so much more difficult than speaking.

H. Orton Wiley taught theology for 25 years before he began to write his monumental three-volume *Christian Theology*. Yet, he said, he found the writing much harder than the oral teaching.

The writer must stop, think, revise, and re-write. He must not only write to be understood; he must write so he cannot be misunderstood.

The result has the power of carefully stated truth. It is sharp and precise, penetrating and powerful.

**T**he printed page has power because it is *pervasive*. It not only stays when we leave, it goes where we cannot go.

This is the great value of literature evangelism. The gospel in print gets into hands a minister or witnessing Christian could never reach.

D. M. Panton says, "The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep. . . . The printed page is a visitor which gets inside the home and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it . . . its bait is left permanently in the pool."

**T**he printed page is powerful because it is *personal*.

The spoken word is usually shared by others. On the other hand, the page held in a person's hand is peculiarly his own. He can do with it

what he will—possess it, pick it up, lay it down, come back to it. He owns it. He can throw it out or keep it.

And when he keeps it, its truth lays claim to him. It speaks to his inner ear, to conscience and reason. It stands to him in a relationship of "I" and "Thou," the effect of which he cannot escape.

What we may quickly write off as coincidence is often evidence of the personal power of the printed page. An article, a book, a tract, a newspaper column speaks just at the point of personal need. Mind speaks to mind, heart to heart—perhaps across miles and years. It becomes person to person; and when the writing is Christian writing, it becomes Person to person.

**T**he printed page is powerful because it is *productive*. It gets results.

Marshall McLuhan is known today for his claim that "the medium is the message," that printing and verbal communication are soon to be a thing of the past in favor of such total communication as television. Yet when McLuhan wants to get his ideas out, he writes books and magazine articles to do it.

Communication by the printed page is more important today than ever before in history. Exactly because there are so many other media communicating emotion, feeling, and "total impression," the art of limiting, defining, and making precise otherwise vague and unformed thoughts is all the more necessary.

It is still true that "he who wields the pen controls the future."

There is a "so what" to it all.

For writers, it is a call to write.

For all of us, it is a call to expose our minds and hearts to the power of Christian literature and to share that power through giving or loaning to those who need it most. □

# A WORD- centered Faith

By DAVID F. NIXON

Columbia, S.C.

**L**IKE IT OR NOT, the winds of doctrine are blowing, producing unparalleled confusion. Truth and falsehood are spirited about until they have formed a strange mixture of half-truths. The Christian must be careful to "try the spirits whether they are of God," lest he be deceived. Just how we got to this point is difficult to assess.

Some say we are reaping what was sown by theologians of a past era who prided themselves in their critical study of the Scriptures, having spent lifetimes chewing little morsels of doubt. As David K. Wachtel says, "They seemed to glorify themselves rather than Christ. A cross, a fountain filled with blood, an empty tomb, a love divine, grace unlimited, and simple faith to appropriate all this were lost in a cloudy shroud of doubt."\*

Theological uncertainty created an atmosphere void of the miraculous. The Christian church moved through this hazy fog with more question marks than exclamation points. A kind of spiritual apathy evolved in which people were unwilling to risk anything for the question marks.

There was not enough being believed with confidence for anyone to get excited about, much less totally involved in. Spiritual lethargy became normal. Rather than dwell on the great affirmations and certainties of faith, people began to doubt their beliefs and believe their doubts. The need for revival and renewal within the Christian church became marked.

Denial of the supernatural and the de-emphasis of good, healthy emotion in religious expression created a vacuum filled in many places by the modern charismatic movement. All Spirit-filled believers share a common desire to see renewal and revival within the body of Christ.

While the desire for a deepened devotion, a revitalized prayer life, and a renewed emphasis on the Person of the Holy Spirit is good, we must carefully avoid any serious error which might confound or confuse sincere believers, and create division and chaos within the Church.

Error abounds, making the present-day predicament deceptive. Usually the error centers

around two tragic misunderstandings. On one side of the coin is the elevation of experience as the ultimate criterion of truth. On the other is a declaration that doctrine is unimportant.

G. Travers Sloyer rightly declares, "The lust after Christian experience has become a tidal wave in certain quarters of the Church. To get an experience with God, whether it is Scriptural or not, is the goal of even educated ministers."\*\*

"Experience-centered religion" takes experience to the Scriptures for divine approval, rather than the Scriptures to experience as it should. The tendency is to look for proof texts which justify personal experience, rather than to allow the Word of God to govern experience.

This popular religion searches for its reality not through a full scriptural understanding and sound doctrine, but in highly charged emotional experiences thought to be supernaturally initiated. Often a psychological substitute, a counterfeit experience, is allowed to reign supreme over God's Word.

Donald W. Burdick states the matter clearly:

Experience, as significant as it may be, can never in itself be the criterion of truth. The devil is a past master at manufacturing deceptive experiences. The only trustworthy standard is the Word of God. Knowledge and understanding must, therefore, never be sacrificed on the altar of experience. Just as we dare not depend on feelings as a basis for assurance of salvation, so we must not allow feelings and experience to supplant the Scriptures.\*\*

The tragic error begins to surface when the deceived believer begins to proof text his real, personal experience without regard for other scriptural injunctions. This tunnel-vision approach to the Scriptures is misleading, especially as it relates to the spiritual gifts.

The second misunderstanding relates to the importance of doctrine. It is declared with great earnestness that doctrine is inconsequential, that what is significant is to follow the Holy Spirit wherever He leads.

On the surface this sounds pious enough. But

\*John M. Drescher, *Follow Me* (Scottsdale, Pa.: Herald Press, 1971), p. 14.

\*\*Quoted in Donald W. Burdick, *Tongues: To Speak or Not to Speak* (Chicago: Moody Press), p. 84.

when you combine this approach with an experience-centered faith, rather than a truly "Word-centered" faith, there is danger of being tossed to and fro in directions at first thought harmless, but in fact totally out of accord with the Scriptures.

My firm conviction is that doctrine is foundational to a vital faith. Doctrine is the structure which supports my faith. I watched with interest the erection of a multistoried building. For several months, before the walls ever began to go up, a superstructure of steel beams and girders silhouetted the sky, securely fastened to the massive concrete foundation. A lesson about the necessity of sound doctrine was reinforced before my eyes each day as I passed.

The foundation for our faith is the Word of God. Doctrine is the structure or shape our faith takes—the beams and the girders. To attempt to build a building without the beams and the girders of the superstructure would lead to collapse. To attempt to build faith without the structural solidarity of sound doctrine leads to an exaggerated emphasis on experience.

Such error has caused sincere believers to seek for spiritual ecstasy in highly suspect ways. It does not seem to matter if the desired result occurs through hypnosis, psychic catharsis, exalted memory, an intense desire to escape conflict, or some other temporary abnormality. As long as the result "feels good," it must be real.

The question to be asked is a practical one. Why? What real difference do such mystical and

esoteric "religious" experiences make? It seems to me there should be some practical benefit to spiritual living other than just feeling good when the emotions are unleashed in an ecstatic experience.

It doesn't matter how high you jump in religious ecstasy if it makes no difference in the way you live. The acid test is in the result produced. "Spiritual experience" should serve to make men and women holy and Christlike in their living, but often it does not. The reason is, as John M. Drescher says, that "you cannot develop right living from wrong doctrine."

We must reaffirm our understanding of truth and proclaim with authority sound doctrine from our pulpits and classrooms. To neglect these affirmations will lead people to seek after secondary things to fill the emptiness they feel. We must doubt our doubts and believe our beliefs, rather than believe our doubts and doubt our beliefs.

Titillating sermons filled with more stories and hobby horses than with the Word of God will not suffice. When sound doctrine is unimportant to the preacher or teacher, it will be unimportant to the sheep who are under his care.

People must have the meat of the Word, bathed in love, digestible in content. Biblically sound doctrine can be tied to strong, healthy emotion in the expression of our faith without sacrificing anything. It must be! The result is the most satisfying experience in all the world: the joy of the fullness of the Holy Spirit. □

## PEN POINTS

### A LESSON FROM A WISE LITTLE SQUIRREL

From my kitchen window this morning I watched a little squirrel busily gathering acorns, scratching out a little hole, and purposefully burying the little nuts for another day.

I wondered if he were aware of the weather forecast for snow in a couple of days.

I think not, really. I think he just knows that in the natural course of life, sooner or later, leaner days are coming and he will need to have the morsels stored away where they are readily available to him.

Christian people could take a lesson from the wise little squirrel, I thought. We do not have a specific forecast for tomorrow, but we know that in the natural course of life, sooner or later, there are going to be harder times.

Spiritual food for the Christian is God's Word. Are we storing up morsels of scripture that will help us through the rougher days ahead? Are we hiding His Word in our hearts and minds, to be readily available to meet the situation? Are we becoming familiar enough with His Word that we will know exactly

where to go to find the comfort, the inspiration, the challenge that we may need?

I am reminded of a speech I heard Col. Robison Risner give a few months ago. Colonel Risner spent seven years in a P.O.W. camp in North Viet Nam. He stated that during those horrible years of human torture, his greatest strength came from recalling the Bible verses and scripture passages he had stored away in his memory in the earlier and better years of his life. They provided the faith and hope necessary to see him through.

We can survive! We need not perish in the winter days ahead if we are good stewards of the plentiful morsels from His Word today.

Indeed, we can take a lesson from the wisdom of the little squirrel who knows so well that even in the good days, he must be busily preparing for the inevitable leaner days that lie ahead. □

By **Dorothy Coburn**  
*Bethany, Okla.*

# What the Bible Teaches

**A**FTER ONLY a few months in the pastorate I was asked to visit a lady in the hospital. She was cultured and refined, a member of a church known for its liturgical form of worship. Standing by her bedside, I heard her ask, "What is the distinctive doctrine of your church?" "Sanctification," I replied. She then pressed me for an explanation. I gave my response but was sure I had not really communicated. Looking up with a smile, she said, "Oh, you just believe what the Bible teaches!"

That incident strengthened a deep-seated conviction: In teaching and preaching holiness, we should conform to what the Bible declares.

One of Francis of Assisi's biographers described him as being "homesick for holiness." That phrase characterizes many people, but often they have been detoured in their pursuit by misconceptions of holiness. Most people have not rejected the teaching but have not been able to work through some unbiblical interpretations.

One such error is: "If you are sanctified, you won't become angry." How much better to stay with what the Bible says. The New Testament nowhere teaches that the sanctified never experience anger. That may be the result of a lobotomy, but not necessarily of the indwelling presence of the Holy Spirit.

If that were true, then we would have to conclude that Jesus was not sanctified. Certainly no one can read the story of the cleansing of the Temple without knowing that Jesus was angry. Overturning the moneychangers' tables, He laid it on them with a plaited whip made of leather strips with sharp pieces of bone and rock interwoven. The holiest Man who ever lived expressed anger in an unmistakable way.

Jesus was angered because of unrighteousness, because the professed religionists were taking advantage of others—and in the house of God. Never did His anger result in, nor was it an outgrowth of, a revengeful spirit. Such a spirit of hatred—anger—Jesus equated with murder in Matthew 5:22.

Anger is an emotion and may be a normal,

human, psychological response—not sinful in itself. However, it becomes sinful when it is directed against others to their hurt or in selfish purposes. This anger has no place in the sanctified life. Thus Paul warned the Ephesians, "Let not the sun go down upon your wrath" (4:26).

Another misconception of holiness is: "Sanctified people will never have any differences of opinion." That would be the lowest form of monotony! Such "sanctified" people need one leader and all the rest become "sanctified rubber stamps"! Such existence would stifle creativity and ingenuity. The New Testament nowhere teaches that the sanctified will always agree on everything.

According to the Book of Acts, Paul and Barnabas disagreed over taking John Mark on a second missionary journey. Their disagreement extended itself far enough that a new missionary party (two of them, in fact!) was created. However, Paul was a big enough man (wholly sanctified) to later take Mark back and consider him as a fellow worker (Philemon 24). We should heed the scriptural teachings and follow the counsel of our own Dr. P. F. Bresee: "In essentials, unity; in nonessentials, tolerance; in all things, charity."

Taking such a position would save much heartbreak. We cannot and need not see "eye to eye" with each other in all matters. So long as we are in unity on the essentials, that's what is important. Let each man with a Spirit-filled conscience answer questions of secondary importance for himself. What we must emphasize is the holiness of the New Testament, with all its implications for daily living.

By JERRY W. McCANT

Macon, Ga.





Nowhere does the New Testament teach a sanctified life that is free from temptation. On the face of it, most would agree with that statement. However, we tend to deny it by saying: "When you are saved, sin is taken away. But, when you are sanctified, the 'want to' to sin is removed." Unfortunately, the "want to" is the temptation. There is no temptation without desire (cf. James 1:14).

Jesus, Holiness Incarnate, was tempted as severely as any man (Matthew 4, par.). He was tempted in every way that any other man is tempted—yet without sin (Hebrews 4:15). Temptation and sin are not synonymous. Yet, it is this rock of stumbling that has defeated many new Christians, as well as those who have been sanctified wholly.

Since the "want to" should be gone and they know it is not, they become frustrated. They must either deny the temptation to themselves (and possibly to others) or admit that since they "wanted to," they have sinned and thus are backsliders. Thus they must either become "dishonest" sanctified believers or chronic seekers who are always frustrated.

This is no call for lowering the standard of holiness. Rather, it is a call for being true to the Bible. How much better to admit with the New Testament that one is never freed from the thorny problem of temptation. Then, let us follow the example of our Lord and deal the deathblow to our temptations with God's Word and the power of His Spirit.

That the sanctified will never fall short of what God wants him to be cannot be corroborated with the New Testament. Such a misconception is based on a misunderstanding of such a scripture as 1 John 3:8. The Greek tense of "commits" (Greek *poion*, literally "does") in that verse would render it "he who sins and keeps on sinning" is "of the devil." These words are the death knell to the old cliché: "Everybody sins every day in word, thought, and deed."

The New Testament teaches that we can have victory over sin. Sin is no longer lord over the Christian (Romans 6:14). He lives victoriously and shouts, "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

First John 2:1 puts it simply: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." How marvelous to know we can walk in unbroken fellowship with the Lord.

Recently I conducted morning Bible classes on holiness. At the end of one of these sessions in which some of these misconceptions were discussed, the group remained to talk after the bene-

diction. One lady said, "Well, we can be honest if this is what the Bible teaches."

"Sinless perfection" is not a biblical doctrine, nor for that matter a Nazarene doctrine (though *Christian* perfection is). To teach such is to endanger the spiritual lives of the saints. Everyone knows that he has not reached such a state of perfection—free from error, mistake, or faulty judgment. But, if he is supposed to, one must either confess he's backslidden or become hypocritical. How much better simply to teach what the Bible says. Then we shall be "more than conquerors" in living out our biblical holiness. □

## LOVE AND DUTY

*We do hard things for duty's sake;  
We do them well for love.  
We never fail if we but seek  
Help from our God above.*

*Duty can drive us to our work;  
But love can make us start  
With willing feet, and so approach  
Each task with singing heart.*

—NINA WILLIS WALTER  
*Pico Rivera, Calif.*

## LORD, GIVE ME SOMETHING REAL!

*Lord, lead me up the mountain,  
Where the light of heaven beams  
Not in some foolish fancy,  
Or just an idle dream.*

*My soul demands a substance,  
Something strong to stand the  
shock.  
When the storms of life are beating,  
Let me stand upon the rock.*

*Lord, there are strong believers  
With heaven their only goal,  
But my life demands a substance;  
I must have heaven in my soul.*

*Some have doubts and darkness  
As down the road they trudge,  
But I must live in the sunshine  
Of a closer walk with God.*

—GLEASON HAWN  
*Dana, Ind.*

helps to holy living

# The Cure for Anxiety



**P**ROBABLY no command of God's Word is broken more often than the one in Philippians 4:6: "Be careful for nothing." In some modern versions it reads, "In nothing be anxious," or "Have no anxieties." Have you ever been guilty of undue anxiety or worry?

The penalty for such in loss of peace of mind and rest of soul is inescapable. Worry affects the circulation, the heart, the glands, the whole nervous system. The mind is exhausted, the spirit is depressed, the body grows unutterably weary. And the circumstances which occasioned worries remain exactly as they were.

"Which of you by being anxious can add one cubit unto his stature?" Worry never yet healed a broken bone, or solved a problem, or saved a business from bankruptcy.

When we begin to worry, as Christians we are trespassing on forbidden territory. Jesus admonished, "Be not therefore anxious for the morrow." Our Heavenly Father has "the whole world in His hand." He has control of our future. To be anxious is to doubt His promise to us. "His eye is on the sparrow" and we should know He watches over us. "The more we trust, the less we worry; the more we worry, the less we trust." Faith overcomes fear and worry.

The cure for worry lies not in ignoring our burdens, but in casting them upon the Lord. Our daily work can become a weight. Our home duties may be a load to carry. Advancing years and decreasing strength bring their anxieties. The question is, Shall we struggle to bear our burdens alone, or shall we take them to God in believing prayer?

We can be certain that under the shadow of

earthly trials, though sometimes not obvious to us, our Heavenly Father is walking by our side. As surely as God ever permits His children to go into the furnace, He will go into the furnace with them.

The Bible says, "Cast thy burden upon the Lord." To disobey this clear command must be to displease God.

Always remember: God knows about your distresses. God cares. God can do something. Let the Holy Spirit be your Teacher to show you how to handle your difficulties. He is our Instructor and Guide. Often He uses affliction to bring His children nearer to himself.

Whatever comes your way, look for God's hand in the situation. Clasp it and hold on.

Here is Paul's prescription for worry: "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Philippians 4:6, NASB). Here is the secret of victory over worry. Take positive action. Pray and give thanks.

Don't lock your troubles up in your heart. Tell God all about them. He will hear. He cares. Unburden every sorrow. Stop dwelling on your problems and start thanking Him for strength to cope with them.

Christ's invitation still stands: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). □

By ALMA FLOYD

Columbia, Mo.

**B**RING . . . THE BOOKS, but especially the parchments," wrote Paul to Timothy as he languished in a Roman prison. What these scrolls contained we can only conjecture, but it is obvious the great apostle was a reader as well as a writer. Denied the former freedom of movement and ministry, his books became all the more important to him.

Deserted by would-be friends as he faced trial, and fully aware that the headsman's axe would probably fall soon, despair and resignation could well have plunged Paul into apathy. But no, "Bring me something to read," he said. He would keep his mind alert and his heart warm by pondering the recorded thoughts of others.

Personal libraries were few in those days of hand-copied scrolls. Paul well could have meant for Timothy to bring his entire collection of books. How different for us today! We are experiencing a veritable explosion of books—at a time when the "prophets" forecast that television would cut deeply into the reading habits of the people. In 1973, the most recent year for which we have figures, 3.2 billion books were printed in the U.S.A. alone—about twice the production of 10 years before. (Furthermore, it is predicted to double again in the next decade.) This means that currently 15 books a year are being produced for every man, woman, and child in the United States.

But what kinds of books are these? Are they worth reading? Probably not many. Only 1 out of 20 could remotely be called religious and of these only about a fourth are evangelical. This means that Mr. Average Man purchases a religious book only every other year and an evangelical one only every eight years.

But there are signs of change. Religious books are becoming more and more common in the marketplace. The sales are gratifying and the publishers are responding to an increasing interest and concern in spiritual matters. Furthermore, a concerted effort is now under way to get more religious books into the 14,700 public libraries of the land. A pitifully small percentage

of the 30 million books they are purchasing each year are in the religious field, and then primarily in the technical areas of the subject.

At the Nazarene Publishing House, we are happy to announce that our annual production of books, now running in the neighborhood of 850,000, is also more than double the figure of 10 years ago. We are grateful for the expanded ministry which this increased production reflects. But we are aware that it is one thing to rejoice over high production and sales statistics; quite another to have the assurance that the books are being read, let alone producing results in the lives of the individuals involved. Readership and impact are important concerns.

In some areas we are doing a superb job. Among the 50 or so new titles produced each year are the missionary books. No reading program is more closely monitored. The NWMS reported 220,000 readers last year. (A "reader" is one who reads at least three of the six books.) There are an estimated 10,000 junior readers (reading at least three books each.) Over 5,000 sets of the new primary reading books were purchased this year as well, which would add perhaps 10,000 readers. Add to this the 75,000 who receive CST credits each year, which means more than a simple reading of as many books. Other reading programs in the church are also involving more and more people.

The pastors, of course, are much above the average in reading. But the Publishing House is concerned that the laymen cultivate an interest in reading too. A wide variety of books is provided each year, many of which can be read in an evening. Look at the list of books in the colored insert in this issue of the *Herald* and the wide range of subject matter is immediately apparent. There is a book for every reading taste and an answer for almost every personal or spiritual problem.

Let us broaden the base of our understanding. Let's furnish our minds with fresh insights and challenging ideas. Let us capture the inspiration and lift that books can give us. Get started on one today! □

# BRING ME THE Books

By J. FRED PARKER

Book Editor, Nazarene Publishing House



**E**VEN the casual reader cannot help but notice the increasing flood of children's books which is rapidly filling bookshops and libraries. Books once "relegated to the 'nursery'" are being brought back into the living room, where all ages may confront again the classics and new children's books.

But are such books as *Alice in Wonderland*; *The Water Babies*; *The King of the Golden River*; *At the Back of the North Wind*; *Gulliver's Travels*; or *The Lion, the Witch and the Wardrobe* strictly intended for young readers alone?

A truly great children's book transcends the limits of age. The Alice Books; *The Wind in the Willows*; *Winnie-the-Pooh*; *The Hobbit*; *Mary Poppins*; *Tom Sawyer*; *Little Women*; MacDonald's Princess Books or Bunyan's *Pilgrim's Progress* are all books which can be read and reread at almost any age level.

## GOING BACK TO THE NURSERY

The nineteenth-century child lived in the midst of activity without always being a part of it. Thus withdrawal to the nursery was to be expected. Books became secret playmates like the fantasy ones in Robert Louis Stevenson's *A Child's Garden of Verses*, and MacDonald's *Ronald Bannerman's Boyhood* or *At the Back of the North Wind*, which he serialized in *Good Words for the Young*.

Lewis Carroll's *Alice's Adventures Underground* depicts Alice boldly crossing age barriers by growing and diminishing at will. The moral fabric of books like Charles Kingsley's *The Water Babies* (1863) or John Ruskin's fairy tale, *The King of the Golden River* (1851), or Edith Nesbit's *Five Children and It* (1902) still enlivens both young and old.

## BACK INTO THE LIVING ROOM

With the social and economic disruption of the family, at the early part of the 1900s, the modern child became "a little adult." There was not enough time for idle relaxation and reading. Consequently, the child joined the constantly moving family circle in the living room. Books gave way to pictures, conversations to commercials, and childhood to adult cares.

In response to the child's cry for release from adulthood came a rush of picture books like Dr. Seuss's *The 500 Hats of Bartholomew Cubbins* (1938) or Maurice Sendak's still popular exploration of ugliness, *Where the Wild Things Are* (1963).

# Good Words for the Young

## A FAMILY GUIDE TO THE BEST IN CHILDREN'S BOOKS

### BOOKS FOR ALL IN THE FAMILY

The following are a few recommended books for Christian readers, ages 5 through 12. Content and general appeal have been considered more important than age level.

A delightful story is Shel Silverstein's *The Giving Tree* (Harper & Row, 1964), in which an apple tree loves a little boy and together they share life-experiences from childhood to old age.

Another concept-of-life book is J. Marxhauser's penetrating *Thank God for Circles* (Augsburg, 1971). Life can be made into a rainbow is the message also in *The Adventures of Three Colors*, by Annette Tison and Talus Taylor (World Publishing Co., 1971)—all about Herbie and his dog. Don Freeman's *A Rainbow of My Own* (Viking Press, 1966), shows that rainbows are within as well as without. *I Saw the Sea Come In*, by Alvin Tresselt (Lothrop, Lee, & Shepard, 1954), is a teasing make-believe tale that takes us to the seashore.

But suppose one has a *very* bad day. Judith Viorst's *Alexander and the Terrible, Horrible, No Good, Very Bad Day* (Atheneum, 1972) reminds us that things even go wrong in Australia! And if one *must* go to the doctor, take along: *Just Awful*, by Alma Marshak Whitney (Addison-Wesley, 1971); *A Visit to the Hospital*, by Francine Chase (Grosset & Dunlap, 1957) or, more recently, *My Doctor*, by Harlow Rockwell (Macmillan, 1973). In *What Happens When You Go to the Hospital*, written by Arthur Shay (Reilly & Lee, 1969), a smiling black girl goes for an exam and leaves happily without her tonsils.

Perhaps now you feel better and have grown older. It's time for "don't do that!" A book for any age is Alma Marshak Whitney's captivating predicament book, *Leave Herbert Alone* (Addison-Wesley, 1972); *The Very Hungry Caterpillar*, by Eric Carle (World Publishing Co., 1971), which reminds us to eat the right foods; or Irma Joyce's *Never Talk to Strangers* (Golden Press, 1972).

Social reform and personal problems have

leaped into children's books. Some of the better ones are: Rose Blue's *Grandma Didn't Wink Back* (Franklin Watts, 1972), about how to approach senility; or *Girls Can Be Anything* (E. P. Dutton, 1973), by Norma Klein, which takes us on a red, white, and blue tour of role playing on the child's level.

A moving story is Marguerite Vance's *Windows for Rosemary* (E. P. Dutton, 1956), a sensitive look at the world of the blind child. Equally enchanting is Mary Jarrell's *The Knee-Baby* (Farrar, Straus, and Giroux, 1973), which treats the problem of sibling rivalry. The race question is dealt with compassionately by Theodore Taylor in *The Cay* (Doubleday, 1969) or Phyllis Krasilovsky's *The Shy Little Girl* (Houghton Mifflin, 1970).

One can find quality contemporary contributions to children's books, artistically presented, in the monthly magazine for children, *Cricket* (P.O. Box 100, La Salle, Ill. 61301), a modern creative journal which attempts to reestablish the child-adult relationship celebrated in *Good Words for the Young*.

And now you are older and want bigger things. There is no sure guideline for saying when a child is ready for, say, C. S. Lewis's Narnia books or George MacDonald's fairy tales (*The Gifts of the Child Christ*: Eerdmans, 1973); the stories of Madeleine L'Engle (*A Wrinkle in Time*, 1963); or able to *Meet the Austins* (1960). Much depends on the interests and imagination of the child. One can always start—and test—with Bible stories and see what happens.

Stories for older children are far too numerous to mention. But for the girls, take a look at Mollie Hunter's Highland tale about Bridie McShane, a boisterous member of the family, in *A Sound of Chariots* (Harper & Row, 1972). Or, for the boys: Neta Lohnes Frazier's *Stout hearted Seven*, the true adventure of the Sager children, orphaned on the Oregon Trail in 1844 (Harcourt Brace, Jovanovich, 1973).

## CHRISTMAS AND BIBLE BOOKS FOR ALL AGES

*The Shepherd*, by Helga Aichinger (Thomas Y. Crowell, 1967), tells of a simple shepherd and

how he discovers that the Christ child is not "poor at all," for "heaven and earth belong to you," he said.

Other parts of the Christmas story are told in *The Holy Night*, by Artemis Verlag (Atheneum, 1968). In *A Little Child*, Jessie Orton Jones retells the Christmas miracle through selected Bible verses and eye-catching black and red wash drawings (Viking, 1946). *Christmas*, by Dick Bruna and English verse by Eve Merriam (Doubleday, 1971) also offers a direct and colorful account of Christ's birth.

For those interested in Christmas customs around the world, take a look at *Christmas Everywhere: Customs of Many Lands*, rev. enlarged ed. (Macrae Smith, 1962). *Christmas Customs Around the World*, by Herbert H. Wernecke (Westminster, 1969), includes songs and stories, programs, recipes, missionaries' reports, and Christmas festivities for all ages.

A good *Bible Encyclopedia for Children* is Cecil Northcott's (Westminster Press, 1964) standard one. The text is accurate, main events and leading ideas are clearly presented, and the illustrations are imaginative. The *Young Readers' Bible* (RSV) by Abingdon Press, 1965, includes church symbols as well as action pictures and whole biblical text. *Bible for Children with Songs and Plays* (Old Testament), by J. L. Klink (Westminster Press, 1967) is also useful and invites creativity.

An especially arresting book is Gerald N. Battle's semifictional account of the lives of the disciples: *Armed with Love* (Abingdon, 1973), which expands the child's concept of the lives and trials of the disciples, with provocative black and white sketch drawings. An older favorite is Gladys Malvern's *Behold Your Queen!* (David McKay, 1951) on the life of Queen Esther.

## FANTASY IS FUN FOR EVERYONE

Without doubt the greatest number of books being written today for children are classified as "fantasy," that creative picture-making activity which inspired Lewis, MacDonald, Grahame, and others to dress animals up into little folk or turn flowers into fairies. Actually, all it takes to enjoy a classic such as Grahame's *Dream Days* is the ability to forget that one is an Olympian and, instead, to become a little child.

Perhaps this is partially what our Lord meant when He said: "I tell you as seriously as I know how that anyone who refuses to come to God as a little child will never be allowed into his kingdom" (Mark 10:15, *The Children's Living Bible*, Tynedale House, 1971). The reading of children's books helps adults and children join hands in loving fulfillment of our Lord's command. □

By GLENN E. SADLER  
San Diego, Calif.





# Feeding on His Word

**A** FLOOD of ecological concerns has created renewed interest in natural and organic foods. Natural food stores and mail-order outlets are bursting through the commercial soil everywhere. Magazines and journals of all kinds admonish us to return to the natural foods raised without benefit of chemical manipulation in order to preserve our bodies from the ravages of new and strange diseases.

The preventative and medicinal values of the vitamins found in sufficient quantities in unrefined natural foods are gaining attention. Vast sums of money are spent to correct the imbalances of nature in our bodies caused by the materials we ingest, "for you are what you eat!"

Comparatively little thought, meanwhile, is being given to the care and feeding of the mind. Prodigious amounts of visual and verbal trash are constantly funneled into our minds under the guise of expert rationalizations. Each person assumes that the mental garbage will neither have a permanent effect nor lower resistance to the entrance of spiritual cancers. Thus modern man goes merrily on his way to spiritual suicide, failing to screen the material upon which he feeds his mind.

The Word of God provides a marvelous antidote to the modern mania for the artificial and chemical, and invites us to return to the natural and healthy way to feed our minds. It is not the sensational and lurid, but the powerful and the true that creates mental health. It is not the comic and off-color, but the real and the genuine that gives growth and strength to our innermost being.

Paul is quick to point out that the mind—focused upon the true, honorable, just, pure, lovely, and upon gracious and excellent thoughts—will be filled with peace, thanksgiving, and rejoicing (Philippians 4:4-9). A cartoonist illustrated this concept by picturing the mind as a highway so clogged with great ideas that the cheap and degrading ideas were permanently left idling on the access roads.

Paul delineates the result of the "set of the mind" in Romans 8:6-8: "To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; and those who are in the flesh cannot please God" (RSV).

God created man to live in fellowship with Him and to grow naturally by feeding upon the great ideas of His Word. The mind that is dwell-

ing on the great mind-stretching things of God is able to live above the muck and murk of the world and to find peace in the midst of desperate circumstances, for it is growing naturally upon the meat and drink of the Holy Spirit.

The Old Testament writers understood this well. They viewed the law of God as a Friend, Guide, Instructor, and understood that relationship with God as the answer to the frustrations of life.

It is fascinating to see the use of food metaphors to express this truth: "O taste and see that the Lord is good! Happy is the man who takes refuge in him! O fear the Lord, you his saints, for those who fear him have no want! The young lions suffer want and hunger; but those who seek the Lord lack no good thing" (Psalm 34:8-10, RSV).

The Psalmist had developed a great hunger for the things of the Lord and shouts with emotion-laden words: "How sweet are thy words to my taste, sweeter than honey to my mouth!" (119:103, RSV). And again: "With open mouth I pant, because I long for thy commandments" (119:131, RSV).

Strength, salvation, protection, understanding, peace, thanksgiving, stability, and related concepts depict the end result of living in the presence of God and thinking on His Word. There is no evidence of disease or malignancy in that kind of mind.

Jesus emphasizes the same theme when He pronounces: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (Matthew 5:6, RSV). He illustrates the message when He responds to those who brought Him food: "My food is to do the will of him who sent me, and to accomplish his work" (John 4:34, RSV).

After the feeding of the five thousand, Jesus declares: "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst" (John 6:35, RSV). The closing illustration of the Sermon on the Mount pictures the wise man who has built his house upon the stable foundation of the words of the Master and finds solidity and security during the assaults of the storms of life.

Yes, there is a natural and normal refuge for the one "whose mind is stayed on thee" (Isaiah 26:3).

The Word of God is more than "a lamp to my


By **MORRIS A. WEIGELT**

Nazarene Theological Seminary

feet and a light to my path" (Psalm 119:105, RSV). It is also the normal and natural food for a healthy mind.

How long has it been since you "tasted the

goodness of the word of God" (Hebrews 6:5, RSV)? It's time to take care how you feed your mind in order that it may be healthy and natural in the sight of God. □



# Collector's Item

*"Limited edition  
at a price you won't mind!"*

**O**UR 10-YEAR-OLD daughter started a stamp collection this year in order to earn a Girl Scout merit badge. She soon learned that stamp collectors have many ways to get their stamps without buying them.

One way is to ask friends and relatives to clean out their old files and letters. Mary Catherine eagerly passed the word around to our geographically extended family, and the responses have been trickling in steadily. Some of the most attractive and valuable specimens are proving to be from letters that I wrote during my travels in Europe and North Africa some years ago.

I could have saved stamps from the mail that I received myself at the time, but I passed them along to stamp collectors instead. Collecting those stamps would have been a private pleasure and satisfaction. Those letters I wrote instead gave at least some small pleasure to their recipients, and now our own daughter is the proud owner of the stamps I used.

That shows you how a kindness or courtesy to others can start a widening circle which ripples round and round the world until it comes back and blesses you. It is a far more enjoyable experience than having the results of your misdeeds or mistakes catch up with you.

Joseph found that out for himself the hard way. Genesis records the occasions when he satisfied his youthful pride at the expense of his family. His thoughtless words got him sold into slavery. Some years later in prison, his gracious bearing and helpful words brought about the opportunity to come before the Pharaoh and win his release and promotion.

Joseph's example is worth keeping in mind during this year when we see how the observance

of our nation's independence is turning into a "Buy centennial." "A prime investment—one that will be treasured now and for years to come."

Joseph has taught us how to react to the pressures to seek self-satisfaction in self-indulgence. If I were to buy every commemorative coin, bell, plate, or medal I could get my hands on, I would not strengthen the republic one little bit.

But if you "drive friendly," as they say in Texas, your example during the mad rush to work in the morning might just spread and make our roads safer. That would be a real start toward keeping this country fit to live in for another hundred years or so.

And if a simple token of courtesy out of self-interest can pay off, how much more blessing there can be in our positive actions for good. I mean using our time, substance, and personal energies as our Lord did when He walked the length of the dusty trails of Palestine.

My daughter and I are both delighted because she has some of the postage stamps which I gave away years ago. When you share the really good things in your life, out of love and as to the Lord, then you will always have more than ever. You may wish to join me in standing by the old ways of church loyalty and civic participation, or you may prefer newer means of witness and service. In either case, the Apostle Paul assures you that your full heart will overflow.

"He who gives seed to the sower and turns that seed into bread to eat will give you the seed of generosity to sow and, for harvest, the satisfying bread of good deeds done" (2 Corinthians 9:10, Phillips). □

By RICHARD S. BARNETT

Lafayette, La.

By JOHN A. KNIGHT

## *The Different Book*

A small boy bought his grandmother a book for Christmas. He wanted a note in it but didn't know what to write. So he borrowed an inscription from one of his father's books. On Christmas morning Grandma opened her gift, a Bible, and found on the flyleaf "To Grandma, with the compliments of the Author."

Somehow God reached into the minds of nearly 40 chosen men, inspiring and guiding them in writing the pages of Holy Writ—His Book.

The Bible is God's Book because it speaks of Him. It tells how He pleaded with men to return from their sin and how He sent His Son to draw them back again. That is the high point of the Scriptures—"God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).

The authority of the Scriptures rests squarely on what they reveal about God and His will for man. The Bible tells me who I am, what my destiny can be, and how I can arrive there. This truth caused John Wesley to write:

*I am a creature of a day, passing through life as an arrow through the air. . . . I want to know one thing—the way to heaven. . . . God himself has condescended to teach the way. He hath written it down in a book. O give me that Book! At any price, give me the Book of God!*

What we read, we become. It is appropriate that annually an issue of the *Herald* highlight the Bible—the written Word of God—and the reading of Christian books which equip us to bring glory to the Author of "the Book that is different." □

## *The Bible's Transmission and Translation*

We have come a long way from the time in which no one but the Catholic priest or the church had a Bible—from the time the Bible

was chained to the pulpit so the layman could not read it and the few copies available could be preserved.

For this we are indebted to men such as William Tyndale, who in 1522 declared to a prelate of the church: "If God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than thou doest."

His translation cost him his life. But his dream—providing a Bible every Englishman could understand—has been fulfilled. Thanks to such agencies as the American Bible Society (for which an offering should be received on Universal Bible Sunday, December 14), the Bible—in whole or in part—has been translated into over 1,300 languages and dialects.

The availability of the Scriptures is a modern phenomenon. It has been estimated that on the eve of the invention of printing (1454) only 33 languages had any part of the Bible translated. Even by 1800 only 71 languages had printed portions of the Bible. During the last 25 years more translations of the Bible have appeared than in any previous period.

**O**RIGINALLY the writings of the Scriptures were preserved on papyrus (2 John 12) or on parchment (2 Timothy 4:13). Papyrus, the fragile but common writing material of the first century, came from the papyrus plant. Its inner bark was extracted and made into long, thin strips, which then were interwoven, gummed together, and dried. Parchment was the hide of animals, shaved and scraped, providing a more durable material.

Scriptures prepared on these materials were generally rolled up in scroll form until shortly after the apostolic period, when the "codex" or bound book was designed.

**T**HERE ARE no extant original biblical writings, called "autographs." The existing documents of the Old and New Testaments are called "manuscripts." They were copied and transmitted across the centuries by scribes and scholars. Obviously because of human error some textual variations



*The authority of the Scriptures rests squarely on what they reveal about God and His will for man. The Bible tells me who I am, what my destiny can be, and how I can arrive there.*

would occur. However, none of these variant readings adversely affects any doctrine of the Christian faith.

Many manuscripts of varying degrees of worth and accuracy have come down to us. Over 5,000 manuscripts of the Greek New Testament exist.

The most significant of these are the Codex Vaticanus (B) and the Codex Sinaiticus (*Aleph*), dating from A.D. 325 and 375 respectively. The former is housed in the Vatican Library in Rome; the latter, at the British Museum in London.

Printing brought a new attitude towards manuscripts. They represented authority behind the printed page. Thus they were searched out, copied, and compared. Consequently discovery has increased so that our knowledge today of the original New Testament is incomparably greater than that possessed by men of the Renaissance.

**A** VERSION is a translation of the Old Testament Hebrew and/or the New Testament Greek manuscripts (a paraphrase is generally a translation of a translation) into the language of a particular people or group. During the first millennium of the Christian era, several important versions were completed, including the notable Latin Vulgate (A.D. 400).

The best-known version in English is that authorized by King James I, translated in 1611. Other translations, both before and after, have attempted to place the Bible into contemporary language.

Besides older translations, such as Moffatt's, Weymouth's, Goodspeed's, the best known recent translations are *The American Standard Version* (1901), *The Revised Standard Version* (1952), *The New American Standard Bible* (1963), *The New English Bible* (1970), and *The New International Version* (NT) (1973). The latter is one of the better translations into contemporary English. □

## ***The Bible's Use and Misuse***

Though copies of the Bible are dispersed more widely than ever in history, it has been called

"the least read Best Seller." Paul stated that the Scriptures were written "for our learning, that we through patience and comfort . . . might have hope" (Romans 15:4). But the purpose of the Scriptures can be fulfilled only as the Bible is read.

Even so, it must be read properly. If the Bible speaks to us, we will have to let it find us right where we are. Too many are like the fellow who said to his pastor, "Look, it's taken me about 20 years to get my religion where I want it, and I don't want anybody monkeying with it." Defenses must be dropped, allowing the Holy Spirit through the Word to judge and unmask us.

Many do not profit from Bible reading because they approach it at the wrong time. They wait until sorrow fills their heart or home, until trouble pricks at their minds and they have a need for support. Then they go to the Bible and read a chapter here or a few verses there. But it is not a book of magic designed to chase away whatever isn't to our liking.

There is no other book like this Bible of ours. Swearing with your hand on it will not make you tell the truth as long as you are determined to be a liar. Reading a verse or two a day as you would take tablets or vitamin C will not make you a giant to rule the world or strong enough to climb to heaven.

But read it regularly, think it through prayerfully, believe and obey the God it reveals, and the Holy Spirit will apply its message to your life.

Amos R. Wells has given sound counsel:

*You who like to play at Bible,  
Dip and dabble, here and there,  
Just before you kneel, weary,  
And yawn through a hurried prayer;  
You who treat the Crown of Writings  
As you treat no other book—  
Just a paragraph disjointed,  
Just a crude, impatient look—  
Try a worthier procedure,  
Try a broad and steady view.  
You will kneel in very rapture  
When you read the Bible through.*

You see, the Bible is different. It is called "the Book." It is different because it is God's Book. He inspired it and produced it, and by His Spirit makes it the Word of Life. □



By AARLIE J. HULL  
Centralia, Wash.

# Christian Woman's World

## A COUPLE OF GOOD BOOKS

One of the really exciting things about our world today is the abundance of helpful, insightful Christian books. Two books I have read recently and enjoyed are *Come Share the Being* (Impact, 1974) by Bob Benson, Sr., and *Forever My Love* (Harvest House, 1975).

Like his father and his father's father, Bob Benson is a Nashville publisher. A product of Nazarene higher education, Bob is an active layman, father of five children, and a delightful writer who has the ability to express deep thoughts in warm, easy-to-relate-to ways.

### COME SHARE THE BEING

is based on 2 Peter 1:4, "You may come to share in the very being of God" (NEB). Through incidents and illustrations out of his everyday life, Mr. Benson suggests that the secret of receiving and using God's powerful resources is in the phrase "come to share."

The book is dotted with lovely free verse. In one such verse, he asks his readers to remember the old-fashioned Sunday school picnics when everyone was to bring their own supper and share together in fellowship and fun while they ate.

Do you remember when they had  
old-fashioned Sunday school picnics?

It was before air conditioning.

They said, "We'll meet at Sycamore Lodge  
in Shelby Park at 4:30 Saturday.

You bring your supper and we'll furnish the tea."

But you came home at the last minute  
and when you got ready  
to pack your lunch,  
all you could find in the refrigerator

was one dried-up piece of baloney  
and just enough mustard in the bottom of the jar  
so that you got it all over your knuckles  
trying to get to it.

And there were just two stale pieces of bread.  
So you made your baloney sandwich  
and wrapped it in some brown bag  
and went to the picnic.

And when it came time to eat,  
you sat at the end of a table and spread  
out your sandwich.

But the folks next to you—the lady was a good cook  
and she had worked all day  
and she had fried chicken, and baked beans,  
and potato salad, and homemade rolls,  
and sliced tomatoes,  
and pickles, and olives, and celery,  
and topped it off with  
two big homemade chocolate pies.

And they spread it all out beside you  
and there you were with your baloney sandwich.

But they said to you.

"Why don't we put it all together?"

"No, I couldn't do that; I just couldn't even think of it,"  
you murmured embarrassedly.

"Oh, come on, there's plenty of chicken  
and plenty of pie, and plenty of everything—  
and we just love baloney sandwiches.

Let's just put it all together."

And so you did and there you sat—  
eating like a king  
when you came like a pauper.

Mr. Benson says that God wants to share himself, His very Being with us. But for some dumb reason, we hang on to our baloney sandwiches, refusing to give them up. Bob says, "It's not that He needs your sandwich—the fact is, you need His chicken."

### FOREVER MY LOVE

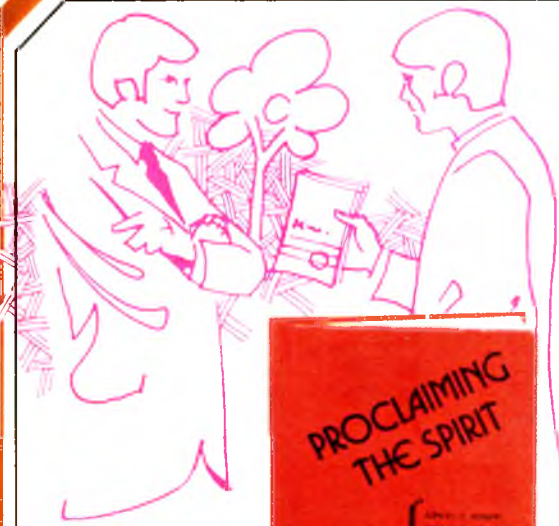
by Margaret Hardisty, is a book describing what every man should know about his wife.

Even though there is a rumor circulating that men and women are the same, the fact of the matter is that the sexes are different. And furthermore, the man who treats his wife the same way he treats men is likely to strike out in marriage.

Mrs. Hardisty, a happily married woman, wrote the book at the urging of many people, mostly men. One man told her: "I get totally non-plussed at times as to what my wife really wants. If you can give men a how-to handbook, I, for one, will be eternally grateful."

And so she has—and as a woman I feel she has expressed well how we women like to be treated and what is important to us.

Along these same lines, be on the lookout for James Dobson's new book *What Wives Wish Their Husbands Knew About Women*. I'm hoping to have more about it later. □



# NEW BOOKS FOR ALL REASONS



## CHRISTIAN BELIEFS

**NEWNESS OF LIFE**, by *Richard E. Howard*. Will give you valuable insight into the subject of holiness. Dr. Howard's study is on the writings of Paul, particularly as they refer to entire sanctification. Many quotes are used from Paul's letters. Cloth. \$5.95

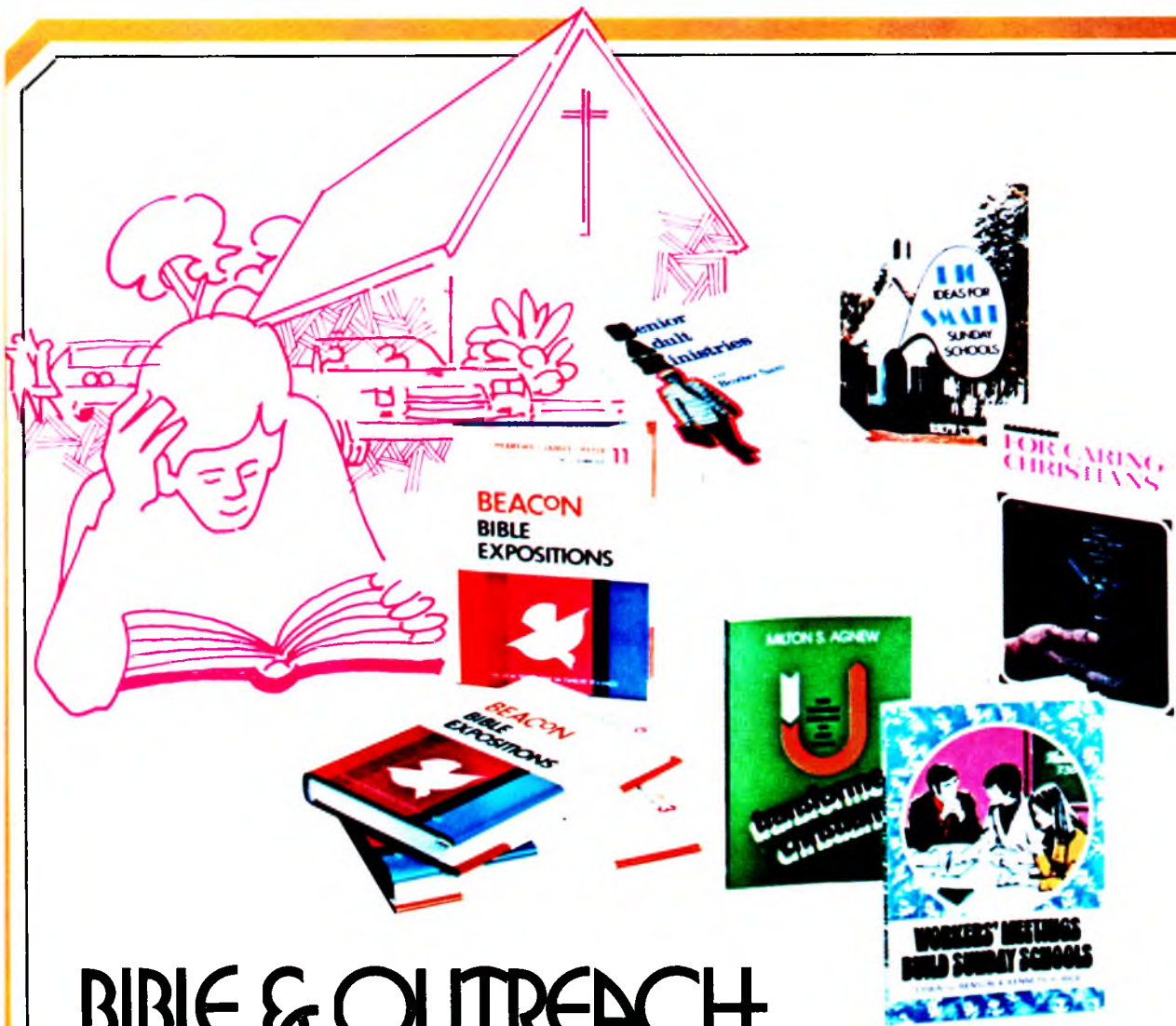
**PROCLAIMING THE SPIRIT**, compiled by *Harold Bonner*. Helpful resource book for layman and pastor. Ten ministers present their concepts of the Holy Spirit in their own lives and pulpit ministry. Contains devotional overtones and 40 usable sermons on the Holy Spirit. Cloth. \$3.50

**IN THE BEAUTY OF HOLINESS**, by *Russell F. Metcalfe*. The author points out the true meaning of holiness and what it means in your life. Discusses the centrality of Christ as the Source of holiness. Speaks of happiness and peace as hallmarks of the sanctified Christian. Dr. Greathouse says, "This book will warm your heart and challenge your consecration." Paper. \$1.50

**HOLINESS AND HUMAN NATURE**, by *Leon and Mildred Chambers*. A frank and practical discussion on living out the life of holiness. Will help you understand your own human weaknesses within the concept of perfection. The authors point out such problem areas as temptation, negative emotions, impatience, and others. Paper. \$1.50

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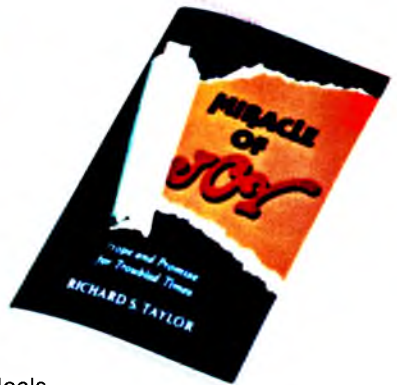
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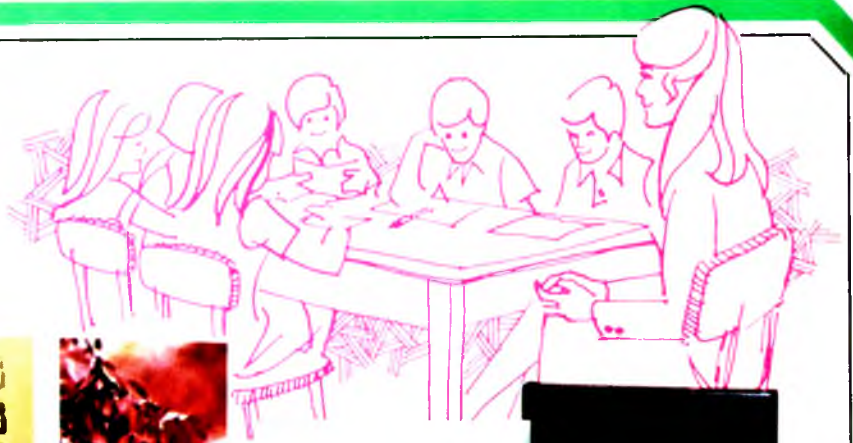
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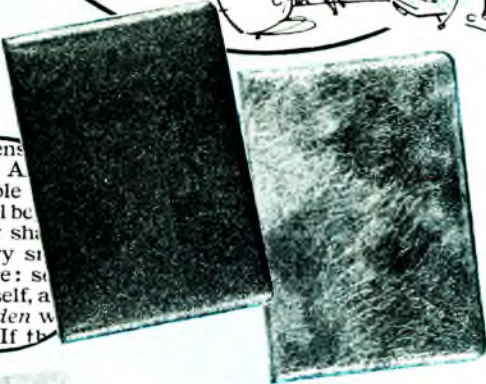


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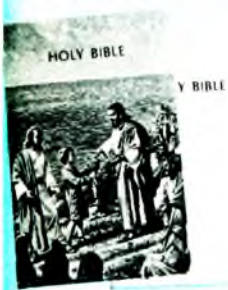
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TYPE  
SAMPLE

And forthw  
said, Hail, mas  
And Jesus said  
before art thou c  
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And, behold, one  
e with Jesus stret  
drew his sword  
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ear.

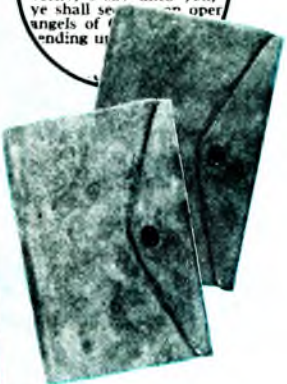
Then said



G. JOHN, 15  
shall give a 'sop.  
And when he h  
gave it to Judas  
mon.  
7 And after the  
to him. Then sa  
at thou doest, d  
8 Now no ma  
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TYPE  
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Jesus answered  
him, Because I said,  
I saw thee under the b  
lievest thou? thou shalt s  
things than these.  
51 And he saith unto hi  
verily, I say unto you,  
ye shall see the oper  
angels of the  
ending un





### ONC HERITAGE DAY

Dr. Leslie Parrott, president of Olivet Nazarene College, spoke on "The New Spirit in '76" at Heritage Day activities, September 26.

Pictured, from left, are Dr. Parrott; Kankakee Mayor Tom J. Ryan, Jr.; Illinois State Representative Jack Beaupre, D-Bourbonnais; Mr. Glenn Mulligan, Bradley village president; and Mr. Ernest Mooney, Bourbonnais village president.

Other guests included Father Harold Devereaux of the Maternity B.V.M. Church, Bourbonnais; Rev. Roland Satterfield, pastor, Bethel Baptist Church, Bourbonnais; Rev. Bill Draper of the College Church; and Dr. Forrest Nash, Chicago Central district superintendent, Church of the Nazarene.

In his speech Dr. Parrott said, "The main thing the patriots had going for them was the spirit of '76." He said they had no central government, no power of taxation, no authority to conscript, and very little influence, outside of the influence of their cause. Yet the founding fathers were able to establish a new nation with this spirit.

Dr. Parrott based his remarks on

his recently published book in which he calls for a renewal of the spirit of the nation's founding fathers.

*A New Spirit in '76*, published by Beacon Hill Press of Kansas City, is the illustrated text of a talk Dr. Parrott gave in Boston earlier this year. The first copy of the book was presented to U.S. Senator Barry Goldwater, R-Ariz., by Dr. Parrott in Kankakee at a gathering of over 1,000 people. The book was distributed during the Heritage Day activities. □

### FIRST REGIONAL WORKSHOP IN AFRICA

The first regional workshop including mission directors, district superintendents, mission and district treasurers was held in Africa on October 23 and 24.

A new simplified universal book-keeping system was introduced to the treasurers. A special workshop was conducted with mission directors and national superintendents.

Mr. Paul Skiles spoke in detail on the potential of broadcasting in all the various vernacular languages. Definite steps are being

taken to move in this direction, providing a much broader penetration of the gospel in these language areas.

National leaders from Mozambique and Central Africa were not able to attend the sessions. □

### NEW MATH SCHOLARSHIP IN HONOR OF DR. R. W. GARDNER

The Point Loma College Department of Mathematics and Computer Science announces the offering of a new scholarship, the R. Wayne Gardner Memorial Scholarship in mathematics. It was named in honor of the late Dr. Gardner who contributed \$500 originally to the endowment of the scholarship. The announcement was made by Dr. Bill Hobbs, PLC professor of mathematics and personal friend of Dr. Gardner since the two taught together at Olivet Nazarene College in the late 1950s.

Dr. Gardner, mathematician and former president of Eastern Nazarene College, and his wife had lived in recent years in Port Huene, Calif. They were members of the Camarillo, Calif., church. A chaplain in World War II, Dr. Gardner was a charter member of Phi Delta Lambda, the national honor society for colleges of the Church of the Nazarene.

The scholarship will be awarded annually to an upper division student majoring in mathematics. It will be awarded on the basis of achievement and aptitude in math as well as financial need. Recipients will be selected by the full-time faculty in the Department of Mathematics and Computer Science. □



On August 24, "Ruth Beeks Sunday" was declared in Hartford City, Ind., First Church. This special day was to honor Miss Beeks, who retired after serving as church treasurer for 40 years. She was given an engraved plaque and roses during the program. Pastor James D. Johnson congratulates her for this outstanding accomplishment.

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## DECEMBER BOOK OF THE MONTH



Mr. and Mrs. J. E. Wyatt celebrated their golden wedding anniversary at the home of their son, D. Powell Wyatt, on April 14 in Goodlettsville, Tenn. They have another son, Paul Wyatt of Portland, Ore., and a daughter, Mrs. Carlene Midgely, of El Paso, Tex. There are 14 grandchildren and 7 great-grandchildren. They have been members of Clarksville, Tenn., First Church since 1936.

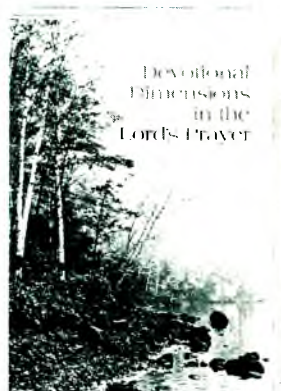


Rev. and Mrs. James L. Tresner of Whittier, Calif., South Church recently observed their golden wedding anniversary. The Tresners were honored by a celebration given by their children and families. They have 4 children, 14 grandchildren, and 3 great-grandchildren.



A reception was held on May 18 in the parlor of Spangenberg Hall at Eastern Nazarene College to honor Mr. and Mrs. R. W. Parsons, who celebrated their golden wedding anniversary. They were married May 26, 1925, in Freeport, Ill. Mr. Parsons was a professor at ENC for 29 years, where he taught in the Education Department, serving as department chairman for a number of years. The Parsonses also served as managers of the College Bookstore for 25 years. They are members of Wollaston, Mass., church. They have two children, Mrs. Cloyce (Elaine) Cunningham, wife of the pastor of Decatur, Ind., First Church; and Dr. Ronald J. Parsons, chairman of the Psychology Department at Grove City College, Grove City, Pa. They also have five grandchildren.

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## MARY L. SCOTT TO JAPAN

Dr. Mary L. Scott, missionary to China for seven and one-half years and executive secretary of the Nazarene World Missionary Society for 25 years, has accepted a one-year teaching assignment at Japan Christian Junior College in Chiba, Japan. She expects to leave for Japan in April, 1976.



Dr. Scott is a graduate of Olivet Nazarene College. She earned her M.A. in English at Michigan University, and holds a lifetime certificate in teaching in the state of Indiana. She taught public school in her home city of Hammond, Ind., several years before going to China as a missionary. In 1966, ONC honored Miss Scott with the degree of

Doctor of Literature.

Dr. Scott was appointed a missionary to China in 1940. She studied in language school for 10 months. Then she was assigned to teach English at the Nazarene Bible School at Taming Fu, north China. This was in territory already occupied by Japanese troops in their war with China.

When the United States went to war with Japan after Pearl Harbor, December 7, 1941, Miss Scott, the Osborns, Rev. J. W. Pattee, and Mr. Arthur Moses were interned by the Japanese army.

The other missionaries were repatriated, but Miss Scott remained a prisoner of the Japanese until the war was over. She returned to the United States in 1946.

In 1947, Miss Scott returned to China with other veteran China missionaries to open a new Naza-

rene field in the south. The old field at Taming Fu was already under the control of the Chinese Communists. Communist control spread rapidly over China, and in 1949 Miss Scott and the other Nazarene missionaries were forced to leave China.

Miss Scott returned to Hammond, Ind., and took a position teaching seventh grade in the public schools. In January, 1950, the Nazarene World Missionary Society General Council asked Miss Scott to take the position of general secretary of the NWMS. This title was changed to executive secretary in 1964.

Dr. Scott served as secretary of the NWMS with distinction for 25 years, retiring in May, 1975. During her years as secretary, Dr. Scott has been a well-known and popular speaker on missions.

Since her retirement, she has been traveling extensively in speaking engagements, including a one-month tour in the British Isles in September, 1975.

Dr. Scott's assignment at the Japan Christian Junior College will be to teach English, a task for which she is well qualified by preparation and experience. She will make a valuable contribution scholastically and spiritually to the staff and student body of Japan Christian Junior College. □



A groundbreaking was held June 8 for the Muncie, Ind., North Walnut Street Church at the present location. It will be the first of a three-unit building. The first unit will be used as sanctuary, some classrooms, and offices. The old building will be used as a fellowship hall and classrooms. Eventually the old building will be torn down and the second and third units will be built. Pictured (l. to r.) are District Superintendent Bruce Taylor of the Northeastern Indiana District; Thurman Bailey, charter member of the church; Mr. Earl Williams, Fourth District Councilman for Muncie; and Pastor Walter Williams.



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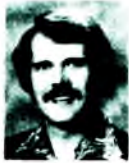
# church schools

By Melton Wienecke

## HAPPENINGS

### NEW JUNIOR HIGH EDITOR ANNOUNCED

Dr. Donald S. Metz, executive editor, has announced the appointment of James H. Boardman as editor of junior high curriculum in the Department of Church Schools. Mr. Boardman will succeed Don Whitlock, who resigned August 15 to accept a position in Boise, Ida. Mr. Boardman received a B.S. in Christian education in 1969 from Olivet Nazarene College. Since that time he has served in various phases of youth work at the Fort Wayne, Ind., Lake Avenue Church—as director of day care, music, youth, and Christian education.



As junior high editor, Mr. Boardman will travel for the department, holding workshops and seminars on youth. He will also serve as minister of music at the Nall Avenue Church, Prairie Village, Kans.

Mr. Boardman is married to the former Lynda Land, and they have two children—Ritchie, 5, and Todd Aaron, 22 months. He assumed his new responsibilities October 15.

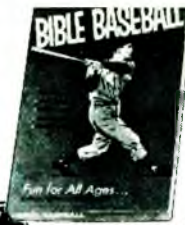
### "REACH OUT AND TOUCH" COMES TO A CLOSE

The six-week Sunday school attendance campaign, "Reach Out and Touch," led by "Key Kuples" around the world, ended on November 2 with an accumulative attendance increase of 300,790 over the 1975 average in the United States and Canada alone.

Several churches on the brink of closing up came alive during the drive and reported over 100 in attendance before the closing Sunday.

The top three districts in numerical increase were: (1) Indianapolis (11,849), (2) New York (11,346), and (3) Southern California (11,047). The percentage increase leaders were: (1) New York (267.9 percent), (2) Hawaii (251.7

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percent), and (3) Alaska (220.36 percent). The winning districts will be enjoying victory banquets with general superintendents as special speakers.

The entire campaign was an outstanding example of Nazarene cooperation. Every week local churches reported to zone leaders who reported to district leaders. The district leaders then called Kansas City Sunday night or Monday morning so a complete report could be sent out every Tuesday afternoon. Every district in the United States and Canada called every week.

Comments that accompanied the reports each week indicated that this was the most well received attendance drive in the history of the Church of the Nazarene: "This is the greatest thing that ever happened on our district!" "Never before have we seen such results!" and others. We thank God and give Him all the glory. □

—Kenneth S. Rice  
Executive Secretary



September 6, General Superintendent Emeritus D. I. Vanderpool celebrated his eighty-fourth birthday. On September 7, Dr. Vanderpool spoke to the congregation of Biltmore Church in Phoenix. He related three incidents in his life: his conversion, his being sanctified, and his election as a general superintendent. He related that there were many times when he could not understand God's working, but he rested in the fact that "God never makes a mistake." Following the service a reception was held in his honor. Dr. Vanderpool and his two sons, Crawford and Wilford, are all members of Biltmore. Rev. Crawford T. Vanderpool is the pastor.

# General Church Day for Seminarians

Five chartered buses loaded with approximately 300 seminarians headed for the Nazarene Publishing House complex to start a scheduled orientation to the general church organizations and a tour of all facilities as part of their curriculum program.



Seminarians assembled at the publishing house for a briefing by M. A. (Bud) Lunn, manager, and were given a Practicum Workbook outlining the functions and services of the various departments of the general church organizations.



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 the Church of the Nazarene around the world.

Luncheon in the International Ball Room at the Alameda Plaza was the high point of the day. General Superintendent Jenkins, advisor to the publishing house, led in a prayer of thanksgiving and praise, and General Superintendent Coulter, advisor to the seminary, brought greetings from the Board of General Superintendents. He observed that General Superintendent J. B. Chapman, who made the initial presentation for starting the seminary, would be surprised at how God has blessed and honored the work of our seminary from its small beginnings to its present enrollment of 421 (including part-time students). Jim Bohi, song evangelist, and Eleanor Whitsett, Oklahoma City, provided music for the occasion. Dr. Leslie Parrott, president of Olivet Nazarene College, challenged members of the group to find their individual places within



the church structure and, under the leadership of the Holy Spirit, fulfill their roles. He inspired everyone as he figuratively took them on a magic carpet for a total overview of the church work around the world, after which the group was bussed to the International Center for a tour of world headquarters and General Board building.

In the orientation, allusion was made to the fact that the first eight years of the seminary, after its inception in 1945, were intertwined with the publishing house and general church complex, all of which were, at that time, located at the present site of the publishing house. Offices, classes, and the library were in basements, converted sections of warehouses, or any other rooms available that could be adapted for seminary needs.

It was further noted that this was the first time in 22 years the entire seminary faculty and student body had returned to the place of their origin, as the seminary was moved to its new property at International Center in 1953.

Dr. Ralph Earle and Dr. Mendell Taylor, who took part in the festivities of the day, were mem-

bers of the original faculty. Dr. Willard Taylor, dean, also vividly recalled those days, as he was the second seminarian to enroll in 1945.

Dr. Greathouse and the dean announced that this General Church Day would be an annual affair. However, starting with 1976, this will involve only the incoming junior class.

The special day had its serendipities for the employees of the publishing house and General Board in that they, too, were inspired to see the future pastors and leaders of our church show an avid interest in the present church operation. Their leadership roles in the tomorrows could easily be imagined.

The day was fittingly closed with the thought: "Praise God, from whom all blessings flow." □



Rev. Benjamin Roman, Puerto Rico-Virgin Islands district superintendent, seated, discussed 1976 budget with District Treasurer Rev. Pedro Vidal, standing left, and advisory board members Rev. Jose Bocanegra and Mrs. Mary Alvarado.

### PUERTO RICO-VIRGIN ISLANDS DISTRICT PLANS INCREASED SELF-SUPPORT

The Puerto Rico-Virgin Islands District Advisory Board, in a recent planning session for the 1976 budget, projected plans to pay the entire salary of their district superintendent, Rev. Benjamin Roman, next year. Currently, the district is paying less than 19 percent of his salary, the balance being paid with subsidies received from the Department of World Missions.

Overall budget plans for the new year show 89 percent of the total operating budget to be paid by the district, with an 11 percent subsidy

request from World Missions. The previous year, the district received a 23 percent subsidy. These figures do not include World Missions grants for institutions and building projects on the district.

While requesting a subsidy of \$27,276, the district expects to send offerings of over \$20,000 to the General Treasurer for world evangelism this year.

One highlight of the recent district assembly, presided over by Dr. Jerald D. Johnson, executive secretary of the Department of World Missions, was the amount of \$251,021 received for all purposes. This is a 20 percent increase over the previous year—a per capita giving of \$165.69.

District leaders attribute this remarkable progress to the spiritual vigor and vision of the constituency. The district now has 24 organized churches and a total membership of 1,550, counting the newly organized church in Aguas Buenas. District Superintendent Roman, who has served for five years as the first national superintendent, feels that the district is well on its way toward the goal of being a Regular District by 1980. □

—William Porter  
Mission director

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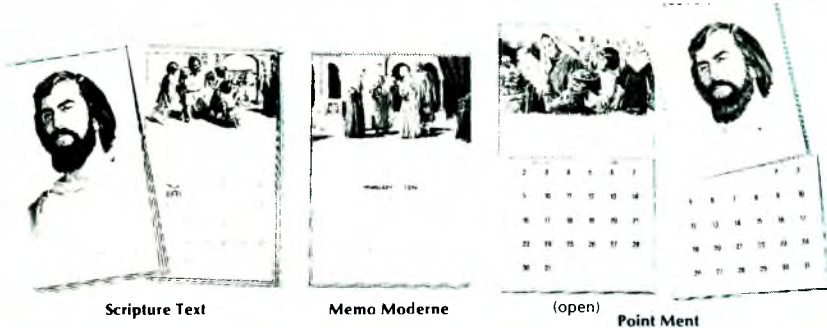


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Over 100 British pastors and "queens of the manse" gathered at The Hayes Conference Centre, in Swanwick, Derbyshire, England, for a four-day conference at the end of September. Apart from one half-day outing to view Chatsworth House, the stately Peak District home of the Duke and Duchess of Devonshire, the program was intensive, with prepared papers, buzz sessions, and inspirational meetings. The preachers included both British district superintendents, Dr. Edward Mann, Dr. Mary Scott, and Rev. Frank Morley, a pioneer of our church's work in Denmark. Study papers were presented by Pastors Lewis, Packard, Ramsay, and Dr. Ford, on the general theme "Do We Have the Answer?" Problems of the small church, pressures in the parsonage, secrets of prayer and spiritual power, were considered. A hearty welcome was given for next year's PALCON at Swanwick, which will be the first of a denomination-wide chain of pastors' training conferences. Pictured (l. to r.) are: Dr. Edward Mann, Mrs. Tarrant, Dr. Mary Scott, Mrs. Schofield, and Mrs. Grace.

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### OLIVET NAMES DIVISION HEADS

Two new division heads have been named at Olivet Nazarene College in the fields of science and education.

Dr. Vernon T. Groves, who has served the college for 20 years, has been named chairman of the Division of Education and Psychology. The division includes the Departments of Education, Psychology, Physical Education, and Nursing. Dr. Groves also serves as director of teacher education, a post he has held since 1961.

Dr. Groves served as chairman of



the division from 1957 to 1968. He received a doctorate in education from the University of Wisconsin at Madison.

Dr. Max W. Reams has been named chairman of the Natural Science Division, which includes the fields of biology, chemistry, earth and space science, mathematics, and physics. Reams, who has served as head of the earth and space science department for the past five years, received his doctorate in geology from Washington University, St. Louis. He has been with Olivet for eight years. □



### MISSIONARIES' CHILDREN ANSWER CALL



Veteran missionaries, Rev. and Mrs. C. G. Rudeen, bade farewell to two of their children as they left for their mission field assignments.

Their daughter, Lynette, who is married to Larry Edgerton, left by plane with their three sons for Swaziland, where he is serving as an anesthetist and she as an R.N. in the R. F. Memorial Hospital.

The Rudeens' son, Rev. Mark, left by car two hours later and drove with his wife (Evangeline) and two children to Panama, where he is now serving as mission director and pioneer district superintendent. (The vehicle pictured below is a new GMC Suburban carryall which the Mark Rudeens took back to the field. It was a gift to them from the Oklahoma City Lakeview Park Church, pastored by Rev. Jim Bond.)



The C. G. Rudeens have been missionaries in the Church of the Nazarene for the past 29 years, serving most of that time in Nicaragua. They are presently teachers at Mexican Nazarene Seminary in San Antonio. □

The Greensboro, Pa., church honored their eldest Home Department member, Mrs. Emma Morris, with a birthday party on August 25. She was 100 years old on the following day. Walter D. Speece is pastor of the church.





Conclusion of the "best ministers' conference in our history" was reported by District Superintendent A. A. E. Berg, of the Australian District. "The Lord surely met with us to awaken and challenge," he said. Rev. Berg, who was the first Australian Nazarene, is pictured with the pastors in the front row center in this photo taken at the conference.

### ONC HAS MASTER'S ACCREDITATION

The North Central Association of Colleges and Schools has granted Olivet Nazarene College full accreditation at the master's degree level.

The association, which covers much of the Midwest and sections of surrounding areas, is an organization of educational institutions that evaluates the quality of programs of its members.

Approval by the association results in a program being accepted by other members of the association, as well as other schools and institutions.

The accreditation is for a period of 10 years. ONC's master's program will be reevaluated by the association in 1985.

The accreditation gives the college the opportunity to develop any program at the master's level that it has the staff and facilities to provide. No definite plans have been made for adding specific master's programs at this time.

Prior to attaining full accreditation, Olivet was operating with "preliminary accreditation" in its three existing master's programs. ONC was granted preliminary accreditation for its master of arts in religion program in 1965, for its master of arts in elementary education program in 1967, and for its master of arts in secondary education program in 1973.

An official of the North Central Association has suggested that Olivet consider expanding in several areas. These areas of development include psychiatric nursing, business administration, and expansion of the secondary education program.

Increased enrollments at the college increase the chances of adding faculty and developing new master's programs. □

### NNC A BICENTENNIAL CAMPUS

Northwest Nazarene College officials have been notified that the American Revolution Bicentennial Administration has recognized the school as a Bicentennial campus. The college was recommended for recognition by the Idaho Bicentennial Commission.

Sen. James McClure announced the honor which is based on the college's planned Bicentennial program. The national American Revolution Bicentennial Administration has recommended three thematic areas for Bicentennial programs to emphasize the overall theme: "A past to remember; a future to mold." Institution of a "lasting reminder" is also recommended.

Under the "Heritage '76" area, NNC plans a display of available artifacts pertinent to the founding of the college and its early years. There will also be a field trip to Cataldo Mission, a class project in

oral history, the coordination of continuing research with the Canyon County Historical Society, and the use of Courses by Newspaper as a continuing education effort.

The "Festival U.S.A." theme will include sponsorship of a collectors' display, presentation of Tom Taylor's comedy classic *Our American Cousin* (the play President Lincoln was watching when he was assassinated) during Homecoming, special Bicentennial convocations, a caravan fair, musical presentations, and a costumed Heritage Day, during which students and faculty of the college will wear dress emphasizing our historical heritage.

Under the theme of "Horizons," NNC will feature the popular Century 21 course. This course will also serve as the school's "lasting reminder," since students view the future of our nation from the foundations of the past.

"We are proud to be designated as a Bicentennial campus," said Dr. Kenneth H. Pearsall, who praised the effort of NNC's Bicentennial Committee, which is chaired by David G. Hanson, NNC alumni executive secretary.

Working with Hanson on the committee are Dr. J. H. Mayfield, administrative assistant to the president for community relations; Dr. Irving W. Laird, vice-president for student affairs; Dr. Paul Miller, Dr. D. E. Hill, Dr. Robert Woodward, and Dr. Earl Owens of the college faculty; Dr. Thelma B. Culver, faculty emeritus; and Cathy Franklin, Grace Renshaw, and Connie Helt, NNC students. □



David Hanson

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But many of these promising young congregations are waiting right now for loan funds so they can build their churches. Many have waited for months. Unable in this "tight money economy" to borrow financing from banks and other institutions, they turn in record numbers to the Nazarene General Church Loan Fund.

And, for the first time in years, there is not enough money in this fund to lend to all the young churches that qualify and that urgently need to grow. These young Nazarene congregations urgently need the help of their fellow Christians.

And Here Are

## 8 ways you can help

### 1. You can pray.

Pray that we'll be able to say "yes" to the many young churches who come to us month after month seeking financial aid. Pray that they'll quickly grow strong so that they too can become planters of new churches. This is a time of crime, moral decay, family disintegration, and political unrest. But it is also a time of revival, of challenge, of great harvest. We need these young churches for the fulfilling of the Great Commission. Pray for them daily.

### 2. You can deposit your savings with the General Church Loan Fund.

Deposit your savings, much as you'd deposit money in your bank. You'll earn 5-1/4% to 6% interest, while your money works to build new churches. And you'll be able to withdraw your deposit, with interest, at maturity or in case of emergency.

### 3. You can give.

For the first time in many years we're forced to tell new churches who have fully qualified for loans - they'll have to wait. Only an outpouring of new gifts and deposits from our members can help us deal with the need. Whatever your gift - \$5 a year, \$50 a year, \$500 a year, or \$5,000 a year - it will be used again and again in the new church program.

### 4. You can receive an income for life.

You can make a gift to the General Church Loan Fund - with the agreement that we'll pay you a specified amount of money on a monthly basis, as long as you live. Payments can start at once, or at retirement, or whenever you choose. They can also provide for your mate.

### 5. You can include the General Church Loan Fund in your will.

You can will: land, your house, your car, your vacation home, anything that has value - to the General Church Loan Fund. If you have not made out a will, ask our counselors to guide you as you do this. Do not allow your life savings to be wasted in costly probate costs.

### 6. You can call or write the General Church Loan Fund.

You can ask us to help you work out a plan that will help put your savings to work for young churches.

### 7. You can remember that every penny you give will be used again and again.

The loan fund is borrowed by young churches. It is paid back with interest. It is borrowed, paid back, and borrowed again. Your gift of \$250, used by 10 churches does the work of a gift of \$2,500, plus interest.

### 8. You can act today. Mail this coupon today.



**YES!** I want to help young churches grow. I will pray and I will give.

**ALSO,** I would like to know about:

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## MOVING MINISTERS

JAMES D. BAILEY to New Castle (Ind.) South Side  
RONALD BARNHART to Ellwood City, Pa.  
J. O. BEARDEN from Morehead, Ky., to Tupelo, Miss.  
DAVID M. BEZANT from Burnham, Pa., to Berwick, Me.  
WILLIAM BURDINE to Flint (Mich.) Westgate  
CLARK R. CAMPBELL from Nazarene Bible College, Colorado Springs, to Cedarburg, Wis.  
DURWOOD CANNON from Roanoke, Ala., to Beulah (Crane Hill, Ala.)  
CLARENCE E. DAVIS from associate, Winfield, Kans., to associate, Topeka (Kans.) Fairlawn  
WESLEY DELK from Indianapolis Speedway to Cambridge City, Ind.  
PAUL E. DRAKE to Shelbyville (Ind.) Immanuel  
LARRY DUNLAP from Springfield (Ohio) Central to Birmingham (Ala.) Fulltondale  
BERT EDWARDS, JR., from Delta, Colo., to Florence, Colo.  
KENNETH J. FIELDS from Abilene (Tex.) Baker Heights to Kinsley, Kans.  
LORAN L. FORBES from Dover, Okla., to Enid (Okla.) Maine St.  
RICHARD A. FRANK from Reading (Pa.) Trinity to Millville, N.J.  
CARL D. GILMORE from Mohawk (Greenfield, Ind.) to Walter's Chapel (Franklin, Ind.)  
DEANE R. HARDY from Melrose, Mass., to Waynesburg, Pa.  
JOE HARGRO to Charleston (W.Va.) West Side  
RICHARD A. LASHLEY from Westland, Mich., to Phoenix (Ariz.) Westdale  
LOWELL H. LISTENBERGER from Martinsville (Ind.) Trinity to College Corner, Ohio  
HAROLD N. LITTLE from Detroit Bethel to Modesto (Calif.) First  
RON W. McCORMICK from associate, Honolulu First, to associate, Warren, Pa.  
MARVIN L. McKINNEY to Kalvesta, Kans.  
JAMES H. NORCROSS from Conroe, Tex., to McPherson, Kans.  
JAMES W. PALMER to Indianapolis Fall Creek  
ROGER PARROTT to Detroit Grace  
CURTIS RANDOLPH from Leipsic, Ohio, to Kennard (Cable, Ohio)  
ROY E. ROGERS to associate, Pompano Beach, Fla.  
DON S. SCARLETT, SR. from evangelism to Indianapolis Speedway  
WALTER D. SHEFFLER from San Fernando, Calif., to Blythe, Calif.  
BARRY W. SHIMEL from Somerton, Ariz., to Union City, Pa.  
ROBERT J. SHOFF from Flint (Mich.) South to Muncie (Ind.) First  
RUSSELL E. SMITH from Greenville, Ohio, to Sidney, Ohio  
DANA SNODGRASS to Quick, W. Va.  
J. T. STICKNEY to Excel, Ala.  
FLOYD A. SUMAN to Muncie (Ind.) Wheeling Ave.  
TOM TAYLOR to Limon, Colo.  
PHILIP TORGRIMSON to Manhattan, Kans.  
PAUL C. TUBBS from Ridgeville, Ind., to Angola, Ind.  
DAVID UNBEL to Ridgeville, Ind.  
W. JOHN WHITE from minister of youth, London (England) Thomas Memorial, to Clifton Springs, N.Y.  
KENNETH D. WHITESCARVER from Angola, Ind., to Alderson, W. Va.  
JIM WINFREY to associate, Tulsa First

## MOVING MISSIONARIES

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REV. & MRS. ROGER GASTINEAU, Central Africa, field address: Box 1766, Lusaka, Zambia, Africa  
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DR. & MRS. WESLEY KING, Swaziland, furlough address: 9319 Cleveland, Kansas City, Mo. 64132  
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REV. & MRS. WILLIAM PEASE, Jamaica, furlough address: 1160 Northmount Drive, N.W., Calgary, Alberta, Canada T2L 0C6  
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MISS JANIE SEMLAR, Rep. of S. Africa North, c/o Macdougall House, North Road, Bellshill, Lanarkshire, Scotland ML4 3JN  
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REV. & MRS. WENDELL WOODS, Japan, field address: 101 Kobuke Cho, Chiba Shi, Chiba Ken, Japan 283  
REV. & MRS. TED ZUERCHER, RSA North, field address: P.O. Box 2, Acornhoek 1360, E. Tvl. R.S.A.

## RECOMMENDATIONS

REV. ALBERT PEMBLE, an experienced pastor and effective preacher, and his family have organized an evangelistic and musical party known as the "Mountainairs." This group is prepared to carry the entire service. They are now slating for meetings and one-evening concerts following the General Assembly in 1976. I am happy to recommend this fine group to our churches. They may be contacted at Box 8, Whitefish, Mont. 59937.—*Ross E. Price, district superintendent, Rocky Mountain District.*

REV. JOHN D. RHAME, after serving several pastorates, is entering the field of evangelism. He is a sound preacher, plays the guitar professionally, and I am happy to commend him to any church. Brother Rhame served effectively as an evangelist for several years. He may be contacted at 1712 Good Hope, Cape Girardeau, Mo. 63701.—*M. L. Mann, district superintendent, Arizona District.*

REV. RICHARD A. SMITH, pastor of the Wadsworth, Ohio church, is reentering the field of evangelism, effective Feb. 1, 1976. I am happy to recommend him to our churches. He may be contacted at 532 Woodland Ave., Wadsworth, Ohio 44281, until Feb. 1, 1976.—*D. E. Clay, district superintendent, North Central Ohio District.*

## VITAL STATISTICS

### DEATHS

JOHN CARPENTER, 59, died Aug. 21 in Columbus, Ohio. Surviving are his wife, Genola, son, John (Jack), Jr., and two daughters, Mrs. Jerry Earles (Jane) and Mrs. Steve Moffett (Thelma).

CHARLES L. COTNER, 89, died Sept. 16 at Nampa, Ida. Funeral services were conducted by Rev. Robert Pitts. He is survived by 2 sons, Lester and Raymond, 2 daughters, Wilma Trosper and Doris Lawrence; 11 grandchildren; and 5 great-grandchildren.

EDMUND L. DICKSON, 68, died Oct. 7 at Dunedin, Fla. Funeral services were conducted by Rev. Herbert Nesseth, assisted by Rev. R. C. Johnson and Rev. Maurice Light. Survivors include his wife, Lura; one daughter, Charmaine; three grandchildren; and two sisters.

ELIZABETH ANN FETHEROLF, 39, died Sept. 9 from an auto accident in Memphis. She is survived by her husband, Herbert, Jr.; six children; two brothers; and her parents Mr. and Mrs. Arthur Smith. Funeral services were conducted by Rev. Dixon Long.

REV. GRADY GIBSON, 72, died Aug. 2 in Ada, Okla. Funeral services were conducted by Rev. Wendell Paris and Rev. F. H. Bolerjack. Survivors are his wife, Cienna; two sons, Glen and Jim; and two daughters, Mrs. Helen Massey and Mrs. Dorothy Cox.

MRS. RUTH HANKS died Sept. 25 at Kissimmee, Fla. Funeral services were conducted by Rev. Elson Simmons. Interment was in Orlando, Fla. She is survived by her son, John Harris; daughter, Mrs. Mary Hanks; stepson, Rev. Carl Hanks; four grandsons; and one granddaughter.

REV. CLARENCE WILLIAM GEORGE HEPPELL, 77, died Oct. 10 at Scottsbluff, Wyo. Funeral services were conducted by Rev. Sherman N. Crandall with Rev. James Bartz assisting. He is survived by one daughter, Mrs. Virgil (Roberta) Gladson; one sister; one brother; five grandchildren; and two great-grandchildren.

MAGGIE JACOBSON, 90, died July 22 at Boise, Ida. Funeral services were conducted by Rev. Clarence Kinzler and Rev. E. B. Hartley. Survivors are one son, Art; and four daughters, Mrs. Joe (Grace) Slagg, Mrs. Eleanor Rich, Mrs. Robert (Bernice) Patterson, and Mrs. Cliff (Sylvia) Griffiths.

GORDON R. JAKOBITZ, 39, died July 25 at Madison, Wis. Funeral services were conducted by Revs. Beaver, David F. Sorrel,

# NEWS

## OF RELIGION

and R. J. Clack. He is survived by his wife, two daughters, a son, his parents, two sisters, and two brothers.

MRS. FLORA MORENE LEISY, 58, died July 25 at Houston. Funeral services were conducted by Rev. T. E. Holcomb. She is survived by her husband, Boyd; one son, Dennis; one daughter, Linda Stark; five sisters; and three brothers.

JAMES SHERMAN LYONS, 80, died Sept. 29 at Oak Forest, Ill. Funeral services were conducted by Rev. W. S. Muir and Rev. Dennis Brenner. Interment was at Chicago. His survivors include his wife, Lou; 2 sons, Raymond and Rev. James H.; 3 daughters, Elsie DeRuiter, Eva Broze, and Eleanor Culver; 1 brother; 7 sisters; 9 grandchildren; and 13 great-grandchildren.

REV. ROBERT L. MAJOR, 84, died Oct. 15 at South Haven, Mich. Funeral services were conducted by Rev. Harry T. Stanley. Surviving are two daughters, Mrs. Charles (Eileen) Henry and Mrs. Thomas (JoAnne) Pauley; one son, Robert; seven grandchildren, three brothers, and two sisters.

GENEVA E. (TRUMAN) SCHAFER, 63, died Oct. 7 at Ludington, Mich. Funeral services were conducted by Rev. Gary Miller. Survivors include her husband, O. Grant, four sons, William C., F. Robert, Richard E., and Walter E.; three daughters, Mrs. Maxine Phillips, Mrs. Carolyn Keys, and Judith K. Schafer; three brothers; and two sisters.

JOHN OSCAR YOUNG, 93, died Oct. 6 at Spokane, Wash. Funeral services were conducted by Revs. L. R. Sturdevant, Henry Tromburg, and E. B. Hartley. He is survived by his wife, Bertha; one son, Esli F.; one daughter, Mrs. C. T. (Ruth) Lindbloom; one brother, one sister; five grandchildren; and one great-grandchild.

### BIRTHS

to RICHARD AND NILA BARNES, Miller, S.D., a boy, David Uriah, Sept. 17

to MR. AND MRS. JEFF DYER, Bethalto, Ill., a boy, Kyle Adam, Oct. 3

to REV. RONALD AND SHARON (MUSE) ELLINGTON, a boy, Brent Aaron, Sept. 15

to JEFF AND SHERRY FANNING, St. Lawrence, S.D., a boy, Derek Joel, Aug. 21

to DAVID AND COLEEN (MELTON) MOORMAN, Wynne, Ark., a boy, Carey Sean, Sept. 17

to WILLIAM AND CAROL (FORTUNE) MYERS, Cedar Rapids, Ia., a girl, Cherie Rachele, Aug. 8

to IRA (BUDDY) AND BEVERLY (STOCKS) STRICKLAND, Jacksonville, Fla., a girl, Heather Rose, Aug. 26

to REV. RAYMOND L. AND LILLIAN (EARLS) WISNER, Ukiah, Calif., a girl, Sandee Denise, Sept. 30

### MARRIAGES

KATHRYN ANN SLONAKER and DENNIS LANE JOHNSON at Palouse, Wash., Oct. 4

KAY PEACOCK and GARY SEAGER at Kansas City, July 26

MARGIE FOX and NEIL CASTLE at Connell, Wash., Aug. 9

RHONDA SUE WILLIAMS and BILL PLATTETER at Glendale, Ariz., Oct. 10

ROCHELLE DENISE McGUIRE and MICHAEL LEE SELF at Oklahoma City, Oct. 3

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**QUESTION ON RELIGIOUS AFFILIATION SOUGHT IN 1980 CENSUS.** Fifteen directors of the Religious Research Association have petitioned the U.S. Census Bureau to include a question on religious affiliation in the 1980 census.

Explaining the reason for the request, they declared that "the work of researchers dealing with religion is greatly handicapped by the absence of reliable data on religion as part of the regular population census of the United States. In addition, such information would be helpful in general demographic studies and in the development of important social indicators of the quality of life."

Dr. Earl D. C. Brewer, professor of sociology and religion at Emory University and president of the Association, forwarded the petition to Census Bureau Director Vincent P. Barabba in Washington.

In a major address at the Association's 1972 meeting, Dr. Brewer had urged that religious questions be included in the U.S. Census because "religion is far more important to society than the bathtubs we ask about."

Some religious groups have opposed such a census question on the ground that it would violate separation of church and state. □

**SIN THE "ROOT CAUSE" OF HUNGER, SAYS NCC POLICY STATEMENT.** Sin is the "root cause" of world hunger, according to a new policy statement of the National Council of Churches.

The 20-page document, adopted by delegates of 31 Protestant and Orthodox churches at the Council's semiannual Governing Board meeting in New York, goes far beyond what was described as an American "food aid mentality."

Projecting new attitudes that might permanently release people at home and abroad from the shadows of starvation and malnutrition, the National Council said the food crisis is so severe that all previous policies and programs are inadequate to solve it. □

**MALCOLM MUGGERIDGE: WEST'S COLLAPSE SIMILAR TO THAT OF ROMAN EMPIRE.** Malcolm Muggeridge has compared the collapse of Western civilization to that of the Roman Empire.

He told a packed house at the University of Toronto that Western institutions are not working, personal relationships are not working—"it's uncannily and obviously just like the collapse of the Roman Empire."

Mr. Muggeridge, 72, said Rome didn't crack up because of a lack of power or wealth, but because "the moral shape that lies behind all other shapes was breaking up. The truth is that unless men have a sense of moral order within themselves and in their universe, they will not be able to build any other kind of order, economic, political, or social."

The former editor of *Punch*, author, and TV personality is renowned as an articulate crusader against permissiveness, pornography, and general moral decay. He blamed the media, particularly TV, for most, if not all, of what he looks upon as a slide towards hell.

Asked by a student for his opinion of the World Council of Churches, Mr. Muggeridge said the attempt by the Christian churches to come together reminded him of watching the pubs close when he was a boy.

"The men would come out, all holding on to one another in order to keep from falling in the ditch," he said.

He told newsmen that while he has no more love for Roman Catholicism than for any other denomination, Pope Paul VI was right when he banned the Pill in 1968. Mr. Muggeridge said birth control leads to abortion and abortion to euthanasia.

He said the Pill had opened the floodgates of eroticism—sex for sex's sake—and once that feeling became general, pregnancies more and more came to be regarded as nuisances and not as divine gifts. □



# the answer corner

Conducted by John A. Knight, Editor

■ Please comment on the meaning of Matthew 11:12 which records these words of Jesus: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

Jesus was seeking to identify the relation between John the Baptist and himself. John had aroused great popular excitement, and had stirred multitudes to seek to enter the Kingdom.

However, not all understood what sort of Kingdom it was. Many dreamed of an outward sovereignty and thought to gain it by worldly force rather than by submission. Even John himself, near the close of his ministry, had some misgivings regarding Jesus.

Thus some interpreters have thought the verse is intended to discredit this erroneous notion. Others assume that Jesus, anticipating John's execution, and perhaps His own, was referring to violent men launching attacks upon the dawning Kingdom. Such interpretations are not without some justification.

However, Jesus' meaning in verse 12 becomes clearer if we observe

the way His words are recorded in Luke 16:16. The verse reads: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

The success of John's work as the herald or forerunner of our Lord is clearly implied. He so prepared the way that men were eager to enter the Kingdom which he said was at hand.

The Kingdom referred to is the reign of God which had already come in the Church, the community of believers, and which would yet come fully at the last day.

This Kingdom is taken, or entered, as by storm. Only those whose minds are set upon entrance, who will grasp it forcefully by grace, will be admitted. Christ seems to have been describing the energy with which many at the time of His speaking were entering in, and urging the need of such

energy if salvation is to be known.

He was not advocating some kind of political endeavor to bring in the Kingdom. Such an interpretation would do violence to the context, as well as to Jesus' other teachings and example.

Here Jesus was throwing out a challenge. He admonished His hearers to accept John the Baptist as the Elijah of whom the prophet Malachi had spoken (Malachi 4:6). This would mean repentance and acceptance of the consequences of the reformation or revival which Elijah was to bring about.

Yet Jesus knew man's disinclination to accept the truth about himself, about his sinfulness. Those who refuse to confess and forsake their sin cannot enter the Kingdom. It is for those who "take it by force," that is, with determination and faith.

"He that hath ears to hear, let him hear" (verse 15). □

■ In calculating Sunday school attendance, there seems to be differing opinions as to when to stop counting persons who arrive late. Is there an official position clearly stated by the church?

The "Bylaws of the Sunday School" of the Church of the Nazarene are printed in the *Manual*. The answer to your question is given in Article I, Section 4 (page 358), which reads:

"The attendance count shall be closed not later than midpoint of the Sunday school hour. In unified services the count shall be concluded 30 minutes after the begin-

ning of the service. No person shall be counted more than once in one week even though he attends or teaches in multiple sessions or outreach classes . . ."

Accuracy of count is important for record keeping in order to properly assess statistical progress—for which we should strive. And accuracy of reporting is not insignificant in proving integrity.

We must never lose sight of the primary goals of the Sunday school, which are to win persons to Christ, teach the Word of God, build up the believers in the faith, and equip for service.

The lesson presentations should be so well prepared that one will feel he is missing something worthwhile by being late. □

■ Occasionally I see advertisements of a public auction or of a similar fund-raising scheme sponsored by a local Church of the Nazarene. Is this an acceptable and widespread practice?

The practice as you have described it is not acceptable and hopefully is not widespread. Nazarenes have always exercised great caution in such matters.

Occasionally a group—such as the teens—may solicit funds for some special project which is strictly their own. However, it should be made clear that this is neither the work or the project of the church itself. The total program and financing of the church is to be controlled by the church board.

We believe that the local church

should raise monies for its ministries through the scriptural means of tithes and offerings. The *Manual* of the church is explicit at this point: "Storehouse tithing is a scriptural and practical performance of faithfully and regularly placing the tithe into that church to which the member belongs. Therefore, the financing of the church shall be based on the plan of storehouse tithing, and the local Church of the Nazarene shall be regarded by all of its people as the

storehouse . . .

"In the light of the scriptural teaching concerning the giving of tithes and offerings for the support of the gospel, and for the erection of church buildings, no Nazarene church should engage in any method of fund raising which would detract from these principles, hinder the gospel message, sully the name of the church, discriminate against the poor, nor misdirect the people's energies from promoting the gospel" (pages 47-48). □



### SAN JOSE EVANGELISM CLINIC

Dr. Donald J. Gibson, executive secretary of the Department of Evangelism; Dr. E. E. Zachary, district superintendent and chairman of the Department of Evangelism of the General Board; Pastor Paul Simpson, of San Jose, Calif., First Church; and Pastor James Calvert, of Columbus, Ohio, Bel-lows Avenue Church and departmental coordinator, are shown behind the 23 pastors and 14 trainers who worked in the Northern California Personal Evangelism Clinic, held at San Jose First Church.

The Department of Evangelism has sponsored 11 personal evangelism clinics in 1975, with over 250 pastors enrolled. Three hundred seventy-five people have been presented the gospel in their homes with this on-the-job training method, with 160 people making a profession of faith.

At the present time, 20 clinics are scheduled on the calendar for 1976, with a total enrollment of 330 pastors anticipated.

Church boards that wish to enroll

their pastors in an on-the-job training clinic, sponsored by the department, should contact their district superintendent or the chairman of the evangelism board on their district. □

### NAZARENE WORK PROGRESSES IN SOUTH AFRICA

In less than a decade, tiny Newcastle, between Johannesburg and Durban, has blossomed into South Africa's fastest growing city.

Sharing in that growth is one of the newest Churches of the Nazarene.

Organized in August, 1974, the Newcastle church began with 15 members and a desire to witness for Christ in this famous city astride Natal's rich coal deposits.

Rev. David Whitelaw, district superintendent of the South Africa European District, says the new church has a site donated by one of the members of the congregation and is experiencing good response from the people of Newcastle.

Vacation Bible school drew an

attendance of 200. A recent revival series brought an attendance of 100, with 29 seekers.

Newcastle has a growth potential which is described as "practically unlimited."

Since 1969 the white population has grown from 5,000 to 25,000, the colored population has grown from 2,800 to 11,000, and the African population, from 46,000 to 156,000.

Another new church in the Republic of South Africa is showing dynamic growth.

Three years ago the Cape Town congregation met in two small groups with a combined membership of 28. They now form a united church with a membership of 98.

A building has been purchased from the Dutch Reformed church and renovated by the local congregation with wall-to-wall carpeting, attractive wall hangings and draperies, sound system, and nursery.



**NEWLY REMODELED**—The newly purchased and renovated church, Claremont, Cape Town, South Africa. Dedication services were held in May, 1975.

"The church is throbbing with life and vitality," says Rev. Whitelaw, "and a real spirit of outreach seems to take hold of everyone in the congregation."

Pastor Wally Marais and the members of the congregation worked very hard in the restoration. Rev. Marais suffered what could have been a very serious injury when he cut his thumb with an electric saw. Eight stitches were required. His comment was: "The Early Church was built on the blood of the martyrs, but today we build churches on the blood of pastors."

Both the Newcastle church and the Cape Town church are Approved 10 Percent Missionary Specials.

Contributions for either of these missionary projects should be so designated and sent to Dr. Norman O. Miller, general treasurer, 6401 The Paseo, Kansas City, Mo. 64131. □

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## MISSION COUNCIL MEETS IN INDIA

Ten members were present for India's sixty-sixth annual Mission Council held in Washim, September 17-20. Rev. and Mrs. Arlen Jakobitz, Stephen, and Cathy were officially welcomed in to the missionary family.

Dr. Orpha M. Speicher, mission director, chaired the sessions. A spirit of unity prevailed throughout. Nationals heading various phases of the work brought encouraging reports. Devotional sessions were blessed of the Lord.

Highlight of the year was the recent return of two national doctors. Dr. K. J. Meshramkar successfully completed four years of study in surgery. Dr. L. Rao is now accredited in the field of gynecology and obstetrics.

Drs. Alberto and Rosita Ainscough have contributed greatly to the hospital, relieving the overall



Flanked by Mr. and Mrs. Elmer Trimble, donors of the check, President Stephen Nease of Bethany Nazarene College, waves their gift before the fall meeting of the BNC Board of Trustees in October.

## \$50,000 GIFT TO BNC

To assist in the debt reduction campaign of Bethany Nazarene College, Mr. and Mrs. Elmer Trimble, of Fort Worth, have made a generous contribution to the college.

In presenting the gift, Mr. Trimble said simply, "As an emissary of the Lord Jesus Christ, my wife and I want to present to BNC this check for \$50,000."

During the October meeting of the Board of Trustees, it was reported that the audit of the fiscal year which ended July 31, 1975, indicated a debt reduction of \$496,617. In the past three fiscal years the accumulative indebtedness of the college has been reduced from \$2,300,000 to \$850,000.

The trustees of the college have set a goal of complete elimination of indebtedness in 1977 together with the establishment of a new CHOICE Scholarship Fund in the amount of \$100,000. □

work load. Though no language school officially exists to assist them, the Ainscoughs recently successfully completed language exams in Marathi.

A new Indian full-time hospital chaplain has heightened the hospital's spiritual outreach. Chaplain Tayde faithfully witnesses and distributes gospel literature. Patients and relatives also hear the Word during his daily messages over the hospital's intercom system. □

## NNC RECEIVES SCIENCE GRANT

Dr. Arthur Imel, head of the department of chemistry at Northwest Nazarene College, announced recently that the department has received an \$8,000 matching fund grant from the National Science Foundation to be used for improvement in science instruction.

The funds were used for the purchase of a nuclear magnetic resonance spectrometer for the

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin

**December 7**—What Think Ye of Christ?

**December 14**—Whose Son Is He?

department. Nuclear magnetic resonance (NMR) is a useful modern technique for studying the structure of molecules through behavior of their protons in a radio frequency-magnetic field.

Dr. Imel said that over the past 10 years the NNC chemistry department has been awarded a total of \$10,325 in ISEP grants from the NSF for purchase of scientific equipment. Under the terms of these grants, the college matches funds obtained from the NSF on an equal basis. □

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# **"Would You Please Come?"**

**A**T 11:30 the phone's shrill ring broke the tranquility of my home. As I picked up the phone, the tick-tock of the grandfather clock seemed to foretell gloomy news.

The charge nurse at Memorial Hospital excitedly stated they had admitted a young woman who had shot and killed her husband a few hours ago. She explained further that they had given her a sedative, but it was not calming her. In fact, it seemed to be acting in the reverse and increasing her frantic state.

"Would you please come and pray with this patient?" the nurse asked.

At this point I could only think, What can I do? "O Lord, I can't go to this woman; what would I say to her? Besides, she has killed her own husband. What a beast she must be."

Then the words of Jesus came to mind, "Judge not, that ye be not judged" (Matthew 7:1), and I knew I must go. The woman was in need and by any biblical standard she was my neighbor (Luke 10:29-36).

"Yes, I will be there as quickly as possible."

I called my pastor immediately and

we prayed over the phone for guidance and power. With a prayer on my lips, I drove to the hospital. And just as Jesus promised, He provided power through His Holy Spirit (Acts 1:8).

When I walked into the patient's room, I was surprised. Despite her intense agitation she had the innocent face of a child. As I introduced myself, I could see a calm settle down, expressed in her countenance.

I learned that the shooting of her husband was accidental. She told me that she had been a regular church member as a child but had drifted away from the church because she had never known salvation. Yet at that dark moment she recognized her need for Jesus Christ.

With a sense of divine guidance I explained simply God's plan of salvation. By the time I finished, the Holy Spirit had done His work. We knelt in the hospital room and this distraught lady surrendered her life to Jesus.

Glorious is the power of Christ's gospel. How thrilling to be a bearer of the Good News. □

—TERRY T. MALONEY  
*Roswell, N.M.*



The following buildings comprise the new Northeastern District Center, Republic of South Africa North Field: tabernacle, educational unit, youth hall, bookstore-library-district office, district parsonage, and sanitation block. Funds were provided by the Northwestern Illinois District and friends for the erection of these buildings as a memorial to Clyde H. Riley, father of Jack L. Riley, missionary in the area, who was in charge of construction.



Dr. C. N. Phatudi, chief minister of Lebowa, was the featured speaker at the dedication of the Clyde Riley Memorial District Center, located at Lenyeenyee, Northeastern District, Republic of South Africa North Field. Dedication services were conducted during the first district assembly of the newly organized Northeastern District. In appreciation for his presence, district leaders presented Dr. Phatudi with a "Praying Hands" plaque.

### NAZARENE MEDICAL CONFERENCE ATTRACTS WIDE ATTENTION

More than 70 doctors and medical missionaries enrolled in the first Nazarene Medical Action Fellowship Conference which was held at Breech Academy, Overland Park, Kans., November 14 and 15. Featured speakers were Dr. V. H. Lewis, general superintendent; Dr. C. Everett Koop, famed surgeon of the Rodriguez Siamese twins; Dr. Evelyn Ramsey, staff physician, New Guinea mission hospital; Dr. Samuel Hynd, medical superintendent, Raleigh Fitkin Memorial Hospital, Swaziland; and Dr. Kenneth Grider, professor of theology at Nazarene Theological Seminary.

The conference was sponsored by the Department of World Missions. It discussed ways to help medical missions and to win the help of others for medical missions. It studied the critical need on the mission field, examined and defined the shortages and stumbling blocks, and worked and prayed together to find solutions.

The conference opened with a dinner at 5 p.m., Friday, November 14, followed by an address by Dr. Koop. It was concluded with meetings throughout the day and evening, November 15. The final address was given by Dr. V. H. Lewis. □

—NIS

### LANDMARK ON PASADENA CAMPUS DESTROYED

The original Hugus Ranch building, one of the older Victorian buildings in Pasadena, Calif., and the center and first building of the old Pasadena College campus, was destroyed by fire November 5. Damage was minor to adjacent buildings. For many years known as the Gay Conservatory, the building had served numerous purposes for the college, such as dormitory, administration offices, and music conservatory.

Dr. P. F. Bresee bought 136 acres of the ranch in 1906 as site for the Nazarene College, which began as the Deets Bible College in Los

### NEW CHURCHES NEAR THE 200 MARK

Since September 1, eight new churches have been or will be organized by the end of November on the Virginia, British Isles North, Alaska, Kentucky, Central Florida, Louisiana, and Canada Atlantic districts.

In addition, 9 new churches are planned for December on the Alaska, Canada Atlantic (2), Joplin, Minnesota, North Florida, South Arkansas, Southeast Oklahoma, an Arkansas, Southeast Oklahoma, and Southern California districts. This will bring the total for the quadrennium to 197 by the cutoff date, December 31, 1975.

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, says, "I have every hope that this figure will go beyond 200 when all the reports are in." □

—NIS

Angeles. Part of the land was subdivided to provide funds for the college, which gradually enlarged its scope to a standard college of liberal arts.

Because of its beauty and age, former students viewed the old conservatory building as a symbol of Pasadena College. It was built in 1886 and had been declared a historic site by the Pasadena Historical Association. Ironically, the Pasadena Beautiful Foundation was scheduled to do a complete story on the site that day.

Pasadena College was located on this campus site for 63 years before moving to its present campus at Point Loma, San Diego, in the summer of 1973. The Pasadena campus is used for postgraduate classes pending possible sale. For the present the college is operating the two campuses. □

—NIS





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